



தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம்  
TAMILNADU OPEN UNIVERSITY

**SEMESTER -01**

**BACHELOR OF EDUCATION**  
in  
**SPECIAL EDUCATION**

**SED 12 - CONTEMPORARY INDIA & EDUCATION**

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**TAMIL NADU OPEN UNIVERSITY**

**SCHOOL OF SPECIAL EDUCATION AND  
REHABILITATION**

**B.ED SPL.ED**  
**(Distance Mode)**

**SEMESTER - I**

**SED – 12**

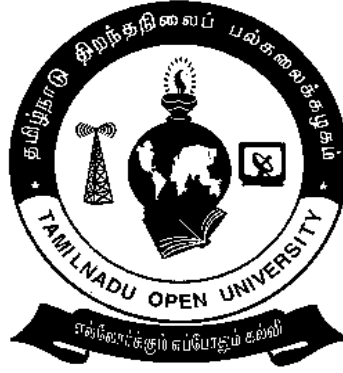
**CONTEMPORARY INDIA & EDUCATION**

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**No. 577, Anna Salai, Saidapet,  
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# **TAMIL NADU OPEN UNIVERSITY**

## **SCHOOL OF SPECIAL EDUCATION AND REHABILITATION**



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# TAMIL NADU OPEN UNIVERSITY

(A State Open University Established by Government of Tamil Nadu, Recognized by UGC & DEB,  
Member in Asian Association of Open Universities & Association of Commonwealth Universities)

No.577, Anna Salai, Saidapet, Chennai - 600 015. Tamil Nadu.

**Professor K.Parthasarathy**

Vice Chancellor

20-03-2021

Dear Learner,

Warm Greetings!

I deem it a great pleasure in welcoming you to our vibrant Open and Distance Learning family of Tamil Nadu Open University (TNOU). Being approved by the University Grants Commission and Distance Education Bureau, the TNOU is striving hard to ensure qualitative Open, Distance and Online Education (ODOE). The University is contributing not only serving to reach the unreached, but also enhancing the Gross Enrolment Ratio (GER) by offering various programmes at different levels for the needy and interested.

You are taking up the B.Ed., Special Education programme as a professional study by merit. The B.Ed. Special Education Programme offered by the TNOU is recognized by the Rehabilitation Council of India (RCI), the University Grants Commission (UGC) and the State Government. You might be aware that the trained teachers/personnel/professionals who come out from this programme of study can work in the special schools, inclusive setting, colleges and rehabilitation centres, and such certified persons alone are eligible to work with, train persons with disabilities as per the law enforcement in our country.

The Rights of Persons with Disabilities Act, 2016 stated that all the children with disabilities between 6-18 yrs of age are to be considered for inclusive education. Accordingly, the syllabus of B.Ed.Spl.Ed. Programme has been framed and updated including current practices, latest policies and Acts, and innovative models and strategies in the field of disability and non-disability areas. The Self -Learning Materials (SLM) prepared with the help of subject experts and as per the UGC Guidelines & SLM Policy of TNOU. The handy SLM would be very much helpful for you, and teachers, parents, and other professionals dealing with persons with disabilities.

I wish you great success in all your endeavors and to become a versatile special educator.

With regards,

**(K.PARTHASARATHY)**



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**TAMIL NADU OPEN UNIVERSITY  
SCHOOL OF SPECIAL EDUCATION AND  
REHABILITATION**

**SED – 12**

**CONTEMPORARY INDIA AND EDUCATION**

**BLOCK 1**

**Philosophical Foundations of Education-**

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**BLOCK 2**

**Understanding Diversity**

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**BLOCK 3**

**Contemporary Issues and Concerns**

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**BLOCK 4**

**Education Commissions and Policy**

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**BLOCK 5**

**Issues and Trends in Education**

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## **SED – 12 CONTEMPORARY INDIA AND EDUCATION**

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### **COURSE INTRODUCTION**

Education has a vital role to play in the development and enlightened and progressive society. The Teacher is an agent of social changes in a learning society. As a good teacher you need to be aware of various aspects of Education and their role in India. The course deals with various commissions in education especially in inclusive education. The Course “Contemporary Education in India” consists of five Blocks.

The first Block deals with the Philosophical Foundations of Education and further divided into five Units explaining Education and its Concept, Definition and scope, agencies of Education like School, Family, Community and Media, Philosophies of Education, and the Classical Indian Perspective. “

The Second Block deals with the Understanding of Diversity and further divided into five Units. The first Unit deals with Concepts of diversity. The second Unit deals with the types of diversity. The third Unit deals with the Education for understanding diversity. The fourth Unit deals with the addressing diverse learning needs, and the fifth Unit with Diversity- global perspective.

The third Block deals with the Contemporary issues and concerns and further divided into five Units. The first Unit deals with the Universalization of School Education in India. The second Unit deals with Issues of Universalization Retention and Universal Enrollment. The third Unit deals with the Issues of Equality and Equity. The fourth Unit deals with Equality of Educational Opportunity. The fifth Unit deals with the inequality in Schooling.

The fourth Block deals with the Education Commissions and policy related to School Education and further divided into five Units. The first Unit deals with Constitutional Provisions on Education. The second Unit deals with National Commission and Policies. The third Unit deals with National Acts. The fourth Unit deals with deals with Programmes and Schemes. The fifth Unit deals with the International Conventions and Policies.

The fifth Block deals with the Issues and Trends in Education and further divided into five Units. The first Unit deals with challenges of education from preschool to senior secondary school, the second Unit with Inclusive Education as Rights Based Model. The second Unit deals with the Complementarities of Inclusive and Special Schools. The third Unit deals with the Language Issues in Education. The fourth Unit deals with the Community participation in Education.

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## **BLOCK -1 PHILOSOPHICAL FOUNDATIONS OF EDUCATION**

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### **Structure**

Introduction

Objectives

Unit 1    Meaning of Education

- 1.1    Definitions of Education
- 1.2    True Definition of Education
- 1.3    Aim of Education in India
- 1.4    Aims of Education in Ancient India
- 1.5    Aims of Education in Medieval India
- 1.6    Aims of Education in British India
- 1.7    Aims of Education in Independent India

Unit 2    Agencies of Education

- 2.1    Media: Importance of Mass Media

Unit 3    Philosophies of Education

- 3.1    Idealistic View in Education
- 3.2    Naturalistic View in Education
- 3.3    Realistic View in Education
- 3.4    Pragmatic View in Education
- 3.5    Existentialist View in Education

Unit 4    Classical Indian Perspective

- 4.1    Vedanta Dharsan (Vedic Period in Education)
- 4.2    Jainism and Budhism (Medieval Period of Education)
- 4.3    Modern Period in Education

Unit 5    Indian Philosophers

- 5.1    Contribution of Sri Aurobindo to Education
- 5.2    Contribution of Mahatma Gandhi to Education
- 5.3    Contribution of Rabindranath Tagore to Education
- 5.4    Contribution of J.Krishnamoorthy's to Education



Let us Sum Up

Glossaries

Answers to Check your Progress

Suggested Readings

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## **INTRODUCTION**

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In this Block the Concept of Education, Agencies of Education, Educational Philosophies, Classical Indian Perspective about education and Indian philosophers' contribution of education has been explained.

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## **OBJECTIVES**

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After completion of this Block you will be able to understand:

- Education: Concept, Definition, Scope
- Agencies of Education: School, Family, Community and Media
- Philosophies of Education
- Classical Indian Perspective
- Indian Philosophers Contribution of Education

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## **UNIT 1            MEANING OF EDUCATION**

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The term "Education" has been derived from the Latin term "Educatum" which means the act of teaching or training. A group of educationists say that it has come from another Latin word "Educare" which means "to bring up" or "to raise"

A few others interpret, the word "Education" has originated from another Latin term "Educere" which means "to lead forth" or "to come out". All these meanings indicate that education seeks to nourish the good qualities in man and draw out the best in every individual. Education seeks to develop the innate inner capacities of man.

By educating an individual we attempt to give him some desirable knowledge, understanding, skills, interests, attitudes and critical 'thinking. That is, he/she acquires knowledge of

history, geography, arithmetic, languages and sciences.

He/she develops some understanding about the deeper things in life, the complex human relations and the cause and effect relationship and so on. He/she gets some skills in writing, speaking, calculating, drawing, operating some equipment etc. He/she develops some interests in and attitudes towards social work, democratic living, co-operative management and so on.

As an individual in the society, he/she has to think critically about various issues in life and take decisions about them being free from bias and prejudices, superstitions and blind beliefs. Thus, he has to learn all these qualities of head, hand and heart through the process of education.

After completion of this Unit, you will be able to

- Describe the concept of Education
- Explain the aims of Education

### **1.1 Definitions of Education**

The Concepts of Education as given by prominent Indian educationists are as follows.

"Education is something which makes man self-reliant and selfless"

– **Rigveda**

"Education is for liberation"

- **Upanishad**

"Nothing is more purifying on earth than wisdom"

- **Bhagavad Gita**

"Education is the manifestation of the divine perfection, already existing in man"

- **Vivekananda**

"By education, I mean an all-round drawing out of the best in the Child and man body, mind and spirit"

- **Gandhiji**

"The widest road leading to the solution of all our problems is education."

**- Tagore**

"Education which will offer the tools whereby one can live for the divine, for the country, for oneself and for others and this must be the ideal of every school which calls itself national"

**- Sri Aurobindo**

"Education is unfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external"

**- Friedrich William roebel**

"Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of"

**- Plato**

"Education of man commences at his birth, before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect"

**- Rousseau**

"Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists"

**- Aristotle**

## **1.2 True Definition of Education**

The different meanings and definitions of education as given above lead us to the conclusion that education should have a comprehensive definition. Thus, education may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. In Short, education is the development of individual according to his needs and demands of society, of which he is an integral part. The above remarks of different educators highlight the following special features of education:

- Education is both unilateral as well as bi-polar in nature.
- It is a continuous process
- It is knowledge or experience.
- It is development of particular aspects of human personality or a harmonious integrated growth.
- It is conducive for the good of the individual or the welfare of the society
- It is a liberal discipline or a vocational course.
- It is stabilizer of social order, conservator of culture, an instrument of change and social reconstruction.

### **1.3 Aim of Education in India**

Educational aims in India should be judged in relation to the lives of the Indian people. Indian civilization is one of the ancient civilizations of the world.

### **1.4 Aims of Education in Ancient India**

The aim of education in ancient India was the ultimate outcome of the Indian theory of knowledge and the corresponding scheme of life and values. People in ancient India were greatly impressed and affected by the fact of death as the central fact of life. Their one aim of life was to solve the problem of death by achieving knowledge of the whole truth of which life and death are arts and phases. The aim was not simply abstract and theoretical. There were practical and concrete aims too. The first was the acquisition of knowledge. This was evident in the Vedic period. Inculcation of social and civic duties in the minds of the students was also regarded as an important aim of education in those days. Education for occupation was another important aim. Character training and moral education was regarded as very important aim of ancient Indian education.

### **1.5 Aims of Education in Medieval India**

During medieval age, religion was the main guiding force in life and society. Medieval civilization centered round religion. The Muslim rulers of India generally took a keen interest in education and many of them founded schools, colleges and libraries in various places in their kingdoms. The mosque was a center of instruction and of literary activity. Muslim education included those eternal teachings and values

of the Quran and Haditha, which would promote moral and spiritual knowledge. Islamic education aimed at both physical and mental development of the students. Thus, it aimed at total development of personality of individual.

#### **1.6. Aims of Education in British India**

The British uprooted the indigenous system of education in India with definite intentions. The educational system established by the British was colonial in character. It was designed to prepare Indians only for taking certain subordinate positions in Government offices. It was not intended to develop among the people capacities to take leadership and initiative in different walks of life. The main educational objective can better be understood from the following declaration in the educational policy of Lord Bentinck (1835): "We want a class of persons Indian in blood and colour but English in tastes in opinion, in morals and intellect." The Wood's Despatch declared almost the same policy. The aim of British education was to inculcate European knowledge in the minds of the Indians.

#### **1.7 Aims of Education in Independent India**

After independence the Indian leaders realized the inherent defects in the system of education introduced by the British. Universalisation of education was the need of the hour. Education must be linked with national development in all directions. With these national goals in view the Government of independent India set up different committees and commissions for educational reforms in the desired lines. These committees and commissions have formulated educational aims and objectives.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

1. The term "Education" has been derived from the ..... term  
**"Educatum"**

- a) Latin
- b) Greek
- c) English
- d) German

2. "The widest road leading to the solution of all our problems is education." said by

- a) Sri Aurobindo
- b) Vivekananda
- c) Tagore
- d) Gandhiji

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## **UNIT 2 AGENCIES OF EDUCATION**

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Indian society is a developing society. It consists of diverse castes, creeds, religions and languages which are best with many social evils and harmful traditions. Right from the birth child interacts with different customs and traditions prevailing within the family and their surroundings. Interactions of the child with different social forces, the impact in more than one way. These multifarious diversities influence the development of child in one way or the other. This influence may either be good or bad. The present Indian society is influencing the development of an individual very powerfully in various ways. It is a matter of regret that these influences have been directed towards evils and various criminal tendencies, which plague our society and are increasing day by day threatening the very stability of our social structure. Education is the only means to meet these sinister challenges and stop this gradual decay. In other words, education should promote higher social and moral ideals developing desirable habits, so that our society is saved from impending decay and destruction. It is through

education alone that the great ideal of emotional integration, unity in diversities, national consciousness and national glory are realized.

To know the impact of societal forces on the development of child, one should have a brief idea as to what are those societal forces which that make an impact on the development of the child. Sir Godfrey Thompson has written, 'The whole of environment is the instrument of man's education in the widest sense. But, in that environment certain factors are distinguishable such as the home, the school, the church, the press, the vocation, public life, amusement and hobbies.' Taking in the broader sense education continues from birth to death. During whole life time different societal forces keeps making its impact upon the person. All of these societal forces are the agencies of education and have educative influence upon the child. These institutions have been classified differently by different educationalists.

After completion of this Unit, you will be able to

- Explain the need and importance of various agencies of Education
- Describe the various agencies of education

## 2.1 Types of Agencies in Education

**Formal Agencies:** School, organized entertainment centers, libraries, pictures, galleries, games, cinema, educational programmes on radio, T.V etc.

**Informal Agencies:** Family, community, religion, free play, market place, fairs and exhibitions etc.

Howsoever classification may be made, but one thing is sure that there are no single social forces which do not make any impact on the development of child. All social forces interact with the child during his/her growing up. A child encounters and experiences with each and every elements of the society. All these elements proved to be beneficial in development of the child and lead them towards maturity. Mature people always remain ready to face any circumstances in his/her life. Thus, all the societal forces help a child in his/her development.

Before discussing the impact let us discuss the role of some of the important social agencies. These agencies are not the only agencies and end in itself. There are several other social agencies which impact the development of the child. However, for having an idea we are discussing some major social agencies in brief. They are as follows:

**Family:** Home and family is the first institution of a child. A family provides the basic habits to the child. If the environment of the family remains conducive the development of the child takes place in a very gentle manner. If the family provides defective environment, the child develop bad qualities and character.

**Community:** The community is another informal agency of education for a child. Moving out of the family a child automatically takes up the membership of various groups in the community and through them develops various aspects of his character and personality. Playing in groups he develops his mind and body. He also experiences moral, social and cultural development.

**State:** The modern welfare state is responsible for overall development of every citizen. This is why so much attention is made for the education of the child. For the overall development of a child state formulate policies of education so that it may bring out a developed human resource. The state shoulders the responsibility of establishing different kinds of schools to realize this goal. It provides able and trained teachers by establishing the training colleges for them so that when they impart education they must keep in mind, the overall developmental aspect of education.

**Religion:** We derive our values from religion. It plays a vital role in guiding the life of a person. It binds us together and provides a direction to proceed in life. A child develops his/her life by guiding himself/herself from religion.

**Library:** There is little need to elaborate the role played by the libraries in disseminating education and developing different aspects of the child. People even maintain their personal libraries to fulfill their personal quest for knowledge. The state maintains public libraries for the masses. It



develops different habits in the child as well as the mental aspect of the child.

**Museum:** Museums are very useful in imparting education of different kinds to the child. The development in the knowledge that a person gets from museum by roaming in these places cannot be derived from anywhere else. It is a psychological principal that if the things are learnt by visualizing, it becomes permanent. It develops different aspects of the child.

**Cinema:** Cinema is one of the most important informal agencies of education in the modern world, as it provides audio visual understanding to the people. By means of cinema, it is possible to see incidents, individuals and objects. It clears our concept and provides an opportunity to develop different aspect of the personality such as mental, moral, aesthetic aspects and so on.

**Drama:** Almost the popularity of cinema has reduced the public interest in drama. But it has not replaced it completely. Drama is such an effective mode, which develops the total aspect of personality of a child. It is an important medium of imparting education to the child. In fact drama itself is a complete institution of education. Not even the single aspect of personality is there which doesn't get activated while performing it.

**Television:** Television is the most powerful means of communication. It stimulates more than one sense and hence the learning becomes more permanent. It exercises a great influence on the human mind. It develops different aspects of the personality of an individual.

**Schools:** The school is considered to be the most important agency of education. It is the only agency which develops the individual's body, mind, morals, religious thinking, and spiritual contemplations. It develops overall aspect of the personality of the child.

## **2.2 Media:**

The present day world is facing two general problems “information explosion” and the “population explosion”. Information explosion means an explosion of knowledge. Today, throughout the world, social and technological changes are taking place rapidly due to expanding world of information. So there is explosion of knowledge. New frontiers of knowledge are opening day by day and the horizon of human knowledge and understanding is expanding very fast.

On the other hand, with the explosion of knowledge there is also population explosion. The student population is immensely increasing year by year due to the growth of population and democratization of education with varying levels of motivation and aspiration. The problem of “population explosion” is more serious in the developing countries than the developed one. India is facing serious difficulties both from population as well as information explosion.

So the two general factors “information explosion” and “Population explosion” have posed critical problems for education. Due to this, it results in more things to be learnt and more people to be taught. Today there is a cry for “more education to more people in less time”. For solving these problems successfully, educational technologies consisting of various media of mass communication are essentially required. Both qualitative improvement and quantitative expansion of education can be facilitated and accelerated with the help of this mass media under educational technology. So the mass-media has come to our rescue to tackle this problem.

Education of tomorrow will be able to play its role more effectively by making the individuals creative, active and efficient. Success of education cannot be achieved merely by substituting mechanical methods for human beings, but by developing new patterns using both human beings and technological advancements in order to teach more people better and more rapidly.

There are good numbers of media available for mass communication such as radio, Television, newspapers and films etc. Previously, the mass media was the form of illustrative, device were only marginal and

individualized use happened. There was neither any coherent thinking nor a scientific organization of these materials in the educational process. But their increased use has been mainly due to interest and initiative of certain teachers.

The media of communication is the medium by which a piece of information or knowledge is communicated to us. This medium is the message, which is of greater importance. Because, the same piece of information when conveyed on a printed page or over the telephone by radio, or television will appear different and have entirely a different effect on us. Hence the effectiveness of a piece of information depends upon the medium through which it is imparted. Thus, the mass-media are not only the messages, but also the message.

Because, it massages the sensory organs and stimulates them to respond actively. Hence, the mass media is very important for class room teaching as a part of the process of instruction. The sole objective is to improve the teaching- learning process with the use of various media. Therefore, the main purpose of mass-media in education, is to benefit more students with fewer teachers or to obtain quality education.

In fact, the mass media have become a well of message around the world of today and has entered into all the structures of daily life. It can be used and in fact is being used as a means of education. So the role of mass media in education is gaining importance every day.

### **2.3 Importance of Mass Media:**

1. Mass Media provide information to the mass within a less time.
2. It takes a wide coverage of information regarding anything that is happening in any corner of the world.
3. It brings the entire world to the individual or to the classroom. Children spend hours together sitting in front of the television and can visualize, hear and acquire knowledge about the world.
4. These media easily reach groups, allow repeated use, give more reality, influence attitudes, show cause and effect relationships and ultimately motivate the audience.
5. It sends information to remote places and helps in distant learning.

6. It helps in modification of attitudes, inculcation of desirable values and acquaintance with cultural heritage.
7. Mass media acts as an agency of social change.
8. Mass media are useful for reinforcing group dynamics and interpersonal communication.
9. Mass media as means of communication makes ideas clear to children and help them to acquire correct knowledge. They help in simplifying and in giving vividness to explanation.
10. Mass Media makes the instruction concrete and stimulates interest and excite curiosity in things.

“Education today, therefore, has a far greater responsibility than it had ever before. It has to meet the demands of a dynamic world which changes its character every day. Contemporary education has to be more comprehensive and complete than it was ever before. The role of the various agencies of education like home, society, community etc. has consequently increased. The role of the mass media like television, radio, cinema, newspaper has also increased.” So now-a-day, press, radio, cinema, television, etc. are becoming more and more important in an individual's life.

Mass media in education are press, radio, motion-picture, television, etc. Mass media are many and these are technically called passive agencies of education. They influence the attitude and behavior of the people indirectly. These agencies cover entertainment, informatory propaganda, historical record, education and improvement of moral judgment and moral tone of the people.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

3. Which is Formal Agencies

- a) Family
- b) libraries
- c) community
- d) religion

4. Mass Media provide information to the mass within a more time.

True or False

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## **UNIT 3 PHILOSOPHIES OF EDUCATION**

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The philosophy of education is a significant area of study both for Western and Indian philosophers.

After completion of this Unit, you will be able to

- Explain various views in Education (Idealistic, Naturalistic, Realistic, Pragmatic, Existentialist)

### **The Western Perspective**

Philosophy of education was not systematically set forth before the twentieth century. In the west only Plato who produced a notable philosophy of education (in his "Republic") in pre-twentieth century. He was the first systematic philosopher to work in this field. Plato along with John Dewey believed that philosophy of education occupied a central place in philosophical thought. Dewey, in fact, once suggested that "philosophy may even be defined as the general theory of education" As we progress, we will discuss the different views of philosophy of education in the Western and the Indian perspectives.

The western philosophy of education is divided based on the origin of reality. The origin of reality to the idealistic philosopher is quite different from the realistic or the pragmatic philosophers. Therefore the perspective towards life for the idealistic philosopher is also different from the other philosophers. Depending on the perspective towards life, the aim of education is also different for the different philosophers.

Therefore the division of western philosophy based on the theory of reality has been observed in the following discussion.

### **3.1 Idealistic View in Education**

The idealists believe that the soul is immortal, the world of ideas is the real world and this world of ideas is not the world of senses. Mind possesses the important power of thought. Butler maintains that Descartes' dictum "I think, therefore I am", is the first step toward all knowledge.

Idealist defines man, in terms of mental activity, who must recognize a mode of knowing other than experiences. H. H. Horne insisted that the mind goes beyond experience in many instances. For example, when the mind studies or examines the conditions of experience itself, it is going beyond experience. Only due to mental consciousness does one know that he is experiencing something. Therefore reasoning, intuition etc. are modes of knowing for the idealists.

Self-realization is the ultimate aim of idealistic philosophy of education. It is a lifetime process and combines the efforts of the home, church, school and other educational agencies. For Christian Idealists this aim includes the ultimate union with God. The responsibility of school is the pursuit of knowledge and the cultivation of the mind. Proper attention is also given to the total behavioral pattern of the individual. The Idealist do not object to the schools' attempting to develop physical fitness, social efficiency and vocational competence of the individual. But, for the idealists the intellectual studies are primary, because they are concerned with changeless essences, universals and concepts.

In the West, Plato, for the first time introduced the philosophy of education based on the philosophy of idealism. Plato and Aristotle were basically concerned with the epistemological and teleological questions such as "how is teaching possible?" or "what is education for?" Plato's scheme of education is best described in his "Republic". According to Plato, the aim of education should be for the "safety of the unity of the state, development of the qualities of citizenship, development of faith in truth, goodness and beauty, development of personality, preservation of social classes and development of human qualities." Plato insisted that true knowledge must be elicited from within and sought for in ideas and not in particulars of senses. Production of the right type citizen (who is

socially, economically, intellectually and politically useful and fit) is the aim of education.

Plato's actual educational practices were derived from his theory of ideas. Ideas constitute the important content of education. Man's superior faculties are attributed to the soul (mind and reason) and inferior attributes to the body (evil, change, corruption and the like). The things of the mind are the concern of education. Other activities belong to man's lower nature and should not be dignified by the term education. Rather they should be called training, in the sense that one speaks of training an animal.

Though he emphasized on the state and its safety, Plato, also looks at the whole man and makes him realize his true nature. Again, the Idealistic philosophy of education defends the inherent worth of the individual and care for the dignity and value of human life. Idealism believes that, man realizes the spiritual nature of the Divine Being. Therefore, the educational aim is 'man making' in its highest capacity.

Even though his specific plan was never put into practice, Plato's view of society as an ordered division of classes. It has been the ideal of educational conservatives throughout the ages. Like Plato, the medieval educator believed that only the intellectuals should receive advanced education. The modern conservatisms also accepted the divisions, especially at the higher levels and called for a very rigorous selection of candidates for advanced study according to their intellectual capacities. Plato emphasizes on individual differences which means no human nature is common to all men. But all men possess the same fundamental powers of the soul. But the differences are the harsh realities with which the rulers and educators must work. Again Plato asserts that man's will is free. Recognition of the freedom of the will shows man's responsibility for his actions and the attendant reward or punishment for good and bad behaviour.

Another idealistic philosopher H. H. Horne, a professor at New York University, thinks that, "The learner is a finite person, growing, when properly educated, into the image of an infinite person, that his real origin is deity, that his nature is freedom and that his destiny is immortality." Since the idealist defines man in terms of mental activity, saying that he must recognize a mode of knowing aspects other than experience. Horne insisted that the mind goes beyond experience in many instances, for example, when the mind studies or examines the conditions of experience itself, it is going beyond experience. Only due to his mental consciousness can one know, what he is experiencing.

Man constructs his view of the world outside himself. Thus, experience does not determine what the mind knows.

Need of curriculum is another great factor for Horne. He suggested that the criteria for selection of curricular content should be the abilities and needs of the learner and secondly the requirements of society and thirdly the nature of the universe in which we live. Meeting the student's needs calls for work in the science (knowing), arts (feeling) and the practical arts (doing or willing). Physics, chemistry, biology, sociology, and similar courses give the student the knowledge of the external world. Appreciation of music, drama, literature and the like, assists man to make proper emotional adjustment to the world around him. Finally vocational education provides him with the skills necessary to maintain his own life as well as to become a productive member of the society. Curriculum provided by Idealists is traditional in character. But they liberally granted vocational education also. However, Horne disagreed with Dewey and other liberals who ranked practical and intellectual studies equally.

Horne gave one of the first systematic reactions against the liberal philosophy of Dewey. Dewey advocated that the dualism of mind and body is responsible for the insignificance of society and education. Like Dewey, Horne was critical of the liberalism of Rousseau, Herbert and Spencer. He has used Dewey's "Democracy and Education" as a text for his courses in the philosophy of education, ever since its appearance. Horne disagreed with Dewey's basic philosophical position, although he did grant that Dewey proposed the most significant change in educational theory since Plato. For students to have some basis for contrasting Dewey's educational philosophy with another system, Horne published a book titled "The Democratic Philosophy of Education - Companion to Dewey's Democracy and education."

### **3.2 Naturalistic View in Education**

The naturalistic philosophy of education is as old as idealistic philosophy of education as it lays emphasis upon nature in every field of education. The naturalistic philosophers of education derive the aims and ideals, the means the methods of teaching and the principles of curriculum and school management from the nature. The ancient atomistic naturalism was presented by Democritus. Democritus explained the composition of universe in terms of innumerable, indivisible and indestructible atoms. This materialistic explanation of the world was the ground of naturalism in education. Rousseau and Herbert



Spencer contributed a lot in the field of philosophy of education. Their main emphasis was on the methodology and educational setting based on naturalism.

According to Rousseau, education depends on the role of three teachers in co-operation with one another. They are Nature, Man and Things. What Rousseau thinks about the role of nature in the education of child is an outcome of his concept of nature, which is enjoyable, living, harmoniously balanced, useful, sympathetic and unexpressive methods of education for child development. Observation of nature therefore becomes an essential factor in education. Rousseau says, "Observe nature and follow the way she traces for you, she is ever urging children to involve in activity, she hardens them by presenting them with all kinds of difficulty, she teaches them very early as to what it is to suffer and know grief"

The negative education that Rousseau indicates about the education and about the child is based on the theory that he learns where no one teaches. He gets worthy dividends from the capital of his secondary experience which is never guided by any precept from the teacher as such. "The new born infant is straight away a pupil not of a tutor but of nature." Rousseau therefore allows total freedom of development of the child with all his activities in the ideal atmosphere of nature that is his only nature. Rousseau whole heartedly believes that education is a development from within and so, the child should be allowed to develop by himself the innate capacities. The vast resource of wisdom and experience is the only great book for him to learn. Only facts are necessary for him, to learn and whatever instruction is to be given is only to be directed as a means to an end and never an end in itself.

Children are, Rousseau says, nothing but plants. The duty of one interested in the education of the child is primarily to actively and sincerely play the role of a gardener. As plants require appropriate and careful cultivation for their normal growth and development children in the same way require good education in the threefold avenue, to shield them against all corruptions, to cultivate their sense of duty and to enable each of them to cultivate and develop the body and the minds by means of careful and cautious exercise of the sense organs. When Rousseau speaks on negative education he emphasizes on losing time rather than saving time as one of the most fundamental rules of education.

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### **3.3 Realistic view in Education**

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Realism is an outcome of scientific development. This theory is against spiritualism and opposed to idealism. The realistic philosophers of education give importance to scientific process and say that after scientific analysis of natural interests of the child and society, it is necessary to know which interest is common to both and is equally beneficial. Realistic view is directly related to life and society. It tries to bring all joys and happiness in society with the analysis of the real problem of the society. The supporters of realism are - Johann Friedrich Herbart and Herbert Spencer.

Johann Friedrich Herbart has tried to make the aim of education to much realistic. But he also emphasized morality and character development like the idealists. He talked of development of many sided interests. He emphasizes that by analyzing the interests of children scientifically an effort should be made to know which interest is for the better welfare of the child and society. After determining this, interests should be developed in the context of different circumstances of life. It should be affected in a practical way with a realistic view.

Spencer accompanied with the view, that education teaches man to lead a complete life. A man has five types of duties that includes self-preservation, earning a living, fulfilling duties of regarding race preservation, fulfilling duties of a citizen and utilization of leisure. For these above activities, Spencer feels the necessity of the study of science. For preservation of health teaching of hygiene and for earning a living, teaching of mathematics logic, physics and biology is necessary. This will enable children to make their knowledge practical and they will be able to use it in different situations of life. Education for worthy citizenship and political awakening is also important for them to be saved from false propaganda. Spencer is of the view that children should be taught history and life and character of great men with this aim. He also wants the child to be provided happy recreation for the proper use of his leisure. By adopting all possible means, he wants to give such education to man as to enable him to lead a happy life.

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### **3.4 Pragmatic View in Education**

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In pragmatism, no importance is attached to the impracticable and to things which cannot fulfil some purpose. The pragmatic philosophers of education give attention to the practical and useful things. Practical and useful does not simply mean theoretical, but

induces to do useful and practical work. The education based on this ideology makes the child worthy and independent of the society. Pragmatic philosophers of education consider the aim, nature, organization and order of education should be such that, it may do maximum good of man.

John Dewey argued that the mind body (spirit matter) dualism of classical philosophy is responsible for the unnatural cleavages in society and education such as labour-leisure, practical-intellectual, man-nature, culture-vocation, subject matter- method, ends-means and others. Dewey rejected the notion that the human mind is endowed from birth with reasoning power or that its origin is in the spiritual soul. Mind is not different from the body but one with it. All of main functions are natural and none are supernatural. Dewey's denial of the validity of all kinds of dualism is the touchstone of his educational philosophy. For him, the removal of this unnatural dualism would give unity to education and life.

Dewey expected for a new system of education. In his "My Pedagogic Creed" he argued that the demands of social situations stimulated the child to act as a member of a unity, rather than as an isolated individual. This social stimulation presses him to act for the welfare of the group to which he belongs. Even the child's natural instincts and tendencies must be directed into social useful channels. In his own words Dewey wrote, "Education must begin with a psychological insight into the child's capacities, interests and habits. These powers, interests, and habits must be continually interpreted and we must know what they mean. They must be translated into terms of their social equivalents and into terms of what they are capable of in the way of social service. The child has his own instincts and tendencies, but we do not know what these mean until we can translate them into their social equivalents. We must be able to carry them as the inheritance of previous race activities. We must also be able to project them into the future to see what their outcome and end will be." It is, therefore, impossible to determine the potentialities of an individual, unless he is acting with others for the good of the group.

In rejecting the conservative notion that man is born with a readymade mind which absorbs stimuli and knowledge from an environment, he insisted that different people react to situations in different ways because of the social milieu. Therefore, Dewey believes that an individual derives his mental powers and other traits from society. Therefore educational activities are of prime importance in making man what he is.

For Dewey social freedom has important implications for education. He believes that freedom consists in the ability to interact with others in the various social groups which make up the human society. Man's choice are almost entirely determined by environment and training. Dewey's conception of human freedom tends to offset (do good or balance) the extreme emphasis on individual freedom found in the child-centered school of the early liberals. It attempts to harmonize individual freedom with social responsibility. It recognizes that to a great extent, man acts in response to his environment, but, also possesses the power to improve that environment for himself and others.

Neither Spencer nor Dewey believes Rousseau and his followers, that the child could do no evil if left to follow his natural tendencies. For them (Dewey and Spencer) man's nature was neither innately good nor evil, but neutral. Hence it is important to provide the proper environment in the school and the home so that the child's behaviour will be directed along socially acceptable lines. Dewey defended it in this way, "social environment forms the mental and emotional disposition of behaviour in individuals by engaging them in activities that arouse and strengthen certain impulses that have certain purposes and entail certain consequences."

Rousseau, Pestalozzi and other early liberals had initiated the struggle against the conservative notion of education according to social classes. But they never adopted a thorough going democratic philosophy of education. Dewey's "Democracy and Education" is the first treatise in the history of education which set out to dethrone the "Republic" and "Laws of Plato" from their position of supremacy in educational thought. Whereas Plato had taught that all men by nature fall into three distinct classes and only one of these classes is fit to rule, Dewey argued that all men have the potential to direct their own activities in association with other equals. He repudiated the view, that there is any authority external to that of the people themselves. Each individual, then, in association and communication with others is equal to all others with respect to rights, privileges and responsibilities. Obviously, he concluded, a democratic society must see to it that equal educational opportunities are available to all so that proper direction may be given to all the affairs of individual and group living. Dewey advocates that a democracy is more than a form of government. It is primarily a mode of associated living and of conjoint communicated experience.

A.N. Whitehead did not consider that both reason and experience (including science) are valid modes of knowing. Whitehead

added another dimension of knowing, that is the artistic. Man, he explained, is employing the artistic mode when he relies upon feelings, sensations, emotions and intuition rather than upon abstract reasoning or the scientific method. In his own words, "Culture is activity of thought, and receptiveness to beauty and human feeling. A merely well-informed man is the most useless on God's earth. What we should aim at producing are men who possess both culture and expert knowledge in some special direction. It is not what they are at eighteen. It is what they become afterwards that matters."

Whitehead defines education as "the acquisition of the art of the utilization of knowledge must be utilized for survival in a scientific age. He also believes that education is a lifelong process which encompasses all aspects of human living.

Prof. Henry W. Holmes has analyzed the educational philosophy of White head into four main postulates.

#### **a. Process b. Utility c. Rhythm d. Ends of Education**

Process means the living process. It includes the living, growing and developing of the children. It is based on the present, not only on past or future. It includes self activity.

Utility means living utility of education. Whitehead holds that education has individual and national importance.

Rhythm is the living rhythm of education. Education must take cognizance of the rhythmic character of growth. Periodic rise and fall of energy, interest and power of attention are not to be overlooked. There should be a balance between organized thought and social demands. Rhythmic claims of child development are to be taken care of.

Educational ends should be based on the living religion, living aesthetic enjoyment living courage and living quality of final education ends.

Whitehead stands for culture and expert knowledge, sense of style, and fashioning of power and restraining of power through education. He does not favour too many subjects in the curriculum. Various subjects should be organized and then be included in the curriculum.

Whitehead again does not refer to educational literature or research. He does not mention about individual differences or nature of learning. No mention is made about the administration of schools or

economic and social aspects of education. Utility means living utility of education. Whitehead holds that education has individual and national importance.

Rhythm is the living rhythm of education. Education must take cognizance of rhythmic character of growth. Periodic rise and fall of energy, interest and power of attention are not to be overlooked. There should be a balance between organized thought and social demands.

