

TAMIL NADU TEACHERS EDUCATION UNIVERSITY

Chennai-600 097

Course Material for B.Ed (First Year)

(2016-2017)

Course 2: Contemporary India and Education

Prepared by

Unit I Understanding the social diversity

Dr.S.Mani, Professor and Head

Unit II Educational demands of individuals and diverse communities

Mrs.C.E.Jayanthi, Assistant Professor

Unit III Indian Constitutional values on education

Dr.K.Rajasekaran, Associate Professor

Unit IV Inequality, discrimination and marginalization in education

Mr.P.Subramanian, Assistant Professor

Unit V Policy framework on education: Pre-independent India

Dr.D.P.Saravanan, Assistant Professor

Department of Educational Planning and Administration

Tamil Nadu Teachers Education University

Chennai-600 097

B. Ed (2016-2017 Batch) FIRST YEAR

COURSE 2: CONTEMPORARY INDIA AND EDUCATION

Unit - I Understanding the Social Diversity

Objectives:

After the completion of the unit, the learners will be able to:

1. explain the concept of social diversity.
2. describe the different levels of social diversity.
3. analyse the causes of social diversity.
4. Identify the need of education for understanding social diversity.

Introduction

India is a large country with different geo-political conditions in different parts of the country. This has brought differences in social evolution of the groups living in different parts of the country. Apart from the geo-political diversity, interactions with foreigners due to invasions, trade and missionary activities have also led to foreign influences and social groups coming to India. All these have impacted the Indian society in one way or the other. The social diversity is one among them.

India is a country of social diversity. To maintain harmony among all sections of the society, the Constitution of India has adopted federal political structure. The democracy of the country also helps in maintaining social unity. Three kinds of social differences need special attention namely: Gender, Religion and Castes. Some of the Fundamental Rights are enshrined in the Constitution with this purpose only. The Directive Principles of State Policies also help in maintaining the social fabric of India. Sometimes the political manifestations of these identities do create problems, but the constitution meets these challenges successfully.

Social Diversity: Meaning

Social diversity is the diverse factors surrounding our society such as race, culture, religion, age and disabilities. Diversity is differences in racial and ethnic, socio-economic, geographic, and academic/professional backgrounds. These can be along the dimensions of race,

Department of Educational Planning and Administration, TNTEU, Chennai-97.

ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Social diversity centers on three universal human realities. Firstly, that each individual is unique. Secondly, that individuals and their societies are inter-related and inter-dependent. Thirdly, that societies and cultures are dynamic: change may be rapid or gradual, but will always affect different members of society in ways that reflect differences in power and status.

Social Diversity: Definition

Diversification is a principle that maintains how individual develop into quite different people so that they can peacefully occupy different positions within the environment. A broad definition of diversity ranges from personality and work style to all of the visible dimensions of diversity such as race, age, ethnicity or gender, to secondary influences such as religion, socio economics and education, to work diversities such as management and union, functional level and classification or proximity/distance to headquarters.

Levels of Social Diversity

The levels of social diversity are:

- 1) Individual diversity,
- 2) Regional diversity,
- 3) Linguistic diversity,
- 4) Religious diversity and,
- 5) Caste and tribes diversity.

1. Individual Diversity

Becoming culturally competent, diverse and inclusive involves knowledge, attitudes, and skills that may seem overwhelming for any individual to achieve. It is important to remain aware that cultural groups are not homogeneous in beliefs and practices. Below is a list of some suggestions to consider:

2. Regional Diversity

The word 'regional' means any element belongs to a particular region, and the feeling related to the people belonging to the particular region is known as 'Regionalism'. The term regionalism has two connotations: In the positive sense, it is a political attribute associated with people's love for their region, culture, language, etc. with a view to maintain their independent identity. In the negative sense, it implies excessive attachment to one's region in preference to the country, or the state. While positive regionalism is a welcome thing in so far maintaining as it encourages the people to develop a sense of brotherhood and commonness on the basis of common language, religion or historical background. The negative sense regionalism is a great threat to the unity and integrity of the country.

Causes of Regional Diversity

(i) Geographical Causes: There is a vast difference between food habits, language, culture, customs, dress, life style of people belonging to different states. This diversity is reflected in the state-wise division and within the states.

(ii) Historical Causes: The we-feeling was shattered due to some historical causes. Many states in India had serious conflicts in the past with each other. These conflicts had created bitterness among them, therefore they cannot meet with each other with open heart and open mind.

(iii) Political Causes: In different regions some people have demanded for the formation of regional government and this trend of thinking has been inspired by regional interest and the aim of gaining power.

(iv) Psychological Causes: It is wish of the most of the people that the progress and the achievement of their region should be the maximum. The idea in itself is neither bad nor deniable, but when they disregard the nation's interest and those of the region for the attainment of this objective then these feelings can be classified under regionalism.

(v) Social Causes: In a country like India, marriages are preferred with the person of the same regional background. Due to this, people belonging to one region avoid marriages in other regions.

(vi) Economic Causes: Due to economic problems such as lack of resources, unemployment etc. of a particular region people from those regions often migrates to comparatively stable economic region.

Role of Education in Eliminating Regionalism

The following educational programmes may be of useful to reduce the feeling of regionalism among people.

- (i) Encouragement of travel and communication
- (ii) Propagating National History
- (iii) Prevention of influence of regional political parties in education
- (iv) Purposive teaching of History of Literature, not only English, Hindi and the regional language must be included but other languages must also be made familiar.

3. Linguistic Diversity

Linguism is a division among members of a society on the basis of when India got the independence, it was decided that English should continue as official language along with Hindi for a period of 15 years. But English has continued to remain till today an associated official language mainly because of the revolt by the South Indian states against the compulsory learning of Hindi as official and national language.

Causes of Linguism

There are many causes at the root of linguism in our country. The major causes are the following.

(i) Psychological Causes: People of a particular region are attached to the regional language which is their mother tongue. Hence they are not coming forward to learn another Indian language

(ii) Historical Causes: India had been invaded by numerous foreign countries. For example, French people invaded our country and established their supremacy in Pondicherry, simultaneously the Portuguese in Goa. Mughals brought Persian language to India. British spread English language all over India. As a result, Indian languages became subordinated to these languages. This gave birth to linguism as people from different regions promoted their own regional language in their states.

(iii) Geographical Causes: Every language has its own literature. This literature is influenced everywhere by local geographical conditions such as plains, mountains, local

vegetation and local culture. It reflects the life of the people who speak the language. Hence an individual does not willingly accept it if the language of another region is forced on her him.

(iv) Economic Causes: There are some economic causes that also inspire linguism. Some languages are financially assisted by the government for their progress but people speaking other languages are deprived of this benefit.

(v) Political Causes: Linguism is also inspired by the political interest and aspiration of different politicians and political groups. During elections in order to win votes many communal political parties raise the language issue to instigate their people and win their votes.

(vi) Social Causes: Linguism is encouraged by some social factors. The language that is adopted by the society is respected. On the contrary the languages that caters to contradictory presumptions are objected, this leads to linguism.

4. Religious Diversity

India has no state religion, it is a secular state. India is the land where almost all the major religions of the world are practiced. Nevertheless the religious diversity has been a major source of disunity and disharmony in the country. This is because, in India religious affiliation appears to be overemphasized and many a time people seem to forget the national unity and express their loyalty more towards their own religion.

The glaring example of such feeling is the partition of our country due to the development of the two nation theory. But the matter has not ended there. The communal feeling among different religious groups still persists in our country. Among the major religions in India are: Hinduism, Islam, Christianity, Sikhism, Buddhism and Jainism.

5. Caste Diversity

India is a country of castes. Caste refers to a hereditary, endogamous status group practicing a specific traditional occupation. It is surprising to know that there are more than 3,000 castes in India. These are hierarchically graded in different ways in different regions. It may also be noted that the practice of caste system is not confined to Hindus alone. It is also found among the Muslims, Christians, Sikhs as well as other communities. We have heard of the hierarchy of Shaikh, Saiyed, Mughal, Pathan among the Muslims, Furthermore, there are castes

like Teli (oil pressure), Dhobi (washerman), Darjee (tailor), etc among the Muslims. Similarly, caste consciousness among the Christians in India is not unknown. Since a vast majority of Christians in India were converted from Hindu fold, the converts have carried the caste system into Christianity. Among the Sikhs there are many castes including Jat Sikh and Majahabi Sikh (lower castes). In view of this we can well imagine the extent of caste diversity in India. In addition to the above described major forms of diversity, we have diversity in India, there are many other based on settlement pattern like tribal, rural, urban and marriage pattern along religious and regional lines and so on.

6. Tribal Diversity

Indian tribal culture speaks volumes about the diversity of the country. 'Unity in diversity' is one of the most spectacular features amongst the population of India. Among the diversified population, a significant portion comprises the tribal people, the aboriginal inhabitants of the primeval land. Tribal culture of India, their traditions and practices interpenetrate almost all the aspects of Indian culture and civilization.

The different tribes in India if ever counted can move up to a mind boggling number, with all their ethnicities and impressions. In India, almost a new dialect can be witnessed each new day; culture and diversification amongst the tribal can also be admired from any land direction. The tribal population is also pretty much varied and diversified. Each of the tribes is a distinctive community, either migrated from a different place or the original denizens of the land. These various tribes still inhabit the different parts, especially the seven states of the North-eastern region and almost each and every nook of the country.

Education for Understanding Social Diversity

Teachers today must not only be well prepared to impart a quality education but also be sensitive to meeting the needs of their students regardless of their race, color, creed, or national origin. It is important for the teacher to understand, believe, and practice the ideas of teacher efficacy, intentionality, educational psychology and pedagogy. An effective teacher should take into account the intellectual, social and cultural characteristics of each student being taught.

Remaining cognizant of the fact that each child is different and has different learning styles a teacher in a diverse world is enthusiastic about their responsibility to teach all students in the most effective way. Whatever the learning style: visual, kinesthetic, auditory, etc, the teachers who practice intentionality and believe in teacher efficacy plan the outcomes they want to achieve while having the power or belief in producing the desired result.

Because of different styles and beliefs there are many facets of diversity in our world today. Each facet is worthy of our respect and understanding. In order to be successful teachers we need to step back and look inside ourselves. Once teachers understand the differences in students' styles, beliefs, and abilities they must create curriculum that is responsive to the needs of each student. By incorporating examples of multicultural materials, visual aids, and topics that encourage students to explore different racial and cultural perspectives teachers show sensitivity to the cultural value of each student therefore connecting with the students. Educators must understand that the cultural backgrounds and experiences of their students must be respected and reflected in all aspects of the education process.

It is not only enough to understand and work toward the success of all diverse students, an effective teacher must prevent harassment and racism in the classroom. Inappropriate or offensive remarks must be dealt with quickly and decisively. Since all students are diverse racist, sexist or other abusive comments are bound to occur. Teachers need to create an environment which radiates warmth and friendliness. It is important to help diverse students merge into the mainstream without jeopardizing the quality of education to all students. Connecting with your students and letting them share their cultural identity not only assists students to understand other cultures, it helps embed the individuals' culture into their daily life.

Conclusion

Diversity, that is, a mix of human backgrounds, races or genders, is an important means of promoting mutual understanding and tolerance. The nature of its importance partly depends on the setting. Diversity as a wide component is a tricky thing to use and understand because it has both negative and positive effects on society such as education, violence and employment. People have to dig deep to figure out what exactly the effect will be in the end and be patient to

wait and see. In an educational context, diversity within schools or universities can enrich the learning process, enabling students to draw on their peers' much wider and more varied experiences. It also necessary to prepare students for the diverse society they participate in beyond the campus.