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### **3.5 Existentialist View in Education**

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Existentialist philosophers of education approach towards the humanistic aim of truth. The aim of education is the realization of inner truth. Education provides the knowledge of self-existence and self-realization. The student have their own facilities and immense possibilities. The teacher helps the student to become what they want and for himself but in doing that the teacher should not impose on the student. It should be general and permissive in character, so that the freedom of the student is not hampered. Existentialist philosophers of education claim that the self is authentic which is related to facility and possibility. They believe that the moral and religious education develop the inner self and help in the realization of the infinite within the finite. The existentialists particularly have laid emphasis upon religious and moral education. Religion, allows a person to develop himself. Religious education gives him an understanding of his existence in the cosmos. It shows the religious path of self realization. It also makes him capable of utilizing faith in self-dependence. Moral education is closely related to religious education.

Existentialistic educators appreciated the Socratic Method as the humanistic approach to philosophy of education. Socrates neither established any school nor delivered lectures for the purpose of education or examination. His method of teaching was confined to asking questions and developing the issue till the conclusion is reached. He himself pleaded ignorance and sought enlightenment from those with whom he conversed. Existential philosophy seems to advocate Socratic Method as a model.

Soren Kierkegaard, Karl Jaspers and Jean-Paul Sartre assert that, childhood is a reality and it needs proper care, love and affection. The child is born innocent He needs the aid of education for proper growth of maturity and mastering the world. Children should never be treated as objects. They should be allowed to develop their effective

behaviour especially by play and passion. Children have a spirit of enquiry. They need encouragement from the teacher. Teachers are not to impose any artificial standards on children.

As other schools of philosophy of education, existentialism also believes that the purposes of education will vary with the age level of the child. The main purposes of education are to inspire the child to know himself. It should develop the child's capacity to reason and to solve his various problems. The children should be taught to carry on meaningful conversation and they should be made to realize their own responsibilities.

Keeping the aim of all round development of the children the existentialist philosophers of education suggested for the related curriculum. Only scientific knowledge is not sufficient for student. Science cannot help in inner realization and achievement of peace. Besides science, the curriculum must include humanities, ethics and religion. It should vary according to the age level of the children. Humanities subjects are recognized as, valuable and important by Sartre and Heidegger. Sartre believes that one should learn language before his own potentialities. "I am what I say" is the declaration of Heidegger. Sartre accepted aesthetic subject matter such as arts music and myths as the sources of truth. Jaspers' importance was in, genuine science along with anthropology and history. Modern science and technology is also recognized as the important subject matter of education.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

5. The..... believe that the soul is immortal

- a) Naturalist
- b) Realist
- c) idealists
- d) pragmatist

6. What is the aim of Pragmatic philosophers of education?

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## **UNIT 4      CLASSICAL INDIAN PERSPECTIVE**

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This Unit deals with the education during Vedic period, Medieval period and modern period.

After completion of this Unit, you will be able to

- explain the educational system during vedic period
- describe the education during Jainisma nd Budhism period
- narrate the education system during modern period

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### **4.1 Vedanta Dharsan (Vedic period in Education)**

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In ancient India knowledge of the sacred Veda is recognized as the second birth and the father of the birth is the teacher who imparted knowledge of Vedas. So the teacher, is respected as pivot of whole educational system. The ancient philosophy of education is especially spiritual or idealistic in nature. The basic aim of Vedic education is to attain liberation or Moksa. The Smkhya system also follows the Vedic view of liberation as the aim of education. The Samkhya philosophy of education believes that the deliverance or liberation is possible by understanding the difference between Prakriti or matter and the Purusha or soul. So education for Samkhya is to enable individuals to understand the difference between matter and soul in order that he may get rid himself of the miseries of the world. And to attain this practice, yoga is necessary.

Education in Upanishadic philosophy of education is related to social norms and it tried to conserve the cultural tradition of the society of those days. The society was divided on the basis of 'Vamas' and 'Ashramas'. It tries to bring about social change and not only conserve the social ethos. Aims suggested by Upanishadic philosophy of education are

- a. Character building.
- b. Development of personality.
- c. Knowledge of social roles and status
- d. Vocational efficiency.
- e. National integration.

Upanishadic aim of 'philosophy of education' is therefore not one sided. It emphasized an all-round development of a person. Its methods



are discussion method, questioning, induction and deduction. It is also well known for its commentaries, illustrations, descriptions, narratives and practical demonstrations.

Education in the Vedic period was influenced and shaped by the Ashramas and the stages of a man's life that included brahmacharya (as a student), garhasthya (as a householder), vSnpaprastha (as a recluse), and shannyasa (as a religious mendicant). These four stages were integrally woven into a path to liberation or moksha. The foundation of this path consisted in the brahmachari's entire approach to life and God. Hence the significance of his introduction to the Vedic scriptures and all the learning he did of the brahminic mantras and sutras (sacred formulae and texts). Education was thus, not a thing to end with the first stage but was only an introduction to the other stages of life. It was a gradual and a lingering process of unfolding the spiritual personality to the ultimate goal of self realization.

In Vedic philosophy the four purusharthas or aims of life have a determining influence on the human individual. They are: artha (wealth), kama (satisfaction of sense-desires), dharma (righteousness), and moksha (liberation). The ashramas and the purusharthas together provide the righteous direction for the common man to the ultimate goal of life. At the level of brahmacharya, education, the student under the teacher learns and practices the righteous and legitimate use of material wealth. Wealth is used as a means and not an end in itself. Again he is educated to make the righteous use of the sense faculties and derive righteous enjoyment of life. Dharma designates the traditionally 'established order' which includes all duties, individual, social or religious. Dharma includes all forms of righteous thought and deed. These three leads to the moksha.

In ancient education system, Brahmacharya is compulsory for students, which is very strict and with high moral discipline. The method of instruction of education was generally oral. According to Chandogya Upanishad the student has to serve the teacher by tending his cattle, beg for food and announce it to the teacher and look after his sacred fires and learn to Vedas. Besides these, the rules concerning his conduct towards the teacher, the teachers wife and son, showing respect, the food, drinks and actions allowed or prohibited to students are too numerous to be set out in detail. The student should speak the truth, bathe every day, should not look at the sun, should avoid honey, flesh, perfumes, the wearing of flowers, sleeping by day, rubbing oil on the body, putting collyrium in the eyes, going in a cart, wearing shoes

and holding an umbrella, love affairs, anger, covetousness, infatuation, vain discussions, playing on musical instruments, luxurious baths with hot water, meticulous cleansing of the teeth, ecstatic status of mind, dancing, singing, calumny of others, dangerous places, gazing at woman or touching young women, gambling, serving a low person (or doing very low work) injuring animals, obscene or harsh talk and non-consumption of wine.

In Vedic education, it is accepted that knowledge can be gained by three steps, Shravana or hearing, Manana or memorizing and Dhyana or meditation. That was a major contribution of the Vedic period to education. It was the primary duty of students to listen to recitation of the Vedic scriptures. Shravana had special Vedic significance. The fruits and the effect of the sacred rituals and sacrifices greatly depended on the nature of the recitation. As reading materials were rare the principal learning technique was listening.

Manana was the next method of learning. Student had to memorize the sacred verses. Manana, is therefore the technique of retaining and storing the sacred verses on one hand and interpretations of these on the other.

The most significant method was dhyana or reflection. This is the climatic mental exercise needed as part of the process of learning. Dhyana means reflection on the meaning and applications on the sacred verses. At an advanced level, dhyana amounts to meditation undertaken by more advanced ascetics. Training in dhyana provided to students, is a unique opportunity for imbibing the sacred principles of Hinduism in general and of dharma in particular. Through constant reflection on these principles it was supposed that a greater sense of commitment to them would be developed. Therefore through the learning of the sacred verses or religious rituals, the system of Vedic education aimed at the development of the whole man: body mind and spirit.

But, in this philosophy of education the method of gaining knowledge is theoretical. But Yoga system of philosophy of education is different from other ancient system as it is theoretical as well as practical. The aim of yoga is to control one's desires and aspirations. It is to remove ignorance and to achieve wisdom. Teaching and practice of yoga helps to acquaint students with the eight factors of yoga which are known as Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Practice of yogva is necessary for one's general progress for the improvement of physical and spiritual aspect. It also helps to solve mental and other problems of life.

Educational amplification of Gita again shows that education is nothing but which enables one to see the existence of God in the soul of each living being. In Gita the ideals of education are as follows:

1. Development of virtuous knowledge.
2. Development of personality and its refinement.
3. Harmony between the individual and social aims.
4. Development of intellect and reasoning ability.
5. Establishment of importance of one's duty.
6. Development of Inner consciousness.

The Gita advocates all round development of the learner. It emphasized on the virtuous knowledge. Virtuous knowledge is that by which we feel unity in diversity and see the abode of God in every creature. Thus according to the Gita, education is that which, enables one to see the existence of God in the soul of each living being. To achieve this goal Gita suggests the personal and intellectual development of the individual. Again Gita emphasizes on one's duty for two purposes. First is for individual importance and second for social responsibility. But without inner consciousness and knowledge he cannot perform his own duty. Therefore the purpose of teaching of Gita is the overall development of the individual.

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#### **4.2 Jainism and Buddhism (Medieval period of Education)**

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In India the medieval history is witnessed into two faces: the period of Buddhism and Jainism (about 600 B.C to 300 AD) and the period of Muslim rule (1200-1757).

Jainism and Buddhism accepted non-violence as the aim of education. Buddha emphasized on liberation as the ultimate goal and knowledge and law of Karma as the means of liberation. It is the liberation from the cycle of birth and death which is emancipation. Therefore knowledge of the four supreme truths leads to emancipation. These truths (aryasatyas), known as four noble truths are

1. This world is full of miseries (dukha)
2. Ignorance is the cause of miseries (dokhasamudaya)
3. There are cessation of miseries (dukhanirodha) and
4. There are ways to get rid of miseries (dukha-nirodh-marg).

By advocating these four noble truths according to Buddha the ultimate aim of education can be achieved.

The religious aspirations and reaction of common men gave rise to Buddhism and Jainism whose founders attempted to bring religion down to the common man, place greater insistence on morality, self control and good works, give more rational interpretation to human life and satisfy the aspirations of all common man to believe in a personal God.

During the Muslim ruling period in Indian history it was the mixed educational system of Vedic and Islamic education. The Islamic education flourished in India for a period of about five hundred years. This period continued till the advent of British in India who started the modern education.

In this period the aim of philosophy of education was derived from the aim of the religion. The teaching of the Koran was brought to focus. Again the aim is based on the practical skill for the social, cultural and economic development. Both the Vedic and Islamic education was influenced by their respective scriptures. The state provided aids to Mokhtabs and were regularly given financial aid, the bigger institutions were granted landed property for a permanent financial provision. The Kings always gave status of eminence to scholars in their codes. Most of the Madrasas and Mokhtabs were connected with Mosques. Therefore the institutions were mainly meant for Muslim students.

The significance of reading writing and teaching in Islam is obvious because, the very first message of Allah to his Prophet Muhammad is in regard to reading, writing and teaching. Therefore in Koran also the first priority is given to the education and the attaining knowledge. To seek knowledge is a religious duty for every Muslim.

In medieval period the philosophy of education was not influenced by secular education. The concept of secular education started in the British period of education. All education was influenced by religion since ancient to modern times. While the Hindus were instructed by Hindu scriptures and sacred books, Muslim, Jainism and Buddhism also followed their own scriptures.

The medieval period of philosophy of education had two aims, one the propagation of the fundamental tenets and teachings of religion and the others to make the student practically successful in deferent vocations. The educational institutions, therefore used to teach various arts and skills, such as sculptures, agriculture, medicine, painting, house

building and various types of crafts. Military science formed an important part of curriculum everywhere since wars were usual phenomena.

Again the humanist tread is also unavoidable in the medieval period. Some Muslim kings did try to propagate only Islamic teachings through education. Others gave generous aids to Hindu pathshalas also. The syllabi of medieval institutions included literature, grammar, logic, philosophy, mathematics, law, astrology, history, geography, agriculture, medicine etc. The medium of instruction in the Hindu institutions was Sanskrit or regional languages and in the Muslim institutions Arabic and Parsi. The method of teaching had an important role on memorization in addition to the three R that included reading writing and arithmetic.

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#### **4.3 Modern period in Education**

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In India modern education started under the British rule. As the Indian people educated in Hindu and Muslims institutions were not useful for working at the British Government, therefore Lord Macaulay drew up a plan of Western oriented education in India. On February 8, 1835, Macaulay presented his historical 'minuets', making a bitter attack upon Indian literature and culture. He laid stress on what he called religious objectivity which meant the duty of England to teach Indians what was good for their health. The policy developed on the basis of Macaulay's educational views that gave primacy to the propagation of European literature and science, suspension of scholarships for students, neglect of publication of Eastern literature and encouragement to propagation of English literature. This policy was accepted by Lord Bentinck. English education in India was useful and professional and vocational institutions started to provide education in medicine, engineering law and other specialized areas.

The aim of British education was mainly creation of cogs for the British machinery in India. However, along with the study of Western language and literature, the study of oriental literature was also given a place in the curriculum. Both English and Indian languages were accepted as the medium of instruction.

Education under British control ended with the independence of India on 15 August, 1947 and with it ended the period of modern Indian education as distinguished from the contemporary period. The British Educational system initiated Western influence of education in India. It created social and political awareness in the country. It inspired literary and cultural consciousness and developed nationalistic feelings.

However, it was definitely British oriented in order to serve British interest, colonial in aim and practice. The Christian missionaries and the British administrators encouraged Christian teachings in institutions.

All the traditionalists and the Western oriented Indian thinkers of education criticized the British philosophy of education. They could clearly see that, its aims and means were against national interest. The philosophers of education of young India tried to reconstruct the values, ideals and systems of education in India suitable to their culture and philosophy. Therefore, long before India achieved freedom, these illustrious thinkers particularly Swami Vivekananda, Sri Aurobindo and R.N. Tagore criticized the prevalent philosophy of education and presented alternative philosophies. The reformists including Raja Ram Mohan Roy, Annie Besant, M.G. Ranade and others asked for reforms in education. The philosophers of education suggested plans for national education. By education, Radhakrishnan means the process by which we conserve valuable elements in our culture and discard the wasteful.

Though nationalists are in orientation and reformists in purpose, contemporary Indian philosophers of education differed in their sources of inspiration. While Vivekananda, Sri Aurobindo, Dayananda, Gandhi, R N Tagore and Radhakrishnan drew inspiration from Indian philosophy, J.L. Nehru and M.N. Roy were inspired by the Western philosophy of education. Thus, the first group belongs to the traditional group of contemporary Indian philosophers of education. Their roots were found in ancient Indian philosophy education. They have interpreted the old knowledge and principles in the light of new knowledge and in the context of contemporary circumstances.

Like ancient Indian philosophy of education, traditional group of contemporary philosopher of education also drew inspiration from Vedanta philosophy. It only re-interpreted the ancient Vedanta philosophy in the light of new knowledge. Therefore this is called Neo-Vedantic philosophy. It is new since it synthesizes religion and science, ancient Indian wisdom and modern Western thought. It accepted the educational philosophy presented in different scriptures, suggesting modifications according to contemporary conditions. For example Gandhi's philosophy of education is based on socio-economic condition of that time. He synthesizes the swadesi and svadharma and world brotherhood and internationalism in the same field. But their thinking was not conservative, narrow or reactionary. They presented a philosophy of education founded upon man's states in the cosmos and the human nature.

Again contemporary Indian philosophers of education supported an integral approach in almost every field of education, the aims, the means, the curriculum, the teacher- student relationship, teaching methods, school administration etc. It gives equal values of all types of education. They also presented very pragmatic and practical scheme of education though rooted in Vedanta idealism.

The second group consists of J.L. Nehru and M.N. Roy who were well-versed in Western thought. They founded their educational humanism on the Western naturalistic humanism. It is different from religious humanism and based on general ideas, social and political theory. They have firsthand knowledge of contemporary Indian politics and presented philosophies of education in the context of their general schemes of social and political reformation. Jawaharlal Nehru has accepted education as the most important means to social change. Education is the means to socialization, the tool which trains citizens in the art of thinking. Education is the most important requisite, according to Nehru, to open up the individual. Freedom from ignorance is as essential as freedom from hunger. For economic and political reformation improved human relations are also required. Social development is inconceivable without mental development and broadening of mental horizon achieves the spirituality. So education aims for the victory of the mind and soul over lifeless matter. Nehru said, "Unless this conflict of the spirit is solved there is going to be no peace in any country"

M.N. Roy is against any compulsion in education, because compulsion is against liberty. Education should help man and women to think rationally and to decide themselves, about the problems to be solved. General education by government is the mental slavery which promotes the masses to sing songs of patriotism, to salute the national flag, to study the history edited by government and to work collectively to achieve success of the state. This kind of national education is not true democratic education.

Neither explaining his democratic new educational system, Roy pointed out that as a pre-condition of democracy education is not primary education nor is it traditional, higher or scientific education. It is the process of raising the intellectual and cultural level of the masses. Therefore, so long as the moral and cultural level of the people does not rise, the aim of education is not realized. The aim of education is not merely to provide the three R's but to create among the people a consciousness towards humanity. It is the consciousness towards its rights to be human beings and the consciousness of its excellence and

dignity. The purpose of education is to help them in utilizing their reason in this thinking. Only this type of education leads to a real democracy not only in a nation but in the whole world.

J. Krishnamurti believes that education helps in discovering the significance of life. He said, "We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears. And as long as education does not cultivate an integrated outlook on life, it has very little significance." For him to understand life, is to understand ourselves and that is both the beginning and the end of education. Intelligence is the capacity to perceive the essential, what is and to awaken this capacity, in oneself and in others, is through education. The purpose of education is not to produce mere scholars, technicians, and job hunters, but integrated men and women who are free of fear. For only between such human beings can there be enduring peace. Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

7. Jainism and Buddhism accepted..... as the aim of education
- a) violence
  - b) Danger
  - c) peace
  - d) Non-violence



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## **UNIT 5      INDIAN PHILOSOPHERS**

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### **5.1      CONTRIBUTION OF SRI AUROBINDO TO EDUCATION**

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Aurobindo was born in an educated middle class family in Calcutta on 15th Aug. 1872. He went to England at the age of 7 and lived there for 14 years. He received his education at Cambridge. At the age of 18, he passed the entrance examination of the Indian Civil Service.

Besides English, he mastered Latin and Greek languages as well as learnt French, German and Spanish. In 1893, on his return from England, he joined as professor of English at Baroda College in Gujarat. Besides devoting himself to cultural and literary activities, learnt Bengali, Gujarati, Marathi and Sanskrit. He joined the Indian National Congress and became an active freedom fighter. He was a revolutionary and was disappointed with the Moderates of the Indian National Congress. He started the Bengali daily "Yugantar and English daily Bande Mataram" to promote his revolutionary ideas. He was considered one of the most dangerous leaders by the British government. From a revolutionary freedom fighter, he became a philosopher and seer. In 1908, he was sent to jail for the Alipore Bomb case. During this time, he turned to yoga, meditation and study of religious, philosophical and spiritual literature. This changed him a lot. He went to Pondicherry and spent his remaining 40 years in his Ashram there. He changed himself and involved in several educational and social activities. He proposed theories of education which catered to Indian needs. He set up an International Ashram and International Centre of education and social activities. He also started a new experiment known as 'Auroville' as a city of human unity.

#### **Main Ideas of Aurobindo's philosophy**

- Everyone has in him something Divine.
- The task is not to find it, but develop it and use it.
- This Divinity can be obtained by a spiritual discipline, called yoga.

- Aurobindo's concept of yoga is not that of a 'sanyasi' who turns away from life in order to turn towards God.
- Yoga is for the ordinary man, while he carries on his worldly pursuits.
- If a merchant wishes to follow yoga, he regards his work as Divine and does not use unfair practices to earn money.
- If a student looks for higher values, he must observe 'Brahmacharya' (self-control).

### **Aurobindo's Views on Mind**

His concept of mind is different from others. To him, the mind is the primary means of manifestation in man. Mind is not a thing. It should not be equated with the brain. It is a function or a process. The function of mind expresses itself in higher mental processes in feelings, emotions, attention, and memory etc. In his writings he brings out the different planes of mind. They are:-

- 1) The ordinary mind
- 2) The higher mind
- 3) The illuminated mind
- 4) The intuitive mind
- 5) The over mind
- 6) The super mind.

Ordinary mind is divided into three different parts-thinking mind, dynamic mind, and externalizing mind. The first is concerned with ideas and knowledge, the second is concerned with forces of realization of ideas, and the third with expression of them in life. Aurobindo also writes about thinking mind and vital mind which may then be considered as functions of mind. The action of the thinking mind is to doubt, to question, to argue to reason, to be bold enough to reject if it is uncertain and repeat the process again and again. Man's mind is an imperfect instrument to catch the full integral truth. According to Aurobindo, the errors of conceptual mind must be corrected by the super mind which acts as a link between 'sachidananda' and universe, knowledge and ignorance. Super mind is the divine gnosis (having special knowledge).

This super mind creates, governs and upholds the world. It is omnipotent, omniscient and omnipresent. It is the Lord within. In it there is no distinction of knowledge known or unknown. According to Sri Aurobindo, super mind is a state of consciousness. One can acquire it gradually. After acquiring it, one must use it for transforming his entire being, his body, mind and soul which one attains through the super mind. He becomes a superman, a 'janani' or Gnostic at our own plane of being. Ordinary mind can become a super mind by following yoga.

### **Integral Education**

True education, according to Sri Aurobindo, is not only spiritual but also rational, vital and physical. In other words it is integral education. This integral education has been explained by Sri Aurobindo's closest collaborator, the Mother in these words. "Education to be complete, must have five principal aspects relating to the five principal activities of human being: the physical, the vital, the mental, the psychic and the spiritual. This education is complete, complimentary to each other and be continued till the end of life. Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense inculcating all the five aspects of the individual being. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone, but also of the nation and finally of the humanity". The ultimate aim of education is the evolution of total humanity. In this scheme of evolution, the principle of growth is unity in diversity. This unity again, maintains and helps the evolution of diversity. The integral school the ultimate aim of education is man-making. It prepares the educand to work first as a human being and then as a member of a nation and finally as an individual. The circles of moral responsibility and loyalties proceed from wider to narrower and vice-versa. The man has to develop first as a human being then as a citizen and finally as an individual. Most of the present confusion of values is due to an inversion of this order. That education which comes naturally, easily, effectively and without strain is called integral education. Integral education is complete education. Important aspects that constitute integral education are:-

- i. Strengthening of mental and physical aspects.
- ii. Achievement of five principal aspects that include the physical, vital, mental, psychic and spiritual. All the above five aspects have to be developed together.

iii. Development of the four aspects of truth namely, love, knowledge, power, and beauty.

iv. Development of the vehicles of truth namely psychic for love, mind for knowledge, vital for power and physical body for expression of physical beauty.

Shri Aurobindo believes in these ultimate principles of individuality, commonality and essentiality. These, in other words, are the educand, the society and the humanity. Integral education, according to him, must include evolution of all these three elements. These should develop together. This is the purpose of the school. In his lectures at Baroda college, Shri Aurobindo observed that the colleges and universities should educate through their academics as well as through social activities. The school cannot be isolated from society. It cannot give total education in isolation. Its teachings have to be practiced in the society outside it. In the integral school four types of rooms are required to carry on various activities:

1. Rooms of silence,
2. Rooms of collaboration,
3. Rooms of consultation,
4. Lecture room.

Thus the school will develop different types of activities such as silence, collaboration, consultation and lectures. It will provide play, activity, discovery, innovation and finally development of the powers of the body, mind and spirit of the educand. In brief, the integral school will provide opportunities for integral development. In fact, the aims, curriculum and methods of teaching are in the light of these concepts of integral education.

### **Aims of Education according to Integral Education:**

**Perfection of soul:** The main aim of education is to help the growing soul to draw out that is best and make it perfect for a noble cause

**Realization of inner self:** Education should enable him to realize his inner self which is a part of the universal consciousness. He has to enter into right relationships not only within himself but also with the people of country and with the universal society to which he belongs

**Physical development:** Physical development of the child is another important aim of education. It will be misleading to say that those who are physically strong are mentally weak. Without physical development no other development is possible.

**Development of morality:** Without moral and emotional development, mental development becomes harmful to human progress. The three essential factors for the moral development of a child are emotions, impressions or habits and nature. So it is necessary that the ideals of a teacher should be so high that the child by mere imitation is able to reach higher stages of development.

**The development of senses:** Education should aim at the training of senses. According to him senses can be trained fully when manas, chitta and nerve are pure.

**Development of consciousness:** another important aim of education is to develop consciousness. According to him it has four levels. (i) Chitta (ii) Manas (iii) Intelligence (iv) Knowledge. A teacher should develop all these four levels harmoniously. This will promote the development of conscience.

**Harmony of the individual and collectivity:** Most of the socio-political thinkers have either laid emphasis upon the individual or collectivity. But Aurobindo aims at realization of harmony between individuals and also between nations. His scheme of education therefore is truly international. Explaining this ideal of Sri Aurobindo's scheme, the Mother said "For all world organizations, to be real and to be able to live, must be based on mutual respect and understanding between nation and nation as well as between individual and individual". It is only in the collective order and organization, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted of the painful chaos where he is now. It is with this aim and in this spirit that all human problems will be studied at the university centre, and their solution will be given in the light of the supra-mental knowledge which Aurobindo has revealed.

**Cultivation of values:** The present crisis of man is due to the chaos of values. Old values have been challenged while new values have not firmly taken their place. Character formation very much depends on value. The supreme value in Sri Aurobindo's thought is harmony. Other values are spirituality, divinity, evolution, ascent, transformation etc. the most important value required for all growth is sincerity. Once that is developed, the rest follows.

### **Integral Curriculum:**

Sri Aurobindo Ghosh prescribed a free environment for the children to develop all the latent faculties to the full and suggested all those subjects and activities of child's interest to be included in the principles of curriculum. All life is education. So curriculum is not confined to a limited syllabus and a few text books. It should include all those subjects which promote mental and spiritual development. It is a means towards an end, not an end in itself, the end being the development of integral personality. It should provide for leisure pursuits. There should be flexibility to meet individual needs. Subjects of curriculum should be able to motivate children. Curriculum should involve creativity of life and constructive activities. Curriculum should be interesting.

On the basis of the above principles, Aurobindo has prescribed the following subjects in the curriculum

1. **For primary stage:** Mother Tongue, English, National History, Art, Painting, General Science, Social Studies, and Arithmetic.

2. **Secondary stage:** Mother tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Social Studies, Physiology, Health Education.

3. **University Stage:** Indian and western philosophy, History of Civilization, English, Literature, French, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.

4. **Vocational Education:** Arts, painting, photography, sewing, sculptural, drawing, type, shorthand, collage industries, carpentry, nursing, mechanical and electrical engineering, Indian and European music, and dramatization.

### **Methods of Teaching:**

The following principles of methods of teaching have been stressed by Sri. Aurobindo.

1. Love and sympathy for the child
2. Education through mother tongue
3. Education according to the interests of the child

4. Education through self experience
5. Emphasis on learning by doing
6. Education through co-operation of teacher and students in the education process
7. Education according to the nature of child considering the divinity in the child and latent gifts of mind and spirit
8. Freedom of child- free environment to gain more knowledge through his own efforts.

### **Principles of Teaching and Learning:**

**The first principle** is that nothing can be taught, but everything can be earned. The teacher is a helper and guide, not an instructor or task master. He doesn't impart knowledge but shows him the way to acquire Knowledge which is already within him.

**The second principle** is that the mind has to be consulted in its growth. It is wrong to mould the child into the shape desired by the parent or teacher ignoring and destroying the divine in the child. To face the nature of the child to abandon its own dharma is to do permanent harm, says Aurobindo.

**The third principle** of teaching is to work from near to far, from the known to unknown. Education should be according to the nature of the child. He says man's nature is molded by his souls past, his heredity and his environment. The past is the foundation, the present is the material and the future is the aim and each should find its due place in any national system of education.

### **Main Principles of Learning**

- Concentration is the first principle of learning.
- 'Abhyasa' or steady natural practice is the second principle of learning.

### **The Teacher:**

Sri Aurobindo has assigned a very important place to the teacher. However, he has not made him central as in the ancient Indian scheme. The teacher remains the philosopher and the guide. The Guru does not have absolute authority. He aims at turning the disciple's eye

towards the beacon light of his own Godhead. In fact the real teacher is within the educand. He is the God. He is the ultimate guide and yet the teacher plays an important role in arousing the educand towards God within. He cannot impose his opinions or demand passive surrender from the educand. Sri Aurobindo compared the teacher to a gardener. Sri Aurobindo emphasizes an inner relationship the educator and the educand.

Describing as to who is a teacher, The Mother has laid down the following qualifications.

- One must be a saint and a hero to become a good teacher.
- One must be a good yogi to become a good teacher.
- He should be absolutely disciplined and have an integrated personality.
- He should be absolutely disciplined and have an integrated personality.
- One must have the perfect attitude in order to be able to exact a perfect attitude from one's pupils.
- A teacher who does not possess a perfect calm, an unflinching endurance and who are full of self-deceit will reach nowhere.
- He should be able to eliminate his ego, master his mind and develop an insight into human nature.
- The most important thing in a teacher is not knowledge but the attitude. • The teacher also should grow along with the pupils.
- The Mother says "If a teacher is to be respected, he must be respectable".

### **National System of Education:**

Aurobindo strongly argued for national system of education because, he found the defects in the prevailing system of education i.e. denationalizing, degrading and impoverish the mind, soul and character.

### **Main Characteristics of the National System of Education:**

Aurobindo pointed out the following elements:



- (i) Human and spiritual values are complementary and supplementary,
- (ii) Education does not become national by tagging the word 'national' to the system,
- (iii) Education should pay due attention to modern knowledge and scientific progress,
- (iv) Mere knowledge of Science does not make us educated in the true sense. This must be related to powers of the human mind and spirit.
- (v) There should be a balanced understanding of the national and international relationships of universal humanity.

**Moral Education:** This should be on the following methods:

- (i) Personal examples of the teachers and elders.
- (ii) Study of books having lofty examples.
- (iii) 'Satsanga' i.e., good company.
- (iv) Suggesting and not commanding and imposing.

**Discipline - Chitta Shuddhi** i.e. purification of the mental and moral habits should be the basis of discipline. This means to discriminate between right and wrong impressions and to absorb right ones in the mind. Sri Aurobindo advises teachers not to be arbitrary, despotic, impatient and ill tempered.

**Physical Education:** Perfection is the true aim of education and physical development is an integral part of perfection. Moreover without physical development, 'Dharma' cannot be performed. Only a healthy body can contain a healthy mind. As the Sanskrit goes, 'Shariram khalu dharmasadhanam' (the body is the means of fulfillment of dharma).

### **Sri Aurobindo's Educational Establishment**

**The Ashram School:** The school was originally started in 1943 for the children of Sri Aurobindo's disciples. It expanded gradually from a Primary School to a full-fledged High School. There are resident as well as day-students.

**The International Centre of Education:** The objectives underlying the centre are:

1. To evolve a system of education for making it dynamic, ideal for society.
2. To organize an environment, which may provide inspiration and facilities for the exercise and development of the five aspects of personality which includes the physical, the vital, the mental, the psychic and the spiritual?
3. To emphasize the unity of all knowledge.
4. To develop the sense of oneness of mankind.
5. To discover and prepare for the role India has to play in the formation of the new international harmony.

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## **5.2 CONTRIBUTION OF MAHATMA GANDHI TO EDUCATION:**

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Mohandas Karamchand Gandhi is popularly known as 'Gandhiji' out of reverence, 'Bapu' out of affection, 'mahatma' on account of the saintly nature and 'Father of the Nation', for his role in the Freedom of India from British rule. He was born on October 2, 1869 at Porbander which was a small state in the Kathiawar Agency of British India. His Father was Diwan (Prime Minister) of Porbander & Mother was Putlibai. He grew up with the Jain traditions. When 18 years old, he was sent to London to study law. After returning from England, he started his law practice at Bombay. Later Gandhiji gave up his legal practice. He complexly devoted himself to the service of the people. He put into practice 'Satyagraha' and 'Ahimsa'.

### **Gandhiji's Educational Experiments:**

1. Gandhiji's philosophy of life including philosophy of education took shape in South Africa. His educational experiences at the Tolstoy Farm at Transwal in South Africa proved very valuable to him in formulating a new system of education suited to the needs of masses. On the Farm, he undertook the responsibility of educating his own sons and other children. The children had to devote 8 hours a day for vocational training and only 2 hours to book learning. "Learning by doing' and learning by cooperation' became the chief methods of education.

2. Gandhiji came to India in 1914. Thereafter though he was deeply involved in the freedom struggle. He continued his educational experiments for a short time at Shantiniketan, then at Sabarmati Ashram and finally at Sewagram Ashram established by him. Sewagram Ashram

is located 16km from Wardha. This place has a great significance as Gandhiji not only formulated his scheme of Basic Education but also fought the battle for freedom from here.

### 3. Gandhiji's writings on Education

**Important publications on education and having bearing on education are:**

1. My experiments with truth.
2. Basic Education
3. Towards New Education
4. True Education
5. To the students
6. Task Before Indian students
7. India of My Dreams
8. Medium of Instruction
9. Task force India

Gandhiji also wrote extensively on education is 'Harijan'-a paper founded by him. **Principal features of Gandhiji's philosophy of life:**

Gandhiji's philosophy of life has a deep spiritual basis and the two pillars of his thoughts were obviously "satya" and "ahimsa" which is "truth" and "nonviolence" which is a happy combination of "karmayoga" and "gyanyoga":

1. Realization of God: Mahatma Gandhi believed in Ekeswarabad and thought that, only through the medium of God, the manifestation of truth, love, life and knowledge is possible. He said, "God pervades everything. God is life, Truth and Light.

2. Truth and Ahimsa (non-violence): Ahimsa is the only way, Gandhiji suggested, that one can lead the ultimate destination of life. Satya and ahimsa are the two sides of the same coin. They are intertwined and it is practically impossible to separate them." 'Satyagraha' implies holding of truth, love and purity.

**Gandhiji's view Education:**

Gandhiji summed up his ideas on education in these words, "By education I mean an all-round drawing out of the best in child and man's body, mind and spirit." "All round' implies the harmonious development of the individual. Man is neither mere gross animal body, nor intellectual and nor the heart and soul alone. A proper and harmonious combination of all these three is required for making the whole man. Any programme on education which puts exclusive emphasis on one of these aspects of the human personality is against the principle of education.

**Objective of Education:**

"The ultimate objective of education is not only a balanced and harmonious individual but also a balanced and harmonious society, a just social order in which there is no unnatural dividing line between the haves and have-nots and everybody is assured of a living wage and right to freedom."

**Education and Character:**

Gandhiji said, "What education without character is and what character without elementary purity?"

**Learning by Earning:**

According to Gandhiji, students should learn and side by side earn by doing some work in the school.

**Craft Centred Education:**

Craft should become the source and centre of learning. Gandhiji suggested crafts like weaving and spinning etc. About spinning Gandhiji said, "Just as we cannot live without eating, so it is impossible for us to attain economic "independence and banish pauperism."

**Self-sufficient Education:**

Education should be imparted in such a way through crafts that their products/manufactured articles by the students should meet some expenditure in running the school.

**Dignity of Labour:**

Love for work with hands should be developed in the students.

**Medium of Instruction:**

Mother-tongue should be the medium of instruction. The foreign medium has made our children practically foreigners in our own land.

**Discipline:**

The highest form of freedom comes through humility and self-control. According to Gandhiji, discipline should not be imposed from outside. In this view, discipline grows in human mind out of self-control. So he sought for a favourable classroom condition for the development of such discipline from within.

**Women Education:**

For the progress of the nation women education is essential. So the girls should be given enough educational scope. He advocated an experimental co-education system. Side by side, home science will be introduced.

**Ideal Teacher:**

A teacher has an immense influence on his learners. In education a learner's success depends on his teachers. So the teacher should present himself before his learners as an example. He said, "We must procure the best teachers for our children, whatever it may cost parents, so that they can undertake adequately the moulding of their children."

**The Curriculum Prescribed by Gandhiji:**

Gandhiji regarded education as a preparation of future life. He wanted education for all, for every Indian around the corners of India. He sought that education, would enable them to attain financial self-reliance. He wanted to apply his basic education following these steps:

1) He propounded activity oriented learning. Weaving, agricultural works, paper designing, metal works etc. should be

introduced in the syllabus. Handicraft is an important part of his educational system. It will serve as a bridge between rural and urban life and interest will grow in the learners.

2) Around these activities other subject will be taught in a simple way like another language, history, geography, mathematics, physical education, social sciences and civics. All these subjects should be introduced in the light of the social situation of the learners and he will be imparted education in connection with his life.

3) For the spiritual development of the learner Gandhiji puts stress on the practice of music, dance, art and culture and many other co-curricular activities.

4) For the moral development of a child he should be inspired to respect his elders. He will learn the lesson of honesty, simplicity, prayer, meditation etc.