Questions for Discussion and Reflection:

1. Describe the different levels of social diversity in India.
2. Discuss the causes of regional diversity and how it affects the solidarity of our country
3. Explain the need for education to eliminate the social diversity in India.

References:

1. Aggarwal, J.C. (2000). Theory and principles of education: Philosophical and sociological bases of education. New Delhi: Vikas Publishing House.
2. Castells, M. (2011). The rise of the network society: The information age: Economy, society, and culture (Vol. I, II & III). John Wiley & Sons.
3. Ghosh, S.C. (2007). History of education in India. The University of Michigan: Rawat Publications.
4. <https://www.reference.com/world-view/diversity-important-32cd76d567ddff1c#>
5. <http://www.teenink.com/opinion/environment/article/465407/The-Importance-and-Benefits-of-Diversity/>

Unit-II: Educational Demands of Individuals and Diverse Communities

Objectives:

After the completion of the unit, the learners will be able to:

1. identify the educational demands of individuals and diverse communities of India.
2. describe the need for universalization of elementary education in India.
3. list the objectives of SSA, RMSA and RUSA.
4. analyse the challenges in achieving universalization of elementary and secondary education.
5. distinguish the concept of integrated education for inclusive education.

Introduction

Education is the basic requirement for success of democracy and progress of a country. Universalization of primary education is a provision to provide free educational opportunities to all children of the society irrespective of caste, creed and sex.

Since independence many steps have been taken and different commissions and committees have given suggestions to achieve universalization of Primary Education. But it is still far from the hope and the national target. Universalization of Elementary Education (UEE) has been accepted as a national goal in India. Central and State governments are taking much efforts to achieve this goal.

Universalization of Elementary Education in India

Article 45 of the Indian Constitution directed that "The State shall endeavor to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of fourteen years."

Universalization of Elementary Education implies the following five aspects:

- (i) Universalization of provision,
- (ii) Universalization of enrolment ,

- (iii) Universalization of retention,
- (iv) Universalization of participation, and
- (v) Universalization of achievement,

(i) Universalization of Provision

This implies that adequate school facilities should be provided to all children between age group 6 to 14 in the country. It means that primary schools should be set up within 1 km from the habitation of the child. It needs to open a large number of schools throughout the country.

(ii) Universalization of Enrolment

After making provision for children, next thing is to see how to enroll all the students in primary schools who attain educable age. The Government has decided to enroll all children of the age group 6-14 in primary schools. All adequate and fruitful steps are being launched to bring all children from every nook and corner of the country to the arena of school. The New Education Policy (1986) assures to enroll all children up to age level 14 and achievement of Universalisation of Elementary Education (UEE) by 2015 through “Education for All”.

(iii) Universalization of Retention

Simply enrolling of children in school is not enough for universalization. The success of it lies in the retention. In the School organization, children must remain in school stage till the completion of school study. But if the child leaves education before completion, the idea of universalization of primary education cannot be successful.

(iv) Universalization of Participation

For Universalization of Elementary Education participation of community is quite inevitable. The community is to be mobilized to take the responsibility for identifying its own needs and to take decisive role in ensuring the implementation of the UEE programme .

For better and effective participation of educational administrative personnel, educational administration needs decentralization. As a result, the administrative people related to primary education will be accountable to the local community and in turn, community will extend its helping hand for UEE through both formal and non-formal programmes.

(v) Universalization of Achievement

For success of UEE, achievement of learners is to be ascertained. The strategy is to lay down learning outcomes from learners at the elementary level. The outcome of the education is to be based on minimum level of learning (MLL) common to both formal and non-formal programme. For assessing achievement of MLL, continuous comprehensive evaluation of students' learning is to be emphasized. This will help to achieve UEE through "Education for All" (EFA) by 2015.

Programmes to achieve Universalisation of Education

(A) Sarva Shiksha Abhiyan (SSA)

SSA has been operational launched with an aim of achieving the objective of universal primary education during 2000-2001. The expenditure on the programme was shared by the Central Government and State Governments. Sarva Shiksha Abhiyan means "Education for All". SSA is an effort to universalise elementary education by community-ownership of the school system.

It aims at changing the current school system in order to improve the quality of the education provided in the country. The SSA programme is also an effort to provide an equal opportunity for children to grow and develop knowledge and skills through community-owned quality education system. It considers itself an opportunity for promoting social justice through basic education. It aims at successfully involving Panchayat Raj Institutions, School Management Committees, Village and Urban Slum Level Education Committees, Parents' Teachers' Associations, Mother-Teacher Associations, Tribal Autonomous Councils and other local level organisations in the administration of elementary schools. It aims at achieving an

efficient partnership between central, state and local governments, while still proving the state with the autonomy of developing its own mission in regard to elementary education.

The main mission of SSA is to provide "useful and relevant elementary education for all children in the 6 to 14 age group by 2010". SSA means to remove all social, regional and gender disparities in the education system through the active participation of the community.

Main Features of SSA

1. Programme with a clear time frame for universal elementary education.
2. A response to the demand for quality basic education all over the country.
3. An opportunity for promoting social justice through basic education.
4. An expression of political will for universal elementary education across the country.
5. A partnership between the central, state and the local governments.
6. An opportunity for states to develop their own vision of elementary education.
7. An effort at effective involving the Panchayat Raj Institutions, School Management Committees, Village and Urban Slum Level Education Committees, Parents Teachers' Associations, Mother-Teacher Associations, Tribal Autonomous Councils and other grass root level structures in the management of elementary schools.

Aims of SSA

1. To provide useful and elementary education for all children in the 6-14 age group.
2. To bridge social, regional and gender gaps with the active participation of community in the management of schools.
3. To allow children to learn about and master their natural environment in order to develop their potential both spiritually and materially.
4. To inculcate value-based learning, this allows children an opportunity to work for each other's well-being rather than to permit mere selfish pursuits.
5. To realize the importance of Early Childhood Care and Education and looks at the 6-14 age as range.

Objectives of SSA

1. All Children in School, Education Guarantee Centre, Alternate School, 'Back-to-School' Camp by 2003.
2. All children to complete five years of primary schooling by 2007.
3. All children to complete elementary schooling by 2010.
4. Focus on elementary education of satisfactory quality with emphasis on education for life.
5. Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010.
6. Universal retention by 2010.

Challenges in achieving Universal Elementary Education

Even though there are various approaches of the Government in making universalization of elementary education successful, let us also know the hurdles in making the universalization of elementary education in India.

(a) Policy of Government

The constitutional directive is that States shall endeavor to provide free and compulsory education to all children until they complete the age of 14 years. But it is a matter of regret that the prescribed goal has not been reached as yet. The main cause for this is that the policy of Government was based on idealism.

Basic education was accepted as the form of national education. Being inspired with this aim, work started to convert the existing primary schools into basic schools. India is a vast country with a very large population. Money was too much in shortage for implementation of so expensive a scheme of conversion of a large number of elementary schools.

Government has also admitted this and in such a situation, the best policy would have been to make separate treatment for the basic schools along with the general primary and middle schools.

(b) Administration of Education

In most of the States, the responsibility of universal primary education is on the authorities of Blocks, Municipalities and Educational Districts. The progress of expansion of primary education gets slow because of the indifference and incapability of these institutions. It is the responsibility of the nation to educate its citizens. It is necessary that the Government of India should take upon itself the sacred work of universal enrolment and universal retention at the elementary stage.

(c) Inadequacy of Money

Money is a serious problem that confronts primary schools. Income of the local institutions responsible for primary education is so much limited that they are totally incapable of meeting the expenditure of compulsory education.

(d) Shortage of Trained Teachers

There is shortage of trained teachers to make 'Elementary Education Universal and Compulsory'. Nowadays, the young teachers do not wish to work in rural areas. But the fact remains that majority of primary schools are in rural areas. The chief reason of non-availability of suitable teachers is the low salary of primary teachers.

(e) School Buildings

Even the Third and Fourth All India Educational Surveys indicate that even now there are lakhs of villages and habitations without schools. There are nearly 4 lakhs schools less villages in India. It is not that easy to provide necessary funds for setting up such a large number of schools with buildings and other equipments.

(f) Unsuitable Curriculum

The curriculum for primary schools is narrow and unsuitable to the local needs. The curriculum should be interesting for the children for its continuance. Learning by work should replace the emphasis on monotonous bookish knowledge. Education of craft should be given in

the primary schools in accordance with the local needs and requirements. But the schemes of craft education in the primary schools should not of highly expensive ones.

(g) Wastage and Stagnation

It is another major problem and great obstacle for Universalization of Elementary Education, due to the lack of educational atmosphere, undesirable environment, lack of devoted teachers, poor economic condition of parents, and absence of proper equipments. In order to check such massive wastage and stagnation at the primary stage, existing educational system and curriculum should be reformed, teaching method should be interesting, school buildings should be adequate and neat and clean, and the parents should be educated. These members may help to solve the problem of wastage and stagnation at elementary level.

(h) Social Evils

Social evils like superstition, illiteracy faith in ancient conventions and customs, child marriages, untouchability, purdah system, etc create obstacle in the expansion of compulsory primary education. Some persons get their sons and daughters married at a very minor age against the Child Marriage Prohibition Act and deprive these school-going children of the fruits of education.

Because of illiteracy and ignorance these social evils grow. The educated young men and women should volunteer themselves to remove these evils of society in their neighbourhood. Against these social evils, the work of expansion of universal enrolment should not be slackened, since social evils flourish because of illiteracy and ignorance.

(B) Rashtriya Madhyamik Shiksha Abhiyan (RMSA)

The Rashtriya Madhyamik Shiksha Abhiyan (RMSA) is a flagship scheme of Government of India, launched in 2009 to enhance access to secondary education and improve its quality.

The Ministry for Human Resource Development (MHRD) has brought out a “Framework of Implementation of Rashtriya Madhyamik Shiksha Abhiyaan”. The framework provides a

detailed road map for the implementation of access and equity related components of Universalisation of Secondary Education (USE) and also deliberates upon quality components providing norms largely for infrastructure requirements.

It is a shared scheme of the Centre and State Governments to achieve Universalization of Secondary Education (USE). Free and Compulsory Elementary Education has become a Constitutional Right of Children in India. It is absolutely essential to push this vision forward to move towards Universalization of Secondary Education, which has already been achieved in a large number of developed and several developing countries.

The vision of RMSA is to make secondary education of good quality accessible and affordable to all school age children in the age group of 14-18 years. This vision statement points out towards three “As”, i.e. Availability, Accessibility and Affordability of Secondary Education.

RMSA get support from a wide range of stakeholders including multilateral organisations, NGOs, advisors and consultants, research agencies and institutions. The scheme involves multidimensional research, technical consulting, implementation, and funding support.

A society was set up in Tamil Nadu for operating the RMSA programme. The society primarily focuses on upgradation of middle schools to high schools to provide universal access and quality secondary education by providing infrastructure facilities, appointment of teachers. Apart from this, two other major programmes namely, providing of model schools and girls hostels in educationally backward blocks is also being operated by this society.

Objectives of RMSA

1. The scheme envisages achieving a gross enrolment ratio of 75% from 52.26% in 2005-06 for classes IX-X within 5 years of its implementation.
2. To improve the quality of education imparted at secondary level by making all secondary schools conform to prescribed norms.
3. To increase the enrolment rate to 90% at secondary and 75% at higher secondary stage.
4. To remove gender, socio-economic and disability barriers.
5. To provide universal access to secondary level education by 2017, i.e. by the end of the 12th Five Year Plan.