5) There will be enough scope for the physical health development of the child. Through physical exercise he will learn the lesson of self-defence.

6) For the girls Gandhiji planned for the learning of home science.

### **Gandhiji's Teaching System:**

Gandhiji's teaching system is obviously based on social science, psychology and physiology and the principle of activity. Principle of correction is also used well by him in forming his edu-theory. There is an obvious similarity of his ideas of basic education and the thoughts of John Dewey. Gandhiji's teaching system is full of the following characteristics:

- 1) Compulsory universal free education for the boys and girls of the 7-14 yrs age group.
- 2) Mother tongue will be the medium of education. On this level English learning will be totally rejected and Hindi should be learned as a national language.
- 3) Learning will be arranged catering on handicraft, in accordance with the learner's ability.
- 4) Basic education is totally activity oriented.
- 5) Individual and group effort is developed through this practice.

- 6) An important feature of basic education is learning with earning.

### **Philosophy of Basic Education**

According to Gandhiji, true education means an all-round development drawing out of the best in child and man, his body, mind and spirit. Basic education indicates such education which may help an individual to fulfil his basic needs. The scheme of basic education is based on the national culture and civilization of India and its main objective is to make a child self-reliant and self sufficient. According to the innate nature of child this education may guide him to choose right profession in future.

As an educational philosopher and an experimentalist Gandhiji wanted to make a new social order, based on truth and non-violence. According to him, truth and education helps one to reach at the peak of self-realization. He wanted a silent social revolution through basic education which does not stand for mere technique rather it stands for anew crafts- catered approach full of spirit and self-realization which always seeks truth.

### **Proposals of Basic Education:**

The scheme of basic education formulates the following proposals

- 1) Free, universal and compulsory education should be provided for all boys and girls between the ages 7-14 years.
- 2) Mother tongue of the child should be the medium of instruction.
- 3) According to the capacity of the children and the needs of the locality education should be craft oriented.
- 4) Spinning and weaving, card-board and wood-work, leather-work, kitchen with gardening, agriculture and fishery were suggested as suitable crafts in basic education.
- 5) Crafts oriented education have an economic view also because the selected craft should be taught and practiced so that children are able to produce articles which can be used in the school or may be sold to mitigate the expenditure of the school partly (Gandhi, 1951).

- 6) The social and scientific implications of the selected craft must be taught.
- 7) All the subjects to be taught were to be integrally associated with the selected craft.

### **Curriculum of Basic Education:**

Wardha education conference in 1937 suggested the basic education for children between 7-14 years of age and curriculum has also been suggested accordingly. A large emphasis was given on general science for boys and on home science for girls. The following are the major subjects suggested in conference;

#### **1) Basic craft**

- (i) Spinning and weaving
- (ii) Carpentry
- (iii) Agriculture
- (iv) Fruit and flower cultivation
- (v) Leather work
- (vi) Fish Culture
- (vii) Poultry
- (viii) Handloom
- (ix) Any handicraft according to the local need

#### **2) Mother tongue**

#### **3) Mathematics**

#### **4) Geography, History and Civics to be combined as social science**

#### **5) Painting and music**

#### **6) P.T., drill and sports.**

#### **7) General science comprising of Physics, Chemistry, Botany, Zoology, Hygiene and Nature Study etc.**

#### **8) Home science**

#### **9) Hindi for that area in which it is not the mother tongue**

( Gandhi, 1951).



### **Merits of Basic Education:**

Merits of basic education are as follows;

- 1) The concept of basic education is helpful for rapid expansion of elementary throughout the country with minimum dependence on public fund.
- 2) Basic education helps the developing status of our country because it has a surprising financial aspect.
- 3) Basic education is activity-oriented education based on learning by doing principle which helps an individual to acquire the practical knowledge on livelihood as well as guide him to choose the profession in future according to his interest.
- 4) As the basic education is child-centric, it considers the creative and constructive sense of children as well as dignity of labour.
- 5) This educational approach is based on the principle of correlation. It emphasizes on the basic craft chosen by an individual and correlates the entire education with the practical knowledge about the craft. Correlation also takes place between physical environment, social environment and craft work.
- 6) Basic education is based upon the cultural and social heritage of our country.
- 7) One of major objectives of basic education is harmonious development of body, mind and spirit.
- 8) This educational system inculcates social, moral as well as democratic values like cooperation, responsibility, fellow-filling in the minds of the students (Soni, 1999).

### **The Utility of Basic Education Plan**

- Introduction of free compulsory universal education.
- This education plan will be in connection with reformation of the economy of the country.
- Formation of a society free from classes and torture.
- Development of national integrity.
- Building up ideal citizens through the combination of the individual and the society.

### **Causes of the Failure of Basic Education Plan**

- Basic education failed due to the lack of responsibility of the leaders and the government and their unchanged attitude.
- Handicraft was not selected well in connection with the learners demand and the social situation.
- Lack of sufficient money for the implementation of the plan
- Lack of enough trained teachers

### **Relevance of Gandhiji's Views on Education in Modern Times**

1. The most important point in Gandhi's scheme of education is its emphasis on relating school education to the needs of the society. He wanted to achieve this objective through a system of 'Learning while earning'. He gave an important place to the learning of craft. It will be seen from the curriculum of the present day schools, that work experience and socially useful productive work find an important place.

2. His emphasis on education through the mother-tongue is the accepted as the principle, by all thinkers.

3. Gandhiji stressed on the fact that inculcating dignity of labour is the need of the hour. There is the dire need to develop elements of spirituality in our life which is dominated by materialism.

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### **5.3 CONTRIBUTION OF RABINDRANATH TAGORE TO EDUCATION:**

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Among the contemporary Indian Philosophers of Education Rabindranath Tagore, holds eminent position. He may be called as a Humanist in the strict sense of the term. His humanist approach is not materialistic but integral in nature. His philosophy is Cosmopolitan Humanism. His theory of education is directly deduced from this philosophy. Tagore was born on May 6, 1861 at Calcutta. The family of Tagore was known for its enlightened and progressive views. After private education, in India, he was sent to England in 1877 to study law for becoming a barrister, but he soon returned to India.

Tagore became a world figure when his book "Gitanjali" won him the Nobel Prize in 1913. On December 22, 1921, Tagore founded the Visvabharati an international University to create an understanding between eastern and western cultures. Tagore has left his deep impression on several facets of life i.e. artistic, cultural, educational, intellectual, political and social. There is no field of literature which he

has not enriched with his contribution. He was a great artist, educationist, a poet, a patriot, a philosopher and social reformer.

### **Tagore's Philosophy of Life**

1. Tagore's Humanism: Tagore observed, "He (God) is there where the tiller is tilling the hard ground and where the pathmaker is breaking a stone."
2. Tagore's Naturalism: He said, "He lives in a prison house whose walls are alien to him." Tagore loved nature immensely.
3. Tagore's Spiritualism: Tagore said, I believe in the spiritual unity of man and therefore I ask you to accept this task from me."
4. Tagore's Individualism: Tagore believed that every being has the right to shape his life in his own way.
5. Tagore's Universalism: He wanted to break down barriers between cultures. He said, "Before we are in a position to stand a comparison with the other cultures of the world, or truly cooperate with them, we must base our own culture on a synthesis of all the different cultures we have."
6. Tagore's Internationalism: Tagore advocated synthesis between the East and the West. The Visvabharati at Shantiniketan is an embodiment of his international outlook.

### **Educational Philosophy of Tagore:**

Sources of Information: Apart from his several publications on different aspects, we get valuable information about Tagore's views on education from the following sources relating to education. Essays were written mostly in Bengali.

1. '*Shiksha Herpher*' (Our Education and Its Incongruities)
2. '*Shiksha Samasya*' (The Problem of Education)
3. '*Abaran*' (Culture or Covering)
4. '*Tapovan*' (Forest Colony)
5. '*Dharmashiksha*' (Religious Education)
6. '*Hindu Visvavidyalya*' (Hindu University)
7. '*Strishiksha*' (Women Education)

8. '*Shiksar Bahan*' (The Vehicle of Education)
9. '*My School*'
10. '*Shiksar Milan*' (The Meeting of Cultures)
11. '*A Poet's School*'
12. '*Shiksar Vikiran*' (Diffusion of Education)
13. '*Ashramer Shiksha*' (Education in Ashram)
14. '*Bodher Sadhana*' (Education of the Feeling)
15. '*Several Convocation Addresses*'

### **Factors Influencing Tagore's Philosophy of Education:**

Tagore's philosophy of education was influenced by the following factors:

1. Influence of the Home Environment.
2. Influence of the School Environment.
3. Love for Nature.
4. His Extensive Visits.

### **Tagore's Views on Education:**

On account of the above influences, Tagore may be described as an idealist, a naturalist, a modernist, a pragmatic, a traditionalist and above all a humanist and an internationalist. Following were the aims of education according to Tagore:

1. Self Realization: Spiritualism is the essence of humanism. Manifestation of personality depends upon the self realization & Spiritual knowledge of individual.
2. Intellectual Development: By intellectual development he means development of imagination, creative, free thinking constant curiosity and alertness of the mind. Child should be free to adopt his own way of learning which will leads to all round development.
3. Physical Development: Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. Yoga, games &

sports are prescribed in Santiniketan as an integral part of the educational system.

4. Love for Humanities: Tagore held that education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy.
5. Freedom: Freedom is considered as integral aspect of human development. Education is a man making process. It explores the innate power that exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all round development.
6. Co-relation of Objects: Co-relation exists with God, man and nature. A peaceful work is only possible when co-relation between man and nature will be established.
7. Mother tongue as medium of instruction: Language is the vehicle of the self expression. Man can freely express his thought in his mother tongue. Tagore has emphasized mother tongue as the medium of instruction for the Childs education.
8. Moral and spiritual Development: Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation, and love fellow feeling and sharing among the students in educational institution.
9. Social Development: According to Tagore, 'Brahma' the supreme soul manifests himself through men and other creatures. Science is the source of all human beings and creatures, so all are equal. Tagore therefore said, "service to man is service to God". All should develop social relationships and fellow feeling from the beginnings of one's life. Education aim at developing the individual personality as well as social characters which enables him to live as a worthy being.

**Curriculum:** Tagore recommended a curriculum for the full man satisfying the spiritual, the creative, the aesthetic and the vocational aims of education. Besides providing for the teaching of ordinary schools, Tagore developed many educational ideas, years ahead of

others. Now-a-days educationists talk so much about the educational value of crafts, projects, music, dancing, fine arts, etc. But, it is indeed very significant to note that, the poet provided for the teaching of most of these subjects from the very beginning at his school, Shantiniketan.

**Methods of Teaching:** Tagore strongly criticized the bookish and examination oriented teaching. He stressed movement of the whole body in various learning activities. He followed the activity principle and advocated constructive and creative activities.

**Children as Children:** It is a mistake to judge children by the standards of grown-ups. Adults ignore the natural gifts of children and insist that children must learn through the same process as themselves. This is man's most cruel and most wasteful mistake. Children's have their subconscious mind which is more active than, their conscious intelligence.

**Discipline and Freedom:** Living ideals cannot be set into clock-work arrangement. Tagore wrote, "I never said to them. Don't do this, or don't do that, I never punished them".

**An Ideal School:** An ideal school is an Ashram where men gather for the highest end of life. Tagore observed. "To give spiritual culture to our boys, was my principal object in starting my school at Bolpur."

**Role of the Teacher:** In teaching, the guiding spirit should be personal love based on human relations. In education the teacher is more important than the method. Tagore pointed out, "A teacher can never truly teach, unless he is learning himself. A lamp can never light another lamp unless it continues to burn its own flame."

**Religious Education:** Tagore stressed religious education through practice. He wrote, 'Teaching of religion can never be imparted in the form of lessons, it is where there is religion in living, where life is simple.'

According to Tagore, "Real training consists, not in fostering moral teachings but in making religion and morality an integral part of life."

## **An Ideal School**

Tagore attempted to make his school at Bolpur as an ideal institution. According to him an ideal school should have the following characteristics:

1. The school should be situated in natural surroundings. There should prevail the atmosphere of nature's own beauty with her varied gifts of colour and dance, flowers and fruits, with the joy of her mornings and the peace of her starry nights.
2. It should cultivate love of nature among the students.
3. It should provide spiritual training to students.
4. It should educate children by providing an environment of freedom.
5. It should impart education in the mother-tongue of the students.
6. It should provide an environment after the fashion of ancient 'tapovans'-forest schools about which he had read so much in the Upanishads.
7. It should be a community school, where there is no distinction of caste and creed.
8. It should teach crafts like sewing, book-binding, weaving, carpentry etc.
9. It should include drawing, art and music as an integral part of the curriculum.
10. It should provide students adequate opportunities for choosing their hobbies and occupations.
11. It should be a self-governing institution. It should have a dairy farm, post office, hospital and workshop. Students would hold their own courts.
12. It should provide for close personal contact with the teacher. The number of students in the classes should be very small.
13. It should have a well-equipped library.
14. It should provide for manual labour.

## **Educational Institutes Started by Tagore**

Following institutions were started by Tagore to carry out his experiments in education:

1. Sisu Bhawan (Nursery School)
2. Path Bhawan (School Section - Matriculation Examination)
3. Siksha Bhawan (Higher Secondary)
4. Vidya Bhawan (College of Undergraduate and Post-Graduate Studies and Research)
5. Vinya Bhawan (Teachers' Training College)
6. Kala Bhawan (College of Fine Arts and Crafts)
7. Sangit Bhawan (College of Dance)
8. Sriniketan (Department of Rural Reconstruction)
9. Siksha Satra (Rural High School)
10. Silpa Sadan (College of Industrial Training)
11. Cheena Bhawan (School of Languages, e.g., Chinese, Tibetan etc.) By and large, all formed part of Visvabharati University.

### **Visvabharati (World University)**

The word Visvabharati consists of two Sanskrit words. 'Visva' means world and 'Bharati' means cultures. Thus Visvabharati would mean world culture. The motto of this university is 'Yarta Visvam bhavari ekamidam' i.e. where the world meets at one place.

Main Features of Visvabharati: Tagore describes these as:

1. It wants to hold before the world the ideal of the universality of man.
2. The greatest distinction is the direct and immediate emotional contact of pupils with their teachers and with external nature.
3. A speciality of our institution is that it wants to bring up our pupils in inseparable association with nature.
4. It is intended not only to be the intellectual centre of the intellectual life of India, but also the centre of her economic life.
5. It is envisaged to be the nucleus of an international university and as one of the means of promoting mutual understanding between the East and the West.

Growth of Visvabharati: In 1863, Rabindranath's Tagore's father founded the Ashram at Bolpur. It was called Shantiniketan (Abode of



Peace). It was meant for the seekers of truth. In 1901, Tagore started the experimental school. In 1921, it became the Visvabharati.

#### **Contributions of Tagore to Education:**

1. Tagore established a number of educational institutions at Shantiniketan.
2. Tagore founded the Visvabharati.
3. Tagore was a great practitioner. He worked out his ideas and ideals in a constructive way.
4. Tagore drew attention to the listless environment of the traditional school.
5. Tagore tried to synthesise the ancient Indian ideals of education and the western arts and sciences.
6. Tagore pointed out the significance of providing an environment of freedom in the school.

#### **5.4 CONTRIBUTION OF J.KRISHNAMOORTHY TO EDUCATION**

##### **J.Krishnamoorthy's Educational Philosophy:**

##### **System of Education:**

He opposed any established 'System' and also the system of education which was narrow. For him, knowledge or education are conditioning factors in habituating human thinking potential, for knowledge makes one either to confirm or to differ from it. In either case, his further thinking is arrested. Through he respected traditionalism, he did not accept it.

Education, according to J.Krishnamoorthy, should bring about total development of the individual and towards this end should strive for inner peace and bliss. His ideas on education are revealed in many of his speeches, and especially, in his little profound book titled "Letters to School"

##### **School:**

According to him the school is a place of learning. Under emphasis on book learning, to the neglect of other sources of learning including nature, has led to disorder in the world coupled with violence, terror and cruelty to cultivate a good mind, certain amount of discipline

must exist. The learner has not only to hear through his ear, but try to secure an inward grasp of what is being said. Attention is necessary to comprehend but this attention has to be voluntary and not to be forced on promise of reward or under threat or punishment. This is discipline learning demands application and order. Freedom is the essence of thinking together and so we have to learn to think accordingly.

### **Concentration and Attention:**

Concentration and attention are two distractive factors according to Krishnamoorthy. In the former, all over energy is brought to focus on a particular point whereas in the latter there is no point of focus. When there is attention, there is no construction and no conflict.

### **Process of Learning:**

Process of Learning is infinite and unending. A constant thirst for intelligence should be kept up whatever school, home or government a person is placed in. The trend of our education is to encourage competition and thereby sustain conflict. Any form of pressure has a distorting effect.

There should be complete freedom to do whatever one likes. Intelligence is not the product of discipline but a by product of thought which itself is the result of knowledge and ignorance. The teacher's duty transcends mere teaching of subjects, to matching the learners to have a communication with other human beings. Particularly the oppressed section where, one can learn from the observation of environment around him better than were book learning. Real learning brings equality among men where it liberates the mind from thought of prestige, position and status consciousness.

### **A Philosopher of Mind**

It is essentially as a philosopher of mind that Krishnamurti looks at education. 'Mind', 'thought', 'intelligence', 'attention', 'perception', 'freedom', 'love' and 'self' accordingly dominate his teachings. Understanding them for what they really are, says he, holds the key to the transformation of the individual and society.

Truth, says Krishnamurti, is not a matter of logic. It is direct perception. It is seeing without conceptualization, without motive, choice

or self-interest. It is 'pure observation' and 'choiceless awareness' where 'the observer becomes the observed'. The conscious mind is totally conditioned. It is determined by thought, constant movement and desire. Only when the mind is freed from thought can the light of truth be seen. Krishnamurti's 'choiceless awareness' and 'observer is the observed' seem to echo Buddha's *nairatmya - vada* (doctrine of no-self). To Buddha there exists no 'soul' (pure self). Krishnamurti's insistence that the 'word or image' is not the 'thing' also echoes Kant's *das Ding an sich* (thing-in-itself): Kant held that we can perceive objects only as they appear to us (phenomena) and never the thing-in-itself (noumena).

Psychologically, the individual human being, is inseparable from the whole of mankind says Krishnamurti. His central concepts of 'goodness', 'responsibility', 'relationship' and 'love' are associated with life and humanity as a whole. "Being a representative of all mankind, you are responsible for the whole of mankind". This total responsibility, absolute care and concern for the good of all, is love. And education is the cultivation of such responsibility in the student. Goodness, in essence, is the absence of self, the 'me'.

Goodness and love in all our relationships can transform life. The flowering of goodness is possible only in freedom and in the choiceless awareness of our daily existence and activity. It is the total unfolding and cultivation of our minds, hearts and our physical well-being. It is living in complete harmony in which there is clear, objective, non-personal perception unburdened by any kind of conditioning. It is the release of our total energy and its total freedom.

What comes in the way of such absolute perception and limits the release of total energy is 'thought'. (in a wider sense that Krishnamurti uses this term). "Where thought is, love is not". Thought is the root of all our sorrow, ugliness, anxiety, grief, pain, power and violence. It is a destructive factor to the wholeness of mind, its infinite capacity and its total emptiness in which there is immeasurable energy. Education should help one to free oneself from the limiting influence of thought and experience life in its wholeness.

### **The Centrality of Education**

Krishnamurti is truly an educational philosopher in and his thinking is centred on education, on understanding its fundamentals as well as praxis. There is no need for one to 'draw educational implications' from his general thinking or search for strands. How could

one even entertain such a distinction given K's severe opposition to fragmentation of all kinds? His educational teachings do not hang loose but are integrally woven into his thinking on life, world and humanity.

Krishnamurti addressed educational problems, the nitty-gritties of day-to-day classroom teaching, squarely and directly. He dealt with them by probing into their very roots with his penetrating insights. His educational concerns are strikingly contemporaneous and global. They include: freedom and discipline, comparison and competition, learning through the senses, scientific temper, joy and creativity. A primary audience of his has been the educational community which includes schools, teachers, students and parents. Krishnamurti's educational teachings also encompass such broad, general concerns of mankind as freedom, fear, god, living and dying, love and loneliness, peace and the future of humanity. It is against this awesome sweep of ideas and his deep love of humanity that one has to understand his educational philosophy.

### **The Purpose of Education**

Education is usually taken to be an organized, purposive activity, with pre-established goals. What sense can one make of Krishnamurti's "truth is a pathless land...it cannot be organized" and his ardent espousal of education and his setting up of a number of schools? The reconciliation of the apparent contradiction lies in K's situating education in the active, existential, living present and consideration of education as a cooperative exploration by the teacher and student.

Krishnamurti sees education not with the eyes of a reformer, as a means to serve this or that end, but as an intrinsic, self-fulfilling experience requiring no further justification. The function of education, he said, is "to bring about a mind that will not only act in the immediate but go beyond a mind that is extraordinarily alive, not with knowledge, not with experience, but alive". "More important than making the child technologically proficient is the creation of the right climate in the school for the child to develop fully as a complete human being". This means giving him "the opportunity to flower in goodness, so that he is rightly related to people, things and ideas, to the whole of life" (On Education).

### **Concept of knowledge and freedom in learning**

It is not possible to do justice to the richness of the body of K's

insights on teaching, learning and other aspects of education in a brief write-up. His principles, have a significance all of their own and leave a lasting impact.

**The Point of Education:** Education is essentially the art of learning, not only from books, but from the whole movement of life learning about the nature of the intellect, its dominance, its activities, its vast capacities and its destructive power learning it not from a book but from the observation of the world about you without theories, prejudices and values (Letters to the Schools) was very essential.

**Principle of Method:** If one really has something to say, the very saying of it creates its own style. But, learning a style without inward experiencing can only lead to superficiality. Likewise, people who are experiencing, and therefore teaching, are the only real teachers and they too will create their own technique.

Schooling without Competition and Comparison: When A is compared to B, who is clever, bright or assertive, that very comparison destroys A. This destruction takes the form of competition, of imitation and conformity to the patterns set by B. This breeds antagonism, jealousy, anxiety and even fear and this becomes the condition in which A lives for the rest of his life, always measuring, always comparing psychologically and physically. Goodness cannot flower where there is any kind of competitiveness.

**Learning through Observation:** Learning is pure observation. Observation which is not continuous and which then becomes memory. But observation from moment to moment not only of the things outside you but also of that which is happening inwardly to observe without the observer is very difficult. Look not with your mind but with your eyes. Then you find out that the outside is the inside that the observer is the observed.

Freedom and Order if you want to be free you have to find out for yourself what it is to be orderly, what it is to be punctual, kind, generous, unafraid. The discovery of all that is discipline. Freedom is not from something or avoidance of constraint. It has no opposite, it is of itself of per se. Clarity of perception is freedom from the self. Flowering of goodness in all our relationship is possible only in freedom (that is based

on Education).

### **Krishnamurti as a Communicator**

It is rarely that a great philosopher is an engaging teacher too. Krishnamurti is one such person. He employs talk and dialogue with great effect as didactic devices to communicate the most abstruse and complex ideas. His method is to unlock commonly held, pet beliefs through a form of Socratic dialogue, raising a question, assuming the role of a skeptic, testing received wisdom with reference to instances, counter instances, analogies and illustrations, ultimately leading the inquirer to light. It is tempting to see it as a kind of linguistic analysis (à la Wittgenstein) but it is anything that aim is not mechanical, positivist search for conceptual clarity. It is a deeper search for inner meaning. Krishnamurti constantly cautioned against giving primacy to verbal clarity. "The word is never the thing that it prevents the actual perception of the thing"

Through his talks, speeches and writings Krishnamurti establishes a kind of communication that is at once intimate and personal. When you read Krishnamurti, you feel like you are being talked to personally. So close and direct is his mode of talking to the reader. He takes the reader along with his thinking, step by step, all over the territory covering the issue, negotiating twists and turns, all the while increasing the subject's anticipation of arriving at the 'destination'. The unraveling, the denouement, however, does not come in the form of a crisp definition or a cut and dried answer to the question but in the form of a thorough mapping of the contours of the issue, laying bare its complexities. At the end, the reader is left alone to put together and make sense of all that the exploration has brought out.

Krishnamurti's teachings are also characterized by cryptic aphorisms and maxims. The first step in freedom is the last step. The ending of the continuity, which is time is the flowering of the timeless. To discover anything...your look must be silent. We learn to earn a living but we never live. Moreover, he packs so much into certain commonly used concepts that they need unpacking before their hidden meaning is understood. 'Thought', to Krishnamurti, for example, does not just mean logical, abstract, ideational thinking but refers to the entire content of consciousness, memories, emotions, impulses, fears, hopes and desires. When he says that thought is responsible 'for all the cruelty and the wars as well as the beautiful things created by man, cathedrals and poems', he is using thought in the above sense. 'Mind' implies the

senses, the capacity to think and the brain that stores all memories and experiences as knowledge, the total movement (Letters to the Schools). Similarly, 'insight' is not just instantaneous perception of truth but also associated with love, intelligence, action and a host of other attributes like believe it or not, it's being absolute, accurate, final and true.

### **Krishnamurti as an Educational Philosopher**

As a philosopher, Krishnamurti, has not engaged the attention of academia, in India or in the West. Possible reasons for the apathy of universities towards Krishnamurti's teachings could be their basically theoretical and intellectual orientation, or the uncritical celebration of thought that is characteristic of our times (Javier Gomez Rodriguez in his review of 'On Krishnamurti' by Raymond Martin, The Link, No 25, 2005-06, p.64). It may also be due, as some say, to the 'limited' nature of his message. But it can hardly be denied that Krishnamurti is essentially a philosopher of education. It needs no deconstruction to say this. His teachings with their core concern of education make him that. As a philosopher of education, Krishnamurti has been a favourite 'subject' for scholarly study leading to a few doctoral dissertations. This is significant, considering that philosophy of education (like philosophy and, generally, most humanistic studies) is far from being a vibrant field of academic activity in our country. Krishnamurti also finds a place as an important educational thinker in courses on educational theory and philosophy. But these are just commonplaces. If one were to appreciate the true significance of K's teachings to the body of knowledge and insights that we call philosophy of education, one needs to look far beyond and far deeper.

First, the educational issues raised by Krishnamurti place of knowledge in education, freedom and discipline, learning from nature, role of sensory experience and observation, comparison and competition are of such abiding concern that they have been discussed by several educational thinkers in the past. The greatness of Krishnamurti lies in the fact that he dealt with them not as educational problems, but in relation to their deeper philosophical ramifications. Also, he did not consider them as so many disparate issues, but as comprising an integrated whole connected with the attainment of the *summum bonum*: absolute, pure perception of truth and goodness. This gives his educational teachings a firm philosophical anchor.

Secondly, the educational concerns of Krishnamurti being at once topical and contemporaneous are capable of supplying the needed grist to the philosopher's mill. This intellectual activity, it appears, is presently confined to a rather limited circle. But the issues raised are anything but sectarian. They are the general concerns of each and every person with a stake in the education of their children and the well-being of society. For example, the distortion of 'knowledge aim' in schools, the danger of virtual reality replacing learning from nature under the euphoria of IT, the neglect of childhood as an intrinsically desirable stage, to mention a few, are plain, universal concerns. It is to the credit of those engaged with Krishnamurti's educational work that attention has been drawn to these concerns and the initial momentum has been imparted for their wider discussion.

Apart from Krishnamurti's own writings, his teachings have begun to spawn publication of a variety of educational writings of a philosophical kind. These are in the form of reflections based on field experience and scholarly analyses of issues on various aspects of education, schooling, teaching and learning, emerging thus, far mostly from the educational centres established by Krishnamurti himself.

In the final analysis, Krishnamurti stands out as an educational philosopher not so much for his 'pure' metaphysical beliefs, as for the veritable mine of precious insights he has left behind on schooling, teaching and learning. At a time when genuine educational values are being overrun by concerns of the market place, Krishnamurti's teachings today acquire an added relevance and urgency.

The pursuit of knowledge of Vedanta must be propelled by the desire to constantly improve and better oneself as a human being. In the Vedic era, education had a very prominent place in society. Education was regarded as 'Third eye' of human beings. Terms such as knowledge, awakening, humility, modesty etc are often used to characterize education in vedic period. Buddhist education aimed at purity of character. Buddhist education was training for moral and psychological development of the student. It was imparted in wellorganized centres, monasteries and Viharas. Education system during Buddhist period was cosmopolitan i.e. free from communal narrowness. Buddhist Education helped to gain international importance and developed cultural exchange between India and other countries of the world. In the Neo-Vedanta humanistic tradition of contemporary Indian thought,



Rabindranath Tagore's philosophy aims at developing a system of education for human regeneration. Rabindranath Tagore bases his educational system on essential human virtues such as freedom, purity, sympathy, perfection & world brotherhood. This education system was a system of East and West, Ancient and modern, Science and Vedanta. Gandhiji's education system was suitable for all sections of the society. This scheme of education was not only aimed at character building but also social, political and economical uplift of all the sections of the society.

Shri Aurobindo presented a national system of education which may be adopted for the educational reconstruction in India and at the same time develop the Indians as the world citizens. According to him, the national scheme of education should not only be from the point of view of the needs of the country but also from the standpoint of the needs of humanity. Shri Aurobindo, Mahatma Gandhi and Rabindranath Tagore had a wide and deep knowledge of western science, art, literature and culture and a firsthand contact with the west. It is hence, they could compare Eastern thoughts and western thoughts. Thus, one finds a meeting of ancient Indian ideals and modern western principles, nationalism and internationalism, individualism and socialism in their writings. Thus, they depict an integral approach of philosophy. Thus, Shri Aurobindo, Rabindranath, Gandhi and Dayananda have advocated a multi-sided scheme of education, including education for physical, mental, social, moral and religious development of the individual.

### **Check Your Progress**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

8. Who is not advocated a multi-sided scheme of education

- a) Shri Aurobindo
- b) Krishnamoorthy
- c) Rabindranath
- d) Gandhi

9. Write down the four types of rooms are required to carry on various activities in integral school?

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## LET US SUM UP

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In this Block, you have learnt the definitions of education. The different periods of education have been dealt elaborately. Various educational philosophies like Realism, Idealism, Naturalism and Pragmatism their curriculum, method of teaching, discipline, aims and the role of the teacher in these methods are explained. The educational philosophies of Indian and Western philosophers' views and their contributions are discussed in detail. Indian and Western philosophies of education are compared.

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## GLOSSARIES

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- Acquaintance - knowledge or experience of something.
- Conducive - making a certain situation or outcome likely or possible.
- Contemplation - the action of looking thoughtfully at something for a long time
- Explosion
- Indigenous - originating or occurring naturally in a particular place; native
- Manifestation - an event, action, or object that clearly shows or embodies something abstract or theoretical.

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## ANSWERS TO CHECK YOUR PROGRESS

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1. Latin
2. Tagore
3. libraries
4. False
5. idealists
6. Pragmatic philosophers of education consider the aim, nature; organization and order of education should be such that it may do maximum good of man.
7. Non-violence
8. Krishnamoorthy
9.
  - Rooms of silence,
  - Rooms of collaboration,

- Rooms of consultation,
- Lecture room.

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### **SUGGESTED READINGS**

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## **BLOCK 2      UNDERSTANDING OF DIVERSITY**

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### **Structure**

Introduction

Objectives

Unit 6 Concepts of Diversity

6.1 Diversity: Meaning

6.2 Diversity: Definition

Unit 7 Types of Diversity

7.1 Individual Diversity

7.2 Regional Diversity

7.3 Linguistic Diversity

7.4 Religious Diversity

7.5 Caste Diversity

7.6 Tribal Diversity

Unit 8 Education for Understanding Diversity

8.1 Diversity in Learning and Play

Unit 9 Addressing Diverse Learning Needs

9.1 Identifying Individual Differences

9.2 For Students with Special Needs

9.3 Shaping Attitudes about Students with Special Needs  
Activity Students with Special Needs

Unit 10 Diversity: Global Perspective

Let us Sum Up

Glossaries

Answers to check your progress

Suggested Readings

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## **INTRODUCTION**

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In this Block you will study the Concept of Diversity, Types of Diversity and role of education in various types of diversity have been described. Importance of the Diversity in learning and play were also dealt, at the end of the Block Addressing diverse learning needs, has been explained elaborately.

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## **OBJECTIVES**

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After going through this Block, you will be able to understand:

- Concept of Concept of Diversity
- Types of Diversity
- Diversity in learning and play
- Addressing diverse learning needs
- Diversity: Global perspective

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## **UNIT 6 CONCEPTS OF DIVERSITY**

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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.

After completion of this Unit, you will be able to

- Describe the concept of Diversity

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.

### **Concept of Diversity**

Diversity is a subjective phenomenon, created by group members themselves who on the basis of their different social identities categorize others as similar or dissimilar: "A group is diverse if it is composed of individuals who differ on a characteristic on which they base their own social identity". Loden & Rosener [1991] define diversity as that which differentiates one group of people from another along primary and secondary dimensions. Primary dimensions of diversity, those exerting primary influences on our identities, are gender, ethnicity, race, sexual orientation, age and mental or physical abilities and characteristics. The primary dimensions shape our basic self-image as well as our fundamental world views. Additionally, they have the most impact on groups in the workplace and society. Secondary dimensions of diversity are less visible, exert a more variable influence on personal identity and add a more subtle richness to the primary dimensions of diversity. They include: educational background, geographic location, religion, first language, family status, work style, work experience, military experience, organizational role and level, income and communication style. The secondary dimensions impact our self esteem and self definition.

#### **6.1 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, 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 and that change may be rapid or gradual. But, it will always affect different members of society in ways that reflect differences in power and status.

#### **6.2 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.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

1. Diversity primary dimensions shape our .....as well as our .....

2. Diversity secondary dimensions impact our ..... and .....

3. Definition of Diversity?

.....  
.....

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## **UNIT 7 TYPES OF DIVERSITY**

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We understood the concept and the definition of Diversity. India is maintaining the Unity in Diversity. In this Unit, we will learn about various types of Diversity

After completion of this Unit, you will be able to

- List out the types of diversity
- Describe the individual, regional, linguistic and religious diversities

The Types of diversity are:

1. Individual diversity,
2. Regional diversity,
3. Linguistic diversity,

4. Religious diversity and,
5. Caste and tribes diversity.

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### **7.1 Individual Diversity**

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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.

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### **7.2 Regional Diversity**

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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 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 of regionalism is a great threat to the unity and integrity of the country.

#### **Causes of Regional Diversity**

- **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.
- **Historical Causes:** The well-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.
- **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.



- **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.
- **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 with other regions.
- **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.

1. Encouragement of travel and communication
2. Propagating National History
3. Prevention of influence of regional political parties in education
4. 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.

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## **7.3 Linguistic Diversity**

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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.

**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

**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.

**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.

**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.

**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.

**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.

### **Role of Education**

Education plays an important role in the elimination of linguism.

1. Education for national integration
2. Inculcation of democratic principle for language options in education
3. Creating interest for language study
4. Co-curricular activities:

(a) Competitions, games, dramas promoting respect for Indian Languages

(b) Appreciation of contributions of great poets and authors to the development of Indian languages.

5. The three language formula is given by Kothari Commission which is modified and revised form of earlier policy, equalizes the language burden and also develops the Indian identity in every citizen through the learning of a common language and it has been adopted by all the states

a. Mother tongue/ Regional language

b. Official Indian language or associate official Indian languages

c. Modern Indian language or western language not included in (a) or (b)

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#### **7.4 Religious Diversity**

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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.

#### **Role of Education**

1. The government should not yield to communal pressures and their negative influence on educational aims and policies. A Secular policy must pervade nationwide in all educational institutions.

2. Educational system must be reconstructed to emphasize nature of our culture and inculcate secularism and scientific temper among young students

3. Curriculum and textbooks should be free from religious bias.

4. Co-curricular Activities should promote Secularism

(i ) General Assembly: Secular Atmosphere where prayers of all religious should be administered.

(ii) Celebration of Festivals of all religions with equal fervour.

(iii) Emphasis on Essential contribution of different Religions.

(iv) Tribute to various Religious headers on important days.

(v) Emphasis on the importance of Democracy/Equality and Brotherhood

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### **7.5 Caste Diversity**

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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.

### **7.6 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 s can also be admired from any land direction. The tribal population is also pretty much varied and diversified. Each of the tribes are distinctive community, either migrated from a different place or the original inhabitants 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 and corner of the country.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

4. There is a vast difference between food habits, language, culture, customs, dress, life style of people belonging to different states.

- a) Historical Causes
- b) Geographical Causes
- c) Political Causes
- d) Psychological Causes

5. India is a secular state

**True / False**

6. ....is one of the most spectacular features amongst the population of India.

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**UNIT 8                    EDUCATION FOR UNDERSTANDING DIVERSITY**

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Teachers today, must not only be well prepared to impart a quality education but also be sensitive to meet 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.

After completion of this Unit, you will be able to

- Explain the diversity in learning and play

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.

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. This will enable students to draw on their peers' much wider and more varied experiences. It is also necessary to prepare students for the diverse society they participate in, beyond the campus.

## **8.1 Diversity in Learning and Play**

Diversity is a key issue in education not only because of ongoing inequalities in student learning outcomes but also because of the importance of supporting each individual to reach his/her potential to contribute to national economic prosperity, individual well-being and social cohesion.

Play and learning Diversity is one of the most common elements of childhood across learning is play. Early childhood educators must recognize the importance of play in the lives of young children and make use of play as a means of promoting learning awareness. First, a rapidly growing population of young children from culturally diverse backgrounds is entering schools. Second, play is a way for children to learn about the world around them and to learn values. They not only learn about themselves but also about differences in other people. And finally, early education programs must work to enhance a positive awareness of individual differences and learning diversity as a whole. Play experiences may serve as an excellent way to help teach children about the differences in other people and that these differences are not bad. This discussion will focus on each of these three concerns and will include discussions of the role of play in socialization, awareness of individual differences, reported deficits in imaginative play, and strategies to enhance cultural awareness in early education classrooms through play-based activities.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

4. Play experiences may serve as an excellent way to help teach children about the differences in other people and that these differences are not bad

- True or False

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## **UNIT 9 ADDRESSING DIVERSE LEARNING NEEDS**

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After completion of this Unit, you will be able to

- Describe the addressing the diverse needs of the children with special needs
- Explain the activities to address the special educational needs of the students

Understanding and addressing the needs of students in the classroom:

Student Diversity:

- Height, size and eye color.
- Goals, interest, culture, home background, age, academic ability levels, mental health issues, behavior problems, eating disorders, inappropriate or unhealthy sexual practices, drugs, addiction problems and life circumstances.

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### **9.1 Identifying Individual Differences:**

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- Classroom observations
- Work samples
- School records
- Standardized testing
- Reports from other teachers

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### **9.2 For students with special needs:**

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- Discussions with special teachers



- Review of official records
- Review special behavior plans
- Review special requirements regarding classroom management

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### **9.3 Shaping Attitudes about Students with Special Needs**

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1. Do not focus on the special needs. Focus instead on issues that affect quality of life.
2. Do not portray successful students with special needs as superhuman. This practice could impose false expectations to all students with special needs.
3. Do not sensationalize a special need by saying “affected with”, or “disabled with”. More appropriate designation is “a person who has multiple sclerosis”.
4. Avoid generic labels such as “the retarded” and use “people with intellectual disabilities” or a “person with developmental disabilities.”
5. Put students first not their special needs.
6. Emphasize abilities and not disabilities.
7. Avoid euphemisms to describe special needs.
8. Do not imply disease connected with special needs.
9. Show people with special needs as active participants in society

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### **9.4 Activity Students with Special Needs:**

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1. Brainstorm student differences that teachers might see in the classroom. Examples: Cultural, socioeconomic, special needs, learning styles, ability, size, interests, experiences, age, sex.
2. Divide students into groups based on the brainstorm list of differences and provide books, articles, and other resources. Have student groups research different student groups and identify at least six ideas for successfully addressing the student differences in the classroom.
3. Look for activities that transcend the differences and address two or more groups.
4. Copy lists and research sources for all class members.

5. List five classroom benefits of identifying student differences and listing specific techniques that improve behavior and learning.
6. Develop a resource packet for the classroom management notebook.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

8. Find the odd one out: Identifying Individual Differences

- a) Classroom observations
- b) Work samples
- c) School records
- d) **Review of official records**

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## **UNIT 10      DIVERSITY-GLOBAL PERSPECTIVE**

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Increasing globalization requires more interaction among people from diverse cultures, beliefs, and backgrounds than ever before. People no longer live and work in an insular marketplace. They are now part of a worldwide economy with competition coming from nearly every continent. For this reason, organizations need diversity to become more creative and open to change. Therefore maximizing and capitalizing on workplace diversity has become an important issue for management today. Since managing diversity remains a significant organizational challenge, managers must learn the managerial skills needed in a multicultural work environment. Supervisors and managers must be prepared to teach themselves and others within their organizations to value multicultural differences in both associates and customers so that everyone is treated with dignity.

After completion of this Unit, you will be able to

- Describe the diversity at global level
- Explain the cultural diversity

**Diversity:**

Diversity issues are now considered important and are projected to become even more important in the future due to increasing differences in the population of many countries. Companies need to focus on diversity and look for ways to become totally inclusive organizations because diversity has the potential of yielding greater productivity and competitive advantages. Managing and valuing diversity is a key component of effective people management, which can improve workplace productivity. Unmanaged diversity in the workplace might become an obstacle for achieving organizational goals. Therefore diversity can be perceived as a “double-edged sword”.

**1. Concepts of Diversity**

Diversity is a subjective phenomenon, created by group members themselves who on the basis of their different social identities categorize others as similar or dissimilar: “A group is diverse if it is composed of individuals who differ on a characteristic on which they base their own social identity” Loden and Rosener define diversity as that which differentiates one group of people from another, along primary and secondary dimensions. Primary dimensions of diversity are those exerting primary influences on our identities including gender, ethnicity, race, sexual orientation, age, mental or physical abilities and characteristics. The primary dimensions shape our basic self-image as well as our fundamental world views. Additionally, they have the most impact on groups in the workplace and society. Secondary dimensions of diversity are less visible, exert a more variable influence on personal identity and add a more subtle richness to the primary dimensions of diversity. They include, educational background, geographic location, religion, first language, family status, work style, work experience, military experience, organizational role and level, income and communication style. The secondary dimensions impacts our self-esteem and self-definition.

There is a definite trends towards definitions of a multiplicity of diversity dimensions. Arredondo adds culture, social class and language to the primary dimensions and healthcare beliefs and recreational interests to the secondary dimensions. She further adds a tertiary dimension, which encompasses historical moments experienced. Maier lists 38 possible diversity dimensions, and further suggests that his item “character traits” is “infinitely expandable”. He illustrates this multi-dimensionality by reference

to the individual as a kaleidoscope.

The analogy of an iceberg comes to mind in the face of these potentially endless dimensions. The obvious characteristics of race, ethnicity, gender, age and disability relate to the small, visible portion of the iceberg, and are the basis of much anti-discrimination legislation around the world. Other dimensions such as religion, culture and political orientation are less obvious, and could be said to constitute the secondary dimensions lying just below the surface, which may be revealed with time. The tertiary dimensions are often the core of individual identity and lie deeper below the surface. It is the vast array of qualities that lie beneath the surface that provides the real essence of diversity to be tapped into, and these have not until recently been acknowledged. It should be noted that only some of the possible dimensions are shown in as follows:

#### **Dimensions of Diversity**

<b>Primary dimensions</b>	<b>Secondary dimensions</b>	<b>Tertiary dimensions</b>
<ul style="list-style-type: none"><li>• Race</li><li>• Ethnicity</li><li>• Gender</li><li>• Age</li><li>• Disability</li></ul>	<ul style="list-style-type: none"><li>• Religion</li><li>• Culture</li><li>• Sexual orientation</li><li>• Thinking style</li><li>• Geographic origin</li><li>• Family status</li><li>• Lifestyle</li><li>• Economic status</li><li>• Political orientation</li><li>• Work experience</li><li>• Education</li><li>• Language</li><li>• Nationality</li></ul>	<ul style="list-style-type: none"><li>• Beliefs</li><li>• Assumptions</li><li>• Perceptions</li><li>• Attitudes</li><li>• Feelings</li><li>• Values</li><li>• Group norms</li></ul>

The above Table indicates that diversity has many dimensions. These may inter twine to produce unique syntheses of human profiles, made up of both differences and similarities. The dimensions interact with and influence one another and emerge or are displayed differently in different contexts, environments and circumstances, making analysis and management complex.

Race, for example, may be more dominant than age in a certain social situation. But, it may be less dominant than education in a work context. Thus, the position and dominance of each dimension are not static, but dynamic, making the concept of diversity more complex. In addition to this, the secondary dimensions are more malleable and many of them will change over time. Diversity is not simple, not easy to grasp and not easy to manage. By using socio-demographic traits as independent variables to operationalise diversity, most diversity studies has understood diversity as a given, fixed individual or group essence. Thomas sums the situation up by observing that diversity in business has for too long been associated with multicultural, multiethnic and multiracial aspects of the workforce. He defines diversity as “any mixture of items characterized by differences and similarities”.

### **Cultural diversity**

Cultural diversity has been defined as “the representation, in one social system, of people with distinctly different group affiliations of cultural significance”. It has been studied in both laboratory and field settings. Laboratory studies, grounded in the value-in-diversity perspective, have shown that diversity within work groups increases their effectiveness. On the other hand, field studies, guided by social identity and related self-categorization theories, have suggested that diversity is associated with negative performance outcomes.

Within culturally homogeneous groups, members will have a tendency to communicate with each another more often and in a greater variety of ways, perhaps because they share worldviews and a unified culture resulting from in-group attachments and shared perceptions. According to social identity theory, cultural homogeneity in management groups may thus increase the level of satisfaction and cooperation and decrease emotional conflict. Since homogeneous groups do not have significant cultural barriers to social

intercourse, positive social associations and in-group social contacts are fostered. This formulation suggests that deleterious social identity and self-categorization processes will not inhibit an organization with a culturally homogeneous management group. As cultural diversity increases, however, social comparison and categorization processes occur, and in-groups/out-groups and cognitive biases may occur, creating barriers to social intercourse. Therefore, as heterogeneity in management groups reaches moderate levels, the psychological processes associated with social identity theory and self-categorization processes may be more likely to emerge. These processes generate individual behaviours such as solidarity with others in a race or gender-based group, conformity to the norms of one's group, and discrimination towards out-groups. To the extent that multiple subcultures exist in moderately heterogeneous groups, conflict is potentially maximized and intergroup interaction and communication may be blocked. For example, Earley and Mosakowski [2000] found that moderately heterogeneous groups exhibited relationship conflict, communication problems, and low identification of members with an overall work group. Within management groups, the difficulties associated with moderate levels of heterogeneity may lead to negative performance outcomes for an organization. Although moderate levels of cultural heterogeneity may create barriers to effective social intercourse, high levels of heterogeneity could actually weaken these barriers, since group members will be more evenly diffused over the categories of cultural diversity, and in-group/out-group identities will be reduced.

In groups with high levels of cultural heterogeneity, every-day social contacts and communication are more likely to involve members of different racial/gender groups. Further, the in-group pressures that inhibit social interaction with out-group members should be weakened. In management groups with high heterogeneity, out-group discrimination is thus, less likely to exist. In fact, few common bases for subgroup formation and social identity are likely to exist in management groups with relatively high levels of diversity. In addition, the processes associated with the value-in-diversity paradigm are fully realized within highly diverse management groups, which further enhance performance. An organization with high levels of cultural heterogeneity in management may not be inhibited by social identity processes because organization members have many out-group contacts and may, instead, distinctly benefit from a diverse

pool of resources.

## **2. Double Effects of Diversity**

In sum, in keeping with presented above research diversity might have positive and negative contributions to organizational functioning depending on its level. There are some advantages and disadvantages for organizations which deserve to be discussed in detail.

There is substantial literature which argues that diversity has performance advantages over homogenous work structures. First, multicultural organizations have an advantage in attracting and retaining the best talent. The capabilities of women and minorities offer a wider labour pool. Organizations that are able to attract and retain qualified minority group members and keep faith with them through fair and equitable career advancement treatments, gain competitive advantage and derive high quality human resources dividends. Second, a multicultural organization is better suited to serve a diverse external clientele in a more increasingly global market. Such organizations have a better understanding of the requirements of the legal, political, social, economic and cultural environments of foreign nations. Third, in research-oriented and hi-tech industries, the broad base of talents generated by a gender-and ethnic-diverse organization becomes a priceless advantage. "Creativity thrives on diversity". Fourth, multicultural organizations are found to be better at problem solving, possess better ability to extract expanded meanings and are more likely to display multiple perspectives and interpretations in dealing with complex issues. Such organizations are less susceptible to "groupthink." Fifth, multicultural organizations tend to possess more organizational flexibility and are better able to adapt to changes. Women, for instance, are said to have higher tolerance for ambiguity than men.

Diversity has some drawbacks which moderate its significant advantages. In problem-solving situations, extraordinary costs in time and financial resources can negate the benefits of synergy and can even degenerate into dysfunctional conflicts. Diversity does not fare as well under conditions of uncertainty and complexity which may lead to confusion and frustration. Diversity can make it harder to arrive at an agreement on a particular course of action, and can result

in negative dynamics and cultural clashes that can create work disadvantages for women and minorities. Traditionally, cultural conflicts between majority and minority group members are usually resolved in favour of the majority groups. This, in turn, creates significant barriers to full participation by minority members in potentially conflict situations.

Higher turnover and absenteeism are special problems identified with multi-cultural organizations. Several research studies since the 1960's have found women and other minorities to be consistently higher on absenteeism and turnover than their majority-member counterparts. In a study of twenty work units, O'Reilly, Caldwell and Barnett [1989] concluded that heterogeneity in groups was associated with lower levels of group social integration which resulted in higher individual turnover. They concluded that, out-group members were more likely to leave the organization. Using a hypothetical company of 10,000 employees, Cox estimated that absentee differences attributable to multiculturalism would cost a company an average of three million dollars per year.

Milliken and Martins [1996] argued that diversity can affect an organization's functioning through four types of mediating variables. First, diversity can have "affective consequences", such as lower organizational commitment or lower satisfaction, because people prefer interactions with similar others. Second, "cognitive outcomes" refer to an increase in creativity and innovation. Diversity can enhance a group's ability to gather and process information and therefore it could result in a greater creativity. Third, a diverse organizational workforce is a symbol of equality. These "symbolic effects" are important for an organization's reputation. And last, diversity also has clear implications on the communication process within a group or organization, i.e. "communication effects". Milliken and Martins' typology takes into account the fact that the diversity can have both positive and negative effects on the functioning of organizations.



### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

9. What are the primary dimensions of diversity ?

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### LET US SUM UP

In this Block, you have learnt the definitions and meaning of diversity. The different types of diversity have been dealt elaborately. Various educational philosophies like Realism, Idealism, Naturalism and Pragmatism their curriculum, method of teaching, discipline, aims and the role of the teacher in these methods are explained. The educational philosophies of Indian and Western philosophers' views and their contributions are discussed in detail. Indian and Western philosophies of education are compared.

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### GLOSSARIES

- Diversity - the state of being diverse; variety.
- Ethnicity - the fact or state of belonging to a social group that has a common national or cultural tradition.
- Heterogeneity - the quality or state of being diverse in character or content.
- Linguism – discrimination based on a person's language
- Prevention – the act of stopping something from happening or of stopping someone from doing something
- Synergy - the interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects.

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### ANSWERS TO CHECK YOUR PROGRESS

1. Basic self-image, fundamental world views
2. Self-esteem , Self definition.

3. 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.

4. Geographical Causes

5. True

6. Unity in diversity

7. True

8. Review of official records

9.

- Race
- Ethnicity
- Gender
- Age
- Disability

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#### **SUGGESTED READINGS**

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### **BLOCK 3 CONTEMPORARY ISSUES AND CONCERNS**

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#### **Structure**

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Objectives

Unit 11 Universalization of School Education in India

Unit 12 Issues of Universalization Retention and Universal Enrollment

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12.2.1 Identification of Out of School Children:

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## INTRODUCTION

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In this Block we will study about the issues of Education in the Indian society. The purpose of this Block is to bring into focus, Universalization of School Education, equalization of Educational Opportunities - SC/ST, OBC, Women, Handicapped and Religious Minorities. It also clarifies the issues of equality and equity of Education, Equal Educational opportunity and inequality of education in present scenario is briefly discussed.

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.

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## OBJECTIVES

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After going through this Block, you will be able to understand:

- Universalisation of School Education, Right to Education and Universal Access
- Issues of : Universal enrollment, Universal retention, and universal learning
- Issues of quality and Equity: Physical, Economic, Social, Cultural and Linguistic and weaker Sections and disabled
- Equal Educational opportunities: Meaning of Equality and Constitutional Provisions
- Inequality in schooling: Public-Private School, Rural- Urban School and in equalities of regular and Distance Education

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## UNIT 11      UNIVERSALIZATION OF SCHOOL EDUCATION IN INDIA

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After completion of this Unit, you will be able to

- Narrate the Constitutional provisions on Universalisation of school education.

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 School 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.

### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

1. Article 45 of the Indian Constitution directed that

" .....  
..... "

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## **UNIT 12      ISSUES OF UNIVERSALIZATION RETENTION AND UNIVERSAL ENROLLMENT**

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After completion of this Unit, you will be able to

- Describe the issues related to universalization enrollment and retention

### **12.1 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 a child. It needs to open a large number of schools throughout the country.

### **12.2. Universalization of Enrolment**

A major objective of SSA is the enrolment of all children in schools or AIE interventions. It has been observed that despite all efforts made over the past years, there are children who are still 'out-of-school'. The out-of-school children comprise of drop out children and also children who have never been enrolled in the school for various reasons. The main reasons for these children being out-of-school can be attributed to engagement of children in agriculture or other labour work, sibling care, cattle grazing, weak economic condition of family, migration etc. Hence, the major challenge is to enrol all these remaining 'still out of school children' during the next academic session.

Enrolment of these children will have to be ensured by enrolling them in various interventions like primary schools, upper primary schools, AIE interventions or by mainstreaming such out-of-school children through Bridge Courses. Detailed identification of category of 'hard to reach' children has been done, strategies to address their educational needs have been developed.

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) assured to enroll all children up to age level 14 and the achievement of Universalization of Elementary Education (UEE) by 2015 through "Education for All".

### **12.2.1 Identification of out of School Children:**

In order to enrol all children in school it is imperative, that all out of school children be brought into the school first. This calls for an intensive identification of all children who are in the school and who are out of school followed by enrolment and back to school drive.

This also calls for a three pronged strategy given as follows:

1. Data collection and identification of School Going Children / Out of School Children
2. Enrolment of all children in Schools/AIE Interventions
3. Regular child wise tracking of out of school/back to school children throughout the academic session.

### **12.3 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.

### **12.4 Retention**

Retention is a major priority in the State now.

The strategies adopted for retention in the State are four in number

- Children Targeted Strategies
- Teacher Targeted Strategies
- School Targeted Strategies
- Community Targeted Strategies

#### **Children Targeted Strategies**

The retention rates will improve only if the dropout rate is reduced and regular attendance of students is ensured. Therefore, the target for the State is to bring down the drop out rate and ensure regular attendance.



This will be done through the following: Developing mechanism for monitoring and increasing attendance. This will include:

- Efforts for increasing attendance
- Monitoring attendance
- Children motivation
- Checking dropout: reducing dropout rate by 5% from the previous year level
- Remedial Teaching for weak students
- Flexible school timings
- Hostel for migratory children/ Children belonging to Primitive tribes/CWSN/Girls.
- Seat increase in Ashram Shalas/KGBV/Girls Hostels
- Health Check up

### **School Targeted Strategies**

Improving School Environment A school with clean and good environment attracts the children and facilitates in their retention in school. To improve the school environment and ensure basic facilities in school annual grants are given to schools. These are school grants & maintenance grants.

### **Community targeted strategies**

- Mobilisation of community to develop ownership for school
- Mobilisation campaign for retention of children in schools.
- A committee of women members of the village called “Jagja Samities” will be done towards retention and quality

## **12.5 Universalization of Participation**

For Universalization of School 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.

## 12.6 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 aimed to achieve UEE through "Education for All" (EFA) by 2015.

### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

3. How to find out the identification of out of school children?

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## UNIT 13 ISSUES OF EQUALITY AND EQUITY

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Equity in education cannot be divorced from equality. In other words equality cannot be meaningful without equity. They are intimately related to each other. We cannot talk of equity isolating it from equality. Therefore, it is essential to talk equity with equality. Here, it must be emphasized that when we talk of equality and equity we talk in consonance with constitutional framework.

After completion of this Unit, you will be able to

- Define the concepts Equity and Equality
- Describe the Constitutional provisions for equity and equality in India

### 13.1 Meaning of Equality and Equity in Education

Equality implies that before the law, every citizen is equal to another. Hence, the value of equality implies that every individual must be given equal opportunity to develop his innate abilities and talents. No one should be stopped from "going up the ladder" except if he himself lacks ability to go up. There should be no discrimination between one individuals and another on any ground whatsoever in a democratic country where every citizen enjoys equal rights. It implies that:

- The state must not discriminate between citizens on  
the basis of religion race, caste, sex, place of birth or any of them.
- Everyone must be equal before the law.
- There must be no discrimination on the basis of  
religion, caste or creed in the use of public places.
- Untouchability must be completely eradicated.
- Everyone must have equality in respect of  
fundamental rights, right to contest elections etc.
- Every religion must be treated as equal.
- From the religious point of view every citizen must  
have the right to practise and profess his own religion.

Those who have remained backward till now must be raised to the same level as others so that the unequal gap should be reduced and they should be brought at par with those who are developed in comparison to under developed. Those who must be given special facilities for this purpose include: scheduled tribes, scheduled castes, backward castes and classes and women and children.

Thus, similar treatment to all individuals from the point of view of rights and opportunities is called equality. It also means not to deprive any individual from his right is called equality. The right of equality has been provided to all in our Indian Constitution but special concessions (facilities) have been provided to scheduled

tribes, scheduled castes, backward castes and classes, women and children.

Equity means freedom from bias or impartial treatment. Impartiality is implied in equality because equality is not possible without equity. Equity is supplementary to equality. It means providing due share to all those who have been deprived of by whatever reason or were not in a position to avail the facility which may have brought them up at par with developed people.

### **13.2 Equality and Equity in Education and the Constitution of India**

The Constitution of India declares the right to equality as a 'fundamental right'.

**Equality before law:** Under Article 14, equality before the law or equal protection of the laws is guaranteed to all. It declares that "The state shall not deny to any person equality before the law or equal protection of the laws."

**No discrimination:** Article 15, prohibits discrimination on certain grounds. Discrimination against any citizen on grounds of religion, race, caste, sex or place of birth is forbidden. This Article also provides equal right to make use of public places.

**Equality of opportunity:** Article 16 guarantees equality of opportunity in matters of public employment. It declares that "No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them."

Article 15 and 29: Article 15 states, "Nothing in this Article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward class of citizens or for the scheduled castes and scheduled tribes."

Article 15 (3) reads, "Nothing in this Article shall prevent the State from making any special provision for women and children" Provision has been made for separate institutions for girls.

**No untouchability:** According to Article 17 untouchability is abolished and its practice in any form is prohibited.

**Right to open Institution:** Article 30 of the Constitution gives the right to all the classes to open institutions of their own will. The Article states:

- "All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice."
- "The States shall not discriminate against any educational institution in respect of grant-in-aid, on the ground that it is under the management of a minority, whether based on religion or language."

**Special facilities to weaker sections:** Special facilities are provided to scheduled castes, scheduled tribes and other backward classes and women. Facility of reservation has been provided to scheduled tribes, scheduled castes and other backward classes.

Article 46 lays down, "The State shall promote with special care the educational and economic interests of the weaker sections of the people. In particular, the **scheduled castes and scheduled tribes** and shall be protected them from social injustice and all forms of exploitation."

The handicapped children are a weaker section of the people. Their education and economic improvement thus become a responsibility of the government under Article 46 of the Constitution.

In this way all steps are being taken to provide equality and equity in education, so that no person remains deprived of the right of education. Various provisions of Indian Constitution clarified above are sufficient to prove, that, in the present day Indian social

structure, no individual is discriminated against, on the basis of religion, caste class, sex etc. Instead, the democratic system, makes an attempt at establishing equality from every point of view and shows the highest possible respect for the democratic principle of individual equality. In brief it can be said that in the present Indian social structure.

- All individuals are equal before law.
- No discrimination between citizens on grounds of religion, class, caste, sex or place of birth is practiced.
- There is equality of opportunities in matter of public employment.
- Equality has been established by making an attempt to apply a common code of conduct
- Equality has been established by eradicating untouchability, titles etc.
- Special facilities have been provided to scheduled castes, scheduled tribes and other backward classes and women.
- By making provisions for free and compulsory education for all children between the ages of 6 and 14, the children within this age groups have been treated as equal.
- Religions, political and social equality is available.
- All persons are being given equal opportunities of getting education. The doors of education are open to everyone.

### **13.3 Need and Importance Equality and Equity in Education:**

The following points highlight the need of equality and equity in education:

**Human right:** Education has been considered as a Universal Human Right. The idea of equality and adequate opportunity to all was highlighted in the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations on December 10, 1948. As a sequel to this, the principles of "non-discrimination" and "right to education" were strongly advocated. These two principles inherited the concept of "equality of

opportunity in education." Therefore, depriving any person of education on the bases of religion, race or class will be deprivation of Human Right.

**Essential for democracy:** India is a democratic country. Democracy is based on the principle of equal freedom and equal rights for all its members, regardless of race, religion, sex, occupation or economic status. Democracy can be achieved through liberty, equality, fraternity and justice. In a democratic society equal rights and equality of opportunities are provided. Hence equality and equity in education are needed, because it is through the education to all the people in a democracy that the success of democratic institutions is assured.

**Egalitarian society:** Equality and equity in education are needed for the establishment of an egalitarian society which is a society in which equality and social justice should be the norms.

**Economic development:** Equality and equity in education are needed for the economic development of the nation. The desired success in economic development cannot be achieved without providing equality and equity in education.

**Nations Advancement:** Equality and equity in education will ensure a rapid advancement of a nation. Education is now an investment. If the people have equal opportunities to get education, they will have a chance to develop their natural talent and thus enrich the society.

**Search of Talent:** Equality and equity in education will extend the search of talent among all the people of the nation. There will thus be available people with specialized talents for specialized jobs in a large number and the society will be benefitted.

**Closer Link:** Equality and equity in education will develop a closer link between the moreover needs of a society and the availability of the skilled personnel.

**Socializing Pattern of Society:** Equality and equity in education can help in bringing about silent revolution in the process of establishment of the socializing pattern of society.

**Modernization:** Equality and equity in education are needed for accelerating the process of modernization in social, economic, political and education field.

**Achieving equality and equity in education:** The following are the ways and means for achieving equality and equity in education

**To stop wastage and stagnation:** There is huge wastage and stagnation at the primary stage. The constitutional directive of compulsory and universal education cannot be realized till the problem of wastage and stagnation is effectively solved. The causes of wastage and stagnation have to be found and removed. The following suggestions are given for reducing wastage and stagnation:

- Financial assistance has to be given.
- Parents will have to be educated.
- Part-time education will have to be provided.
- Social orthodoxies like indifference towards girls' education and narrow outlook towards co-education have to be removed.
- The school distance should be reduced.
- Maximum number of schools will have to be opened.
- School environment should be improved
- Curriculum should be improved. It should be child-cantered, activity-cantered, experience-cantered, life-cantered and community-cantered.
- Play-way techniques of teaching should be introduced.
- Facilities for educating the children of underprivileged and backward sections of the society have to be increased.
- Entry will have to be regularized. Multiple entries should be allowed.



- Non-formal education has to be provided.

### **Provision of compensatory education:**

The concept of 'compensatory education' for the culturally deprived and socially disadvantaged is now universally recognized as a necessary condition of equality and equity in education. By compensatory education is a provision of such special training and incentives would compensate for the initial disadvantage experienced by the children of the socially and economically weaker sections and the culturally deprived groups. A person may not receive education or his education may remain incomplete due to poverty, child labour, low culture, poor hygiene, malnutrition, over-crowded homes, social environment and backwardness. Children from the lower socio-economic classes experience great difficulty in positively responding to school education unless their initial disadvantages are compensated and they are brought on level with others.

In India compensation has taken the form of special facilities and incentives. Article 15 (4) and Article 46 of the Constitution have made provision for special advantages for the socially and economically backward classes, particularly for the scheduled castes and scheduled tribes. Several concrete measures that have been taken in this direction.

Some of them are as follows:-

- Institution of scholarships.
- Reservation of seats in institutions of higher learning and quota system for jobs.
- Relaxation of requirements for admission to higher education.
- Remedial education and special coaching classes.
- Health care and mid-day meals.
- Provision of free school uniform, text-books and stationery.
- Lump sum grants.

- Expansion and school facilities like building and equipment, appointment of more teachers and special trained teachers.

### **Common School System:**

A very vital component of the overall strategy for securing equality and equity in education is the Common School System. These schools will be open to all children irrespective of caste, creed, community, religion, economic conditions or social status. In these schools access to good education, in terms of enriched curriculum, will depend not on wealth or class but on talent. No tuition fee will be charged in these schools. These schools would meet the needs and aspirations of the middle and lower classes, without unduly taxing them. Concrete steps for translating the concept of Common School System into action have to be taken. In order to achieve this objective, the existing Government, Local Body and Government-aided schools have to be transformed through quality improvement into genuine neighbourhood schools. Private schools also should be similarly transformed in course of time by making them freely accessible.

### **Selection on merit:**

Higher education by its nature is something which has to be earned. There is nothing like a 'right' to higher education in the absence of possession of the abilities required to profit from such education, nor can there be any compulsion for it. Higher education should be equally accessible to all on the bases of merit, ability or talent irrespective level of higher education can be taken to mean provision of opportunities for everyone who possesses the 'merit' required for it.

### **Equality and equity in education as suggested by Kothari Commission:**

Kothari Commission suggested that, for equality and equity in education the following measures may be adopted

**No tuition fee:** The country should work towards a stage when education should be tuition free. Tuition fees at the primary and lower secondary stage should be abolished. At the higher secondary and university stage tuition free education should be extended to all needy and deserving students.

**Reducing private costs:** Free text-books and writing materials should be provided at the primary stage. Book banks should be established in secondary schools and institutions of higher education. The libraries of secondary schools and institutions of higher education should contain an adequate number of sets of text-books so that the students can have an easy access to them. Grants for purchase of books should be given to talented students in educational institutions i.e., the universities, affiliated colleges and secondary schools.

**Scholarships:** There should be liberal schemes for scholarships at the primary, secondary and university stages. At the level of higher education the Government of India should assume the bulk of such responsibility. At the school stage this responsibility should vest in the State Government. The scheme of National Scholarships, University Scholarships, Scholarships in Vocational Education, Scholarships for Study Abroad and Loan Scholarships should be expanded.

**Other forms of student aid:** Transport facilities should be provided imaginatively to reduce the cost on hostels and scholarships. Day study centers and lodging houses should be provided on a liberal scale. Facilities for students to earn and pay a part of their educational expenses should be developed. In all programmes of scholarships, preferential consideration should be given to the needs of girls.

**Handicapped children:** There should be at least one institution for the education of the handicapped children in each district. There must be adequate Teachers Training programmes for the education of handicapped children.

**Regional imbalances:** Regional imbalances should be reduced to the minimum. Wider programmes for reducing the imbalances in the socio-economic development of the different states and districts in the country should go side by side.

**Education of women:** The education of women should be regarded as a major programme in education for some years to come. Bold and determined efforts should be made to face these difficulties involved and to bridge the existing gap between the education of men and women in as short a time as possible.

**Education of backward classes:** The existing programme for the education of the scheduled caste should continue and be expanded. Greater efforts are needed to provide educational facilities for the nomadic and semi-nomadic groups. Hostels should be provided for the children of denotified communities.

**Education of the tribal people:** The education of the tribal people deserves great emphasis and attention. At the primary stage, provision of facilities will have to be improved and Ashram Schools will have to be established in sparsely populated areas. The medium of instruction for the first two years should be tribal language and then the regional language. At the secondary stage, provision of schools, hostel facilities and scholarships have to be greatly expanded. In higher education, the administration of the scholarships programme will have to be decentralised and made more efficient provision for special tuition will have to be made both at the secondary and university stages. It is essential to develop cadres of persons who will devote themselves to the service of the tribal people.

### **Equality and equity in national policy of education (1986)**

National Policy on Education (1986) lays special emphasis on the removal of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied equality so far. In the National Policy on Education the following provisions have been made in order to achieve the target of equality and equity in education:

**Women education:** Education will be used as an agent of basic change in the status of women. The National Education System will play a positive role in the empowerment of women. Under the New Education Policy, the expansion of women education has been emphasized. Eradication of women's illiteracy will receive top-priority. Major emphasis will be placed on women's participation in technical, vocational and professional courses at different levels. Thus, the age old gap between technical and vocational curriculum of boys and girls will be removed. They will be provided opportunities for technical, vocational and professional education on the basis of equality and equity.

**Education of scheduled castes and scheduled tribes:** The central focus in the scheduled castes and scheduled tribes educational development is their equalization with the non-scheduled castes and non-scheduled tribes population at all stages and levels of education, in all areas and dimensions. The measures contemplated for this purpose include provision of free education, free food, free clothes, scholarships and hostel facilities. Non-formal and adult educating programmes may also be arranged for such cases.

**Other educationally backward sections and areas:** Suitable incentives will be provided to all educationally backward sections of society, particularly in the rural areas. Hilly and desert district districts, remote and inaccessible areas and islands will be provided institutional infra-structure.

**Education of minorities:** Some minority groups are educationally deprived. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will include the constitutional guarantees given to them to establish and administer their own educational institutions and protection to their languages and culture.

**Education of the handicapped:** Mentally and physically handicapped children will be encouraged to get education so that

they may effectively participate in the activities of the community. Children with motor handicaps and other mild handicaps will be imparted education with that of others. They will also be given vocational education. Provision of special schools and hostels will be made for the severely handicapped children. There will be reorientation of teacher-training programmes to deal with the special difficulties of the handicapped children.

**Promotion of adult and continuing education:** The whole nation must pledge itself to the eradication of illiteracy, particularly in the 15-35 age-group. A vast programme of adult and continuing education will be implemented through various ways and channels like the following:

- Strengthening the existing programmes of adult and continuing education.
- Setting up continuing education centres especially in rural areas.
- Education of workers through their employers, trade unions and concerned agencies of government.
- Using radio, television and films, as mass and group learning media.
- Creation of learners' groups organizations.
- Providing post secondary educational institutions on a large scale.
- Providing books, libraries and reading rooms on a large scale.
- Publishing useful books and distributing them properly.
- Organizing vocational training programmes based on need and interest.

Thus, Education has been considered as a universal human right. Equality and equity in education is directly related to democratic development, establishment of egalitarian society, socialistic pattern of society, economic development, nation's development and to accelerate the process of modernization. Free, Compulsory and Universal Education, Operation Black board, Diversification Curriculum and Vocationalisation of Education, access to higher

education on the basis of merit, DIETS, Navodaya Vidyalayas, Distance Education, and Continuing and Adult Education, Open Universities, National Literacy Mission, Education through Radio and Television are efforts to bring equality and equity in education. Moreover, provisions and programmes for education for equality namely education for women's equality, education of scheduled castes, scheduled tribes, and other educationally backward sections and areas, education of minorities, education of the handicapped, and adult and continuing education will be helpful in achieving the target of equality and equity in education.

**Major constitutional provisions on education in India are as follows:**

There are some changes regarding the 42nd Amendment to the Constitution. During 1976 our constitution was amended in many of its fundamental provisions. Under the Constitution of India, the Central Government has been specifically vested with several educational responsibilities.

**13.4 Below are given constitutional provisions on Education:**

**1. Free and Compulsory Education:**

The Constitution makes the following provisions under Article 45 of the Directive Principles of State Policy which states that, "The state shall endeavour 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."

The expression 'State' which occurs in this Article is defined in Article 12 to include "The Government and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India." It is clearly directed in Article 45 of the Constitution that the provision of Universal, Free and Compulsory Education becomes the joint responsibility of the Centre and the States.

In the Constitution it was laid down that within 10 years, i.e., by 1960 universal compulsory education must be provided for all

children up to the age of 14, But unfortunately, this directive could not be fulfilled. Vigorous efforts are needed to achieve the target of 100 percent primary education. The Central Government needs to make adequate financial provisions for the purpose. At the present rate of progress it may, however, be expected that this directive may be fulfilled by the end of this century.

## **2. Education of Minorities:**

Article 30 of the Indian Constitution relates to certain cultural and educational rights to be established and administered in educational institutions.

### **It lays down:**

- (i) All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
- (ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground, that it is, under the management of a minority, whether based on religion or language.

## **3. Language Safeguards:**

Article 29(1) states "Any section of the citizen, residing in the territory of India or any part thereof having a distinct language, script or culture of its own, shall have the right to conserve the same." Article 350 B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

## **4. Education for Weaker Sections:**

Article 15, 17 and 46 safeguards the educational interests of the weaker sections of the Indian Community, that is, socially and educationally backward classes of citizens and scheduled castes and scheduled tribes. Article 15 states that "Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes."



Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes

It states, "The state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation." It is one of the Directive Principles of State Policy.