6. To enhance and universalize retention by 2020.
7. To provide a secondary school within a reachable distance of any habitation, which should be 5 km for secondary schools and 7-10 km for higher secondary schools.
8. To provide access to secondary education with special reference to economically weaker sections of the society, educationally backward, girls, differently abled and other marginalized categories like SC, ST, OBC and Minorities.
9. To upgrade Middle Schools into High Schools.
10. To strengthen existing secondary schools with necessary infrastructure facilities.

Challenges in achieving Secondary Education

Though enrolment of girls is perceived to be complete and more so in urban areas, stakeholders covered acknowledged that enrolment is lower in remote, rural areas and in conservative households as well as among tribals.

The reasons quoted for non- enrolment are:

1. Lack of awareness among parents about the importance and benefits of girls' education.
2. Lack of motivation and support from parents due to their illiterate status and poverty.
3. Child marriage was quoted as a reason.
4. Parents do not find opportunity to work in the district and hence migrate to other places for work, leaving their children behind. Therefore, child marriage is seen as an option to relieve them of their burden of having to take care of the child.
5. An emerging issue in girls' discrimination is the issue of eve-teasing outside the school.
6. Student absenteeism is expressed as an issue in the schools.
7. They develop home sickness and the families themselves are reluctant to let them go.
8. Lack of money for bus fare in such cases, the tribal school has assisted in paying the fare.
9. The constraints faced by teachers due to such absenteeism include completing the syllabus on time and making the absentees learn the missed portions.
10. Parents who reside in villages and are traditional want to get their girl children married before eighteen years of age.
11. Poor economic status of parents compels the children to take up employment and contribute to family income rather than continue education.
12. Lack of motivation from teachers to children in continuing their education.

13. Select children from poor families whom do not receive adequate motivation from parents to attend school, as parents are too busy in their daily labour work than to devote attention to their children.
14. Lack of parental involvement in the child's progress in terms of understanding their activities at school, follow up on home works assigned, providing guidance and support.

(C) Rashtriya Uchatar Shiksha Abhiyaan (RUSA)

The project was launched on 8th June 2013, it was implemented by MHRD as a centrally sponsored scheme with matching contribution from the State Government and Union Territories. It is proposed to set eligibility criteria for States to achieve a high and sustained impact of the project through monitoring and evaluation. The primary responsibility of the monitoring will lie with the institution themselves. The State Government and the Center through "The Project Appraisal Board" will monitor the project annually.

Components of RUSA

The main component of the programme is to set up new universities and upgrade existing autonomous colleges to universities. The other attempt will be to convert colleges to cluster universities and set up new model colleges. The strategy will also include converting existing degree colleges to model colleges. In order to enhance skill development, the existing central scheme of Polytechnics has been subsumed within RUSA. A separate component to synergise vocational education with higher education has also been included in RUSA. Besides these, RUSA also supports reforming, restructuring and building capacity of institutions in participating State.

Objectives of RUSA

1. To achieve the Gross Enrolment Ratio (GER) target of 25.2% by the end of 12th Plan and 32% by the end of 13th Plan.
2. To improve the overall quality of State institutions by ensuring conformity to prescribed norms and standards and adopt accreditation as a mandatory quality assurance framework.

3. To usher transformative reforms in the state higher education system by creating a facilitating institutional structure for planning and monitoring at the state level, promoting autonomy in State Universities and improving governance in institutions.
4. To ensure reforms in the affiliation, academic and examination systems.
5. To ensure adequate availability of quality faculty in all higher educational institutions and ensure capacity building at all levels of employment.
6. To create an enabling atmosphere in the higher educational institutions to devote themselves to research and innovations.
7. To expand the institutional base by creating additional capacity in existing institutions and establishing new institutions, in order to achieve enrolment targets.
8. To correct regional imbalances in access to higher education by setting up institutions in un-served and underserved areas creating opportunities for students from rural areas to get better access to better quality institutions.
9. To improve equity in higher education by providing adequate opportunities of higher education to SC/ST, socially and educationally backward classes; promote inclusion of women, minorities, and differently abled persons.
10. To promote autonomy in State universities and include governance in the institutions.
11. To identify and fill up the critical infrastructure gaps in higher education by augmenting and supporting the efforts of the State Governments.

Salient Features of RUSA

1. It would create new universities through upgradation of existing autonomous colleges and conversion of colleges in a cluster.
2. It would create new model degree colleges, new professional colleges and provide infrastructural support to universities and colleges.
3. Faculty recruitment support, faculty improvement programmes and leadership development of educational administrators are also an important part of the scheme.
4. A separate component to synergize vocational education with higher education has also been included in RUSA.

5. It also supports reforming, restructuring and building capacity of institutions in participating States.
6. It integrates the skill development efforts of the government through optimum interventions.
7. It promotes healthy competition amongst States and institutions to address various concerns regarding quality, research and innovation.
8. It ensures governance, academic and examination reforms and establishes backward and forward linkages between school education, higher education and the job market.

Funding System of RUSA

1. The central funding would be norm based and outcome dependent.
2. Funds would flow from the Ministry of Human Resource Development (MHRD) to universities and colleges, through the State Governments.
3. Funding to the States would be made on the basis of critical appraisal of State Higher Education Plans (SHEP).
4. SHEP should address each State's strategy to address issues of equity, access and excellence.
5. Each institution will have to prepare an Institutional Development Plan (IDP) for all the components listed under the Scheme.
6. IDP will be aggregated at the State level, after imposing a super layer of State relevant components into the SHEP.
7. State Higher Education Councils (SHEC) will have to undertake planning and evaluation, in addition to other monitoring and capacity building functions.
8. SHEC will also be responsible for advising the states in ensuring a balanced development of the sector and prevent distortions in terms of overcrowding and over commercialization.

Challenges in achieving RUSA

(a) Gender disparity: The National Sample Survey Organisation's most recent estimate show a Gross Enrollment Ratio of 15.8 percent for women against 22.8 percent for men. Except for education and medicine, enrollment of boys is higher than girls in all other faculties.

(b) Inadequate infrastructure: With rapid expansion, most of the institutions are not coping up with the required infrastructure. This deficiency has ultimately resulted in paper degree education with very low level of employability of graduates which are being produced.

(c) Low industrial training: There is a need to support necessary infrastructure within institutions as well as to promote institution industry interface by involving industry in curriculum development, developing database of available facilities across institutions.

(d) Faculty crunch: The growth in teaching faculty has not been kept in pace with the growth of teaching institutions and enrollment, thus causing great imbalance between teacher student ratio.

(e) Decline in research: Out of total enrollment, there is less than one percent enrollment in research, against 86 percent in graduate, 12 percent postgraduate and one percent in diploma and certificate courses. India's global share of scientific publications of 3.5 percent is very low as compared to China's share of more than 21 percent as estimated by Thomas and Reuters.

(f) Large affiliations: Affiliated colleges with 89 percent enrollment of total students are main stay in the system of higher education as they contain bulk of enrollment. Almost all the newly established colleges are affiliated to State Universities, increasing their burden of affiliation system. Over affiliation dilutes the focus on academic quality and research.

Integrated Education

Integration traditionally refers to the education of children with special needs in mainstream settings. Integrated education emphasizes methods which concentrate on viewing the student as a whole person. The goal is not about how to find a good job or make big money, but about how to develop a complete human being. Every part of the individual - mind, body, emotion and spirit, should be developed at the same time and be integrated into the whole person.

The concept of integrated education arises as an outcome of National Policy of Education (1986), recommended to provide equal opportunity to all not only for access but also for success. Integration signifies the process of interaction of disabled children with normal children in the same educational setting. Integration also means 'mainstreaming' or 'normalisation'.

Integrated Education is the educational programme in which exceptional children attend classes with normal children on either a part or full time basis. It is placement of the disabled children in ordinary schools with some specialised educational help and services.

Salient Features of Integrated Education

1. It does not create a feeling of differentiation among disabled children.
2. It helps to remove inferiority complex among disabled children.
3. It provides peer group help in learning from normal children.
4. It provides disabled children a chance to enjoy school life with normal children.
5. It ensures social integration.
6. It inculcates affection, love and respect for disabled children among normal children.
7. It is less expensive as special infrastructure is not required.
8. Special learning material and specially trained teachers are not appointed.
9. Disabled or challenged students may get help from peers for learning and get motivated for learning.

Integrated Education for Disabled Children (IEDC)

The Government of India has brought about a scheme known as Integrated Education for Disabled Children (IEDC). The overall aim of the programme is to enable such people to face life courageously and develop a level of self-confidence thus bringing them into mainstream of the society. IEDC is a centrally sponsored scheme which aims to provide Educational Opportunities to the "not so abled" children. It has been regarded as one of the major initiatives from the Government of India to promote "integrated education". This programme was initiated in 1974 by the Ministry of Welfare, Central Government. Under this program children were to be provided with financial support for books, stationery, school uniforms, transportation, special equipments and aids. The State Governments were provided with 50 percent of the financial assistance to implement this programme in regular schools. But due to certain limitations and shortcomings like non-availability of trained and experienced teachers, lack of awareness of the problems of disabled children and their educational needs, the integrated education programme could not be successfully implemented.

Inclusive Education

It is more broader and wider concept than integrated education as it includes all the students in mainstream education. For inclusive education, special planning can be done in mainstream education like special infrastructure, specially designed classes, and special curriculum. Children with some special need can be made to sit in different classes or same classes with catering their needs. For example, hearing impaired children can be provided with audio aids for hearing. Visually impaired children can be provided with books in Braille.

As disabled children are treated with normal children, it includes all the students who are away from the education for any reasons like physically or mentally challenged, economically, socially deprived or belonging to any caste, creed, and gender.

The fundamental principles of 'inclusion' are far deeper. Inclusion in education involves the following process:

- (i) Increasing the participation of students with disabilities in, and reducing their exclusion from, curricula and communities of local schools.
- (ii) Restructuring the cultures, policies and practices in schools so that they respond to the diversity of students' needs.
- (iii) Accepting diversity as normal and as a rich source for all students.
- (iv) Responding to the diverse needs of all students.
- (v) Accommodating both different styles and rates of learning.
- (vi) Ensuring the quality of education to all students through appropriate curricula, support and teaching strategies.
- (vii) Accepting that inclusion in education is one aspect of inclusion in society.

Salient Features of Inclusive Education

1. It is a constantly evolving process of change and improvement within schools and the wider education system to make education more welcoming, learner-friendly, and beneficial for a wide range of people.

2. It is about restructuring education cultures, policies and practices so that they can respond to a diverse range of learners - male and female; disabled and non-disabled; from different ethnic, language, religious or financial backgrounds; of different ages; and facing different health, migration, refugee or other vulnerability challenges.
3. It is about changing the education system so that it is flexible enough to accommodate any learner.
4. It is an ongoing effort to identify and remove barriers that exclude learners within each unique situation.
5. It is about identifying and removing barriers to learners' presence in (access to) education, participation in the learning process, and academic and social achievement
6. It focus on solving attitude, practice, policy, environmental and resource barriers.
7. It is a process in which all stakeholders should participate (teachers, learners, parents, community members, government policy-makers, local leaders, NGOs, etc).
8. It is something that can happen outside the formal education system, as well as informed school environments (inclusive education can happen in learning spaces that are non-formal, alternative, community-based, etc., with learners from young children through to elderly adults).

Benefits of Inclusive Education

1. All the children away from education will be benefitted.
2. Disabled or challenged students may get a support and help from normal students.
3. All the students excluded from school because of some reason may get chance to enjoy school life with normal students.
4. Disabled or challenged students get motivated for learning.
5. They may get a confidence and can learn to face problems and challenges because of peer help.

Difficulties in implementation of Inclusive Education

Characteristics of individual pupils should match to facilitate participation in schooling and the curriculum limitations. No tested methods and techniques and teaching aids available to

cater their needs. Teachers or trained staff must be enthusiastic to promote greater participation of challenged students.

Disabled or challenged students may not get proper help from teachers and peers. They may face any other problems because of inadequate facilities and teaching aids required to meet their needs. They may get inferiority complex because of their disability.

Differences between Integrated and Inclusive Education

Integrated Education	Inclusive Education
Can have their own criteria of integrating students with some disability or ability.	Do not have their own criteria of including students as main aim is to include all the students who are excluded from education.
Not very expensive as inclusive education.	Can be more expensive as special planning is done for infrastructure, curriculum and trained staff is appointed.
Regular curriculum is also followed by challenged students with same school timing.	Special curriculum is designed and followed for challenged students with may be less school timing for according to need.
Challenged or gifted students in any way are occupied in same normal classrooms.	Special classrooms are designed according to their needs.
Children with some disability are integrated in normal school only.	Children with some disability are included in normal schools but with some special facilities for them.
No formal planning is required.	Formal planning is required.
No special infrastructure, trained staff, special curriculum is required.	Special infrastructure, trained staff, special curriculum is required.
All the students away from education are not necessarily included in main stream schools.	All the students away from education are necessarily included in main stream schools.

Delor's Commission Report:

a) Education for Collective and Peaceful Living

Education is declared to be “the principle means available to foster a deeper and more harmonious from the human development and thereby to reduce poverty, exclusion, ignorance, oppression and war.

Delors regards “education as an ongoing process of improving knowledge and skills, it is also perhaps primarily an exceptional means of bringing about personal development and building relationships among individuals, groups and nations.”

The commission identifies a few tensions that it regards will be central to the problems of the 21st century. They are:

1. The tension between the global and the local, i.e., local people need to become world citizens without losing their roots;
2. While culture is steadily being globalised, this development being partial is creating tension between the universal and the individual;
3. The third tension is pretty familiar to Indians the tension between tradition and modernity. Whereas for some the process of change is slow, for others it is not so, thereby creating problems of adaptation;
4. The need to balance between impatient cries for quick answers to peoples’ problems and a patient, concerted, negotiated strategy of reform results in the problems/tension between long-term and short-term considerations;
5. Tension arising out of human desire to complete and excel and the concern for quality of opportunity;
6. The tension between the extraordinary expansion of knowledge and the capacity of human being to assimilate it;
7. Lastly, another perennial factor the tension between the spiritual and the material.

It is the last tension which the commission thought was necessary to address. In the language of Delors; “there is, therefore, every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to grasp the individuality of other people and to understand the world’s erratic progression towards a certain unity; but this process must begin with self-understanding through an inner voyage where milestones are knowledge, meditation and the practice of self-criticism”.

Education creates a civilization of peace by assisting individuals, families, schools, communities and groups to prevent conflict, strengthen inter-group co-operation and apply the principles of unity in diversity, equality and justice. Education focus at the levels of policies that humanity ought to adopt in order to move closer to peaceful global community.

b) Delor's Commission Report: Four Pillars of Education

Life-long learning is a philosophy that involves the development of knowledge, skills and values throughout all stages of a person's life from early childhood through adulthood. It also recognizes that learning is not just an intellectual process, but one that permeates all aspects of an individual's life, including their role in the community, performance in the workplace, personal development and physical well-being.

The conceptual framework of life-long learning put forward by UNESCO's International Commission on Education for the Twenty-first Century under the leadership of Jacques Delors, the former President of the European Commission. The Commission's (1996) Report, "Learning: The Treasure Within" presented a model that organized life-long learning into four pillars.

The report observes that education throughout life is based on the following four *pillars*:

- a) Learning to know,
- b) Learning to do,
- c) Learning to live together, and
- d) Learning to be.

(a) Learning to know

It involves the development of knowledge and skills that are needed to function in the world. These skills include literacy, numeracy and critical thinking. Learning to know by combining a sufficiently broad general knowledge with the opportunity to work in depth on a small number of subjects. This also means learning to learn, so as to benefit from the opportunities education provides throughout life.

(b) Learning to do

It involves the acquisition of skills that are often linked to occupational success, such as computer training, managerial training and apprenticeships. In order to acquire not only an occupational skill but also more broadly, the competence to deal with many situations and work in teams. It also means learning to do in the context of young peoples' various social and work experiences which may be informal, as a result of the local or national context, or formal, involving courses, alternating study and work.

(c) Learning to live together

It involves the development of social skills and values such as respect and concern for others, social and inter-personal skills and an appreciation of the diversity. Learning to live together by developing an understanding of other people and an appreciation of interdependence - carrying out joint projects and learning to manage conflicts - in a spirit of respect for the values of pluralism, mutual understanding and peace.

(d) Learning to be

It involves activities that foster personal development (body, mind and spirit) and contribute to creativity, personal discovery and an appreciation of the inherent value provided by these pursuits. So as better to develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility. In that connection, education must not disregard any aspect of a person's potential: memory, reasoning, aesthetic sense, physical capacities, and communication skills.

Formal education systems tend to emphasize the acquisition of knowledge to the detriment of other types of learning; but it is vital now to conceive education in a more encompassing fashion. Such a vision should inform and guide future educational reforms and policy in relation both to contents and to methods. The concept of learning throughout life is the key that gives access to the twenty-first century. It goes beyond the traditional distinction between initial and continuing education. It links up with another concept often put forward, that of the learning society, in which everything affords an opportunity of learning and fulfilling one's potential.

Continuing education is seen as going far beyond what is already practised, particularly in the developed countries, i.e. upgrading, with refresher training, retraining and conversion or promotion courses for adults. It should open up opportunities for learning for all. For many different purposes offering them a second or third chance, satisfying their desire for knowledge and beauty or their desire to surpass themselves, or making it possible to broaden and deepen strictly vocational forms of training, including practical training.

Conclusion

Universalisation of primary education is intimately connected with the development of living conditions of the people. When a significant number of citizens are below the poverty line, the attempts made to provide free and compulsory education to children in the age group 6-14 cannot be successful in the near future. By overcoming the issues and providing suitable strategies lead to the success of universalization of education.

Questions for Discussion and Reflection

1. Explain the need for universalisation of elementary education?
2. Discuss the aims, objectives and features of SSA.
3. Describe the salient features and funding system of RUSA.
4. Examine the need for inclusive education in India.
5. Explain the four pillars of education for collective and peaceful living as visualized by Delor's Commission Report.

References:

1. unesdoc.unesco.org/images/0010/001095/109590eo.pdf<http://highereducation.mp.gov.in/Rusa/0029%20RUSA%20Draft%20Guidelines%2002%202014.pdf>
2. www.rmsaindia.org
3. www.authorstream.com/Presentation/Amruta_Apte-2083282-concept-integrated-education/
4. http://www.ncert.nic.in/departments/nie/dse/deptt/activities/pdfs/chapter_1.pdf

Unit - III Indian Constitutional Values on Education

Objectives:

After the completion of the unit, the learners will be able to:

1. explain the significance of Indian constitutional values on education.
2. recognise the fundamental rights and duties of a citizen.
3. examine the implications of Directive Principle of State Policy on education.
4. analyse the challenges to fulfill the constitutional obligations with regard to education.
5. discuss the provisions of Right to Education Act.

Introduction

It is a Sovereign Socialist Secular Democratic Republic with a parliamentary system of government. The Republic is governed in terms of the Constitution of India which was adopted by the Constituent Assembly on 26th November, 1949 and came into force on 26th January, 1950.

Salient aspects of Indian Constitution

- (i) Preamble
- (ii) Fundamental Rights
- (iii) Fundamental Duties
- (iv) Directive Principles of State Policy and Education

(A) Preamble of the Constitution

Indian constitution has a preamble. Though the preamble of the Constitution of India does not constitute an operative part of the Indian Constitution, yet it serves several important purposes. It explains the ideals and objectives of the constitution.

After 42nd amendment in 1976, the preamble to the constitution reads:

“WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE - social, economic and political;

LIBERTY - of thought, expression, belief, faith and worship;

EQUALITY - of status and opportunity and to promote among them all;

FRATERNITY - assuring the dignity of the individual and the unity and integrity of the Nation.

Department of Educational Planning and Administration, TNTEU, Chennai-97.

The very first sentence of the preamble declares India to be a Sovereign Socialist Secular Democratic Republic.

The term '**sovereign**' implies that India is internally supreme and externally free. State authority of India is supreme over all men and all associations within India's territorial boundary. This is India's internal sovereignty. Externally India is free from all external controls.

The terms '**socialist and secular**' were added to the preamble by 42nd amendment in 1976. Glaring disparity in income distribution induced the government to control the commanding heights of the economy in the interest of suffering masses. That is why the right of private property was removed from the list of fundamental rights through a constitutional amendment.

'**Secularism**' is a glaring necessity in India's socio-political context. Inhabited by people of all faiths, it is imperative that India does not accept any religion as the state-religion. India's secularism ensures that religious minorities do not suffer from a sense of inferiority.

The terms '**democratic republic**' in the preamble are very important. India's aim is to build up not only a democratic political system but also a democratic social system. In the matter of political organization, India has opted for representative democracy. This implies that government power shall be vested in the popularly elected representatives of the people. In India popular elections give legitimacy to our rulers.

A system is '**republican**' where no office of the State is held on the basis of hereditary prescriptive rights. In India every office of the State from the highest to the lowest is open to every citizen. Any citizen may occupy any office on the basis of merit. Thus, headship of the State is not hereditary as in England, nor it is based on military power as in dictatorial regimes.

To build up an ideal democracy, the preamble emphasizes **justice, liberty, equality and fraternity** as political ideals.

The '**ideal of justice**' implies a system where individuals can realize their full potentialities. In the view of our founding fathers, it is not enough that there is political or legal justice. Political and legal justice is a myth unless accompanied by social and economic justice. Social justice implies that all social discriminations like caste or untouchability must be ended. Economic justice implies that economic exploitations should be ended.

The '*ideal of liberty*' aims at ensuring these freedoms which make men really free. Liberty to be meaningful must mean liberty of thought, expression, belief, faith and worship. This concept of liberty is essentially political in nature.

The '*ideal of equality*' is aimed at removing discriminations between citizens. This is particularly important in the Indian society, vitiated by caste system and untouchability.

Finally, '*fraternity*' as an ideal is sought to be fostered to ensure the dignity of the individual and unity of the nation. One should however note that a fraternal feeling among Indians would grow only in proportion to the realization of the ideals of justice, liberty and equality. Thus, fraternity is not an independent ideal but a resultant of the successful realization of important ideals listed earlier.

(B) Fundamental Rights of Indian Citizens

The following seven fundamental rights guaranteed by the Indian constitution.

1. Right to equality.
2. Right to freedom of speech and expression.
3. Right to freedom of religion.
4. Right against exploitation.
5. Right to life.
6. Cultural and educational rights.
7. Right to constitutional remedies.

(i) Right to Equality

Right to equality is considered the foundation upon which the edifice of other rights and liberties is built. While Article 14 guarantees equal treatment of all people before the law, Article 15 eliminates the scope for discrimination of any individual based on religion, race, caste and sex when it comes to accessing public places.