### **5. Secular Education:**

India is a secular country. It is a nation where spirituality is based on religion. This had always been given a high esteem. Under the Constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choice. Referring to the constitutional provisions that religious instructions given in institutions under any endowment or Trust, should not be interfered with even if such institutions are helped the State.

Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

Article 28 (1) states that "No religious instruction shall be provided in any educational institution if wholly maintained out of state fund."

Article 28 (2) states that "Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or Trust which requires that religious instruction shall be imparted to such institution."

Article 28 (3) states that "No person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imported in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto."

Article 30 states that "The state shall not, in granting aid to educational institution maintained by the State or receiving aid out

of State funds, on grounds only of religion, race, caste, language or any of them.”

## **6. Equality of Opportunity in Educational Institutions:**

Article 29(1) states that “No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them.”

The Fundamental Rights of the Indian Constitution has also adopted the fourfold ideal of justice, Liberty, Equality and Fraternity. Our Constitution laid down that in the eyes of law, everyone should have an equal status. To no one the justice can be denied and everyone should have the liberty of thought and expression.

The fundamental right of equality clearly signifies that in the eyes of law no distinction can be made on the basis of any position, caste, class or creed. Side by side the right of equality of opportunities to all is also provided. The equality of opportunity is meaningless, unless there are equal opportunities for one’s education.

The well-known Kothari Commission of 1964-66 recommended that Central Government should undertake the responsibility in education for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

## **7. Instruction in Mother -Tongue:**

There is diversity of languages in our country. After the dawn of Independence, Mother- Tongues have received special emphasis as medium of instruction and subjects of study. In the Constitution of India, it has been laid down that the study of one’s own language is a fundamental right of the citizens.

Article 26 (1) states that “Any section of the citizens, residing in the territory of India or any part thereof, having a distinct

language, script or culture of its own, shall have the right to converse the same.”

Article 350 A directs, “It shall be the endeavour of every state and every local authority to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups.”

Secondary Education Commission, 1952-53 recommended that the mother tongue or the regional language should generally be the medium of instruction throughout secondary school stage subject to the provision that for linguistic minorities, special facilities should be made available. Kothari Commission, 1964-66 has also said that at college and university stage, mother-tongue should be the medium. The medium of instruction at school level is already mother-tongue. This is not a new proposal.

#### **8. Promotion of Hindi:**

The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union, the duty to promote the spread of the Hindi language.

#### **Hindi accepted as the Official Language of India as laid down by the Constitution in following words:**

“It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India.” In practice, Hindi is already largely in use as a link language for the country. The educational system should contribute to the acceleration of this process in order to facilitate the movement of student and teacher and to strengthen national Unity.

#### **9. Higher Education and Research:**

Parliament has the exclusive rights to enact legislation in respect of institutions and Union Agencies mentioned in entries 63, 64, 65, and 66 of List. The entries which give authority to the Government of India in education are mentioned below:

- **Entry 63 of the Union List:**

The institutions known at the commencement of this provision of the Constitution as the Banaras Hindu University, the Aligarh Muslim and the Delhi University and any other institution declared by Parliament by law to be an Institution of National importance.

- **Entry 66 of the Union List:**

Co-ordination and determination of standards in institution for higher education or research and scientific and technical institutions.

## **10. Women's Education:**

One of the unique features of Modern Indian Education is the tremendous advancement of Women's Education. Education of the girls is considered to be more important than that of the boys.

### **The Constitution makes the following provisions under different articles:**

Article 15(1) provides that the State shall not discriminate any citizen on groups only of sex.

Article 15 (3) reads: "Nothing in this article shall prevent the State from making any special provision for women and children."

The well-known National Policy on Education was concerned about the status and education of women in the country. It envisages that education would be used as a strategy for achieving a basic change in the status of women. It opined that the national system of education must play a positive role in this direction.

The Policy states, "Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women."

### 11. Education in the Union Territories:

Article 239 of the Constitution states, "Save as otherwise provided by Parliament by Law, every Union Territory shall be administered by the president acting to such extent as he thinks fit through an administrator to be appointed by him with such designation as he may specify."

### 12. Educational and cultural relations with foreign countries:

Entry 13 of the Union List reads. Participation in international conferences, associations and other bodies and implementing decisions made there at.

#### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

3. Discrimination against any citizen on grounds of religion, race, caste, sex or place of birth is forbidden.

- a) Article 14
- b) Article 15**
- c) Article 16
- d) Article 17

4. National Policy on Education

- a) 1976
- b) 1956
- c) 1986**
- d) 1978

5. Write down Article 26 (1) states

"....."  
"....."

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**UNIT 14      EQUALITY OF EDUCATIONAL OPPORTUNITY**

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This Unit explains about the prevailing nature and forms of inequality including dominant and minority groups related issues.

After completion of this Unit, you will be able to

- Recognize the need for providing educational opportunities for the minorities
- Explain the recommendations for the disadvantaged groups

### **14.1 Educational Opportunities for SC/ST and OBC**

The University Grants Commission (UGC) has all along given emphasis in enhancing participation of Scheduled Castes (SCs), Scheduled Tribes (STs), Minorities, Other Backward Classes (OBCs), Persons with Disabilities (as defined in the PWD Act, 1995) and Women in higher education.

Some of the notable schemes of the UGC for nurturing social equity for various beneficiary categories in vogue are Indira Gandhi Post Graduate Scholarships for Single Girl Child, Residential Coaching Academies for Minorities, Rajiv Gandhi National Fellowships for SCs and STs, and Maulana Azad National Fellowships for Minorities, Post-Doctoral Fellowships for SCs, STs, and Women etc.

The UGC is committed not only to strengthen the ongoing programs but also to continue to innovate meaningful programs with great vigour to achieve increased participation of SCs, STs, Minorities, OBCs, PWDs and Women in higher education.

### **14.2 Recommendations for Scheduled Castes and Scheduled Tribes**

Educational incentives like free uniforms, footwear may be supplied to SC children especially girls to offset economic cost of education and cash incentive may be provided to SC, ST children to offset other hidden costs of education.

Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.

Out-of-school children in urban areas should also be provided with better facilities under SSA. Use of primers in tribal languages should be extended to all the schools in tribal areas.

More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST.

Inclusive Education should become the idea of every school located in villages taking care of SC/ST.

Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to reservation etc.

Government should regulate the fee structure and pay the fees etc. of disadvantaged groups including fees for Higher Education.

Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.

The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.

Special coaching should be provided to reserved category candidates for successfully clearing SET or NET examination.

UGC should make strict rules and regulations to fill in the post of reserved category. Defaulting universities or affiliated colleges should not be granted financial support or any grants.

UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.

The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls, should also be extended to all disadvantaged groups.

Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

The quota for Ph.D. in technology for reserved category candidates should be increased. They should be provided with required technical equipments, residential and financial support along with recognized guide.

### **14.3 Recommendations for OBCs, Minorities and Other Disadvantaged Groups**

- The street children, children of convicts, sex workers should have a special focus under Sarva Siksha Abhiyan (SSA).
- Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.
- More Minority concentration districts should be identified so that more children from minority groups get facilities under SSA one being provided.
- Recognized Madarasas should be brought under SSA and facilities extended to them.
- Dropout rates of disadvantaged groups are noticed to be going up as the level of education goes up. To reduce the rate of dropouts amongst disadvantaged, should become the focus of the Eleventh Five Year Plan.
- Inclusive Education should become the idea of every school located in villages taking care of OBC and other Disadvantaged Groups.
- With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups.
- There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc.
- An in-built system of upgrading the educational needs of the disadvantaged groups should be provided in all institutions of Higher Education, through coaching classes for them.
- Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to the reservation etc.
- Government should regulate the fee structure and pay the fees



etc. of disadvantaged groups.

- Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.
- The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.
- UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D. students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.
- The fees payable for technical education are generally high.
- More Adult Literacy Centers may be opened in areas predominantly inhabited by SC, ST and OBCs.
- Cash incentives may be given to adult illiterates especially the female illiterates.
- Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

The equalization of educational opportunities is essentially linked with the notion of equality in the social system. In a social system if all the individuals are treated as equal, they get equal opportunities for advancement. Since education is one of the most important means of upward mobility, it is through an exposure to education one can aspire to achieve higher status, position and emoluments. But for getting education he must have equal opportunities like other members of the society. In case educational opportunities are unequally distributed, the inequalities in the social structure continue to be perpetuated, it is in this light the quality of educational opportunity has been visualized.

The need for emphasizing the equality of opportunity in education arises due to number of reasons. Some of these reasons are enumerated below:

- (a) It is needed because it is through the education to all the people in a democracy is the success of democratic institutions assured.
- (b) The equality of educational opportunities will ensure rapid development of the nation.
- (c) closer link between the manpower needs of a society and the availability of a skilled personnel will develop.
- (d) People with specialized talents for specialized jobs in a large number will be available and the society will be benefited.

A society which holds high promises of “Equality of status and of opportunity for all and assures the dignity of individual and the unity and integrity of the Nations”, has to attend to the mass spreading of learning much in the interest of creating the appropriate ground work for the social advancement. Education is supposed to eliminate social and economic inequality.

The relationship between education and inequality is a result of the historical particulars of the educational system. There are two factors in this (1) the available opportunities which structure individual choices and (2) the social and economic process which structure individual choices while the above factors point out that the educational system is a product of the social structure it must be remembered that it is not a one-way process because the educational system itself and the values it stands for influences individual decisions.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

6. Write down the some of the Educational Opportunities and recommendations for SC/ST students?

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7. Write-down some of the recommendations for OBCs, Minorities and Other Disadvantaged Groups.

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## **UNIT 15      INEQUALITY IN SCHOOLING**

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After completion of this Unit, you will be able to

- Describe the educational equality in India

### **15.1 Educational Inequality:**

The major problem with respect to the equality of educational opportunity is the perpetuation of inequalities through education. It is through a system of education in which elite control is predominant that the inequalities are perpetuated. In an elite controlled system, the schools practice segregation. This segregation may be on the basis of caste, color or class etc.

Equality of educational opportunity is more talked about, than really believed. In all modern industrially advanced countries, there is total inequality of educational opportunity. Educational opportunities for a child are determined by his family, class and neighborhood consideration.

The size of the family and the parental attitude makes a lot of difference to the educational career of a child. The educated parents give due attention to the education of the children. The family influence determines the educational goal of the children.

Inequality of educational opportunity also occurs due to the poverty of a large section of the population and the relative affluence of small minority. The poor cannot pay the fees and their children do not find chances of continuing in schools. Children from the families that cannot provide the economic support and other perquisite, suffer badly. From this group occurs the maximum number of dropouts.

Education and social status have close connection. Social class position includes income, occupation and life style. These have impact on the upbringing of the child.

The neighborhood environment has much to do with the education of the children. Low income families concentrate in the inner city, live in old and decaying houses. Families with similar level of income, and similar vocation live in neighborhood. This sort of inequality is found everywhere in the West. The residential segregation is a factor that produces class structures. Neighborhood has its impact on the school and on the peer group.

The attitude of the teacher has much to do with education of the children. The very real measurable differences between middle class and lower class children in tests, as well as the differences between white and Negro children, are to be accounted for, not by innate differences in ability, but by differences of cultural exposure and bearing opportunities.

The children in rural areas studying in poorly equipped schools have to compete with the children in urban areas where there are well-equipped schools and more informative environment for getting admission to the schools for higher bearing on professional colleges.

In Indian situation educational inequality due to sex is also very much visible. Girls' education at all stages has not been given the same encouragement as boys. The social customs and taboos hinder the progress of girls' education. They are given inferior position in the family and their education is neglected.

Educational inequality is due to the system itself and also on account of conditions prevailing in society. It is multi-sided affair and is continuing both in developed and developing societies. In many societies, it finds expression in the form of public schools.

Some of the societies including our own, run public schools which provide much better education than the type of education provided by State run and controlled educational institutions. The education in the former institutions being much costly as compared with the latter and admission obviously open to only few privileged. This creates educational inequality in its own way.

It is a paradox that education which should be the catalyst of change, very often reflects the structured inequalities present 'in the social system. It is really strange that education aimed at social transformation reflects the structured inequalities in our social system.

Education is supposed to eliminate social and economic inequality. Educational institutions are in a sense closed systems since opportunities that elite has for excellent educational system is not available for the unfortunate masses. Obviously this system breeds inequality of opportunities.

In many cities there is a definite status hierarchy in primary education and to a large extent, the choice of a primary school determines career opportunities. Top priority is given to English medium schools sponsored by missionaries, since they offer the best education. Next in the hierarchy are non-English medium schools run by religious organizations and charitable trusts.

At the bottom of the hierarchy are the schools run by the Government. Naturally the choice of English medium schools has been the forerunner for lucrative and prestigious careers for a particular segment of society. Various State Governments provide primary education free of cost. But, since such education is in regional language medium, the rates of drop-outs are high in such schools.

We have at present a stratified society and a stratified pattern of schooling and they compete each other. Dual system of education has to be done away with thorough legislation and thereby evolve a common pattern of schooling to build a strong and unified democratic system in India. Educational privileges must reach down to the poor and particularly it should benefit members of the Scheduled Castes.

Rapid expansion of education among women is achieved. Although, they are still at a disadvantage compared to men. To some extent education has proved to be a source of social mobility for the depressed groups. Education is a double-edged instrument which can eliminate the effects of socio-economic inequalities but it can also introduce a new kind of inequality.

Education can influence the process of social change among the weaker sections of society. Persistent and planned efforts by the Government and voluntary agencies will go a long way toward elimination of educational inequalities.

## **15.2 Public- Private Schools**

Privatization of school education has gained prominence in the recent years and is often viewed (or romanticised) as a silent revolution taking place in India. The magnitude and outreach of the private sector in the field of school education has been remarkable. It started gaining momentum in the 1990s, though private schools have existed right from independence in a marginal scale. It is viewed by many as an answer to

the various shortcomings of government schools. Various literature that dealt with the issue of privatization of education painted a bleak picture of the state funded schools. The PROBE team report (1999), for instance, shows that, there is a rising parental demand for education due to decline in the quality of government school system. The reasons cited were manifold and lack of accountability of teachers, poor physical facilities, shortage of teachers, high teacher-pupil ratio and so on.

Privatization of education has invited mixed responses from scholars and policy makers. Earlier studies that compared government and private schools pointed out various issues in government schools like decline in school quality, massive parental demand for schooling, lack of teacher accountability, poor infrastructural facilities and so forth. As a consequence, private schools emerged as an answer to the problems in government schools and with certain promises like superior teaching quality, innovative curriculum, better infrastructural facilities, good performances of students, highly qualified teachers, and so on. Thus, the expansion of private schools has been appreciated by many who see it as a catalyst in achieving the long cherished dream of Education For All (EFA). However, the issue of privatization of education has been criticised by some whose studies revealed that access to private schools is a social privilege, catering to the urban upper classes, and more specifically to the boys. Moreover, increasing privatization has also been criticised for undermining the role of government in providing quality education. Nevertheless, it is an indisputable fact that private schools have gained prominence in recent years and their presence is conspicuous almost everywhere. At this juncture, several important aspects are worth mentioning.

The main difference between Government School and Private Schools stem from their funding and administration. As the names imply, government schools are administered and funded by the local, state or national government whereas private schools are funded wholly or partly by student tuition and administered by a private body. Private Schools are independent to a large extent from the interference of the government. Based on these, two major differences, other significant differences can be noticed between government schools and private schools.

## **Government schools**

Government schools are primary or secondary schools mandated for or offered to all children without charge, funded and controlled by the local, state or national government. Since they are supported by the government, they are wholly or partly funded by taxation.

Since government schools are controlled by the government, the curriculum is decided at a state or national levels all government schools follow the same curriculum.

Admissions and testing are also managed by the government. Admission to government school is determined by the address of the student. The schools are obliged to take in the students who belong to their respective geographical zone.

Although technology and other facilities vary according to schools, government schools generally have fewer facilities than private schools. Government schools also have a greater number of students than private students; the number of students in a class may also be drastically high due to lack of facilities. However, it is important to notice that, government schools always hire highly qualified teachers. These teachers must meet all state-mandated requirements and are proficient in their subject to work in a government school.

## **Private School**

A private school is not funded nor administered by the government. They are controlled by a private body and funded partially or wholly by student's tuition. The fees are usually higher in private schools. At the same time, private schools usually have better infrastructure facilities and up-to-date technology when compared with government schools.

Private schools follow the same curriculum as decided by the government. However, the method of delivery is decided by the school board. The school administrators also decide the fees and admission. The school has the authority decide whether a student meets the requirements for admission or not. The school also decides the criteria for the recruitment of teachers. In this case, a teacher in a private school may not be qualified as a teacher in government school.

The class of a classroom is smaller than that of a government school. This is mainly due to the non-availability of resources and facilities.

Inequalities in educational attainment are well recognized, there is a tendency to assume that these inequalities are caused by differential poverty levels across social groups. Since dalits and adivasis and to a lesser extent Muslims and OBCs, are poorer than the forward castes and other minority groups, it is assumed that the need for children to work in order to support the family income instead of going to school and inability to bear ancillary school costs such as for transportation or purchase of books may lead to lack of school attendance. Hence, the policy focus, such as the emphasis in the RTE Act, has been on increasing school attendance. Ensuring attendance is necessary but it is equally important to recognize the inequalities in learning outcomes. Even when children from disadvantaged backgrounds attend school, their skill development seems to lag behind that of their peers.

### **15.3 Rural- Urban Schools**

Education is the most important aspect in society development. School has to play a major role in ensuring the successful of the development. As for students, they need to have good skills and have to be proactive with an appropriate futuristic set of mind. Besides that, students are also need to be active in co curriculum activity along with high academic achievement. The learning environments also has major roles to play in learning. The area where the students' lives can determine their performance in their studies. Reasons for the variations in achievement are geographic location, resources, availability of technology and also the quality of teachers. These studies want to investigate the differences between students performance in rural and urban areas. This purpose is to determine whether learning environment or living area is one of the factors that contribute to their low performance. Students' performance is their achievements in their studies whether they have low or high performance. Urban area relates to the area that are surrounding by cities and it is well populated areas compared to rural area which is sparsely populated areas and it usually farmland or country areas.



"The learning environments also have major roles to play in learning not only of social studies but of other disciplines in the school curriculum"

The general public believes that students from rural schools mostly receive an education that is inferior compared to the students that live in urban areas. Students background also impact on their performance where we can see that many of the students that lives in rural areas has low academic achievement when we compared it with the students that lives in urban areas. There are many factors that cause to the gap performance between students in rural and urban areas. Students in urban schools get excess compared to students in rural schools.

The excellent performance of urban students is because of their better quality in their education, availability of the information that they get from various sources like mass media and electronic media, their educated families and peers groups which help them to better perform that they have many advantages and facilities in their education compared to rural students. Students in rural areas less exposed to the outside world and also lack of knowledge about the currents issues that happen.

Education is proving to be effective instrument that can raise students' self-belief, forethought, self-esteem and self-efficacy. Students that lives in undeveloped village must try to attain the best education for them and do not make their living environment as one of the factors that be a barrier in their success. We also can see that students in rural areas are much less likely to earn a college degree than students of urban areas. The disparity is highest in rural areas where only 8 percent of rural residents over age 25 have a college degree, compared with 16 percent of the residents in urban areas (U. S. Bureau of the Census, 1999). So from these, we can clarify that, there is a gap of performance between students that live in rural and urban areas due to some factors.

### **Factors of Low Performance among Students in Rural Areas**

There are many factors that contribute to the differences of performance between students in rural and urban areas

### **Family Factor**

At the rural areas, family is one of the factors that determine their child performance. In this study, students in rural areas have low performance compared to students in urban areas because it is related to their parents' education. Majority of parents in rural areas are less educated than parents in urban areas. The family background is the most important and weighty factor in determining the academic performance of learners. The rural students felt no pressure to attain good performance when their parents' expectations towards education were low. Parental encouragement has a positive influence towards their child performance and at rural areas most of parents did not care about their child academic performance. Some experts believe that parent expectations is the most influential factor affecting youth decisions to pursue education.

### **Low Socio-economic Factor**

The students' background relate to the low socioeconomic factor of their family also one of the factor that effect their performance in education. Most of the students that live in rural areas come from low income family. Their parents cannot provide them enough educational resources at home. Compared to students at urban areas, the majority of them come from high income families and their parents are afford to sent them to their tuition classes in order to get better performance. Urban students also can buy additional books for their references while for the rural students, they non-exposure to educational resources and it will affect their performance compared to those who have access to such resources. Students who have access to more resources are advantage compared to those from poor families because they can know more about the latest developments around them thus can assist them to improve their performance at schools.

### **Lack of Facilities and Resources**

Education promotes human capital as an asset that has greater or lower rates of return depend on the quality of education that is provided. Some of the factors that contributing to the poor performance are lack or resources and poor facilities in most schools especially in rural areas. Some of schools in rural areas are dilapidated compared to those in urban areas. The problem regarding unequal distribution of resources between provinces, rural and urban areas are still intact.

Several schools in rural areas do not have laboratories and this situation means that students learn science by rote learning. Facilities are important in order to make the teaching and learning process more effective. Students that live in rural areas will be less exposed to the using of technology because the facilities that are provided to them are not sufficient. This will make their learning process less effective and they will have less knowledge about current issues as well as how to use technology. Students in urban areas have many advantages in their learning process and with the advent of technology has made it easier for their studies. They will understand better with facilities provided.

### **Less Qualified Teachers**

Teacher is the important role in order to create good performance students. Most of the teachers do not want posting in rural areas because they think it will bring difficulty to them. So, the majority of teachers that are sent to the rural areas are the new teachers that have less experience in teaching. There is a direct relationship between the quality of teaching personnel and the quality of education process. Most of them have not mastered the teaching technique. They are still new to the teaching area. When we compare to students in urban areas, they usually have a teachers that have good communications skills in English. Most of teachers compete for placement in urban schools. So, rural school will have inadequate teacher and it will make their learning progress disturbed and improper.

### **Ways to Address the Achievement Gap Differences between Rural and Urban Students**

In order to overcome the differences performance between students in rural and urban areas, several ways should be taken.

### **The Role of Government**

Government has to play a role in improving educational outcomes for rural students. Government should provide enough facilities to the schools that located in rural areas same as the urban schools. Besides that, government also must provide a financial support to the students that lives in rural areas, where we know that most of them come from low income families and not affordable to gain a better education and services. Facilities that were provided must be fair and

equal treatment should be given to rural schools same like urban schools. In addition, best educators also should be placed in rural schools because they can help students to improve their performance. Good teachers will produce good students. Most important is that government should ensure that teachers are adequately qualified to teach the subject, that are allocated for them and they can do their work properly. Education department also should visit all schools to establish and verify their needs to ensure that resources are allocated in line with their needs and status.

### **Role of Parents**

While the teachers play their role at school, parents should play their roles at home. Although parents in rural areas have no education, they can help their children performance in terms of giving them moral supports and motivation to learn. Even they cannot help in terms of provision of resources to learn. They can give a support to their child to study hard to change the fate of their family. Parents should realize how important of education to their child and their future. Parents can always ask their child about their learning progress and accompanied them during doing their work. They also must always care about their child performance and monitor their progress.

### **The Role of Teachers**

The teacher is an important force in school learning. Teachers are also one of the sources that can help in overcoming the problem of low performance among rural students. Teachers can help in encouraging the students to study hard and help them to complete most of their work at school during study time, where students can ask teachers if they do not understand about the lesson. If they are doing work at home, nobody can help them since their parents might not be able to assist because most of parents in rural areas have less education. Teachers should encourage their students to participate in many activities because it will give them the opportunity to build their self-confident and positive self-esteem. Besides that, teacher also can create a caring and supportive environment where students will feel more comfortable during their learning. Good relationship between students and teachers also good in order to improve students' performance where when teachers are close with the students, students will feel easy and not shy to ask anything that they do not understand.

### **The Role as a Student**

The students themselves should realize the importance of education in their future lives. If they want a better life in the future they must study hard to get a good performance. Usually students at rural area does not care about their education and most of them dropout from school. This is because, they do not have motivation in their study and their parents also did not care about their performance. So in order to overcome the gap performance between students in rural and urban areas, rural students should set their mind that education is important to change their lives. When they have a mindset that education is important, they will study hard in order to get a good achievement.

The differences of performances between students in rural and urban areas. Rural and urban schools are characterized by its unique strength and weaknesses. "Rural and urban schools are much the same when it comes to resources and learning environments". Yet there are many variables that affect students' achievement and those variables are directly related to whether a school is considered a rural or an urban school. Some factors that contribute to the gap performances between students in these two areas were determined and also recommendations in order to overcome this problem were suggested. Although some recommendations have been highlighted, solutions might not be easy for them. The suggestions for improving the performance among rural students is that they must understand their environment properly and maintain their inner resources like self-efficacy and self-esteem. From this study we can conclude that, there have differences between students performance in rural and urban schools. Students that lives in urban area will get high performance excel opportunities provided by their location. Urban students have greater access to many resources and therefore have opportunities that are not easily accessible to rural students. Besides that urban parents were more professional and they realize the advantage of education. Parents of rural students were less likely to expect their children to advance their education.

### **15.4 Regular and Distance Modes of Education: Differences**

The present education system can be broadly divided into two categories. The most prevalent one is conventional / formal system of

education. The second one is nonformal system of education. The regular schools, colleges and universities fall under conventional / formal system of education, whereas the open universities and directorates of correspondence courses fall under nonformal system of education. The differences between the two are better explained by Prof. KulandaiSwamy as, "conventional system caters to the needs of the learners from a specific age group of the primary, secondary and tertiary education system provided they could become full time students and fulfil certain requirements on-campus preparations. For those in and outside these age groups, unable to fulfil the on-campus requirements and those that need education and training to gain competence in the jobs and those who need to upgrade, update and broaden their skills, the conventional system does not provide opportunities".

Prof. KulandaiSwamy further stated that, "it is in this context that distance education emerged on the horizon. Distance education is neither a supplement nor a complement to the conventional system. It is not even an alternative. It is a new mode in its own right and meets new demands and cater to new target groups. It has very high potential for transcending all barriers-economic, social, cultural and geographical and reach its clients".

All over the globe there are two correct ways in which Education. One is Regular Education and also the second is Distance Education. As these two terms indicate that in regular Education students have got to attend all regular classes and have got to register a collection mark of attending at their school or institution, whereas on alternative hand in distance Education there's no necessity of attending regular classes.

Difference between Regular Education and Distance Education is a major things in that day for working professionals.

In distance Education most of the universities and institutions conduct classes on weekend it should be Saturday and Sunday each or is also either Sunday or Saturday. In regular Education the internal exams are obligatory whereas on the opposite hand except some courses in distance Education. Still there are some courses that aren't on the market in most institutes and Universities below distance Education like Engineering and Health science courses. These courses aren't available in distance Education in maximum universities or institutes.

The following table very aptly indicates the differences between the conventional system of education and distance system of education.

<b>Conventional Education System</b>	<b>Distance Education System</b>
Learning is a full time and major activity.	Learning is a part time secondary activity.
The learner remains in one role and continues the membership of a learning institution.	The learner returns to a role he had some time ago.
The learner 'belongs' to an institution.	The learner is a member of many institutions.
The learner is usually young.	The learner is an adult.
The learner is in easy contact with fellow learners.	Contact with fellow learners may not be easy.
The learner has easy access to the institutional resources.	The learner's contact with the institution is infrequent and often takes place across a distance.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

#### **8. Education can influence the process of**

a) Social change

b) Individual change

c) Economic change

d) All the above

**9. EFA stands that**

a) Education For All

b) Education For Female Alone

c) English For All

d) None of the above

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**LET US SUM UP**

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In this Block you have learnt about the Universalization of School Education in India in detail. You came across the issues of Universalization, Retention and Universal enrollment. The meaning of Equality and Equity in Education. Its need and importance in Education was explained broadly. Educational opportunities for SC/ST and OBC are mentioned clearly. You might be well aware of the equal educational opportunities and inequality in Schooling in India.

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**GLOSSARIES**

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- Equity - the quality of being fair and impartial.
- Integrity - the quality of being honest and having strong moral principles.
- Retention - the continued possession, use, or control of something.
- Secular - not connected with religious or spiritual matters.
- Universalisation – available or applicable to all

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**ANSWERS TO CHECK YOUR PROGRESS**

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1. "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."

2.

- Data collection and identification of School Going Children / Out of School Children
- Enrolment of all children in Schools/AIE Interventions
- Regular child wise tracking of out of school/back to school children throughout the academic session.

3. Discrimination against any citizen on grounds of religion, race, caste, sex or place of birth is forbidden.

#### **Article 15**

4. National Policy on Education

**1986**

5. "Any section of the citizens, residing in the territory of India or any part thereof, having a distinct language, script or culture of its own, shall have the right to converse the same."

6.

- Inclusive Education should become the idea of every school located in villages taking care of SC/ST.
- Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to reservation etc.
- Government should regulate the fee structure and pay the fees etc. of disadvantaged groups including fees for Higher Education.
- The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.
- Special coaching should be provided to reserved category candidates for successfully clearing SET or NET examination.

7.

- Recognized Madarasas should be brought under SSA and facilities extended to them.
- Dropout rates of disadvantaged groups are noticed to be going up as the level of education goes up. To

reduce the rate of dropouts amongst disadvantaged should become the focus of the Eleventh Five Year Plan.

- Inclusive Education should become the idea of every school located in villages taking care of OBC and other Disadvantaged Groups

8. Education can influence the process of

- a) Social change
- b) Individual change
- c) Economic change
- d) All the above**

9. EFA stands that

- a) Education For All**
- b) Education For Female Alone
- c) English For All
- d) None of the above

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**BLOCK 4      EDUCATION COMMISSIONS AND POLICY  
                  (SCHOOL EDUCATION)**

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**Structure**

Introduction

Objectives

Unit 16 Constitutional Provisions on Education

- 16.1    Political Rights
- 16.2    Economic Rights
- 16.3    Social Justice

Unit 17 National Commission and Policies

- 17.1    Education Commission (D.S. Kothari) 1964-66:
- 17.2    National Policy on Education (NPE), (1986,1992)
- 17.3    National Policy for Persons With Disabilities (2006)

Unit 18 National Acts

- 18.1    Rehabilitation Council Act of India Act 1992
- 18.2    The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995
- 18.3    The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999
- 18.4    Right to Education 2009

Unit 19 Programmes and Schemes

- 19.1    Sarva Shiksha Abhiyan (SSA) (2000-2011)
  - 4.6.2 Integrated Education for the Disabled Children (IEDC)
- 19.2    Rashtriya Madhyamik Shiksha Abhiyan (RMSA) (2009)
- 19.3    Inclusive Education for Disabled at Secondary Stage (IEDSS. 2009)

Unit 20 International Conventions and Policies:

- 20.1    Salamanca Declaration and Framework-1994
- 20.2    UNCPRD, 2006:

20.3 MDG, 2015

20.4 INCHEON Strategy to “Make the Right Real” for  
Persons with Disabilities in Asia and the Pacific

Let us Sum Up

Glossaries

Answers to Check your Progress

Suggested Readings

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## INTRODUCTION

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In this Block you will study the Constitutional provision on education that reflect National ideals, National Commissions and Polices, National Acts, programmes have been dealt elaborately. The schemes related to education particularly in inclusive education, International conventions and policies have been explained in detail.

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## OBJECTIVES

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After completion of this Block you will be able to understand the provision of

- National Commissions and Polices: Education Commission(1964), NPE and POA(1986,1992), National Policy for Persons with Disabilities(2006)
- National Acts: RCI Act(1992), PWD Act(1995), NT Acts(1999), RTE Acts(2009 & 2012)
- Programmes and Schemes: IEDC(1974,1983), SSA(2000,2011), RMSA(2009) and IEDSS(2009)
- International conventions and Policies: Salmancha Declaration and feamework,1994, MDG,2015, UNCRPD,2006 and INCHEON strategies

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**UNIT 16      CONSTITUTIONAL PROVISIONS ON  
EDUCATION**

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After completion of this Unit, you will be able to

- Explain on the constitutional provisions on Education

In spite of women contribution in all spheres of life and they enjoy a unique position in every society and the various countries of the world. But they suffer in silence and belong to a class which is in a disadvantaged position on account of several barriers and impediments. India, being a country of paradoxes, is no exception. Here too, women, a personification of Shakti, once given a dignified status, are in need of empowerment. Women's empowerment in legal, social, political and economic requires to be enhanced. However, empowerment and equality are based on the gender sensitivity of society towards their problems. The intensification of women's issues and rights movement all over the world has been reflected in the form of various Conventions passed by the United Nations.

Gender equality is always escaped the constitutional provisions of equality before the law or the equal protection of law. This is because equality is always supposed to be between equals and since the judges did not concede that men and women were equal. Gender equality did not seem to them to be a legally forbidden inequality.

Basically, as pointed out by Dicey (Dicey, A.V. introduction to the study of the law of the constitution<sup>4.1</sup>, MacMillan, London. 9th edition 1952), the Constitutional theories of Rule of Law and the fundamental rights stemmed from the struggle for individual liberty and were intended to curb the power of the State. For a long time gender issues were not in the limelight.

In India, the Constitution makers while drafting the Constitution were sensitive to the problems faced by women and made specific provisions relating to them. In various articles, not only mandates equality of the sexes but also authorizes benign discrimination in favour of women and children to make up for the backwardness which has been their age-old destiny. But categorical imperatives constitutionals by the Founding Fathers are not self acting and can acquire socio-legal locomotion only by appropriate State action.

Our Constitution is the basic document of a country having a special legal holiness which sets the framework and the principal functions of the organs of the Government of a State. It also declares the principles governing the operation of these organs. The Constitution aims at creating legal norms, social philosophy and economic values which are to be affected by striking synthesis, harmony and fundamental adjustment between individual rights and social interest to achieve the desired community goals.

The Constitution of India contains various provisions, which provide for equal rights and opportunities for both men and women. The silent features are:-

## **PREAMBLE**

The Preamble contains the essence of the Constitution and reflects the ideals and aims of the people. The Preamble starts by saying that we, the people of India, give to ourselves the Constitution. The source of the Constitution is thus traced to ***the people, i.e. men and women of India***, irrespective of caste, community, religion or sex. The makers of the Constitution were not satisfied with mere territorial unity and integrity. If the unity is to be lasting, it should be based on social, economic and political justice. Such justice should be equal for all. The Preamble contains the goal of equality of status and opportunity to all citizens. This particular goal has been incorporated to give equal rights to women and men in terms of status as well as opportunity.

### **16.1 Political Rights**

Even though the fact that women participated equally in the freedom struggle and under the Constitution and law, have equal political rights as men, enabling them to take part effectively in the administration of the country has had little effect as they are negligibly represented in politics. There were only seven women members in the Constituent Assembly and the number later decreased further. Their representation in the Lok Sabha is far below the expected numbers. This has led to the demand for reservation of 33% seats for women in the Lok Sabha and Vidhan Sabhas. Political empowerment of women has been brought by the 73<sup>rd</sup> and 74<sup>th</sup> amendments which reserve seats for women in Gram Panchayats and Municipal bodies. Illiteracy, lack of political awareness,

physical violence and economic dependence are a few reasons which restrain women from taking part in the political processes of the country.

## **16.2 Economic Rights**

At hand there has been series of legislation conferring equal rights for women and men. These legislations have been guided by the provisions of the fundamental rights and Directive Principles of State Policy. Here again there is a total lack of awareness regarding economic rights amongst women. Laws to improve their condition in matters relating to wages, maternity benefits, equal remuneration and property/succession have been enacted to provide the necessary protection in these areas.

## **16.3 Social justice**

For providing social justice to women, the most important step has been codification of some of the personal laws in our country which pose the biggest challenge in this context. In the area of criminal justice, the gender neutrality of law worked to the disadvantage of a woman accused because in some of the cases it imposed a heavy burden on the prosecutor, for e.g. in cases of rape and dowry.

Certain areas like domestic violence and sexual harassment of women at the workplace were untouched, unthought-of. These examples of gender insensitivity were tackled by the judiciary and incorporated into binding decisional laws to provide social justice in void spheres.

Although a Uniform Civil Code is still a dream in spite of various directions of the Court, the enactment of certain legislations like the Pre-Natal Diagnostic Techniques (Prevention of Misuse) Act and the Medical Termination of Pregnancy Act prevent the violation of justice and humanity right from the womb.

In spite of these laws, their non-implementation, gender insensitivity and lack of legal literacy prevent the dream of the Constitution makers from becoming a reality. They prevent the fulfilment of the objective of securing to each individual dignity, irrespective of sex, community or place of birth.



### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

1. How does the Indian constitution starts?

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2. Political empowerment of women has been brought by the .....and..... Amendments which reserve seats for women in Gram Panchayats and Municipal bodies.