An equally important provision is Article 16 that prevents the State from discriminating against anyone in matters of employment. Practicing untouchability has been abolished and declared as an offence under Article 17 of the Indian constitution. Article 18 can be summed up as a provision that abolishes titles. It prohibits the State from conferring any titles to its citizens

and also prevents the recipients of civilian awards such as Bharat Ratna and Padma Bhushan from using them as titles.

(ii) Right to Freedom of Speech and Expression

Besides freedom of speech and expression, Article 19 of Indian Constitution gives citizens the freedom to form associations or unions and move freely throughout the country. According to Article 19, the citizens can reside and settle in any part of the Indian territory and practice any profession or carry on any occupation or business.

The ambit of right to freedom also includes the right to protect life and personal liberty and prevention of arrest and detention. However, restrictions are imposed on these six fundamental freedoms during a state of emergency.

(iii) Right to Freedom of Religion

The idea of giving citizens the freedom to “preach, practice and propagate” any religion under Article 25 stems from the fact that India believes in the principle of secularism wherein all religions are given equal footing. Right to freedom of religion under Article 26 not only gives individuals the liberty to manage religious affairs but also allows religious communities the freedom to set up charitable institutions as per the law of the land. Article 27 forbids any community to compel an individual to pay taxes for the promotion of a particular religion.

(iv) Right Against Exploitation

Articles 23 and 24 abolish human trafficking and the practices such as forced labour and child labour. According to the Constitution, employing children below the age of 14 is a gross violation of the spirit and provisions of the Constitution. Similarly, Article 23 prohibits trafficking in humans for slave trade or prostitution. There is only one exception to this provision that the State can impose compulsory service on the citizens for public purpose.

(v) Right to Life

The Constitution has categorically laid down provisions in order to ensure that the right to life and personal liberty is upheld. A provision to that effect is Article 20, which states that no person can be awarded punishment which is more than what is predefined by the government. The Article also emphasises on the right to protection with respect to conviction for offences. The 'principle of double jeopardy' is also enshrined in this Article, which means, an offender cannot be convicted twice for the same offence.

Article 21 states that an individual's life and personal liberty can only be disputed if that person has committed a crime. Irrespective of the magnitude of crime or the brutality of the offender, the Constitution gives an individual the right to know the reason why he is being arrested and defend himself by a lawyer of his choice.

It is to be understood that the right to life doesn't include the right to die. That is precisely the reason why suicide or an attempt to suicide is considered an offence. This is a highly debated legislation that has drawn flak from human rights activists, lawyers and constitutional experts who consider this inhuman.

(vi) Cultural and Educational Rights

Taking pride in its pluralistic society, India has made the provision of protecting its pluralistic ethos through Articles 29 and 30. While Article 29 ensures protection of minorities' interests, its subsequent Article gives religious and linguistic minorities the freedom to preserve and develop their own culture. The critical aspect covered by this provision is the assurance that no citizen can be discriminated against for admission in State or State-aided institutions.

(7) Right to Constitutional Remedies

From Article 32 to 35, the enlisted provisions strongly convey a message of empowerment. These provisions give every citizen of India the right to move a court of law in case one feels that his rights are violated. It is through different writs such as habeas corpus,

mandamus, prohibition, quo warranto and certiorari that the courts try to preserve or safeguard the citizen's fundamental rights.

(C) Fundamental Duties of Indian Citizens

The Fundamental Duties noted in the constitution are as follows:

1. To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
2. To cherish and follow the noble ideals which inspired our national struggle for freedom;
3. To uphold and protect the sovereignty, unity and integrity of India;
4. To defend the country and render national service when called upon to do so;
5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities;
6. To renounce practices derogatory to the dignity of women;
7. To value and preserve the rich heritage of our composite culture;
8. To protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
9. To develop the scientific temper, humanism and the spirit of inquiry and reform;
10. To safeguard public property and to abjure violence;
11. To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement; and
12. Who is a parent or guardian to provide opportunities for education to his child or ward, as the case may be, between the age of six and fourteen years.

(D) Directive Principles of State Policy and Education

The Indian Constitution was written immediately after India obtained freedom, and the contributors to the Constitution were well aware of the ruined state of the Indian economy as well as the fragile state of the nation's unity. Thus, they created a set of guidelines under the heading Directive Principles for an inclusive development of the society.

Inspired by the Constitution of Ireland, the Directive Principles contain the very basic philosophy of the Constitution of India, and that is the overall development of the nation through guidelines related to social justice, economic welfare, foreign policy, and legal and

administrative matters. The Directive Principles are codified versions of democratic socialist order as conceived by Pandit Jawaharlal Nehru with an admixture of Gandhian thought.

The Directive Principles are divided into the following three categories:

- (i) **Socialistic Directives:** This part contains the directives for securing the welfare of the people of India, equal distribution of the material resources of the country, protection of the fundamental rights of the children and youth, equal pay for equal work, education etc.
- (ii) **Gandhian Directives:** Under these directives the guidelines for organising village Panchayat, prohibition of intoxicating drinks and cow-slaughter, secure living wage, decent standard of life, and to promote cottage industries, to provide free and compulsory education to all children up to 14 years of age etc.
- (iii) **Liberal Intellectual Directives:** In this section, there are guidelines for uniform civil code throughout the country and the legislatures to follow in issuing orders or making laws.

Features of the Directive Principles

In a nutshell, the Directive Principles consist of the following guidelines for the States:

1. The State should strive to promote the welfare of the people.
2. Maintain social order through social, economic and political justice.
3. The State should strive towards removing economic inequality.
4. Removal of inequality in status and opportunities.
5. To secure adequate means of livelihood for the citizens.
6. Equal work opportunity for both men and women.
7. Prevent concentration of wealth in specific pockets through uniform distribution of the material resources amongst all the strata of the society.
8. Prevention of child abuse and exploitation of workers.
9. Protection of children against moral and material abandonment.
10. Free legal advice for equal opportunities to avail of justice by the economically weaker sections.
11. Organisation of Village Panchayats which will work as an autonomous body working towards giving justice.
12. Assistance to the needy including the unemployed, sick, disabled and old people.

13. Ensure proper working conditions and a living wage.
14. Promotion of cottage industries in rural areas.
15. The state should endeavour towards a uniform civil code for all the citizens of India.
16. Free and compulsory education for children below the age of 14 years.
17. Economic and educational upliftment of the SC and ST and other weaker sections of the society.
18. Prohibition of alcoholic drinks, recreational drugs, and cow slaughter.
19. Preservation of the environment by safeguarding the forests and the wild life.
20. Protection of monuments, places and objects of historic and artistic interest and national importance against destruction and damage.
21. Promotion and maintenance of international peace and security, just and honourable
22. Relations between nations, respect for international law and treaty obligations, as well as settlement of international disputes by arbitration.

Challenges to fulfill the Constitutional Obligations

(i) Freedom

Liberty of thought and action is a fundamental value embedded in our Constitution. It is the basis for creativity and exploration of new ideas and experiments that can advance social progress. Respecting the rights of others to liberty of thought and action are the hall marks of a civilized society. Ensuring that this liberty of thought and action is not used to belittle or diminish the beliefs and status of others is what constitutes a decent society. Democracy creates opportunity to pursue one's chosen ends as well as respect others' rights to do so. In a diverse country like India, exercising freedom with responsibility is a must for ensuring peace in the nation.

(ii) Justice

Justice ensures that the freedom of one does not become tyranny for another. The justice to be truly meaningful needs sharing of power, compassion towards under-privileged and empathy towards the disadvantaged. An education of rights and duties becomes important to ensure to fight for justice.

(iii) Equality

Equality is another value enshrined in the Constitution. Freedom and justice remain mere words if equality is not ensured. It implies freedom from exploitation and ensuring to provide opportunities for individual's development, irrespective of the background, gender, cultural or socio-economic identity and status.

(iv) Fraternity

Fraternity is at the heart of school, society and nation. Social solidarity is a vital part of a society that has place for the aspirations of all members of society. Understanding the importance of fraternity or solidarity and the knowledge that we all belong to a large community, a nation and the globe is also to discover our innate humanity. It is only we recognize our interdependence then we empower to help build a peaceful nation and a world. The citizens need to internalize the principals of equality, justice and liberty to promote fraternity among all, regardless of religious beliefs, regional and local diversity. It provides the baseline in working out the framework of values to be nurtured in students. If values like truthfulness, sense of responsibility, trustworthiness, loyalty, love, peace, respect for others, etc are nurtured right from the beginning, the efforts will go a long way to enable students abide by the Constitution and contribute to larger health of society and nation at large.

Right to Education Act (2009)

The Right of Children to Free and Compulsory Education Act or Right to Education Act also known as RTE, is an Act of the Parliament of India enacted on 4th August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1st April 2010.

a) Implementation and funding of RTE

Education in the Indian constitution is a concurrent issue and both Centre and States can legislate on the issue. The act lays down specific responsibilities for the Centre, State and Local bodies for its implementation. The States have been insisting that they lack financial capacity to deliver education of appropriate standard in all the schools needed for universal education. Thus it was clear that the Central Government will be required to subsidize the States.

A committee set up to study the funds requirement and funding initially estimated that Rs 1710 billion or 1.71 trillion across five years was required to implement the Act, and in April 2010 the Central Government agreed to sharing the funding for implementing the law in the ratio of 65 to 35 between the Centre and the States, and a ratio of 90 to 10 for the north-eastern states. However, in mid 2010, this figure was upgraded to Rs. 2310 billion, and the Center agreed to raise its share to 68%.

A critical development in 2011 has been the decision taken in principle to extend the right to education till Class X (age 16) and into the pre-school age range. The CABE Committee is in the process of looking into the implications of making these changes.

b) Status of Implementation of RTE

A report on the status of implementation of the Act was released by the Ministry of Human Resource Development on the one-year anniversary of the Act. The report admits that 8.1 million children in the age group 6-14 remain out of school and there is a shortage of 508,000 teachers country-wide. The Supreme Court of India has also intervened to demand implementation of the Act in the Northeast. It has also provided the legal basis for ensuring pay parity between teachers in government and government aided schools.

Conclusion

Our Constitution aims at bringing a synthesis between fundamental rights and directive principles of state by giving the former a pride of place and the later a place of permanence. Very aptly the directive principles are described as the ‘conscience of constitution’. Fundamental duties are not mere expressions of pious platitudes. Courts will certainly take cognizance of laws seeking to give effect to fundamental duties. The Preamble of the Constitution of India assures the dignity of every individual. It puts people at the centre of the democratic setup and thus denotes that the nation is committed to uplift of the people. In the context of education, this commitment is extremely significant as education is meant to bring out the best in people.

Questions for Discussion and Reflection:

1. Discuss the fundamental rights of an Indian.
2. Explain the fundamental duties of Indian citizens.
3. Examine the importance of Directive Principles of State Policy on education.
4. Critically evaluate the implementation process of Right to Education Act.

References:

1. Aarti, Dhar, (1 April, 2010). "Education is a fundamental right now". The Hindu.
2. Chowdhry, N.K. (2009). Indian Constitution and Education. Delhi; Shipra Publications.
3. Seethalakshmi, S. (14 July 2006). "Centre buries Right to Education Bill – India". The Times of India". The Times of India. Retrieved 1 April 2010.
4. Selva, G. (22 March 2009). "Universal Education in India: A Century of Unfulfilled Dreams". PRAGOTI. Retrieved 1 April, 2010.

Unit-IV Inequality, Discrimination and Marginalisation in Education

Objectives:

After the completion of the unit, the learners will be able to:

1. explain the concept of social inequality, discrimination and marginalization.
2. describe the different types of social inequality.
3. analyse the causes of social inequality, discrimination and marginalization.
4. recognize the importance of education to eliminate the social inequalities.
5. discuss the means for inclusion of marginalized groups in education.

Introduction

Human societies vary in the extent to which social groups as well as individuals have unequal access to advantages. Rousseau had made a distinction between natural and social inequality. The former emerge from the unequal division of physical and mental abilities among the members of a society. The latter arise from the social entitlement of people to wealth or economic resources, political power and status regardless of potential abilities possessed by individuals. Not only economic resources of societies vary according to the level of development and structural features of society, but also different groups tend to have differential access to these resources. Power enjoyed by the social groups also differ and offers another related social advantage. Similarly, conventions, rules, customs and laws confer greater prestige and status on certain groups and occupations in most human societies. Hierarchy, stratification, class-divisions are notions used by anthropologists, sociologists and political scientists to describe and denote social-inequality.

Anthropologists generally distinguish three types of societies in terms of social-inequality. These are classified as egalitarian, rank and class societies. Egalitarian societies contain fair amount of equality and no social group enjoys greater access to economic resources, power or prestige. Rank societies do not have unequal access to wealth or power, but they do contain social groups that enjoy greater honour and status. A pre-literate tribal society in which social ranking is based on rules of descent and alliances belong to this category. The complex class societies have unequal access and entitlement to economic resources, power, and status.

Types of Social Inequality

(i) Gender inequality

Sex and gender based prejudice and discrimination, called sexism, are major contributing factors to social inequality. Most societies, even agricultural ones, have some sexual division of labour and gender-based division of labour tends to increase during industrialization. The emphasis on gender inequality is born out of the deepening division in the roles assigned to men and women, particularly in the economic, political and educational spheres. Women are underrepresented in political activities and decision making processes.

Gender discrimination, especially concerning the lower social status of women, has been a topic of serious discussion not only within academic and activist communities but also by governmental agencies and international bodies such as the United Nations. These discussions seek to identify and remedy widespread, institutionalized barriers to access for women in their societies. By making use of gender analysis, researchers try to understand the social expectations, responsibilities, resources and priorities of women and men within a specific context, examining the social, economic and environmental factors which influence their roles and decision-making capacity. By enforcing artificial separations between the social and economic roles of men and women, the lives of women and girls are negatively impacted and this can have the effect of limiting social and economic development.

(ii) Racial and Ethnic inequality

Racial or ethnic inequality is the result of hierarchical social distinctions between racial and ethnic categories within a society and often established based on characteristics such as skin color and other physical characteristics or an individual's place of origin or culture. Even though race has no biological connection, it has become a socially constructed category capable of restricting or enabling social status. Unequal treatment and opportunities between such categories is usually the result of some categories being considered superior to others. This inequality can manifest through discriminatory hiring and pay practices.

In some cases, employers have been shown to prefer hiring potential employees based on the perceived ethnicity of a candidate's given name - even if all they have to go by in their

decision are resumes featuring identical qualifications. These sorts of discriminatory practices stem from prejudice and stereotyping, which occurs when people form assumptions about the tendencies and characteristics of certain social categories, often rooted in assumptions about biology, cognitive capabilities, or even inherent moral failings. These negative attributions are then disseminated through a society through a number of different mediums, including television, newspapers and the internet, all of which play a role in promoting preconceived notions of race that disadvantage and marginalize groups of people. Racial inequality can also result in diminished opportunities for members of marginalized groups, which in turn can lead to cycles of poverty and political marginalization. Racial and ethnic categories become a minority category in a society. Minority members in such a society are often subjected to discriminatory actions resulting from majority policies, including assimilation, exclusion, oppression, expulsion, and extermination.

(iii) Caste inequality

Caste Inequality is a hereditary stratification system. In Hindu tradition, a person is born into a caste with little to no mobility. This caste determines one's lifestyle, prestige, and occupational choices. The five castes of Hindus are the elite class, warrior class, merchant class, servant caste, and the 'untouchables'. This caste of Hindu people were required to hide from or bow in the presence of anyone of a higher caste .

Being a member of such a caste would be and is an unfortunate fate. To be considered 'untouchable,' or a completely undesirable class of people based on birth is an inequality that millions of people, children included, face worldwide. These people suffer from exploitation, violence, and can never obtain the equality they deserve from the castes above them.

Education to eliminate Social Inequalities

In the global knowledge society, education play perhaps the most critical role in helping a country improve its economic productivity, social equality and social quality of life. Universities educate the skilled, internationally engaged and creative individuals needed as entrepreneurs and leaders for businesses to compete effectively; they create the research, scholarship and knowledge that underlie the development of value-added products and processes and the innovative applications that bring these into broader societal access. They provide a hub for

Department of Educational Planning and Administration, TNTEU, Chennai-97.

high-level international networks and partnerships. As such, it is vital that the higher education sector focuses on performance and quality, as well as accessibility, to ensure that society reaps maximum value from its investment.

1. Vocational training for trades and professions ;
2. The development of knowledge and skilled workers focused on the needs of individual regions;
3. Advanced education, including the development of ethical leadership, entrepreneurship, high impact research and scholarship, and creative skills, to create the highly skilled workers needed for countries to compete in the national and global knowledge economies; and
4. The creation of strategic partnerships for the production of internationally competitive research and scholarship, ideally with knowledge users, such as business, the healthcare system, government and non-profit organizations.

Community colleges, regional universities and research-intensive universities can all make profound contributions to society as long as they embrace and live a meaningful institutional mission. A corollary of understanding mission is also understanding who it is you serve. For some institutions, this may be primarily a local community, and particularly governments and businesses with a need for workers with specific vocational skills. For others, the key stakeholders may be local, national and international. Simply put, the foundation of excellence is knowing who you are and what you are trying to do. Only then can universities and colleges develop and implement the strategies needed to thrive for maximum contribution and impact on both social-equality and economic terms. Governments, too, require mechanisms that recognize and fund institutions of higher education based on these differential missions and contributions.

The right to education is universal and does not allow for any form of exclusion or discrimination. However, both developing and developed countries face challenges guaranteeing equal opportunities to all in accessing education and within education systems.

Marginalized Society:

Marginalised groups are generally used to analyse socio-economic, political, and cultural spheres, where disadvantaged people struggle to gain access to resources and full participation in social life. In other words, marginalized people might be socially, economically, politically and legally ignored, excluded, or neglected, and, therefore vulnerable. 'Marginality' is demeaning, for economic well-being, for human dignity, as well as for physical security.

Marginalization/deprived is generally described as the overt actions or tendencies of human societies, where people whom they perceive to be undesirable or without useful function are excluded. The people who are marginalized are outside the existing systems of protection and integration. This limits their opportunities and means for survival.

Causes of Discrimination

Exclusion and rejection are key ingredients in discrimination. They occur when people do not appreciate diversity or differences. They occur when people are prejudiced or have formed their own opinion about others because of their social, political, religious, sexuality, interests, culture, traditions, and so on. In Schools, children from minorities or protected characteristics have been denied admission, or scholarships, or have been excluded from educational programme.

Discrimination against children from Dalit, Tribal, and Muslim communities in government schools poorest and most vulnerable are getting left out. Lack of effective monitoring mechanisms. Protecting the rights of children living with disabilities, ensuring their ability to access education, remains a distant priority among school authorities.

Reasons responsible for Deprived/ Marginalized Groups

Some of the important factors that are responsible for marginalization are exclusion, globalization, displacement and disaster both natural and manmade.

i) **Exclusion:** Marginalization is a process that denies opportunities and outcomes to 'those living on the margins', while enhancing the opportunities and outcomes for those who are 'at the centre'. Marginalized combines discrimination and social exclusion. It offends human dignity, and it denies human rights. Caste and class prejudice, in many societies across the globe,

exclude many groups and communities, and hinder their active participation in economic and social development.

ii) **Globalization:** Globalization has increased openness which has promoted development at the cost of equity. It is viewed that globalization has enhanced the gap between haves and have-nots and thus boosted marginalization.

iii) **Displacement:** The development programmes implemented by the government and increasing construction of development projects consistently displace a massive number of tribal, poor, and weaker sections. This results in marginalization of already marginalized people.

iv) **Disasters (Natural and Unnatural):** Disasters are a global phenomena and a serious challenge to development. Vulnerability is linked to broader social issues such as poverty, social exclusion, conflict, education, health, gender issues and marginalization.

Education for Marginalised Groups

Marginalised groups are often left behind by national educational policies, denying many people their right to education. Although thinking about groups can be helpful, the distinction is somewhat artificial. People who are marginalised are very likely to be subject to multiple layers of discrimination, that is, they belong to more than one marginalised group. India has attempted many different strategies to help increase the incentive to receive education for Dalit children. Earlier strategies focused on finding ways to give Dalit children an education without exposing them to the harshness of upper castes. As time progressed and the caste system began to weaken in India, there was a greater shift towards equalizing society so as to provide safer and more positive learning environments. Since gaining its independence, the Indian government has continued to make progress on improving the quality of life for India's lowest caste. Modern exposure to international thought has increased access to ideas and methods on how to increase education rates for the Dalits, providing for some of the best results in recent years. The remainder of this section will examine some of the strategies used over the past one hundred and fifty years, attempting to look at how effective they really were.

Following the creation of the Caste Disabilities Removal Act, the British government attempted to increase Dalit school attendance through methods which took into consideration the sensitivity of the caste society. Because the Dalit children were often harassed when they attended schools, the British chose to propose alternative teaching methods, rather than directly addressing the caste issue. One proposed alternative was the use of night schooling for Dalit children. In this manner, children would not need to worry about attending school with members of upper castes, but would still face dangers of travelling without daylight to and from school. Another proposed solution was the use of all-Dalit schools. This solution eliminated the dangers associated with night-time schooling, but also did not help to decrease hostility between the classes.

Often, governments try to bring in international assistance in dealing with a national crisis like severely low primary enrolment rates. Prescribed to the Indian government by the World Bank, the District Primary Education Programme was designed to increase primary enrolment rates within India.

A smaller scale, and more capital based approach to development and increasing primary enrolment rates is the allocation of additional textbooks to a community. In developing countries, textbooks are often the only basis for a curriculum in a subject. If a school is not able to purchase its own textbooks, then knowledge resources will be limited. By increasing the amount of textbooks, development projects are attempting to increase the ability of schools to take in more students and they hope that additional resources so that performance in school will increase. The biggest concern which arises out of providing textbooks is that it will not increase enrolment rates. New textbooks provide little incentive for Dalit children to attend classes as they do not alleviate any of the barriers currently blocking them from access to education. Increasing access to text books has assisted in increasing the quality of education despite having little or no impact on enrolment rates.

The importance of education as one of the most powerful means of bringing about socio-economic development of the Scheduled Tribes cannot be over emphasised. As educational development is a stepping-stone to economic and social development, and the most effective instrument for empowering the tribals, the Education Division of the Ministry of Tribal Affairs

makes all efforts to supplement the efforts of the Ministry of Human Resources Development, which is the line Ministry, and the State Governments/UTs Administrations by administering various schemes with the objective of enhancing access to education through provision of infrastructure by way of construction of hostels for ST students, Establishment of Ashram Schools, Vocational Training Centre as well as to maximize retention of ST students within the various stages of school education and promoting higher learning by providing monetary incentives in the form of scholarships such as Pre-Matric Scholarship, Post-Matric Scholarship (PMS), Scholarship for Top Class Education, Rajiv Gandhi National Fellowship and National Overseas Scholarship for ST students.