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## UNIT 17 NATIONAL COMMISSION AND POLICIES

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After completion of this Unit, you will be able to

- Explain on the various National commissions and policies

### 17.1 Education Commission (D.S. Kothari) 1964-66:

After the appointment of Mudaliar Commission, to deal with all aspects and sectors of education and to advise Government on the evolution of a National System of Education for the country, the Education Commission was appointed under the chairmanship of D.S. Kothari. Based on this Commission's report, the National Policy on Education 1968 was formulated. The Basic Approach: This Commission reviewed the development of education in India in the modern period and particularly since Independence and came to the conclusion that Indian education needs a drastic reconstruction, almost a revolution, to realize the Constitutional goals and to meet the various problems facing the country in different sectors. This comprehensive reconstruction, said the Commission, has three main aspects

1. Internal transformation
2. Qualitative improvement
3. Expansion of educational facilities

### **Internal Transformation:**

In the opinion of the Commission, "no reform is more important or more urgent than to transform education to endeavor to relate it to the life, needs and aspiration of the people". This is extremely significant because it is only such a transformation that can make education a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals. It is also urgent and has to be accorded priority over expansion because the greater the expansion of the traditional system of education, the more difficult and costly it becomes, to change its character.

The Commission has emphasized the following ten programmes to bring about this transformation :

1. **Science Education:** Science Education should be made an integral part of all school education. Its teaching at the University stages should be improved and special emphasis should be laid on the development of scientific research.
2. **Work Experience:** Work experience should be made an integral part of all general education. It should be oriented to technology, industrialization and the application of science to the production process including agriculture.
3. **Vocational Education:** Vocational education should be emphasized, particularly at the secondary stage. At the lower secondary stage (age group 11 - 16) vocational education should ultimately be provided to about 20 percent of the enrollment. At the higher secondary stage (age group 17 -18) such enrollment should be increased to 50 percent. In higher education, about one-third of the total enrollment may be in vocation at courses. In particular, it is essential to emphasize the development of education and research in agriculture.
4. **The Common School:** A common school system of Public Education which would provide equality of access to children from all social strata, which would be adequate in quantity and quality proposed.

5. **Social and National Service:** Some form of Social Service should be obligatory on students of all ages.
  
6. **Language Policy:** In the development of all modern languages as the medium of instruction and for the administration in the respective states. Hindi as both official and link language and English and Russian as library languages. It further said that the three language formula should be modified. Only the mother tongue should be compulsory at the lower primary stage, a second language should be added at the higher primary stage either Hindi or English, at the lower secondary stage, all the three languages should be studied mother tongue, Hindi (or a modern Indian Language in Hindi areas) and English. Any two of these languages should be compulsory at the higher secondary stage and no language should be compulsory at the University stage.
  
7. **Promotion of National Unity:** Curricula should promote National Unity and consciousness and international understanding.
  
8. **Elasticity and Dynamics:** It observed rigidity and uniformity in the existing system. It suggested change in curricula, teaching methods and a large programme of in-service education for teachers and educational administrators.  
  
 Apart from full time education, part-time and own time educational programmes should be encouraged. The education system should emphasize the development of fundamental, social, moral and spiritual values. There should also be some provision, in a multi-religious, democratic society like that of India, for giving some instruction about the different religions.

## 17.2 National Policy on Education (NPE) - 1986, 1992, and 2020

National Educational Policy is a comprehensive framework to guide the development of education in the country. The need for a policy was first felt in 1964. An Education Commission headed by then UGC Chairperson DS Kothari, was constituted to draft a national and coordinated policy on education. Based on the suggestions of this

Commission, Parliament passed the first education policy in 1968. India has had three to date. The first came in 1968 and second in 1986.

The National Policy on Education (NPE), 1986, as modified in 1992, emphasises three aspects in relation to elementary education:

- universal access and enrolment,
- universal retention of children up to 14 years of age, and
- a substantial improvement in the quality of education to enable all children to achieve essential levels of learning.

NPE emphasises that education must play a positive and interventionist role in correcting social and regional imbalance, empowering women and in securing a rightful place for the disadvantaged and the minorities. Government is firmly committed to providing education for all, the priority areas being free and compulsory elementary education, covering children with special needs, eradication of illiteracy, education for women's equality and special focus on the education of SCs/STs and Minorities.

NPE 1986 had set a goal of expenditure on education of 6 per cent of the GDP. As against this target, the combined total expenditure on education by Central and State Governments was 3.49 per cent of GDP in 2004-05(BE). Central Plan Allocation for education was increased from Rs.8,225 Crore in 2004-05 (BE) to Rs. 15,244 Crore in 2005-06 (BE), with Rs.12,242 Crore for elementary education, Rs. 290 Crore for adult education and Rs.2,712 Crore for secondary and higher education.

#### National Education Policy, 2020

The third National Educational Policy is in 2020. This new policy replaces the previous National Policy on Education, 1986. This policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspiration goals of 21<sup>st</sup> century education, including the 4<sup>th</sup> Sustainable Development Goal (SDGs4) i.e. Quality Education, while building upon India's traditions and value systems.

It is a comprehensive framework for elementary education to higher education as well as vocational training. This policy transforms India's

education system by 2040. The NEP,2020 was approved by the Central Cabinet on the 29<sup>th</sup> of July 2020.

Major features of the Policy:

- Focus on experiential learning and critical thinking
- Nutritious Breakfast Scheme along with mid-day meals
- The extant 10+2 structure in school education will be significant shift to 5+3+3+4 (3-8 years Foundational Stage, 8-11 years Preparatory stage, 11-14 years Middle State, and 14-18 years Secondary Stage)
- Teaching the students up to Class V in their mother tongue/regional language
- Reintroducing of the four year multi disciplinary Bachelor's programme, with multiple exit options.
- Discontinuation of the M.Phil programme
- Setting up of a National Research Foundation
- The Curriculum and pedagogy in schools should be in a way that learning should be holistic, integrated, enjoyable, and engaging.
- Quality higher education with an aim to develop good, thoughtful, well-rounded, and creative individuals.
- Special teachers are requiring not only subject teaching, but also the relevant skills for understanding of special requirements of children with special needs. Therefore, such areas could be developed as secondary specialisations for subject teachers or generalist teachers, during or after pre-service teacher preparation. Greater synergy will be enabled between the course curriculum of NCTE and RCI to ensure adequate availability of qualifies special educators who can handle subject teaching as well.
- The 4-year integrated B.Ed. offered by multidisciplinary Higher Education Institutions will, by 2030, become the minimal degree qualification for school teachers. The same institutions will also run a 2-year B.Ed., for students who have already received a Bachelor's degree in a specialised subject.
- Vocational education will be integrated into all school and higher education institutions in a phased manner.
- Promotion of Indian Languages, Arts, and Culture

- Online and digital education with an ensuring equitable use of Technology

### **17.3 National Policy for Persons with Disabilities (2006)**

#### **Prevention of Disabilities**

Since disability, in a large number of cases, is preventable, there will be strong emphasis on prevention of disabilities. Programme for prevention of diseases, which result in disability and the creation of awareness regarding measures to be taken for prevention of disabilities during the period of pregnancy and thereafter will be intensified and their coverage expanded.

#### **Rehabilitation Measures**

Rehabilitation measures can be classified into three distinct groups:

- i. physical rehabilitation, which includes early detection and intervention, counseling and medical interventions and provision of aids and appliances. It will also include the development of rehabilitation professionals.
- ii. educational rehabilitation including vocational education and
- iii. economic rehabilitation for a dignified life in society.

#### **Physical Rehabilitation Strategies**

- Early Detection and Intervention

Early detection of disability and intervention through drug or non-drug therapies helps in minimization of impact of disability. Therefore, there will be emphasis on early detection and early intervention, and necessary facilities will be created towards this end. Government will take measures to disseminate information regarding availability of such facilities to the people especially in rural areas.

- Counseling and Medical Rehabilitation

Physical rehabilitation measures including counseling, strengthening capacities of persons with disabilities and their families, physiotherapy, occupational therapy, psychotherapy, surgical correction and intervention, vision assessment, vision stimulation, speech therapy, audiological rehabilitation and special education shall be extended to cover all the districts in the country by active involvement and

participation of State Governments, local level institutions, NGOs including associations of parents and persons with disabilities.

Currently, rehabilitation services are largely available in and around urban areas. Since seventy five percent persons with disabilities live in rural areas, the services run by professionals will be extended to cover uncovered and un-served areas. Privately owned rehabilitation service centres shall be regulated for maintenance of minimum standards which shall be laid down.

To expand coverage in rural and unserved areas, new District Disability Rehabilitation Centres (DDRCs) will be set up with support from the State Government.

The National Rural Health Mission through Accredited Social Health Activist (ASHA) addresses the health needs of rural population, especially the vulnerable sections of society. The ASHA inter-alia will take care of the comprehensive services to the persons with disabilities at the grass root level.

(a) Assistive Devices

The Government of India has been assisting persons with disabilities in procuring durable and scientifically manufactured, modern aids and appliances of ISI standard that can promote their physical, social and psychological independence by reducing the effect of disabilities.

Every year through National Institutes, State Governments, DDRCs and NGOs, persons with disabilities are provided with devices such as prostheses and orthoses, tricycles, wheel chair, surgical footwear and devices for activities of daily living, learning equipments (Braille writing equipments, Dictaphone, CD player/ tape recorder), low vision aids, special mobility aids like canes for blind, hearing aids, educational kits, communication aids, assistive and alerting devices and devices suitable for the persons with mental disabilities. The availability of devices will be expanded to cover uncovered and under-served areas.

Private, public and joint sector enterprises involved in the manufacture of high tech assistive devices for persons with disabilities will be provided financial support by the public sector banks. Development of Rehabilitation Professionals. Human resource requirements for rehabilitation of persons with disabilities will be assessed and development plan will be prepared so that the rehabilitation strategies do not suffer from lack of manpower.

### **Education for Persons with Disabilities**

Education is the most effective vehicle of social and economic empowerment. In keeping with the spirit of the Article 21A of the Constitution guaranteeing education as a fundamental right and Section 26 of the Persons with Disabilities Act, 1995, free and compulsory education has to be provided to all children with disabilities up to the minimum age of 18 years. According to the Census, 2001, fifty-one percent persons with disabilities are illiterate. This is a very large percentage. There is a need for mainstreaming of the persons with disabilities in the general education system through Inclusive education.

Sarva Shiksha Abhiyan (SSA) launched by the Government has the goal of eight years of elementary schooling for all children including children with disabilities in the age group of 6-14 years by 2010. Children with disabilities in the age group of 15-18 years are provided free education under Integrated Education for Disabled Children (IEDC) Scheme.

Under SSA, a continuum of educational options, learning aids and tools, mobility assistance, support services etc. are being made available to students with disabilities. This includes education through an open learning system and open schools, alternative schooling, 7 distance education, special schools, wherever necessary home based education, itinerant teacher model, remedial teaching, part time classes, Community Based Rehabilitation (CBR) and vocational education.

IEDC Scheme implemented through the State Governments, Autonomous Bodies and Voluntary Organizations provides hundred percent financial assistance for various facilities like special teachers, books and stationery, uniform, transport, readers allowance for the



visually handicapped, hostel allowance, equipment cost, removal/modification of architectural barriers, financial assistance for purchase/production of instructional material, training of general teachers and equipment for resource rooms.

There will be concerted effort on the part of the Government to improve identification of children with disabilities through regular surveys, their enrollment in appropriate schools and their continuation till they successfully complete their education. The Government will endeavour to provide right kind of learning material and books to the children with disabilities, suitably trained and sensitized teachers and schools which are accessible and disabled friendly.

Government of India is providing scholarships to students with disabilities for pursuing studies at post school level. Government will continue to support the scholarships and expand its coverage.

Facilities for technical and vocational education designed to inculcate and bolster skill development suited to various types of productive activities by adaptation of the existing institutes or accelerated setting up of institutes in un-served / underserved areas will be encouraged. NGOs will also be encouraged to provide vocational training.

Persons with disabilities will be provided access to the Universities, technical institutions and other institutions of higher learning to pursue higher and professional courses.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

3. What are the main aspects of D.S.Kothari Commission?

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.....

4. How are Rehabilitation measures classified?

.....  
.....

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## **UNIT 18      NATIONAL ACTS**

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After completion of this Unit, you will be able to

- Explain various National Acts

### **18.1      Rehabilitation Council Act of India Act 1992**

The Council under the Act has prescribed the minimum standards of education required for granting recognized rehabilitation qualification by universities or institutions in India [[www.disabilityindianetwork.org](http://www.disabilityindianetwork.org)]. Rehabilitation Council of India (RCI) is the only institution, which takes care of manpower development of different categories of professionals for comprehensive rehabilitation of persons with disability to meet the needs of their entire life cycle, i.e., physical and medical rehabilitation. Educational rehabilitation, vocational rehabilitation and social rehabilitation are also available. Its objectives are to regulate the training policies and programs in the field of rehabilitation of persons with disabilities, to bring about standardization of education and training in the field of rehabilitation professionals /personnel dealing with persons with disabilities, to prescribe minimum standards of education and training in the field of rehabilitation uniformly throughout the country and to regulate these standards in all training institutes. The other objectivities were to recognize foreign degrees /diplomas /certificates in the field of rehabilitation awarded by Universities /Institution on reciprocal basis, to maintain Central Rehabilitation Register of professional /personnel processing recognized rehabilitation qualification, to collect information on regular basis, on education and training in the field of rehabilitation of persons with disabilities from institutions in India and abroad, to encourage continuing rehabilitation education by way of collaboration with organizations working in the field of rehabilitation of persons with disabilities and to promote research in rehabilitation and special education.

The council intended to create professionals like Audiologists and Speech Therapists, Clinical Psychologists, Hearing Aid and Ear Mould Technicians, Rehabilitation Engineers and Technicians, Special Teachers for education and training the handicapped, Vocational Counsellors, Employment Officers and Placement Officers dealing with the Handicapped, Multipurpose Rehabilitation Therapists and Technicians, Speech Pathologists, Rehabilitation Psychologists, Rehabilitation Social Workers, Rehabilitation Practitioners in Mental Retardation, Orientation and Mobility Specialists, Community Based Rehabilitation Professionals, Rehabilitation Counselors/ Administrators, Prosthetists, Orthotists and Rehabilitation Workshop Managers. The success of inclusive education lied with the professionals from above specializations.

#### **18.2 The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995**

The People with Disability Act (PWD), 1995 stipulates that the government and appropriate local authorities shall “ensure that every child with a disability has access to free education in an appropriate environment till he/she attains age of 18” [[www.disabilityindianetwork.org](http://www.disabilityindianetwork.org)]. Education is the most effective vehicle of social and economic empowerment. In keeping with the spirit of the Article 21A of the Constitution guaranteeing education as a fundamental right and Section 26 of the Persons with Disabilities Act, 1995, free and compulsory education has to be provided to all children with disabilities up to the minimum age of 18 years. The PWD 1995 Act aims to ensure every child with disability to have access to free education in an appropriate environment till he/she attains the age of eighteen years, to promote integration of students with disabilities in the normal schools, to promote and setup special schools in government and private sector so that children with disabilities will be a part of general schools, to endeavor to equip the special schools for the children with disabilities with vocational training facilities.

### **18.3 The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999**

#### **• Objectives of the Act**

The Act provides for the constitution of a national body for the welfare of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities which will be a trust whose object shall be:

- (i) To enable and empower persons with disability to live independently and as fully as possible within and as close to the community to which they belong
- (ii) To strengthen facilities to provide support to persons with disability to live within their own families
- (iii) To extend support to registered organizations to provide need based services during the period of crisis in the family of persons with disability
- (iv) To deal with problems of persons with disability who do not have family support
- (v) To promote measures for the care and protection of persons with disability in the event of death of their parent or, guardian
- (vi) To evolve procedure for the appointment of guardians and trustees for persons with disability requiring such protection
- (vii) To facilitate the realisation of equal opportunities, protection of rights and full participation of persons with disability
- (viii) To do any such act this is incidental to the aforesaid objects.

#### **Creation of National Trust and Board of Trustees**

The Central Government has constituted a National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. The said trust will be body corporate having perpetual succession and a common seal with power to hold and dispose movable and immovable property and to contract and to sue or be sued by its name.

The management, general superintendence and control of the trust vest in a Board of trustees consisting of a Chairperson and nine other persons from registered organisations, voluntary organisation or

associations of parents of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. In addition, there will be eight persons not below the rank of Joint Secretary to the Government of India from various Ministries and three persons representing associations of trade, commerce and industry. The Chief Executive Officer of the Trust will be an Officer of the rank of Joint Secretary of Government of India who shall also be member secretary. The Board of trustees may also take in advisors and consultants not exceeding eight in number.

### **Rights of the disabled under the National Trust Act, 1999**

- (i) The National Trust created by the Central Government has to ensure that the objects for which it has been set up as enshrined in Section 10 of this Act have to be fulfilled.
- (ii) It is the obligation of the Board of Trustees of the National Trust to make arrangements for adequate standard of living of any beneficiary named in any bequest received by it, and to provide financial assistance to registered organisations for carrying out any approved programme for the benefit of the disabled.
- (iii) Disabled persons have the right to be placed under guardian appointed by the Local Level Committees in accordance with the provisions of the Act. The guardians so appointed will have the obligation to be responsible for the person and property of their disabled wards and be accountable for the same.
- (iv) A disabled person has the right to have his guardian removed where the guardian is abusing or neglecting him or is misappropriating or neglecting the property of the disabled person.
- (v) Where the Board of Trustees is unable to perform or has persistently made default in the performance of duties imposed on it, a registered organization for the disabled can complain to the Central Government to have the Board of Trustees superseded and /or reconstituted.

### **Criticism of the Act and suggestions for change**

- (i) Act provides for a legal guardian for people over 18 with mental disability, a term which covers mentally retarded and the mentally ill. However, SC in many of its judgments clearly stated that the mentally retarded do not require such guardians.

- (ii) Moreover, the Act does not differentiate between mild or severe retardation.

Radical amendments are proposed to the National Trust Act, 1999. The Act is all set to be amended to include all disabilities and to become an Act on Legal Capacity. Draft of the proposed amendments was discussed in a meeting of the Amendments Sub Committee, the National Trust Board and a few invitees on April 11-2010. The proposed amendments have changed the earlier definition of disability as mentioned in the Act which only included four disabilities to a more universal and inclusive definition in the line with the Convention. Thus, all disabilities will now come under the purview of the National Trust. The proposed amendments have moved away from legal guardianship to the concept of legal capacity. If the amendments are adopted, all disabilities and not just persons with developmental disabilities will have the right to exercise their legal capacity. Persons with all forms of disabilities will be able to avail the supported decision making provisions.

#### **18.4 Right To Education 2009**

Right to Education (Arts. 21-A) of the Constitution 86-Amendment Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of 6 to 14 years as a Fundamental Right in such a manner as the State may, by law, determine that the Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Importance of fundamental rights: Rights mean those freedoms, which are essential for personal good as well as the good of the community. Fundamental rights are guaranteed by the Part III of the Indian constitution as these basic rights are needed by every citizen for the development of the citizens. Fundamental right guarantees, civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India. The fundamental rights are defined as basic human freedom which every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of race, place of birth, religion, caste,

creed, color or gender. Fundamental rights for Indians have also been aimed at overturning the inequalities of pre-independence and social practices. Specifically, they have also been used to abolish untouchability and hence prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth. They also forbid trafficking of human beings and forced labor. Fundamental rights, also protect cultural and educational rights of ethnic and religious minorities by allowing them to preserve their languages and also establish and administer their own education institutions. Fundamental rights are indeed very essential for the well being of every citizen. We also know that people have always struggled against injustice, exploitation and inequality for the creation of better surroundings, better living conditions and preservation of the human dignity. Efforts to avail such rights to all human beings have been made at the international level also by recognizing various rights which are popularly known as human rights.

Rights assure dignity to an individual. An individual can truly achieve only when he is in a free atmosphere. Rights accord this free atmosphere to an individual. Education is related to emancipation. Emancipation from traditional shackles imposed by the caste system or by stratification due to gender, class and other such barriers. By assuring every individual of the same rights the Constitution offers a level ground for everyone irrespective of differences as sex, caste and class. Any individual who feels that his/her rights are encroached upon can always approach the court of law. The right to seek constitutional remedies will ensure that justice is done in such a case. Cultural and educational rights are significant because they help to propagate one's culture even if one is in a minority. One of the important functions of education are cultural functions. Thus Cultural rights help to preserve and transmit one's culture which includes language, script and traditions. The milestone in the history of rights was the Right to Education. Flagship programmes like Sarva Shiksha Abhiyan, RMSA have helped to make this right a reality and one sees a sharp drop in the number of out of school children". This is clear proof that rights in India are not made but they are translated to reality through our endeavors. India prohibits the employment of children below 14 years. While we may not have eliminated child labour completely, the right against exploitation ensures that no individual be exploited.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

- b) Compare your answer with those given at the end of the Block.

5. Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of.....

6. Choose the best answer: The National Trust Act, 1999 created by the

- a) Central Government
- b) State Government
- c) NGO
- d) None of the above

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## **UNIT 19      PROGRAMMES AND SCHEMES**

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After completion of this Unit, you will be able to

- Describe the Educational programmes and schemes

### **19.1    Sarva Shiksha Abhiyan (SSA) (2000-2011)**

The main vehicle for providing elementary education to all children is the ongoing comprehensive programme called Sarva Shiksha Abhiyan (SSA) launched in 2001-02. The goals of SSA are:-

- i. All children in School, Education Guarantee Centre, Alternate School, Back-to-School camp by 2005
  - ii. Bridge all gender and social category gaps at the primary stage by 2007 and at elementary education level by 2010
- Universal retention by 2010 and
  - Focus on elementary education of satisfactory quality with emphasis on education for life.

SSA, implemented in partnership with the States, addresses the needs of 209 million children in the age group of 6-14 years. It covers 9.72 lakh existing primary and upper primary schools and 36.95 lakh teachers.

National Programme for Education of Girls at Elementary Level (NPEGEL) is an important component of SSA. NPEGEL provides



additional support by way of girl-child friendly schools, stationery, uniforms, etc. for girls' education in Educationally Backward Blocks (EBB), and in other areas for elementary education of under privileged and disadvantaged sections. EBBs are blocks with Social Sectors female literacy below, and gender gap above, the national average. Apart from EBBs, NPEGEL is also implemented in blocks of districts which are not covered under EBBs but have at least 5 per cent SC/ST population and where SC/ST female literacy is below 10 per cent, and also in select urban slums. In the Tenth Five Year Plan, an amount of Rs.1064.80 crores has been earmarked for this programme.

Another important component of SSA is the Education Guarantee Scheme and Alternative and Innovative Education (EGS and AIE). EGS and AIE is specially designed to provide access to elementary education to children in school-less habitations and out-of school children. It supports flexible strategies for out-of-school children through bridge courses, residential camps, drop-in centres, summer camps, remedial coaching, etc., and helped to provide elementary education to 85.67 lakh children in 2004-05.

## **19.2 Integrated Education for the Disabled Children (IEDC)**

This Scheme of Integrated Education for the Disabled Children (IEDC) was started with the objective of providing educational opportunities to all children with disabilities under the general school system. The ultimate objective is to integrate children with disabilities in the general education system and to eliminate disparities and equalize educational opportunities to enable them to become equally contributing members of society.

IEDC scheme was launched in 1974 by the Department of Social Welfare and was transferred to the then Department of Education in 1982. Under the scheme, financial assistance on 100 per cent basis is provided to State Governments and NGOs towards facilities extended to disabled children such as books and stationery, uniforms, transport allowance, escort allowance, readers allowance for blind children, equipments. In addition to the above, the grant is also provided for the salary of teachers recruited for teaching the disabled children and for officials manning the IEDC Cell in State Governments to implement and monitor the Scheme. The Scheme also has a component for free school

training for disabled children and counseling for their parents. Assistance is also provided for setting up of resource room, survey and assessment of disabled children, purchase and production of instructional material, training and orientation of general teachers to take care of the educational need of the disabled children.

### **Recommendations for the Disabled**

- Inclusive Education should become the objective of every school taking care of SCs/STs/OBCs and Handicapped.
- There is need for expansion of the Integrated Education for Disabled Children (IEDC) Scheme to cover higher and technical also. The proposed revision of IEDC Scheme should have practical applicability and concentrate on teacher training and pedagogy.
- Allocation of Rs.3000/- per child per annum under the revised IEDC Scheme appears too low and hence should be enhanced. The Group recommends a recurring provision of about Rs.10,000/- per student per annum, besides a non-recurring provision of about Rs.8 crore per district assuming about 7200 disabled children per district. A pilot scheme may be run for testing and confirming the norms.
- The kind of disabilities should be defined and graded.
- The Neighbourhood Schools should become disabled friendly and a policy of Inclusive System of Education imbibed.
- A comprehensive scheme of establishing hostels at district level for the mentally retarded children studying at secondary level should be conceived and implemented.
- Financial commitment of the Government in any new scheme/programme should at least be for two Five Year Plan periods.
- Teachers and teacher trainers should be given special training especially in managing the children with disabilities.
- Teachers and teacher trainers should develop a better relationship with Community, NGO and Government.
- National Council for Teacher Education (NCTE) should be actively involved in finalization of a revised curriculum framework for teacher training with Disabled children.

- There should be barrier free facilities provided for SCs, STs, Girls and Disabled in all the institutions.
- With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups. In view of this more scholarships, free textbooks, free hostels, subsidized facilities in institutions/hostels should be extended to this group.
- There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc.
- Every University should have a Disability Coordinator to look into the facilities provided and complaints etc. so that the institutional bias and discrimination are eliminated.
- Disabled friendly facilities should be provided in all educational institutions within a time frame of 3-5 years. There should be substantial increases in the funds allocation to make the infrastructure in universities and other institutes disabled friendly. UGC should start a
- Disability Cell should be extended to all the universities. There should be an anti- discriminatory authority/Ombudsman and institutionalized system for checks and balances and corrections required in the system.
- A programme of gender sensitization and plan to tackle cultural bias should be implemented with sufficient financial support.

### **19.3 Rashtriya Madhyamik Shiksha Abhiyan (RMSA) (2009)**

This scheme was launched in March, 2009 with the objective to enhance access to secondary education and to improve its quality. The implementation of the scheme started from 2009-10. It is envisaged to achieve an enrolment rate of 75% from 52.26% in 2005-06 at secondary stage of implementation of the scheme by providing a secondary school within a reasonable distance of any habitation. The other objectives include improving quality of education imparted at secondary level through making all secondary schools conform to prescribed norms, removing gender, socio- economic and disability barriers, providing universal access to secondary level education by 2017, i.e., by the end of 12th Five Year Plan and achieving universal retention by 2020. Important Physical Facilities Provided Under The Scheme Are: (i) Additional class rooms, (ii) Laboratories,(iii) Libraries, (iv) Art and crafts

room, (v) Toilet blocks, (vi) Drinking water provisions and (vii) Residential Hostels for Teachers in remote areas. Important Quality Interventions Provided Under the Scheme Are: (i) appointment of additional teachers to reduce PTR to 30:1, (ii) focus on Science, Math and English education, (iii) In-service training of teachers, (iv) science laboratories, (v) ICT enabled education, (vi) curriculum reforms; and (vii) teaching learning reforms. Important Equity Interventions Provided In The Scheme Are: (i) special focus in micro planning (ii) preference to Ashram schools for upgradation (iii) preference to areas with concentration of SC/ST/Minority for opening of schools (iv) special enrolment drive for the weaker section (v) more female teachers in schools; and (vi) separate toilet blocks for girls.

#### **19.4 Inclusive Education for Disabled at Secondary Stage (IEDSS. 2009)**

The National Policy on Education (NPE), 1986 and the Programme of Action (1992) gives the basic policy framework for education, emphasizing on correcting the existing inequalities. It stresses on reducing dropout rates, improving learning achievements and expanding access to students who have not had an easy opportunity to be a part of the general system. The NPE, 1986 envisaged some measures for integrating of children with physical and mental handicap with the general community as equal partners, preparing them for their normal growth and development and enabling them to face life with courage and confidence.

India has also been a signatory to international declarations like the Salamanca Statement and Framework for Action on Special Needs Education (1994) and the Biwako Millenium Framework for Action (2002) and the UN Convention on the Rights of Persons with Disabilities, 2006 that emphasize the need for fundamental educational policy shifts to enable general schools to include children with disabilities.

The Centrally Sponsored Scheme of Integrated Education for the Disabled Children (revised 1992) is presently being implemented in States and UTs in over 90,000 schools benefiting over 2,00,000 children with disabilities. The scheme was introduced with a view to providing educational opportunities for children with disabilities in general schools, to facilitate their retention in the school system. It provides for facilities to students with disabilities including expenses on books and stationery,

expenses on uniforms, transport allowance, reader allowance, escort allowance, hostel accommodation and actual cost of equipment. The scheme also supports the appointment of special teachers, provision for resource rooms and removal of architectural barriers in schools.

The Scheme of Inclusive Education for Disabled at Secondary Stage (IEDSS) has been launched from the year 2009-10. This Scheme replaces the earlier scheme of Integrated Education for Disabled Children (IEDC) and would provide assistance for the inclusive education of the disabled children in classes IX-XII

### **Aims of the Programme**

To enable all students with disabilities, after completing eight years of elementary schooling, to pursue further four years of secondary schooling in an inclusive and enabling environment.

### **Objectives of the Programme**

The scheme covers all children studying at secondary stage in Government, local body and Government-aided schools, with one or more disabilities as defined under the Persons with Disabilities Act (1995) and the National Trust Act (1999) in the class IX to XII, namely blindness, low vision, leprosy cured, hearing impairment, locomotor disabilities, mental retardation, mental illness, autism and cerebral palsy, and may eventually cover speech impairment, learning disabilities, etc. Girls with disabilities receive special focus to help them gain access to secondary schools, as also to information and guidance for their developing potential. Setting up of Model inclusive schools in every State is envisaged.

Assistance is admissible for two major components:

- (i) Student-oriented components, such as medical and educational assessment, books and stationery, uniforms, transport allowance, reader allowance, stipend for girls, support services, assistive devices, boarding the lodging facility, therapeutic Inclusive Education for Disabled at Secondary Stage (IEDSS) 4 devices, boarding the lodging facility, therapeutic services, teaching learning materials, etc.

- (ii) Other components include appointment of special education teachers, allowances for general teachers for teaching such children, teacher training, orientation of school administrators, establishment of resource room, providing barrier free environment, etc.

## **Issues**

- Scheme is under-utilised, in spite of being 100% centrally assisted
- States have not furnished progress reports and UCs of funds released earlier under IEDSS and even IEDC Delays in release of funds, even after approval by PMEG, is largely due to pending issues of UCs and progress reports
- The scheme continues to be NGO driven in most 5 progress reports
- The scheme continues to be NGO driven in most States, hampering State wide planning, implementation and impact
- Cryptic proposals are often received, showing little understanding of the scheme and the needs of the disabled children
- Students teacher ratio should be 5:1. States have not achieved this standard.
- Guidance of RCI should be taken in arranging trainings, workshops and orientation programmes for special and general teachers
- Progress about barrier free schools at block and district level has not received from States. Progress about barrier free schools at block and district level has not received from States. Time bound guidelines had been sent to the States
- An evaluation is to be conducted by NCERT shortly

### Check your progress

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

7. Write down the goal of SSA programme.

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8. IEDC scheme was launched in 1974 by the .....

Department of Education

Department of Public Work

Department of Social Welfare

Department of Health

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## UNIT 20 INTERNATIONAL CONVENTIONS AND POLICIES

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After completion of this Unit, you will be able to

- Narrate the international conventions and policies on Education

### 20.1 Salamanca Declaration and framework-1994

In June 1994 representatives of 92 governments and 25 international organisations formed the World Conference on Special Needs Education, held in Salamanca, Spain. They agreed a dynamic new **Statement** on the education of all disabled children, which called for inclusion to be the norm. In addition, the Conference adopted a new **Framework for Action**, the guiding principle of which is that ordinary schools should accommodate all children, regardless of their physical, intellectual, social, emotional, linguistic or other conditions. All educational policies, says the Framework, should stipulate that disabled children attend the neighbourhood school 'that would be attended if the child did not have a disability.'

## **Education for All**

The Statement begins with a commitment to Education for All, recognising the necessity and urgency of providing education for all children, young people and adults 'within the regular education system.' It says those children with special educational needs 'must have access to regular schools' and adds that,

Regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all. Moreover, they provide an effective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system.

## **Call to governments**

The World Conference went on to call upon all governments to:

- give the 'highest policy and budgetary priority' to improve education services so that all children could be included, regardless of differences or difficulties.
- 'adopt as a matter of law or policy of principle of inclusive education' and enrol all children in ordinary schools unless there were compelling reasons for doing otherwise.
- develop demonstration projects and encourage exchanges with countries with inclusive schools.
- ensure that organisations of disabled people, along with parents and community bodies, are involved in planning decision-making.
- put greater effort into pre-school strategies as well as vocational aspects of inclusive education.
- ensure that both initial and in-service teacher training address the provision of inclusive education.

## **Inclusive schooling**

The Statement also calls on the international community to endorse the approach of inclusive schooling and to support the development of special needs education as an integral part of all education programmes. In particular it calls on UNESCO, UNICEF, UNDP and the World Bank for this endorsement.



It asks for the United Nations and its specialised agencies to 'strengthen their inputs for technical co-operation' and improve their networking for more efficient support to integrated special needs provision. Non-governmental organizations are asked to strengthen their collaboration with official national bodies and become more involved in all aspects of inclusive education.

As the UN agency for education, UNESCO is asked to:

- Ensure that special needs education forms part of every discussion dealing with education for all.
- Enhance teacher education in this field by getting support from teacher unions and associations.
- Stimulate the academic community to do more research into inclusive education and disseminate the findings and the reports.
- Use its funds over the five-year period of 1996-2001. To create an expanded programme for inclusive schools and community support projects, thus enabling the launch of pilot projects.

### **Equalization of opportunity**

The Framework for Action says 'inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights.' In the field of education this is reflected in bringing about a 'genuine equalization of opportunity.' Special needs education incorporates proven methods of teaching from which all children can benefit. It assumes human differences are normal and that learning must be adapted to the needs of the child, rather than the child fitted to the process. The fundamental principle of the inclusive school, it adds, is that all children should learn together, where possible, and that ordinary schools must recognize and respond to the diverse needs of their students, while also having a continuum of support and services to match these needs. Inclusive schools are the 'most effective' at building solidarity between children with special needs and their peers. Countries with few or no special schools should establish inclusive – not special – schools.

### **The Salamanca Statement says that:**

- Every child has a basic right to education

- Every child has unique characteristics, interests, abilities and learning needs
- education services should take into account these diverse characteristics and needs
- Those with special educational needs must have access to regular schools
- Regular schools with an inclusive ethos are the most effective way to combat discriminatory attitudes, create welcoming and inclusive communities and achieve education for all
- Such schools provide effective education to the majority of children, improve efficiency and cost- effectiveness.

The Salamanca Statement asks governments to:

- Give the highest priority to making education systems inclusive
- Adopt the principle of inclusive education as a matter of law or policy
- Develop demonstration projects
- Encourage exchanges with countries which have experience of inclusion
- set up ways to plan, monitor and evaluate educational provision for children and adults
- Encourage and make easy the participation of parents and organizations of disabled people
- Invest in early identification and intervention strategies
- Invest in the vocational aspects of inclusive education
- Make sure there are adequate teacher education programs

The Framework for Action outlines new thinking on special needs education and guidelines for action at national, regional and international levels. Among the guidelines for national action are:

- Policy and organization
- School factors
- Recruitment and training of educational personnel
- External support services
- Priority areas

- Community perspectives
- Resource requirements

## **20.2 UNCRPD, 2006:**

The **Convention on the Rights of Persons with Disabilities** is an international human rights treaty of the United Nations, intended to protect the rights and dignity of persons with disabilities. Parties to the Convention are required to promote, protect and ensure the full enjoyment of human rights by persons with disabilities and ensure that they enjoy full equality under the law. The Convention has served as the major catalyst in the global movement from viewing persons with disabilities as objects of charity, medical treatment and social protection towards viewing them as full and equal members of society, with human rights. It is also the only UN human rights instrument with an explicit sustainable development dimension. The Convention was the first human rights treaty of the twenty-first century.

The text was adopted by the United Nations General Assembly on 13 December 2006 and opened for signature on 30 March 2007. Following ratification by the 20th party, it came into force on 3 May 2008. As of October 2017, it has 160 signatories and 175 parties, which includes 172 states and the European Union (which ratified it on 23 December 2010 to the extent responsibilities of the member states were transferred to the European Union). In December 2012, a vote in the United States Senate fell six votes short of the two-thirds majority required for ratification. The Convention is monitored by the Committee on the Rights of Persons with Disabilities.

### **Right to Education**

The Convention states that persons with disabilities should be guaranteed the right to inclusive education at all levels, regardless of age, without discrimination and on the basis of equal opportunity.

States Parties should ensure that:

1. children with disabilities are not excluded from free and compulsory primary education, or from secondary education

2. adults with disabilities have access to general tertiary education, vocational training, adult education and lifelong learning
3. persons with disabilities receive the necessary support, within the general education system, to facilitate their effective education and
4. effective individualized support measures are put in place to maximize academic and social development.

States Parties should take appropriate measures, such as:

1. endorsing the learning of Braille, alternative script, augmentative and alternative modes, means and formats of communication and orientation and mobility skills, and facilitating peer support and mentoring
2. supporting the learning of sign language and promoting the linguistic identity of the deaf community
3. advocating that education of persons, particularly children, who are blind and/or deaf, is delivered in the most appropriate languages and means of communication for the individual and
4. Employing teachers, including teachers with disabilities, who are qualified in sign language and/or Braille, and to train education professionals and staff about disability awareness, use of augmentative and alternative modes and formats of communication, and educational techniques and materials to support persons with disabilities.

### **20.3 Millennium Development Goals (MDGs), 2015**

The **Millennium Development Goals (MDGs)** were the eight international development goals for the year 2015 that had been established following the Millennium Summit of the United Nations in 2000, following the adoption of the United Nations Millennium Declaration. All 191 United Nations member states at that time and at least 22 international organizations, committed to help achieve the following Millennium Development Goals by 2015 agreed:

1. To eradicate extreme poverty and hunger
2. To achieve universal primary education

3. To promote gender equality and empower women
4. To reduce child mortality
5. To improve maternal health
6. To combat HIV/AIDS, malaria, and other diseases
7. To ensure environmental sustainability
8. To develop a global partnership for development

The Millennium Development Goals are a UN initiative.

Each goal had specific targets, and dates for achieving those targets. To accelerate progress, the G8 finance ministers agreed in June 2005 to provide enough funds to the World Bank, the International Monetary Fund (IMF) and the African Development Bank (AfDB) to cancel \$40 to \$55 billion in debt owed by members of the heavily indebted poor countries (HIPC) to allow them to redirect resources to programs for improving health and education and for alleviating poverty.

Critics of the MDGs complained of a lack of analysis and justification behind the chosen objectives and the difficulty or lack of measurements for some goals and uneven progress, among others. Although developed countries' aid for achieving the MDGs rose during the challenge period, more than half went for debt relief and much of the remainder going towards natural disaster relief and military aid, rather than further development.

As of 2013, progress towards the goals was uneven. Some countries achieved many goals, while others were not on track to realize any. A UN conference in September 2010 reviewed progress to date and adopted a global plan to achieve the eight goals by their target date. New commitments targeted women's and children's health, and new initiatives in the worldwide battle against poverty, hunger and disease.

Among the non-governmental organizations assisting were the United Nations Millennium Campaign, the Millennium Promise Alliance, Inc., the Global Poverty Project, the Micah Challenge, The Youth in Action EU Programme, "Cartoons in Action" video project and the 8 Visions of Hope global art project.

The Sustainable Development Goals (SDGs) replaced the MDGs in 2016.

## **Education**

Accessing Development Education is a web portal. It provides relevant information about development and global education and helps educators share resources and materials that are most suitable for their work.

The Teach MDGs European project aims to increase MDG awareness and public support by engaging teacher training institutes, teachers and pupils in developing local teaching resources that promote the MDGs with a focus on sub-Saharan Africa.

Global Education Magazine is an initiative launched by the teaching team that formulated the proposal most voted in the group "Sustainable Development for the Eradication of Poverty in Rio+20". It is supported by UNESCO and UNHCR and aims to create a common place to disseminate transcultural, transpolitical, transnational and transhumanist knowledge.

### **20.4 INCHEON Strategy to “Make the Right Real” for Persons with Disabilities in Asia and the Pacific**

1. The development of the INCHEON Strategy to “Make the Right Real” for persons with disabilities in Asia and the Pacific was derived from the experiences in the implementation of two consecutive Asian and Pacific Decades of Disabled Persons, 1993–2002 and 2003–2012, as well as the historic adoption by the General Assembly, in 2006, of the Convention on the Rights of Persons with Disabilities.
- 2 The development of the INCHEON Strategy benefited from the contributions of governments, organizations of and for persons with disabilities, and other key stakeholders. It drew from the observations, feedback and insights obtained through the following regional consultations: the Expert Group Meeting-cum-Stakeholder Consultation to Review the Implementation of the Asian and Pacific Decade of Disabled Persons, 2003–2012. The Biwako Millennium Framework for Action (Bangkok, 23–25 June 2010), the Committee on Social Development, second session (Bangkok, 19–21 October 2010), the Regional Stakeholder Consultation for the

High-level Intergovernmental Meeting on the Final Review of the Asian and Pacific Decade of Disabled Persons, 2003–2012 (Bangkok, 14–16 December 2011) and the Regional Preparatory Meeting for the High-level Intergovernmental Meeting on the Final Review of the Implementation of the Asian and as well as the Pacific Decade of Disabled Persons, 2003–2012 (Bangkok, 14–16 March 2012) were held in correlation to this.

- 3 The responses of governments and organizations of and for persons with disabilities to the ESCAP Disability Survey 2011–2012 on the final review of the Asian and Pacific Decade of Disabled Persons, 2003–2012, provided a rich evidence base for developing the INCHEON Strategy
4. The INCHEON Strategy is not intended to replicate the comprehensive coverage of the Biwako Millennium Framework for Action and Biwako Plus Five towards an Inclusive, Barrier-free and Rights-based Society for Persons with Disabilities in Asia and the Pacific and the Convention on the Rights of Persons with Disabilities, which will all continue to serve as overarching policy frameworks for regional work in the field of disability.

Similar to the Millennium Development Goals, the INCHEON goals and targets are time-bound for accelerating implementation by focusing particular attention on the achievement of a set of priority goals and targets during the course of the new Decade, 2013–2022, as well as facilitating the measurement of progress to be attained by countries and territories in the Asia-Pacific region.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

9. What does Salamanca Statement says about the equalization of opportunity?

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10. Abbreviation of IMF

- a) International Monetary Fund
- b) Indian Monetary Fund
- c) Indonesia monetary Fund
- d) None of the above

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## LET US SUM UP

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In this lesson you learned about the Education Commission and Policy in School education. Constitutional provisions like Political, Economical and Social justice are explained well. You will be aware of National Commissions and policies, National Acts of the Education Commissions and policy. Schemes and International Conventions pertaining to Education commissions and policies are clearly explained.

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## GLOSSARIES

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- Diagnostic techniques – techniques used to figure out the disease, dysfunction, condition, or ailment is affecting the individual.
- Emancipation – process of being set free from legal, social, or political restrictions
- Rehabilitation – process of helping a person who has suffered an illness or injury restore lost skills and regain maximum self-sufficiency
- Social justice – providing equal economic, political and social rights and opportunities
- Vocational education – training for a specific occupation in agriculture, trade or industry through combination of theoretical teaching and practical experience

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## ANSWERS TO CHECK YOUR PROGRESS

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1. The Preamble starts by saying that, We, the people of India, give to ourselves the Constitution. The source of the Constitution is thus traced to ***the people, i.e. men and women of India***, irrespective of caste, community, religion or sex.

2. Political empowerment of women has been brought by the 73<sup>rd</sup> and 74<sup>th</sup> Amendments which reserve seats for women in Gram Panchayats and Municipal bodies.

3.

- Internal transformation
- Qualitative improvement
- Expansion of educational facilities



4.

Rehabilitation measures can be classified into three distinct groups:

- Physical rehabilitation, which includes early detection and intervention, counseling and medical interventions and provision of aids and appliances. It will also include the development of rehabilitation professionals.
- Educational rehabilitation including vocational education and
- Economic rehabilitation for a dignified life in society.

5. 6 to 14 years.

6. Central Government

7. The goals of SSA are:-

- 1 All children in School, Education Guarantee Centre, Alternate School, Back-to-School camp by 2005
  - 2 Bridge all gender and social category gaps at the primary stage by 2007 and at elementary education level by 2010
- Universal retention by 2010 and
  - Focus on elementary education of satisfactory quality with emphasis on education for life.

8. Department of Social Welfare

9.

- Every child has a basic right to education
- Every child has unique characteristics, interests, abilities and learning needs
- Education services should take into account these diverse characteristics and needs
- Those with special educational needs must have access to regular schools
- Regular schools with an inclusive ethos are the most effective way to combat discriminatory attitudes, create welcoming and inclusive communities and achieve education for all
- Such schools provide effective education to the majority of children, improve efficiency and cost- effectiveness.

10. International Monetary Fund

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## **BLOCK 5    ISSUE AND TRENDS IN EDUCATION**

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### **Structure**

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Objectives

Unit 21 Challenges of education from preschool to senior secondary

Unit 22 Inclusive Education as Rights Based Model

22.1 Legislation and Policy

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Let us Sum Up

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## **INTRODUCTION**

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In this Block Challenges of Education from preschool to senior secondary, Inclusive education as a rights based model, Complementarities of inclusive and special needs, Language issues in Education and Community participation and community based education has been explained.

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## **OBJECTIVES**

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After going through this Block, you will be able to understand:

- Challenges of Education from preschool to senior secondary
- Inclusive education as a rights based model
- Complementarities of inclusive and special needs
- Language issues in Education
- Community participation and community based education

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## **UNIT 21      CHALLENGES OF EDUCATION FROM PRESCHOOL TO SENIOR SECONDARY**

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After completion of this Unit, you will be able to

- Analyse the challenges of education from preschool to senior secondary level

### **21.1 Problems in the Development of Secondary Education in India**

#### **1. Determination of Aims:**

Secondary schools in India were established by the Britishers to prepare and train educated officials and clerks for conducting administrative work. Unfortunately the aim continued to remain more or less the same for a long time. Except preparing the students for entrance into the university, the secondary education had no definite aim.

After the recommendations of S.E.C. secondary education is being treated as self-sufficient and independent unit in itself and not merely complementary to university education. For the first time this commission prescribed certain aims for secondary education keeping in view the needs of the independent and democratic India.

It is expected that the secondary education should therefore, seek to fulfil all these many sided aims of education by inculcating in students the qualities of democratic citizenship and leadership, and developing their faculties as complete units so that they might make their own contribution to the prosperity and enrichment of national life in all possible respects.

It is most depressing that most of the present secondary schools are not fully conscious of their essential duties and fall short of the expectation in fulfilling these aims. Neither the students nor the teachers are very much serious in fulfilling these aims. Hence it is of primary importance that the teachers must realize the supreme and magnitude of those aims at the time of imparting instruction to the students, lest everything will be fruitless.

## **2. Deterioration of the Standards of Education:**

Since the introduction of the compulsory education the enrolment at the elementary level of education has increased to a considerable extent. As a result of this, the number of students reading in high schools has been enormously increasing. Thus the increase in the number of students is bound to affect the quality of education in general and secondary education in particular.

Teachers, educational administrators, parents and politicians have been complaining that the standard of education at different stages of education has been going down in recent years and secondary education is no exception to it.

The other factors responsible for the low standard of education are: low salary of teachers, growing discontentment among the teachers towards their profession, the lack of necessary requirements and

equipment's in the school, inefficiency of the managing bodies and their interference in the internal affairs of the institutions, negligence of the education department, the wretched financial condition of the institutions, growing lack of the sense of responsibility among the teachers and their attitude of negligence towards their duties, indifference of the guardians and the general public towards the numerous educational problems.

To improve the present backward condition of education in the country the expansion of education is no doubt desirable but it should not be at the cost of 'quality' education. Each secondary school should be well-equipped with regard to teachers and instructional materials in order to maintain the standard and quality.

The basis of admission should be on merit. Therefore, in the expansion of secondary education proper correlation between enrolment and standard should be maintained. Adequate scholarship facilities should exist for poor but meritorious students. The problem requires proper solution and immediate measures should be taken to produce such young person's as might prove ideal future citizens of the country in all respects.

### **3. Inappropriate Curriculum:**

In order to meet the various problems of the secondary education, it is the responsibility of the educational planners to attack the problems from all the sides. They will have to modify the school curriculum in order to copy with the urgent educational needs of future development. The scientific knowledge is advancing so rapidly that the present curriculum may not be relevant to the present needs of the students.

Many political, economic and technical changes are taking place in the country at different intervals, but the education in general and secondary education, in particular and is unable to keep pace with the changing limes. Though steps have been taken at the later stage to introduce diversified curriculum at the secondary stage yet the difficulty lies in relating it to the real and practical life of the child and his environments.

As much emphasis is given on the external examination, the students follow the curriculum mechanically without curiosity, understanding or appreciation, as the immediate aim is to get through the examination and be admitted to higher class. Various commissions pointed out the defects of the curriculum at different times but, the problem has not been tackled radically.

The recent trend is to give the curriculum vocational and scientific bias by introducing certain vocational and technical subjects, so that the students should be encouraged and trained to choose subjects according to their ability, interest and aptitude. Nearly 82% of the population of India lives in rural areas.

Hence the curriculum should be so formulated as to be related to the main rural occupation, i.e. agriculture, dairy, animal husbandry and other rural industries. Whatever is added or deleted in the curriculum, it must be individually meaningful and socially relevant. It must create a thirst for knowledge among the students.

Involvement of a new curriculum will not be so helpful in eliminating the shortcoming that exists in the present system. Its success depends upon the personnel who are involved with the responsibility of implementing it. They must have the ability to change the teaching technique in such a way that the students acquire intellectual curiosity, inventiveness and decision making ability.

The present day education needs a band of teachers who will be vigilant students of current trends in progressive society, understand and interpreted new movements of thought and vitalize their instruction by adopting the latest technique, and initiative to play an important part in the regeneration of education. No educational reform will succeed without improving the quality of our teachers.

#### **4. The Lacuna of Private Management and Administration:**

At present secondary schools are controlled and managed by different types of bodies, i.e. Government, local board (District Council's

Municipal Board) as well as private managing committees at places. There is no uniformity in management of the schools and it varies from state to state. So far, as the private management is concerned this state of affairs is far from being satisfactory. Majority of the schools under private management suffer from financial crisis.

They have neither good building nor other physical facilities. Keeping aside the low standards of education there are certain conspicuous defects prevalent in these institutions which are detrimental and pernicious for the growth of secondary education in the country. To some extent the weaknesses in the management of institutions are owing to the laxity and inefficiency of the officials of the education department and specially those belonging to the inspecting group.

Their slackness amounts to inefficiency. At present, school inspection has become a routine work and mainly confined to show paper work with no impact, what so ever. But it is expected that the supervision of schools should be regular and effective and must result in improving the quality and standard of education.

### **5. Meager Finance:**

Meagre Finance is the greatest hurdle for the expansion of secondary education in the country. Though education at this level is bit expensive even then it should not be confined within a selected few. Interest is evinced for secondary education and the establishment of new schools is essential for meeting the educational needs of the increasing student population. In every part of the country there is a tremendous hunger for education.

For meeting, the demand a large amount of money is required. But our economic condition is not likely to be in a position to provide the needed educational opportunity at this level. So it is a challenge to the educational planners, because they will have to work under the constraint of growing numbers and limited resources made available for education.



To overcome the financial limitations partly and to solve the problems of mounting numbers the shift system may be tried out in the existing schools instead of spending large amount on new buildings. The society should bear a substantial part of additional burden for educating the increasing number of students.

Besides, the problems of discipline; defective system of examination, problem of wastage and stagnation, lack of community participation, indifferent attitude of the teachers, students and parents, no opportunity for the inculcation of moral and spiritual values in students; problem of reorganization of secondary education, problem of technical teaching personnel, problem of physical facilities of the schools; problems of teachers, relating secondary education with productivity etc. are the main shortcomings of the education.

So the urgent need of the hour is to realize the importance of secondary education for accomplishing the objective of developing the country with a view to keep pace with the other progressive country of the world.

The improvement of university education will end in a fiasco without the improvement of secondary education. So the shortcomings of secondary education should be purged and the evils rampant in the field should be eradicated. According to the remark of the distinguished educationist Mr. Jeen Thomas “the education to be offered to young people is not that of yesterday, it is that of to-day and, as far as possible that of tomorrow. This is the watch word of those, who all over the world are awaiting a reform of education.” The problem of reconstruction of the secondary education is a stupendous one and unless the factors which impede the progress are not removed the desired result cannot be achieved.

## **21.2 Challenges of Secondary Education with its Possible Solution**

1) Different committees and commissions before and after independence have mentioned various aims of secondary education. But secondary educational institutions in practice do not try to materialize those aims. The so-called aims are practically paper-aims.

During pre- independence days the only aim of secondary education was to secure white-collar jobs, this is no doubt a very narrow aim.

Even secondary education is not complete by itself. It is a stepping-stone for admissions in colleges and universities. Secondary education is thus regarded as a passport for higher education. Hence the main defect of secondary education is its aimlessness. Secondary education must have definite aims related to practical life and the secondary schools should try to realize those aims in every possible manner.

2) Secondary education is theoretical, bookish, narrowly conceived and unpractical. It creates social misfits and does not fulfill the needs of life. It is not life-centered. It should not increase unemployment and should help to produce able, self-dependent and patriotic citizens.

The current secondary education has aggravated the unemployment problem. Therefore we have to make our secondary education so useful that the students having passed this stage do not run only for admission to universities and unemployment does not increase and they become economically independent by having acquired some vocational skills of productive nature, acquired some vocational skills of productive nature.

3). The present secondary education is not related to productivity. In most of the western countries secondary education is highly related to productivity. But, this is not so in our country. Secondary education in India does not help to augment national production both in agricultural as well as in industrial. Both the Mudaliar Commission (1952-53) and the Kothari Commission (1964-66) strongly recommended for making secondary education productive. But, this has not been achieved at the desired level. The schemes of core periphery and work experience have failed miserably and the plus- two stage has not yet been vocationalised as propose.

4) The secondary education in our country is not helpful for economic development of the nation and rapid social transformation. No manpower training is possible in the present set-up of secondary education

in India. Secondary education must prepare an adolescent for India's technical and industrial growth through proper utilization of the natural resources.

5) In the present system of secondary education there is little scope for total development of personality or individuality which is the main aim of education in all ages and in all countries. Adolescent stage which covers secondary education is the proper stage for such development. India now requires men of glorified and sublime personalities and not men of timid characters. Secondary education has a role to play in this regard.

6) There is little scope for character training in the present system of secondary education. Character is the crown of life. Value education is essential for character training but our secondary education does not attach much importance to education for values such as toleration, cooperation, fellow-feeling, truthfulness, modesty, respect to teachers or elders, spirit of self-respect, faith in national cultural tradition, secularism etc. Since independence our society is confronted with crisis of character and rapid erosion of eternal values.

The secondary school stage is the suitable stage for the cultivation of those values. Our main purpose is to produce youths of character. Our education has not only to impart bookish knowledge but to give such a knowledge which may contribute to personal, social and national prosperity. We want all-round development of our children-physical, mental, moral, spiritual etc.

7) Secondary education also does not provide opportunities for leadership training. Students are the future leaders in different walks of our national life and as such their traits of leadership should be cultivated when they are young and sensitive enough. Secondary stage can be regarded as the breeding ground for leadership training. Organisation and participation in co-curricular activities can help in this regard to a great extent.

8) The present secondary education in our country is not congenial to effective, democratic and productive citizenship which is the need of the hour. We need able, dutiful and self-dedicated citizens for making our infant democracy a success, who are imbued with the spirit of intelligent

patriotism contributing to the rapid prosperity of the country. Our secondary education does not help to develop civic sense in children and to shoulder gallantly multifarious civic duties and responsibilities. Independent India requires citizens trained in democratic values of life and citizenship.

9) Development of social efficiency is not possible in the present setup of secondary education in our country. Every individual has a social self. For an integrated personality development of this social self is essential which is neglected by our secondary education. There is also close relationship between education and society. If social aspect of education is neglected no society can prosper and attain the desired growth.

10) Man cannot live by bread alone. He wants something more which is nothing, but culture. But education and culture are not synonymous. Culture is more than education. Still education forms the basis of culture and develops the cultural potentiality of an individual. National cultural regeneration is not possible without cultural regeneration of the individual. Secondary education should enrich our traditional culture-pattern and imbibe new cultural ingredients from other countries.

11) Secondary education today neglects co-curricular activities. Mere curricular activities cannot help to develop the all round personality of an individual. Here lies the need of organization of co- curricular activities.

12) Physical education is not emphasized by the present system of secondary education in our country. Today we need Spartan outlook. Human beings are essentially psycho-physical in nature. National security depends to a large extent on its able bodied citizens. Sound mind is not possible without sound body. Swami Vivekananda greatly emphasized physical education. "We can reach God even through football", Swamiji remarked. Most of the secondary schools of our country possess minimum facilities for physical education. Many of them have no play-grounds. This is particularly true in cities where the students play in the streets. 60% of secondary students suffer from malnutrition. However, new Education Policy (1986) has emphasized physical education.

13) Many secondary schools still suffer from the inadequate number of able and trained teachers. Training is a pre-requisite condition for successful teaching and professional growth. Able and suitable teachers are also not available everywhere particularly in rural Areas.

Our secondary teachers' training programme is also faulty and has made the problem crucial. Teachers should be trained in basic and vocational curriculum also. Teachers are like the spinal chord of the school. The school cannot function well if the teachers are inefficient and inadequate in number. Today the schools have few able teachers. Now we need urgently, vocationally trained teachers to make the scheme of vocationalization of secondary education, a success.

Still many secondary teachers are untrained. Dearth of efficient and properly trained teachers is a peculiar feature of present-day secondary schools. The teaching professions do not attract talented students. Conditions of work and service of teachers should be improved. Private tuition by teachers should also be discouraged.

14) The curriculum poses a great problem in the field of secondary education. It is difficult to have an universally accepted curriculum because the needs of one state differ from the others. Our country is a multi-lingual and multi-religious country. The NCERT and the All India Council for Secondary Education are trying to forge out a universally accepted curriculum.

In recent years the Secondary School Curriculum is almost uniform with some variations according to local needs. In spite of this, there are some inherent defects in the curriculum. Both the Mudaliar and Kothari Commissions made some fruitful suggestions to make the secondary- school curriculum up-to-date and useful.

But these have not produced the desired results. Many defects still persist in the curriculum and new defects have appeared. It does not properly reflect the needs of the individual as well as the society. It is narrowly conceived and is largely of unilateral character. There is not sufficient variety and elasticity.

It is theoretical, bookish, unpractical and not life-centered. "The education imparted in most secondary schools is, generally speaking, of the academic type leading at the end of the school course to university admission rather than entry into a vocation". The curriculum is heavy and overloaded particularly at the plus-two stage.

The curriculum still lays great emphasis on the acquisition of the knowledge and comparatively little on the building up of those skills, aptitudes, values and interests which are essential for the full development of the student personality. There is little scope for vocational training which is essential for rapid economic development, proper utilization of natural and human resources of the country.

15) The curriculum has intimate connection with the method of teaching. The method followed by most of the secondary teachers is stereotyped, obsolete and un-psychological. Modern activity-centred methods are not applied by the teachers. Many of them are not familiar with these methods and as such they fail to attract the attention tension of the students.

As a result the lessons become unproductive and the effects are far from satisfactory. There are practical difficulties also in way of applying modern methods of teaching in our school situations. Many schools are not properly equipped with laboratory and library facilities, necessary teaching aids and appliances.

Most of the secondary schools are over-crowded, ill-staffed and suffer from inadequate number of teachers and accommodation. The average teacher-pupil ratio is 1: 50. But for effective and creative teaching it should be 1: 30. There is little scope for tutorial work. No fruitful teaching is possible without personal contact between the teacher and the taught.

16) Next comes the problem of text-books which is also intimately connected with the problem of curriculum and methodology of teaching. Many students suffer from want of text-books which are very costly.

Text-books are often changed. This has added fuel to the fire. 45% of the population in our country lives below the subsistence level. It is not possible for them to purchase text-books for their children and to supply necessary stationery needed for educational purposes.

They cannot bear other educational expenses of their wards. It might have been better if text-books could be supplied free of cost. In many socialistic as well as capitalistic countries text books are supplied free of cost up to secondary level. But our educational system has not yet been nationalized and the budgetary provision for education is very scanty. It is only 2½ %. Under the circumstances, the Govt. should give financial assistance to the private publishers so that the prices of text-books may be kept at reasonable level. Due to competition the private publishers, also will be forced to maintain the reasonable quality or standard.

17) The entire system of education is vitiated by examination. The educational achievements of students are measured by the single measuring rod known as examination. The prevailing essay-type examination dominates the educational arena. But it has developed a large number of defects and as such it is no longer regarded as the only measuring rod for determining the academic achievements of students.

The main charge against the essay-type examination is that, it is vitiated by subjectivity. For this reason, along with essay-type examination which has its own intrinsic merits objective type tests and short-answer type tests have been introduced. But the latter two are not entirely free from defects.

It is true that these have improved the examination process and made the system more scientific and reliable. We cannot reject the essay type examination altogether. But, it should be reformed in the desired channels. Some reforms are needed after careful thinking and a good deal of research.

The Radhakrishna Commission, the Hartog Committee, the Mudaliar Commission and the Kothari Commission all have made important recommendations and observations in respect to examination

reform. Many of these have been put into operation and still many are under consideration. External examination alone should not be accepted as a tool for measuring the academic achievements of students.

Internal evaluation throughout the year by the internal teachers should also be used for examining the students. Bi-weekly or monthly tests of the students should also be considered for assessing their academic achievements. Instead of percentile marks abilities of students should be measured in grades. For this purpose a five point scale (A, B, C, D, E) may be used. Along with essay type questions at least 30 percent of the total marks should be assigned to objective tests.

18) Many secondary schools suffer from inadequate finance. Our educational system has not yet been nationalised. But public and private sectors run side by side. Most of the secondary schools are under private sector. Government schools are very few. The schools run by private sector have always to face the problem of inadequate funds.

For running of the schools they have to look for the Government grants, which are very meagre and paid irregularly. As a result, private aided schools cannot maintain proper standard. Teachers are not paid regularly and disgruntled teachers cannot act properly. Neither have they had good school buildings nor good teachers and suitable teaching materials. Both the Government and the public should co-operate with each other for organizing the necessary funds for the schools.

19) The teacher-training programmes in our country are inadequate and far from satisfactory. Teaching is a difficult task. It is an art. Only academic degrees cannot make one an able and ideal teacher. Teaching is not only a profession, but, it is also a mission. Dedicated teachers are now-a-days very few. Training is essential for every teacher. Still many secondary teachers are untrained.

Number of training institutions is limited. It is very difficult to get admission in training colleges. Existing institutions are overloaded. The period of training is also too short. It is ten to eleven months. At the secondary level it should be at least two years. The most objectionable part of the training programme is the conduct of the teaching practice.



Above all, what the teachers learn during training period, they can not apply it, after going back to their respective schools. So training remains as paper-training. For professional growth and efficiency there should be adequate arrangements for in service training programmes during puja or summer vacations through the organisation of refresher course, short intensive course, workshop, seminar, conference etc.

20) The administration of the secondary schools does not appear to be efficient. Education administration in India is a three-tier process that including Central, State and district. Secondary education is for all practical purposes under the control of the State Governments. Though the Central Government formulates general policy and guidelines applicable all over the country uniformly. But, there is a dual administration over secondary schools in each state which is the Department of Education and the State Board of Secondary Education.

The Board determines the nature of the curriculum, text books and conducts examinations. The Department formulates general policies, allocates funds and takes measures for professional efficiency and training of teachers. Due to its dual control the secondary schools are not achieving their purposes, because of lack of harmony and co-ordination between the officers of these two controlling units.

In fact, there should be a mutual cooperation between the two for achieving the objectives of secondary education. Unusual delay takes place in taking important decisions and in disposing files. Red-tapism is the order of the day. Due to ill decisions or delay in decisions schools and their teachers had to suffer tremendous financial hardships.

At least 25,000 litigations are pending in West Bengal. These cases should be disposed of at an early date in the interest of education irrespective of political affiliation of teachers. Supervision is a part of administration. Secondary schools are not properly supervised by school inspectors. Inspection is almost a far cry in the field of secondary education. There are different graded Government Inspectors, but the number of inspectors is not sufficient.

The inspectors are so busy with their files in their offices, that they get little time for supervision and inspection of schools under their charge. Moreover, the attitude of the inspectors in respect of teachers is below the normal. Their attitude appears to be that of a master. But, they should know that they are co-partners of teachers. Their attitude should be democratic and they should try to solve the difficulties of the teachers and problems of the schools.

21) Many schools suffer from an atmosphere of indiscipline and non-academic activities. This is mainly due to the influence of political parties. Almost every political party has a student wing and it very often interferes with the day to day administration of schools. This is not desirable in the interest of smooth running of school administration and maintaining academic atmosphere in schools.

It is true that sometimes school management takes wrong decisions and makes delay in taking decisions which aggravate the situation. All litigations and problems should be solved through discussions round the table. Probably for maintaining proper academic tone in educational institutions the National Education Policy, 1986 has proposed depoliticisation of education. The proposal is welcomed from academic point of view.

22) The education imparted in secondary schools is not psychologically sound as it does not provide ample opportunities to the students to receive education according to their abilities, interests and aptitudes. It is not based on the pedagogical concept of individual differences. It does not fulfill the needs and aspirations of adolescent children. The only remedy to this situation is the introduction of varied and diversified curriculum in secondary schools.

23) Since independence the growth of secondary education is tremendous. The demand for secondary education has increased to a large extent because it is now regarded as the minimum level of education for an individual. Still all the students between the age group 14 to 18 are not provided with opportunities for having secondary education.

All who have completed elementary education are not getting admissions because of dearth of accommodation. The only solution to this pressing problem is “open door policy” in respect of admission in secondary schools. Admission should not be selective up to Class X. More schools should be set up. More expansion is needed but surely not at the cost of qualitative improvement.

24) Secondary education has not yet been nationalized. It is still a privilege in the hands of a certain sections of population. This is extremely regrettable. Secondary schools differ in their standards. There are thousands of sub-standard schools in the country. Due to financial difficulties many students are deprived of secondary education.

Secondary education is not even free throughout India. Boys enjoy more educational privileges than girls. Educational privileges are far better in cities than in villages. This situation should be ameliorated by providing equal opportunities of education to all children reading in secondary schools irrespective of caste, creed, sex, social and economic status. This is possible only through nationalisation of education.

25) Since independence quality of secondary education has suffered a set-back. This is caused by various reasons such as paucity of funds, want of suitable equipment's, ever increasing pressure on enrolment, dearth of able and dedicated teachers and faulty planning. There is large number of sub-standard secondary schools in the country.

A good number of superfluous schools also exist. Many schools are devoid of minimum infrastructural provision. Secondary education is still the weakest link in our educational chain. Wastage is mounting in secondary level also due to failures. Only qualitative improvement of secondary education can reduce this huge wastage. Quantity and quality should go hand in hand.

### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

1. What are the problems in the development of Secondary Education in India?

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2. Write any two Challenges of Secondary Education in India?

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## UNIT 22 INCLUSIVE EDUCATION AS RIGHTS BASED MODEL

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After completion of this Unit, you will be able to

### 22.1 Legislation and Policy:

The Constitution of India (26 November, 1949), clearly states in the Preamble that everyone has the right to equality of status and of opportunity. The Article 41 of the Directive Principles of the Indian Constitution supports the right to work, education and public assistance in certain cases including disablement. Further, Article 45 commits to the provision of free and compulsory education for all children up to the age of 14 years. Based on this, the Constitution (86th Amendment) Act 2002 has been enacted by the parliament making education a fundamental right of all children in the age group of 6-14 years. Moreover the 93rd Amendment to the Constitution of India (now renumbered as the 86th), passed by the Lok Sabha on November 28, 2001, makes it mandatory for the government to provide free and compulsory education to “all children of the age of 6-14 years”, with its preamble clarifying that “all” includes children with disabilities as well. Yet inevitably again, vital loose ends of such enabling legislation and policies are not tied up.

**The National Policy on Education, 1986 (NPE, 1986)**, and the Programme of Action (1992) stresses the need for integrating children with special needs with other groups. The objective to be achieved as

stated in the NPE, 1986 is "to integrate the physically and mentally handicapped with general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence"

**The National Policy on Education, 1986** "Future emphasis shall be on distance and open learning systems to provide opportunities and access to all the major target groups, especially the disadvantaged, viz., women, scheduled castes and scheduled tribes, the adult working class, and people serving in the far - flung remote areas." There after Rehabilitation Council of India Act, 1992 was passed by the Parliament in 1992, this act makes it mandatory for every special teacher to be registered by the council and lays down that every child with disability had the right to be taught by a qualified teacher. In fact it provided punishment for those teachers who engaged in teaching children with special needs without a license.

**The Persons with Disabilities (Equal Opportunities, Protections of Rights and Full Participation) Act, 1995** stresses the need to provide free of cost education to all children in an appropriate environment till they are 18 years old and further emphasize their right to measures like:

- a) Transport facilities to the students with disabilities or alternative financial incentives to parents or guardians to enable their students with disabilities to attend schools
- b) The removal of architectural barriers from schools, colleges or other institutions imparting vocational and professional training
- c) The supply of books, uniforms and other materials to students with disabilities attending school
- d) The grant of scholarship to students with disabilities
- e) Setting up of appropriate fora for the redressal of grievances of parents regarding the placement of their students with disabilities
- f) Suitable modification in the examination system to eliminate purely mathematical questions for the benefit of blind students and students with low vision
- g) Restructuring of curriculum for the benefit of students with disabilities

h) Restructuring the curriculum for benefit of students with hearing impairment to facilitate them to take only one language as part of their curriculum.

**The National Trust Act (National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disability), 1999** also came in to existence. This landmark legislation seeks to protect and promote the rights of persons who within the disability sector, have been even more marginalized than others. It was first of its kind in the category of persons addressed. It recognized the range of independence in skills, daily living and financial management. It is prime decision making body for persons with disabilities and aims to provide total care to persons with mental retardation and cerebral palsy and also manage the properties bequeathed to the trust.

**The Salamanca Statement and Framework for Action on Special Needs Education (1994)** emerged as a result of deliberations held by more than 300 participants representing 92 governments and 25 international organizations in June 1994. For furthering the objectives of Education for all, it considered the fundamental policy-shifts required to promote inclusive education. It emphasizes that schools should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions. The Statement affirms: “those with special educational needs must have access to regular schools which should accommodate them within child centered pedagogy capable of meeting these needs”. India was a signatory to the Salamanca Statement. In this perspective the Human Resource Development minister of India Sri Arjun Singh on the 21st March 2005 assured in the Rajya Sabha that MHRD has formulated a comprehensive action plan for the Inclusive Education of Children and Youth with Disabilities. The government is committed to provide education through mainstream schools for children with disabilities in accordance with PWD ACT, 1995 and all the schools in the country will be made disabled friendly by 2020. Rupees 10 billion have been outlaid to fulfill the needs of disabled persons between the ages of 14 and 18 years through a revised plan for Inclusive Education of Children and Youth with Disabilities (IECYD). In 2005-06, the Project Approval Board has allocated an amount of Rs.187.79 crores under this component for a total 20.14 lakh Children With Special Needs (CWSN) identified. The commitment of the Government of India to Universalisation of

Elementary Education (UEE) cannot be fully achieved without taking care of special educational needs of the physically and mentally challenged children.

## **22.2 Ministry of Human Resource Development (MHRD) Action Plan:**

An outline of MHRD action plan is presented below: National Policy for Persons with

- To complement and supplement IEDC and Sarva Shiksha Abhiyan programmes in the movement from integration to inclusion.
- Enrolment and retention of all children with disabilities in the mainstream education system. (Free and compulsory education from 0 to 14 under draft Bill/free education 0 to 18 yrs under PWD Act).
- Providing need based educational and other support in mainstream schools to children in order to develop their learning and abilities, through appropriate curricula, organizational arrangements, teaching strategies, resource and partnership with their communities.
- Support higher and vocational education through proper implementation of the existing reservation quota in all educational institutions and creation of barrier free learning environments.
- Disability focused research and interventions in universities and educational institutions.
- Review implementation of existing programmes, provisions to identify factors leading to success or failure of the drive towards enrollment and retention of children with disabilities in mainstream educational settings. Address administrative issues arising out of review.
- Generating awareness in the general community, activists and persons working in the field of education and more specifically

among parents and children that the disabled have full rights to appropriate education in mainstream schools and that it is the duty of those involved in administration at every level including schools to ensure that they have access to education.

- Ensure enrollment and intervention for all children with special needs in the age group 0-6 years in Early Childhood Care and Education Programs.
- Facilitate free and compulsory elementary education for children with special needs in the age group 6-14 (extendable to 18 yrs.) in mainstream education settings currently under the Sarva Shiksha Abhiyan (SSA) ( SSA is a governmental program shared by both union and state governments for achieving universal elementary education in India by 2010) .
- Facilities for transition of young persons with disability wishing to pursue secondary education. Ensuring physical access of children and youth with disabilities in schools and educational institutions by enforcing the requirement for provisions of universal design in buildings and provide support in transportation.
- Development of national norms for Inclusive Education, to set standards of implementation, training, monitoring and evaluation for the program.
- Provide inputs in all pre-service and in-service training for mainstream and special education teachers to enable them to work with children with disability in an inclusive education system.
- Appropriate Resource Services support through appointment of special educators, rehab professionals, provision of resource rooms, etc to support mainstream schoolteachers in the classrooms.
- Put in place an effective communication and delivery system for specific delivery of TLM, aids and appliances, hardware/software.