National Monitoring Committee for Minorities Education (NMCME)

The Standing Committee of NMCME has five sub-Committees as specified under:

1. Implementation of schemes aimed at minorities
2. Mapping of educational requirements of minorities - region & district-wise
3. Vocational education and skill development of minorities
4. Girls' education
5. Promotion of Urdu Language and enhance capability amongst minorities through knowledge of English.

The Government is also running the following Schemes for the improvement of educational and economic lot of the minorities:

1. Central Sponsored Scheme for Providing Quality Education in Madrasa (SPQEM)
2. Scheme for Infrastructure Development Private Aided/Unaided Minority Institutes (IDMI) - such as Elementary Secondary/Senior Secondary Schools.

Conclusion

A large number of children in India are still excluded from the educational system and hence cannot participate meaningfully in the economic, social, political and cultural life of their communities. It appears that current educational programmes might have failed to address the needs of children who are vulnerable to marginalisation and exclusion. Some of the educational

programmes might have provided inadequate services that have affected the interest of these children leading to further social exclusion and injustice. Another matter of crucial importance to overcome educational marginalization is political commitment backed by inclusive and holistic policies that address the structure and underlying causes of inequality and equalize opportunity by addressing unequal power relationships. There is no single formula, but sustained political commitment to social justice, non-discrimination, equal opportunity and basic rights leads to progress. Adoption of an integrated inclusive policy approach that addresses interlocking causes of disadvantage, within education and beyond is needed. Strengthening of political leadership to tackle marginalization through clear policy objectives and education targets are necessary. Improving coordination within government through active engagement of civil society, the private sector and marginalized groups should be the top most priority of the society.

Questions for Discussion and Reflection:

1. Explain the concept of social inequality, discrimination and marginalization.
2. Analyse the causes of social inequality, discrimination and marginalization in education.
3. Examine the role of education to eliminate social- inequalities in India.

References:

1. <http://www.global-economic-symposium.org/knowledgebase/the-global-society/overcoming-inequality-through-education/proposals/overcoming-inequality-through-education>
2. www.unesdoc.unesco.org/images/0018/001866/186608e.pdf
3. https://en.wikipedia.org/wiki/Social_inequality
4. <https://www.hrw.org/news/2014/04/22/india-marginalized-children-denied-education>

Unit-V Policy Framework on Education: Pre-Independent India

Objectives:

After the completion of the unit, the learners will be able to:

1. explain the education system of vedic period.
2. comprehend the development of education the British rule.
3. discuss the educational contributions of Christian Missionaries.
4. list the major recommendations of Hunter Commission.
5. list the major recommendations of Abott – Wood Report.

Introduction

The history of education in the Indian subcontinent began with teaching of traditional elements such as Indian religions, Indian mathematics, Indian logic at early Hindu and Buddhist centres of learning such as Taxila (in modern-day Pakistan) and Nalanda (in India) before the Islamic era. Islamic education became ingrained with the establishment of the Islamic empires in the Indian subcontinent in the middle ages while the coming of the Europeans later brought western education to colonial India. A series of measures continuing throughout the early half of the 20th century ultimately laid the foundation of education in the Republic of India.

(1) Education during Vedic Period

The education system which was evolved first in ancient India is known as the Vedic system of education. In other words, the ancient system of education was based on the Vedas and therefore it was given the name of Vedic Educational System. Vedas occupy a very important place in the Indian life. The basis of Indian culture lies in the Vedas which are four in number – Rigveda, Samaveda, Yajurveda, and Atharvanaveda. Some scholars have sub-divided Vedic Educational period and into Rig Veda period, Brahmani period, Upanishada period, Sutra (Hymn) period, Smriti period, etc but all these period, due to predominance of the Vedas, there was no change in the aims and ideals of educations.

The education system of Vedic period has unique characteristics and qualities which were not found in the ancient education system of any other country of the world.

a) Aims of Education

The ultimate aim of education in ancient India was not knowledge as preparation for life in this world or for life beyond, but for complete realization of self for liberation of the soul from the chains of life both present and future.

b) Curriculum

Although the education of this period was dominated by the study of Vedic Literature, historical study, stories of heroic lives and discourses on the puranas also formed a part of the syllabus. Students had necessarily to obtain knowledge of metrics. Arithmetic was supplemented by the knowledge of geometry. Students were given knowledge of four Vedas – Rigveda, Yajurveda, Samaveda and Atharvaveda. The syllabus took within its compass such subjects as spiritual as well as materialistic knowledge, Vedas, Vedic grammar, arithmetic, knowledge of gods, knowledge of the absolute, knowledge of ghosts, astronomy, logic, philosophy, ethics, conduct, etc. The richness of the syllabus was responsible of the creation of Brahman literature in this period.

c) Methods of Instruction

It was a pupil-centered education. No single method of instruction was adopted, though recitation by the pupil followed by explanation by the teacher, was generally followed. Besides question and answers, debate and discussion, story-telling was also adopted according to the need. There was no classroom teaching. However, monitorial system was prevalent and senior pupils were appointed to teach juniors. Travel was regarded as necessary to give finishing touch to education.

d) Role of Teacher

In Bhartiya Darshan ‘Guru’ has significant place. It consists of two words, Gu-ru. The word ‘Gu’ indicated darkness and ‘ru’ means controller. It means to avoid darkness or ignorance. In Vedas the term ‘achariya’ is used for guru. Guru is considered greatest treasure of knowledge.

In educative process, teacher and students are the two components; a teacher provides physical, materialistic and spiritual knowledge to his students. The educative process is teacher-centred. Guru satisfies the curiosity and needs of his students. Guru was the spiritual father of his pupils. Gurus were taking care of their pupil in same manner as a father takes care of his son.

When a student was to become a pupil of any Guru, the recognized way of making application to him was to approach him with fuel in his hands as a sign that he wished to serve him and help to maintain his sacred fire. With 'Upanayan' ceremony the disciple (shishya) gained the generous shelter and patronage of his guru.

e) Freedom and Discipline

Due to academic freedom, students remained busy in thinking and meditation. It enhanced originality among them-

1. He is to be administered guru.
2. He is able to obey his guru.
3. He may be punished by his guru.
4. He is to be wished by his guru.
5. He is to be preached by his guru.
6. He is to be treated equally.
7. He is devoted and committed to acquired wisdom

In the Dharam Sutra, there are rules laid down for the conduct of both teachers and pupils. The pupil was subjected to a rigid discipline and was under certain obligations towards his teacher. He should remain with his teacher as long as his course lasted and not live with anybody else.

Buddhism and Education

Lord Buddha, the founder of Buddhism did not write any book himself. His followers made the collection of his preaching 100 years after his death. The collection is known as 'Tripitikas'.

a) Aims of Education

The main aim of education was to attain 'Salvation'. Buddha formulated eightfold path, known as 'Ashtang Marg'. Mainly, eight objectives of Buddhist's education: (i) Right Will, (ii) Right Speech, (iii) Right Actions, (iv) Right Vocation, (v) Right Exercise, (vi) Right Memory, (vii) Right Concentration, and (viii) Right knowledge.

b) Curriculum

In Buddhist's education, education was divided into two stages: i) Primary Education, and ii) Higher Education.

Primary Education of the period aimed at teaching reading, writing and arithmetic. The Jetkas stories indicate that during the Buddhist period. At the higher stage students studied a variety of different subjects. The Buddhists raised India's international status. Korea, Tibet, Java and other distant countries were attracted to them. In Buddhist monasteries Word knowledge, Painting, Printing, Sculpture, Medicine Knowledge, Logic Spiritual Education, Games and Sports, Archery, Geology, Arithmetic and Religious discussion were included.

c) Methods of Teaching

Verbal Methods was used during the Vedic age. Buddhism emphasis teaching of all subjects through Pali. Question-Answer Method, Debates and Discussions were organized to bring about proper education. Direct Method had a great recourse for teacher and knowledge was presented in the form of sutras Method of Meditation was practiced by Monks to realize the supreme knowledge.

d) Role of the Teacher

In the Buddhist's period, teacher was called 'Acharya'. He was pious, religious and spiritual. The teacher must give the Bhikshus all possible intellectual and spiritual help and guidance by teaching and by instruction. Teacher will follow the Buddha's Eight-fold Path. In Buddhism, teachers as of three distinct types: (i) Acharyas (ii) Upadhyas, and (iii) Special Teachers.

During this period, teachers played important role to help the Bhikshus (students) as stated below.

- (i) Developing Right Knowledge,
- (ii) Developing Right Will,
- (iii) Developing Right Speech,
- (iv) Developing Right Conduct,
- (v) Developing Right Memory,
- (vi) Developing Right means of Livelihood, and
- (vii) Developing Right Concentrations.

e) Freedom and Discipline

In Buddhist education, students were expected to live an ideal life in pursuit of Buddha's Eight-fold Path. There was no punishment. The Buddha Bhikku took the vows of charity and poverty. Character was the basis of moral discipline.

(3) Jainism and Education

In the field of knowledge, Jaina philosophy is pluralist and relativist. Consciousness is the essence of the soul or Jiva. Knowledge according to Jaina system is of two kinds: Pramana and Nyaya. Pramana is again of two kinds i.e., indirect and direct knowledge. Direct knowledge is gained by the means of the sense organs. Direct is valid in its own right. Direct knowledge is either practical or other worldly. Practical knowledge is achieved through mind and senses. Other worldly is immune from the effect of actions and independent of mind and senses. The indirect knowledge is an enlightened one.

b) Aims of Education:

Jain system recommended liberation as the ultimate aim of education. According to this system, liberation is of two types i.e., Jivan Mukti and Dravya Mukti. Education should, help the student to do such karmas which leads towards Jivan Moksha, which again will lead towards the higher level Dravya Moksha. Thus, this system stresses social, economic, moral, and spiritual aims of education.

b) Curriculum

Jaina curriculum includes those subjects which lead students towards different actions or activities. And thus the Jaina curriculum is activity-centered. True education liberates the soul from bondage. This aim can be achieved through different subjects, co-curricular activities and different cultural activities. Apart from this, Jaina curriculum also emphasized vocational education. The Jaina curriculum includes social sciences, natural sciences, moral education, vocational education, various co-curricular activities, and yoga.

c) Methods of Instruction

Jaina system of education emphasized experimental method and learning by doing method. Jaina system emphasised work-oriented education. Vocational education provide practical knowledge or work experience to the students. In this way education may become useful for life as it will help the students in earning their living. Thus, this system emphasized socialised techniques, experiments, learning by doing, co-ordination, etc.

d) Role of Teacher

According to Jainism, high qualities were expected of teachers. The modern books on education describe some specific qualities that a teacher must possess to be successful in his profession. He must know his subject well, he must know how to teach effectively and he must have genuine love for his pupils. This implies, he must be learning continuously, to be up-to-date in his field of knowledge. Such a man should really love his subject, for without love, he cannot go deep into or enjoy learning it. He must also love his pupils, and be devoted to them. Without love one cannot give his best to his pupils. It is only through love, affection and regard, the teacher can understand the needs of the pupils and ways of fulfilling them.

e) Freedom and Discipline

Like idealistic philosophy, Jainism enjoins strict discipline for the pupils. True education cannot be imparted without discipline, anger, ego, luxury, illness and laziness are some of the main hindrances in acquiring true education.

Jain philosophy, stresses on the following eight qualities which are of great help for the pupils to get true education.

- (i) He should not laugh all the times and try to pick up knowledge with perseverance,
- (ii) He should have control over his passions and senses,
- (iii) He should have a good character,
- (iv) He should not use indecent language which reflects on our character,
- (v) He should be fair in his dealings,

- (vi) He should not be susceptible to flattery,
- (vii) He should not loose temper, and
- (viii) He should be an ardent follower of truth.

(4) Education during Mughal Period

Muslim education system was essentially religious in character. Medieval period begins with the incoming of Muslims. So, this period also called 'Mohammedan Period'. Mahmud Ghazani, Mohammed Ghauri, Qutab-ud-Din-Aibak, Iltutmish, Razia and Balban, Shahzada Mohammad, Khilji Kings, Tughlag Kings were the early Muslim famous kings. Muslim education received greater encouragement and attention during Mughal period. Babar, Humayan, Shershahsuri, Akbar, Jahangir, Shahjahan, Dara Shikoh, Auragzeb, Bahadur Shah are the famous Mughal Kings.

a) Aims of Education

The ultimate aim of Islamic education was to get 'Nijat' (Mukti). The important aims of muslim education: (i) Propagation of Islam, (ii) Development of Character and Morality.,(iii) Spread of Knowledge, (iv) Expansion of Islamic Kingdom, and (v) Political development.

b) Curriculum

Curriculum at primary stage knowledge of 3R's- Reading writing and arithmetic. Urdu formed one of the chief subjects of study, religious instructions were also given at Primary level. At the Secondary level, Grammar, Natural Science, History, Astronomy, Military education given to the students.

c) Methods of Instruction

In medieval period, oral method, monitor system, lecture method, Reading and writing, self- study method, potential symposia, analytical and inductive methods, experimental method are used as methods of teaching.

d) Role of Teacher

During the medieval period, the teacher was very much respected. There was intimate and cordial relationship between the teacher and the taught. The pupils followed the precepts of the teacher. Students, who acquired special knowledge in religion, were given the degree of 'Aim'. There was no hosted arrangement for the pupil's of maktab.

5) Christian Missionaries Contributions to Education

The Christians missionaries came to be associated with the educational enterprise in India. They established their center at Serampore. They directed their educational activities from Serampore. In 1725, the European Christian missionaries had established seventeen schools for the children of the Hindus and Muslims and four missionary schools of the Christians. In 1804, The London Missionaries society established English Schools in Ceylon Southern India and Bengal. The missionaries had rendered valuable service to the cause of education in India. It was due to their efforts that the first missionary college was set up at Serampore in 1818, and the Bishop's College was established in Calcutta in 1820.

6) East India Company's Contributions to Education

The East India Company's Charter of 1698 had directed the company to maintain schools of the kind called St. Mary's Charity schools was started in Madras in 1715. The officials of the East India Company also played important role for the spread of education. In 1781, Warren Hastings the first Governor-General of India, founded the 'Calcutta Madrasa' to qualify the sons of the Muslims through the Arabic medium. Sir William Jones with the help of Warren Hastings, The Royal Asiatic Society of Bengal was established in Calcutta. In 1816, established the Hindu College and developed into the famous Presidency College in 1817.

(i) Charter Act (1813)

When the Charter of the Company was required by the British Parliament in 1813, the responsibility of the company for the education of the Indians was recognized. In 1823, it was from one lac rupees the grants were offered to the Calcutta School Book Society and the Calcutta School Society. In 1824, two Sanskrit colleges were established, one at Calcutta in 1824, another

at Delhi in 1825. Before, 1835, there existed three kinds of schools. They are: (i) Vernacular Schools, (ii) Christian Missionary Schools, and (iii) The Schools of East India Company. People liked the English medium of instruction instead of Sanskrit and Arabic medium of higher education.

(ii) The Indian Education Commission (1882)

The British had placed emphasis on the college and university education. The Secretary of State for India had made provision of grants-in-aid by the government to colleges and universities alone by the regulation in 1859. So the primary and high school education remained neglected.

The responsibility of education was transferred to provinces which had limited economic resources in 1870. That handicapped the primary and high school education also. Therefore, Lord Ripon appointed an Education.

Commission under Mr. W.W. Hunter in 1882 was appointed to review the progress of education. The commission submitted its report in 1883. Some of its primary recommendations were as follows:

a) The primary education should be given priority. The Government should hand over the management of primary education to District and Municipal Boards which were to be provided one-third of its expenditure as grant- in- aid by the government on it.

b) Two types of high schools should be established, the one preparing students for vocational education and the other for providing literary education leading up to the entrance examination of the university.

c) The government should withdraw itself from the school and college education as far as could be possible and every effort should be made to encourage private enterprise in these fields by the system of liberal grants- in- aid.

(iii) The Government of India Resolution (1913)

To assume the responsibility of providing compulsory primary education in India the Indian national leaders were pressing the government of India and the Government declared its policy by a resolution on 21st February 1913. It did not assume responsibility of compulsory

Department of Educational Planning and Administration, TNTEU, Chennai-97.

primary education. Instead, it accepted its adherence to a policy for the removal of literacy in India and urged the provincial governments to take early measures towards this direction. It emphasized the need to encourage private voluntary efforts in this direction. It also emphasized on improvement of the high school education and stressed the need of taking the responsibility of teaching by the Universities.

(iv) Hartog Committee (1929)

In 1929, the Hartog Committee submitted its report. This Committee was appointed to survey the growth of education in British India. It devoted far more attention to mass education than Secondary and University Education. The committee was not satisfied with the scanty growth of literacy in the country and highlighted the problem of 'Wastage' and 'Stagnation' at the primary level.

It mentioned that the great waste of money and efforts which resulted because of the pupils leaving their schools before completing the particular stage of education. Its conclusion was that "out of every 100 pupils (boys and girls) who were in class I in 1922-23, only 18 were reading in class IV in 1925-26. Thus resulted in a relapse into illiteracy. So, it suggested the following important measures for the improvement of primary education.

- i. Adoption of the policy of consolidation in place of multiplication of schools;
- ii. Fixation of the duration of primary course to four years;
- iii. Improvement in the quality, training, status, pay, service condition of teachers;
- iv. Relating the curricula and methods of teaching to the conditions of villages in which children live and read;
- v. Adjustment of school hours and holidays to seasonal and local requirements; and
- vi. Increasing the number of Government inspection staff.

As far as secondary education, the Committee indicated a great waste of efforts due to the immense number of failures at the Matriculation Examination. It attributed that the laxity of promotion from one class to another in the earlier stages and persecution of higher education by incapable students in too large a number were the main factors of wastage.

So it suggested for the introduction of diversified course in middle schools meeting the requirements of majority of students. Further, it suggested the diversion of more boys to industrial and commercial careers at the end of the middle stage. Besides, the Committee suggested for the improvement of University Education, Women Education, Education of Minorities and Backward classes, etc.

The Committee gave a permanent shape to the educational policy of that period and attempted for consolidating and stabilizing education. The report was hailed as the torch bearer of Government efforts. It attempted to prove that a policy of expansion had proved ineffective and wasteful and that a policy of consolidation alone was suited to Indian conditions. However, the suggestions of the Committee could not be implemented effectively and the educational progress could not be maintained due to worldwide economic depression of 1930-31. Most of the recommendations remained mere hopes.

(v) Wardha System of Education (1937)

The Wardha Scheme of Education was put forward by M.K. Gandhi in 1937. Under the chairmanship of Dr. Zakir Hussain, a tentative and detailed syllabus was framed out. Its main features were:

- (i) That there should be free and compulsory education given to all children for a period of seven years;
- (ii) That the medium of instruction should be the mother tongue;
- (iii) That the process of education should be centred round some form of manual, productive work in the shape of a craft;
- (iv) The education should self - supporting to some extent;
- (v) That the education should enable the child to discharge his duties and responsibilities of a good citizen;
- (vi) That the education should help the child in understanding and solving the problems of life;
- (vii) That the future citizens of this country should be imbued with the ideal of non - violence.

- (viii) That the education should be based on the principle, "Learn while you earn and earn while you learn";
- (ix) That the craft in basic education is to be chosen keeping in view the local needs and in harmony with the local environment; and
- (x) That the minimum universal education, which he considered indispensable for the successful working of democracy.

Main Features of Basic Education

1. That the process of education should centre round some form of manual, productive work and all teaching is to be, as far as possible integrally related to it.
2. That the social and physical environment of the pupils may also be used for purpose of correlation.
3. That the evaluation of students is to be only internal and on the basis of day- to-day work of pupils. No external examinations need to be held.
4. That the text books should be avoided as far as possible.
5. That cleanliness, health, citizenship, work and worship, play and recreation should be given people emphasis.

(vi) Abott -Wood Report (1936-37)

The absence of adequate and proper vocational education was being felt in India and the public was raising its demand for it since long. Therefore, the Government of India invited in 1936-37 two British experts to come India and prepare a plan for vocational education in the country. These two experts were A. Abott and S.H. Wood.

These two persons toured in Punjab, Delhi and U.P and prepared a report on vocational education within four months. This report was neither comprehensive nor successful. On the basis of this report, the Sargent Report of 1944 was published. The Sargent Report presented a more detailed plan of vocational education than the Abott Report did. However, the latter one cannot be ignored, as it has its own importance. Below we give a brief summary point wise of this report:

1. Vocational education should be organized according to the needs of various vocational areas. No vocational area should be considered less important.
2. In the organization of vocational education the main regional vocations should be especially considered.
3. Vocational education should be considered at par with literary and science education and its standard should be raised.
4. Vocational education should be considered as complementary to other types of education.
5. For general and vocational education there should be separate schools, as the purpose of the two is different.
6. Skilful workers engaged in small industries should also be given proper vocational training.
7. In each province a Vocational Education Advisors' Council should be established for developing healthy relationship between vocational education and various vocations.
8. There should be two types of schools for vocational education. The first should be the junior vocational school and the second senior vocational school. In the junior school after class VIII there should be three years' course for vocational education. In the senior school, there should be two years' vocational education after the class XI. The junior vocational school should be considered at par with a high school and the senior one should be at par with an intermediate college.
9. In certificate to be awarded after passing a vocational course, there should be a clear mention of the quality of work done by the candidate during the period of vocational training.
10. As far as possible, vocational school should be established near vocational centers.
11. Part-time classes should be opened for persons engaged in various vocations. The workers should be given training in vocational schools for 2-1/2 days per week and they should be given full wages for these 2-1/2 days. In part-time schools, provision should be made for training during day time.
12. The Government should open vocational institutions in big cities and big vocational centres.

Conclusion

The Indian education system has to pass many ups and downs since the early ages of pre-independent India. The vast changes and development have mainly occurred during the pre-independence or British era. Some of which are till now continuing in the present education system.

Questions for Discussion and Reflection:

1. Describe the salient features of Vedic education.
2. Narrate the aims of Buddhist's system of education.
3. Examine the educational contributions of Christian Missionaries in India.
4. Describe the salient features of Basic Education.
5. Explain the importance of Abott- Wood Report on Vocational education.

References:

1. Agarwal, J.C.(2007). History of Indian education. New Delhi: CBS Publishers.
2. Sharma, R.N & Sharma, R.K (2004).History of education in India. New Delhi: Atlantic Publishers.
3. <http://www.historydiscussion.net/articles/colonial-advent-in-indian-history-the-portuguese-the-french-and-the-english/2079>
4. <http://www.shareyouressays.com/116647/essay-on-the-jainism-system-of-education>

&&&&&