- Participation in sports, co-curricular activities, to promote all round ability development.
- Ensuring physical access for young persons with disabilities (18 plus age group) in all colleges and educational institutions by enforcing the requirement for provisions of universal design in buildings and provide support in transportation.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

3. Write down any five points of MHRD action plan?

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## **UNIT 23      COMPLEMENTARITY OF INCLUSIVE AND SPECIAL SCHOOLS**

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After completion of this Unit, you will be able to

- Distinguish inclusive and special schools
- Describe the inclusive schools

### **23.1 Special Education**

The term Special Education is most widely used in the last few decades and has come to signify education of the children who are disabled and who have specific educational needs. According to the New World Encyclopaedia "Special education is the term most commonly used to describe the methodology and practice of education for students with special needs, such as learning difficulties, mental health issues, specific disabilities (physical or developmental). Ideologies and application of special education can differ from region to region, nation to nation, but, most developed countries recognize the importance of the field.

Special education exists so that students with special needs can achieve the same educational goals as all students. Since such students have different needs, learn in different ways, and interact socially in different fashions than other students the techniques used may be very different from the general population, and differ greatly within the special student population itself.

Special education exists primarily because certain students are not capable of receiving the same level of education if taught in the same manner and with the same techniques as the larger school population. Special education students often have different needs, learn in different ways, and interact socially in different fashions than other students.”

According to Jennifer E. Sisk the goals of special education are similar to those for all children although the techniques used may be very different. Also persons with physical disabilities like blindness or deafness can adopt alternative forms of reading and writing while physically disabled would require speech therapy or a physical environment that allows wheelchairs or other physical aids. For those with emotional or disabilities, therapy to bring about behavioral adjustments and the ability to function in a social environment are needed. Thus, she says that special education exists so as to ensure that students with special needs receive an education comparable to the rest of the student body, by employing.

## **23.2 Special Needs Education**

According to Britannica Concise Encyclopaedia “Children with motor disabilities, once considered subjects for special education, are usually integrated into the standard classroom, often by means of wheelchairs and modified desks. Children with learning disabilities and speech problems usually require specialized techniques, often on an individual basis. For children with behavioural and emotional disorders, special therapeutic and clinical services may be provided.” Thus, there are children who need special treatment because they have special needs.

According to Glyn Sheridan the label of "special needs" applies to mental or physical disabilities or circumstances that create an exceptional

situation requiring individualized educational programs, physical accessibility or primary care requirements. She says that "Within different segments of society, individuals who face physical, mental or emotional challenges may qualify for special treatment or benefits. In most instances, the label of "special needs" applies to mental or physical disabilities or circumstances that create an exceptional situation requiring individualized educational programs, physical accessibility or primary care requirements." Thus, children who suffer from a physical disability or mental disabilities are considered as having "special needs". The Education Act 1996 of UK says that 'a child has special educational needs if he or she has a learning difficulty which calls for special educational provision to be made for him or her.' It further states that 'a disability, which prevents or hinders them from making use of education facilities', tantamount to a learning difficulty in case it calls for special educational provision to be made. Special educational provision means providing additional or different facilities and assistance than that provided normally to children of the same age.

The concept of Special Needs Education or Special Educational Needs is now almost universally accepted and followed. The UK Special Educational Needs and Disability Act 2001 also acknowledges the Special Needs Education or Special Educational Needs as essential and attempts to facilitate it.

The term 'special educational needs' has been used in the UK to refer to children who have learning difficulties or disabilities that make it harder for them to learn or access education than most children of their age. It is a fact that many students have 'special educational needs' and these could be of any kind and could be faced at some time during the period of education. The students with 'special educational needs' because they face learning difficulties or disabilities it makes it harder for them to learn than most other students of their own age. Most often these students have a need for either extra help or different kind of help. Students with special needs may need extra assistance due to different needs, such as:

- physical or sensory difficulties
- difficulties with thinking and understanding

- emotional and behavioural difficulties
- difficulties with speech and language
- Difficulty relating to and behaving with other people.

A large number of students do have learning difficulties at some point in time during their education period. Most of these students do get sufficient help to overcome their learning difficulties but a few students may require extra help either for a short while or throughout their entire education period. Students with special educational needs' could and do have difficulties with:

- School work
- reading, writing, number work or understanding information
- expressing themselves or understanding what others are saying, making friends or relating to adults
- behaving properly in school, organising themselves
- some kind of sensory or physical needs which may affect them in school

### **23.3. Adverse Impact to students with disabilities' academic education:**

Many fear that general education teachers in the mainstreamed setup do not have the training and skills to teach and manage the special needs of the disabled students present in a general education classroom. But, such concerns can be easily addressed by providing professional training and supportive services in the classroom. According to scholars and researchers like Joyce and Weil lack of awareness among the teachers in the mainstream schools about the needs of the disabled students leads to ignoring or even resisting the disabled students in a general classroom and this can be very detrimental to the disabled students.

**Social issues:** Compared to fully included students with disabilities, those who are mainstreamed for only certain classes or certain times may feel conspicuous or socially rejected by their classmates. They may become targets for bullying. Mainstreamed students may feel embarrassed by the additional services they receive in a regular classroom, such as an aide to help with written work or to help

the student manage behaviors. Some students with disabilities may feel more comfortable in an environment where most students are working at the same level or with the same supports.

**Cost Factor:** Another major disadvantage is that the schools adopting the approach of mainstreaming the disabled students are required to provide special education services to the disabled and may not be given or able to garner additional financial resources. The cost of providing special education is quite high since the student:teacher ratio has to be low. The cost of education of the disabled is much higher almost double than that of educating a non-disabled student.

**Management Factor:** It requires a lot of attention for getting correct combinations of students with disabilities in a mainstreamed classroom. For instance, a student with autism may not combine well with a student with behavioural problems or conduct disorder, but placing many children with dyslexia in the same class could be a good idea.

Thus, in conclusion it can be asserted with Powell (2007) that mainstreaming is really an older term that refers to a process (usually a gradual or a part-time process) involving the placement of the disabled student in a regular classroom alongside the non-disabled students. For instance, disabled students who are mainstreamed in a general school could attend separate classes within the regular school but they will also attend one or two regular classes such as gym or art or play together with the other non-disabled students. However, according to Powell it is necessary to qualify mainstreaming since one of the key assumptions of mainstreaming is that certain special education students can be placed in regular classrooms because their disabilities are few and it can be expected that they will perform at or near grade level with few or no accommodations or modifications. In short Mainstreaming occurs when a disabled student spends part of his day in a self-contained setting such as a Resource Room and the other part of his day in a regular education classroom along with the other students. Mainstreaming usually occurs for extra-curricular and non-academic activities such as art, music, drama, gymn and recesses. The most important benefit of mainstreaming is that the disabled students receives special education services and other support he or she needs while in the self-contained classroom setting to the Resource Room and yet gets the opportunity to be with and

participate with the non-disabled peers. In Mainstreaming setup therefore both groups of students learn from each other while taking part in the extra-curricular activities. This form of education of the disabled has been practiced for quite some time now and has been well received and well developed in the advanced countries.

Students with special educational needs' can and are sometimes given special education in the ordinary, mainstream, early education setting or school, sometimes with the help of special educators, outside specialists or NGOs researched and verified methods that help individual students learn in the style most beneficial to them.

The need to balance the special needs of each student against the general needs of the students at large has been the subject of ongoing debate. The ultimate aim of all educational is to ensure that all students get education and students with special needs should also get educated. But, the issue that arises is whether the educational needs of all (general) students be sacrificed for the specific needs of the disabled students. Thus, the field of special education has been seized of the issue as to how while educating students with special needs the same could be included in the overall educational system so as to serve the society as a whole and to the most effective level possible.

Hence Special Education is "specially" designed instruction or education to meet the unique needs and abilities of exceptional or challenged students. Such education is carried out in Special Schools which have special settings, special facilities and special teachers. Special Education is quite new and of recent origin. Historically, persons with disabilities were very often confined to hospitals, asylums, or other institutions and these places provided hardly any education. However, for last few decades the persons with disabilities were given education in special school. At the same time the students without such disabilities were educated in the regular schools. This gave rise to a dual system of education when one for persons with disabilities and another one for the students without such disabilities was organised.

## **23.4 Concept of Inclusive Education**

### **Inclusion**

It is reported that "Regular education classes combined with special education services is a model often referred to as inclusion. In this model, students with special needs are educated with their typically developing peers for at least half of the day. In a full inclusion model, specialized services are provided within a regular classroom by sending the service provider in to work with one or more students in their regular classroom setting." According to the New World Encyclopedia, "In a partial inclusion model, specialized services are provided outside a regular classroom. In this case, the student occasionally leaves the regular classroom to attend smaller, more intensive instructional sessions, or to receive other related service such as speech and language therapy, occupational and/or physical therapy, and social work. Inclusion is geared towards students who do not require intensive support."

It is now a fact that inclusive schools do not distinguish between "general education" and "special education" programs. Instead, the school is adapted in such a manner that all students learn together. In an inclusive education school, the disabled are taught along with the non-disabled ones but with the due regard to their special educational needs. Hence, Inclusive Education considers the disabled children as 'children with special needs' who require special attention. Inclusive approach refuses to perceive disabled children as 'impaired' or 'handicapped'. Inclusive is said to be 'Making the programme for disabled children as an integral part of the general educational system rather than a system within general education'.

The supporters of Inclusion want to maximize the participation of all learners in the community schools of their choice, thereby make learning more meaningful and relevant for all, especially for the learners who are most vulnerable to exclusionary pressures. The main idea behind inclusion, is to rethink and restructure policies, curricula, cultures and practices in schools and educational institution, so that, diverse learning needs can be met of students with diverse abilities and needs. The important considerations of Inclusive Educational are that:

- All students whatever their abilities can learn and benefit from education.
- Schools can and should adapt to the needs of students, rather than students adapting to the needs of the school.
- Differences between students are not obstacles but are a source of richness and diversity.
- The different needs and pace of development of students with differing abilities can be met through a wide and flexible range of responses which are to the benefit of all the students including those with disabilities.

Inclusive education is therefore a process of removing barriers to the education of the disabled and enabling all students with all kinds of abilities and needs to get education within general school systems.

Inclusive education, therefore tries to satisfy the learning needs of all children, youth and adults and especially those who suffer from disabilities and who are often excluded. It tries to accommodate in the mainstream of education all those who are vulnerable, marginalized and excluded. Inclusive education means educating all students with or without disabilities together through easy and non-discriminatory access to common pre-school provisions, schools and community educational setting but with proper support services and facilities and infrastructure. Inclusive education thus calls for a flexible education system which accepts, accommodates and assimilates the needs of a wide range of learners and adapts itself to meet the differing needs. Inclusive education tries to help all the stakeholders in the system made up of learners, parents, community, teachers, administrators, policy makers) to accept diversity of students abilities at learning and see it as a challenge to impart education to all including the students with disabilities and not to see education of all students carried out together in a same setting as a problem.

According to the then Minister of Human Resources Development of Government of India "In its broadest and all encompassing meaning, Inclusive Education, as an approach, seeks to address the learning needs of all children, youth and adults with a specific focus on those who are vulnerable to marginalization and exclusion. It implies all learners,



young people - with or without disabilities being able to learn together through access to common pre-school provisions, schools and community educational setting with an appropriate network of support services. This is possible only in a flexible education system that assimilates the needs of a diverse range of learners and adapts itself to meet these needs. It aims at all stakeholders in the system (learners, parents, community, teachers, administrators, policy makers) to be comfortable with diversity and see it as a challenge rather than a problem. Research has shown that Inclusive education results in improved social development and academic outcomes for all learners. It leads to the development of social skills and better social interactions because learners are exposed to real environment in which they have to interact with other learners each one having unique characteristics, interests and abilities. The non-disabled peers adopt positive attitudes and actions towards learners with disabilities as a result of studying together in an inclusive classroom. Thus, inclusive education lays the foundation to an inclusive society accepting, respecting and celebrating diversity”

### **23.5. Alternatives to Inclusion**

Inclusion is not the only way of providing education to the students with disabilities. Students with disabilities when not included, are either mainstreamed (placed in general schools with Resource Rooms) or segregated (placed in special schools). The Students with physical disabilities who are mainstreamed, attend some general education classes usually for less than half the day, and far less academic work or rigorous classes. But, students with intellectual disabilities who are mainstreamed, attend physical education classes, art classes, storytelling classes and usually are assigned to resource room for specialized training. Students with disabilities, who are segregated do not attend any classes with non-disabled students. They are generally confined to the special schools. Severely disabled and ill students are also confined to a hospital for treatment and specialised training or tutoring services are provided in such institutions as the hospitals. Sometimes the other alternative which is also often used especially by very rich is that of home schooling of students with disabilities.

Thus, the alternatives to Inclusion in education are mainstreaming of special needs students in general schools, or segregation in special schools or excluding the student from school any kind of school

altogether.

### **23.6 Principles of Inclusive Education**

Inclusive education is based on the philosophy of Inclusion which holds that society as one. Every individual, is an equal member of the society and hence a right not be excluded from general educational setup and not to be excluded from it. The Inclusion philosophy is based on the basic premise that all in the society have equal rights and have therefore to be treated without discrimination and with respect and dignity whatever may be the individuals personal or subjective conditions, abilities, views, etc. thus Inclusive Education which is based on the Inclusion philosophy follows certain fundamental principles which are:

- That every student has an inherent right to education on basis of equality of opportunity.
- That no student is excluded from, or discriminated within education on grounds of race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, disability, birth, poverty or other status.
- That all students can learn and benefit from education.
- That school adapt to the needs of students, rather than students adapting to the needs of the school.
- That the student's views are listened to and taken seriously.
- That the individual differences between students are a source of richness and diversity and not a problem.
- That the diversity of needs and pace of development of students are addressed through a wide and flexible range of responses.

### **23.7 Practice of Inclusive Education**

According to the supporter of Inclusion "The practice of developing inclusive education and inclusive educational institutions involves the following:

- Understanding inclusion as a continuing process and not a one-time event or happening.

- Strengthening and sustaining the participation of all students, teachers, parents and community members in the work of the inclusive education institution.
- Restructuring the societal values, cultures, policies and practices both within inclusive education institution as well as outside to respond to the diversity of students in a given locality. Inclusive approach focuses on identifying and reducing the barriers to learning and participation and avoids focussing on the "special" about the individual student or group of students and targeting services to address their needs or problem.
- Providing an appropriate and accessible curriculum, appropriate training programs for teachers, and also for all students, the provision of fully accessible information, environments and support.
- Identifying and providing support for staff as well as students with the view to make inclusion in education a success.

There are several important factors which determine the success of inclusive education:

- Family-school partnerships
- Collaboration between general and special educators
- Well-constructed Individualized Education Program plans
- Team planning and communication
- Integrated service delivery
- Ongoing training and staff development

This is and can be achieved through various techniques like:

- Games designed to build relationships and team work
- Involving students in solving problems and helping each other
- Songs, stories and books that encourage a feeling of togetherness

- Openly and directly dealing with individual differences
- Assigning various jobs in the classroom to encourage community spirit Utilizing various infrastructure of the school including the physical therapy equipment such as standing frames, so that the students who use wheelchairs can stand and actively participate in activities with other students.”

### CHECK YOUR PROGRESS

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

4. What are the extra assistance due to different needs to the students with special needs?

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5. Write down the any five of the fundamental principles of inclusion philosophy.

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## UNIT 24 LANGUAGE ISSUES IN EDUCATION

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After completion of this Unit, you will be able to

- Describe the language issues in education system

Language, is a means of gaining knowledge. Language is also an important medium of imparting education. There is not much difference between knowledge and education. They are co-related. Education leads to knowledge. Knowledge can be self driven. But, education needs proper planning and policy which predefines set of rules, regulations and curriculum. For this, institutions are involved for imparting education. Education helps in the process of socialization. Education plays an important role in modelling the character and personality of a person. Education is a process of learning which can be done via language. The main problem is of deciding which language will be used as the medium of instruction. It is education, which can bring national integration in a

multilingual nation. Also education is a good means of maintaining multilingualism and maintaining national integration.

Language is not only a medium of imparting education but it is also a subject matter of education. In earlier days due importance was given to language instruction. Earlier, the literary language was considered fit for imparting education. There was no place for vernaculars. The language of the common man was considered impure. So today's classical languages were used as a medium of instruction.

Education in India can be traced back to 3<sup>rd</sup> century B.C. At that time education was mostly imparted via Sanskrit language. Also the education mostly depended on caste hierarchy. Education was only confined to the upper caste people. There were two competing system of education the pathashala and gurukul (homes of teachers) system. It was when Buddhism spread in India that education became available to everyone. This led to the establishment of some world famous educational institutions like Nalanda, Vikramshila and Takshashila. There were two stages of education: the primary and the secondary. The language of the common people was given due importance at that time. "The medium of Buddhist education was the common language of the people."

During the medieval period, the Muslims had Maktabas (primary schools) and Madrassas (for higher education) system. The medium was basically Persian and Arabic and even the Hindus adopted Persian in order to get jobs in the Mughal courts.

In every era vernaculars were considered not fit for imparting education. The world recognized the value of mother tongue only after the publication of the UNESCO Monograph on the use of the vernaculars in education in 1953.

#### **According to the findings of UNESCO:**

It is through his mother tongue that every human being first learns to formulate and express his ideas about himself and about the world in which he lives.

May be the world recognized the value of mother tongue education after the publication of the UNESCO. But, in India the struggle for giving due importance to mother tongue education can be traced back to the early 19th century.

“The Bombay education society expressed itself in favour of the native language as the medium of instruction as far back as 1821.”

#### **24.1. Multilingual Mother Tongue Education:**

In the educational system, the most privileged ones are those whose mother tongue is the medium of education in the schools. Mostly the medium of education is either English or the dominant language of that region. So, it becomes difficult for the linguistic minorities to have education in others’ mother tongue. It is a known fact that children learn better if they understand and speak the language of the classroom. But only education in their mother tongue will not be fruitful to the children, as they will find difficulty in relating themselves with the outer world. So the dominant language of the region or the national language of the country and language of wider communication is also an important need. So, there is a need to have education system where the along with the mother tongue education, other language should be introduced gradually over time. Many of the multilingual countries have recognized the importance of multilingualism in their education system. According to Thomas Claire “the world’s education ministers recommended that states should view linguistic and cultural diversity in the classroom as a valuable resource and promote the use of mother tongue in the early years of instruction. The UN forum, also made strong recommendations on MTME. For promoting multilingual mother tongue education, an advocacy kit has been prepared for policy makers, educationists, etc which will aim at “including the excluded”.

Advantages of Mother Tongue based Multilingual Education (MTME) can be as follows:

- a) The drop-out rates of the students will lower.
- b) It will help students having higher self esteem.
- c) It will help in preventing inter-ethnic conflict.
- d) It will help in the revival of endangered languages.

- e) Various social and personal benefits.
- f) Last but not the least it will help in promoting multilingualism.

One more direction towards handling multilingualism in a society is Multilingual Mother Tongue Education (MMTE), which is different in its perspective than MTME. In India multilingualism is a grass root phenomenon. Every child grows with at least two languages. The definition given by Skutnabb is more a reality in Indian situation, i.e. a person having many mother tongues. So education policy should be groomed keeping these things in mind. Some problems that might come in the process of executing MTME or Multilingual Mother Tongue Education can be, shortage of teachers in the respective mother tongues; investment cost for MTME/MMTE is high. Problem regarding the development of teaching materials and also included.

UNESCO is developing a number of initiatives for the promotion of mother tongue instruction and multilingual education to enhance the quality of education. It gave three-part rationale for supporting multilingual education.

1. UNESCO supports mother-tongue instruction as a means of improving educational quality by building upon the knowledge and experience of the learners and teachers.
2. UNESCO supports bilingual and/or multilingual education at all levels of education as a means of promoting both social and gender equality and as a key element of linguistically diverse societies.
3. UNESCO supports language as an essential component of intercultural education in order to encourage understanding between different population groups and ensure respect for fundamental rights. The best policies are those that establish multilingual education as an integral part of formal and informal education and gives clear directives for its implementations. Thus, MTME or MMTE can be a good solution for maintaining multilingualism in all the countries across the world.

## **24.2 Language Role in Education:**

### **Medium of Instruction at the School Stage**

The importance of mother-tongue as the medium of instruction at the primary stage can hardly be exaggerated. The mother-tongue is an integral part of a man's life. The personality of the child is built up through the mother-tongue. It is, therefore, the most natural medium of reception and expression of knowledge.

As far as early education is concerned, our major attention is fixed on the common man. His requirements can be satisfied by an elementary knowledge of the three R's and other such utility subjects such as Civics, Economics, Logic, History and the like, in order to make him an enlightened citizen. All these subjects can easily be imparted through the mother-tongue.

So educationists and politicians are unanimous on this point that, up to the Lower Secondary Stage, the medium of instruction should be the mother-tongue to enable pupils to acquire knowledge with facility, to express themselves with clarity and to think with precision and vigor.

### **Medium of Instruction at the Secondary and College Level**

The controversy regarding the medium at the secondary and university stages does not comprise of two problems but one. This is because, even after the recommendations of the Secondary Education Commission that "Secondary stage should be a complete unit by itself and not merely as a preparatory stage," secondary stage continues to be the stepping-stone to college. The universities continue to dominate the theory and practice of secondary education. Hence, the medium of instruction at the secondary level is mainly to be decided by the medium adopted at the University stage.

Below we shall discuss the comparative advantages and disadvantages of three different languages English, Hindi and Regional Languages as medium of instruction at the Secondary and the University level.



Before we take up a comparative study of the claims of different languages to become the medium of instruction, let us examine the qualities a language must possess to become the medium of instruction:

- (i) It should be a well-developed flexible language having a rich literature and vocabulary suitable to express general and technical ideas in easily comprehensive form.
- (ii) It should have original text-books and reference books.
- (iii) It should be able to translate articles, books etc, published in foreign countries to keep students in touch with the latest development in their own subject all over the world.
- (iv) It should be a language generally understood, spoken and written throughout the country to enable the students and professors to have a free exchange of ideas.
- (v) It should be a language providing an entrance not only in the field of knowledge in the country but a window to the entire world.

### **24.3. Arguments in Favour of English**

#### **1. English—A well-developed language**

English is a well-developed language having vast and rich literature in almost all subjects, hence any subject upto the highest stage can easily be taught and studied in English. It is a world language, highly developed in every branch of modern knowledge and holding the key to the best that has been achieved under the sun. One can attain the highest degree of proficiency in science and technology through that language.

#### **2. English has served as the medium of instruction in our country with excellent results**

Three centuries of British rule have left English very much with us and there is nothing unnatural in cashing in on this accident of history and integrating English into our culture. English provides an All-India link. It is the link language in education today. Over a period of 200 years, English has permeated the education pattern evenly. It gives no advantage as Hindi would to any particular region or regional language. To give it up now would mean a thoughtless sacrifice. Even Pandit Nehru while inaugurating the All-India Panjabi Conference at Sapru House, New

Delhi, on 23 July 1961 is reported to have said, "All regional languages must be developed and promoted. But, that did not mean that English should be discarded. To do that, will amount closing a window to the world of technology. Foreign language served as a windows and to suppose that translations could take their place was a mistake. It was no use getting into an intellectual prison after achieving political independence." He has reiterated it time and again, "English is ours by historic necessity".

### **3. English—A popular language**

We have been using it and listening to it for several generations. It has entered into our home and way of life. In the case of educated people students, employees in government and voluntary organisations, business men and several categories of people at large learnt English as generally as the medium of communication. In the routine parlance of even the illiterate, there is a marked bias for English vocabulary. English is no longer foreign, but a native language and can easily line up with the other accredited languages of India. Despite constitutional provisions and emotional favour, English shall never be ousted.

### **4. English—A dynamic language**

If Indian mind and imagination has to remain dynamic, the flow of new ideas from progressive countries is bound to be an influencing factor in shaping our thought process and charting our course of action. There cannot be two opinions regarding the prolific availability of the latest scientific and technological thought in English.

### **5. National solidarity**

Switching over to regional languages or Hindi will not only put education in the reverse gear but also hamper the development and national solidarity of the country. English has forged a collective consciousness called as national integration which is so necessary for an unbroken continuity of common inspiration. With the debasing of English the myth that this Bharat is one will explode. So we can ill-afford to disturb the status quo.

## **6. Present utility and future needs**

At a time when English is to be studied for increasing dictates of life. How can we usurp its importance and relapse into regional caves? English is the best medium of instruction for its present utility and future needs. A language does not become foreign because of its birth and origin in a foreign land. It becomes foreign when it is foreign to mind and to our way of thinking. That way every one of the 14 languages recognised in our Constitution, can be treated as foreign. For a Panjabi, Tamil or Kanarese is as foreign as Panjabi or Hindi to a South Indian. In the case of English such a situation does not obtain in India.

## **7. Mobility of students and professors**

English, must be the language of the Universities, if we want India should not be cut into as isolated island. It is argued that it would indeed, be a very bad bargain for the nation this fifteen language plan in exchange for English is impossible. All mobility of students and professors mobility in occupation and public services would be lost for our young men and the coming generations.

## **8. English is an international language**

It can help us to communicate with the rest of the world with the intensification of International relations, the retention of English as link language may become even more necessary and useful than at present. English, as D.C. Sharma said, is an unwritten testimonial to go all over the world. There will be nothing unnatural if we retain it as medium of instruction. In evaluating the contribution of English, the wise counsel of Pandit Nehru must be borne in mind. He says, "If you push out English, does Hindi fully take its place? I hope it will. I am sure it will. But, I wish to avoid the danger of one unifying factor being pushed out without another unifying factor fully taking its place. In that event there will be a gap and a hiatus. The creation of any such hiatus or gap must be avoided at all costs. It is very vital to do so in the interest of the unity of the country. It is this that leads one to the conclusion that English is likely to have an important place in the foreseeable future. The devaluation of English will prove injurious." So, it is argued that the inevitable result of the Central Government's proposal to destroy English as a medium will be to create a vacuum which can be filled only by chaos and disintegration. It will be a blunder of the same type as the formation of linguistic states ten years ago. It will be nothing short of incurable lunacy to disturb the status quo.

#### **24.4 Arguments against English**

1. English is a foreign language and a relic of the British domination of India, All the politically conscious sections of the country are totally against the continuation of English as medium of instruction.

2. Foreign medium of instruction is unsound and uneconomical. Much of our learning is wasted on its way to the mind, simply because it has to go through the medium of a foreign language. Students are compelled to concentrate on cramming. Independent thinking and free expression are not possible. Extraordinary fluency in English language in personalities like Dr Radhakrishnan and Pt. Nehru is an exception. They were geniuses who could have performed miracles with any weapon. Quality education for the millions cannot be imparted through a foreign language.

3. English has never been a cementing factor in our political or cultural life. It is spoken and understood by 2 per cent of Indians. So, if at all it has caused integration which might have been confined to 2 per cent elite and intelligentsia 98 per cent of Indians remained totally unaffected,

4. Our languages are equally great. Their past history and achievement are in no way mean. Continuance of English is advocated on the plea that our languages are not yet ripe and ready to replace English. But the question which arises is, should we go on waiting till that golden day when the languages become rich enough to help solve the tangle or should we carry on the process of change and language will grow and bloom according to the need? We cannot go on waiting for the first event to happen. Japan's case should be enough guide for us. At the outset, she had to take recourse to textbooks written in foreign languages, but from the very beginning her objective had been to arrive at the stage of ranging freely over the subjects of study in the language of the country. It was because Japan had recognised the need of such studies not as an arrangement for a select section of the citizens, but for giving power and culture to all of them that she deemed it to be of prime importance to make them universally available to the people. If Japan could produce enough literature for its needs, there is no reason why we should not be able to produce it. Languages will develop according to needs. Terminologies must be framed. Our own Indian languages must be enriched, polished and refined to suit the requirements.

5. English has checked the progress of our languages. Its continuance will mean a death blow to them. It will be just accepting defeat of the worst kind.

6. The use of regional languages as media will satisfy all groups. It will promote the development of each and every major language in the country and enable it to become the vehicle of all branches of knowledge and thought.

7. Different groups will take pride in their linguistic inheritance. This will be a more positive and forceful factor in preserving and strengthening national unity than compelling unwilling people to use either English or Hindi.

8. The foreign medium is the cause of the large percentage of failures in the university examinations. Students generally cannot follow lectures in English.

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

6. At the time of 3<sup>rd</sup> century B.C education in India was mostly thought in.....language

7. What were systems of education in the period of 3<sup>rd</sup> BC?

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8. Name some of the world famous educational institutions during the period of Buddhism

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## UNIT 25      COMMUNITY PARTICIPATION IN EDUCATION

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After completion of this Unit, you will be able to

- Describe the role of community in the Education system
- Recognize the inter-relationship of community and education

### 25.1 Community participation

“An emphasis on participation has links with the interest in democracy in community organization and in self-help and political incorporation in the community developmental aspects.”

Though most states in India have held elections for the local bodies, the involvement of the panchayat in the functioning of the school system seems to be limited. “In most cases, panchayats have been responsible for constructing, repairing, and the maintenance of school building only and the lowest tier of panchayats hardly has any say in educational matters of children and in the functioning of the local school.”

Such as initiative in Andhra Pradesh, to involve community members on a large scale through programmes such as ‘**Chaduvula Panduga**’ (festival of education) have been intended. Another example is ‘**Alokar Jatra**,’ from Assam, a programme whereby local communities are involved in conducting a household survey, resulting in ‘a local-level database on the educational status of children with positive impact on access and enrolment.’

### 25.2 Community Participation for Quality Education

Since the declared policy of the government in the field of education has been to provide equal access to quality education and to improve the management and planning of education, participation has included. Nevertheless, improving the quality of education has remained undoubtedly a challenging task. As an example Nepal does not have long history of development of education, after the political change in 1950. People had a new spirit and zeal for all round development of the country. Thus, people started opening new schools in their own initiations. A growing trend in expanding of education facilities was

observed. The government had not given funds from the government treasury to the school. The community people did not wait for the government to take initiative to establish new schools and hire teachers in their areas. Most schools at the initial stage were community initiated schools which received different kinds of contributions from the community e.g. land, funds, volunteer teachers, labours, construction materials etc. From the point of expansion of education, it was a very good time to achieve reasonable level of progress with the direct involvement of the community.

As the community people initiated to schools, they were responsible for their management as well. The community managed schools were introduced successfully at that time. The modality of the community managed school was simple in the sense that community did things such as establishing the school in a location as agreed by the people, building a house for classroom purpose as per their financial situation, hiring and firing teacher and getting their salaries and other benefits. Most of the educationist all over the world seems to argue that the community participation plays vital role in promoting education in terms of quality and quantity. It is assumed that community participation and empowerment has the potential to make major contribution in educating people and enriching their quality of life.

Political, social and cultural life is becoming an issue of critical importance because there are various aspects which are directly and indirectly related to education. Day to day the world is becoming complex. The transformation of the macro-political landscape, the promise of expanded democratization, the threat of narrow nationalism and fundamentalism, the increasing risk of environmental degradation and endemic disease all of these challenges call for the more effective development of human resources and thus for a greater demand for and supply of, education of better quality.

A final and perhaps most important doubt, concerns the narrowness of the traditional vision of what 'good' education is and what it is meant to achieve. It can be argued today that good education, must be defined not only in relation to the extent to which school is well-housed and well supplied, teacher literacy, job skills, and facts for life and facilities an effective teaching-learning process. Education of good quality must also by definition:

- Encourage a more integrated view of how the world operates and how development does (or does not) occur,
- Make students more critically aware of how their actions, individually and collectively, will hinder or help the world to meet future challenges and
- Help to mobilize and empower people with the knowledge and skills to participate more actively, more democratically, and more collectively in the development process.

Policy makers, educators and others involved in education are seeking ways to utilize limited resources effectively in order to identify and solve problems in the education sector and to provide quality education for children. Their efforts have contributed to realizing the significance and benefits of community participation in education and have recognized community participation as one of the strategies to improve educational access and quality. In preparing and implanting any efforts to promote community involvement in education, it is important to understand the whole picture of community participation how it works, what forms are used, what benefits it can yield, and what we should expect in the process of carrying out the efforts.

A deeper understanding of this issue is important since we line between community involvements in quality education. In the educational history of education community participation in education is not new. Before, discussing the ways of community participation in education, it is important to discuss what community is in terms of educational points of view.

- ❖ Communities can be defined by characteristics that members share, such as culture, language, tradition, law, geography, class and race.
- ❖ Some communities are homogeneous while others are heterogeneous and some united while others conflictive. Some communities are governed and managed by leaders chosen democratically who act relatively autonomously from other levels of government, and some are governed by leaders imposed from above and represent central authorities.
- ❖ Community participation in education viewed as an effective means of promoting education both in qualitative and quantitative terms.



❖ Community is a group structure, whether formally or informally organized, in which member's plays roles which are integrated around goals associated with the problems from collective occupation and utilization of habitual space, second, members of the community have some degree of collective identification with the occupied space. Lastly, the community has a degree of local autonomy and responsibility.

❖ The third one is communities based on shared family or educational concerns, which include parents association and similar bodies that are based on families shared concern for the welfare of students.

The term participation can be interpreted in various ways depending on the context that clarifies different degrees or level of participation, and provides possible definition of the term, including:

- Involvement through the mere use of a service (such as enrolling children in school or using a primary health care facility)
- Involvement through contribution (or extraction) of money, materials and labors
- Involvement through 'attendance' (e. g. At parent meeting at schools), implying passive acceptance of decisions made by others
- Participation in the delivery of a service, often as a partner with other actors
- Participation as implementers of delegated powers and
- Participation in 'real decision making at every stage', is including identification of problems, study of feasibility, planning, implementation, and evaluation.

### **25.3 Activities that Involve Participation**

Further provides some specific activities that involve a high degree of participation in a wider development context, which can also be applied in the education sector, inducing:

- (1) Collecting and analyzing information,
- (2) Defining priorities and setting goals,
- (3) Assessing available resources,

- (4) Deciding on and planning programs
- (5) Designing strategies to implement these programmes and dividing responsibilities among participants,
- (6) Managing programs,
- (7) Monitoring progress of the programs; and
- (8) Evaluating results and impacts.

### **Community participation in education:**

Education takes place not only in schools but also within families, communities, and society. Despite the various degrees of responsibilities taken by each group, none can be the sole agent to take 100 percent responsibility for educating children. Parents and families cannot be the only group of people for children's education as long as their children interact with and learn from the world outside, their families, communities and society must support parents and families in the upbringing, socializing, and education of their children.

Schools are institutions that can prepare children to contribute to the betterment of the society in which they operate by equipping them with skills important in society. Schools cannot and should not operate as separate entities society.

### **Community participation in Teaching Learning Process**

Setting of teaching standards, recruitment, teacher training, teacher's salary, condition of service, promotion and discipline are important factors that always comes under debate. Involvement of community in selection of teacher can play vital role in the selection of excellent teacher as per their need. The teacher selected by the community shows the responsibility towards the children of the community. Teacher salary is one of the factors that affect the performance of teachers and teacher's performance directly related to the quality of the education. Thus, the salary and condition of services could be shared by the community. Role of Community in Pedagogical Supervision and Support. Quality education system is one that succeeds in meeting its own goals, one that is relevant to the needs of children, communities and society; and that fosters the ability of children to acquire knowledge and critical learning skills.

- Global campaign for education stated that high dropout rate in school is not only the result of poor quality, but if effective learning

is not taking place in school, parents are more likely to withdraw children school early or not sent them at all. Improving quality of education is therefore essential to achieving goal of Universal access to education. Without active involvement of the community in school management quality improvement is not possible. Project work in community could be one of the good pedagogical approaches in teaching learning process in school. Community is the foundation of this approach. Providing the facts, feeling and experiences of the community people to the students could be the best help in the teaching learning process for to increase the deeper understanding of students while at project work.

- Community people can play, as an actor of promoting quality education in this sense. Successful schools build connections to parents and communities as a way to strengthen relationship in support of the students and as a way to better understand students so that teaching can be tailored to them as individuals communities offer a wide range of resources, that are valuable to school and the families they serve.

### **Power to Community Members**

- While increased community participation has been advocated as a way to improve the quality of public projects and services, evidence from randomized evaluations provides very mixed results about its effectiveness. While it is clear that the details and context matter for this type of program, some common themes about what works are beginning to emerge. Programs where the community had more direct control over service providers tended to work better.

- Community involvement is more effective when people are given specific tasks and training: Training of school committees, improved how these committees handled teachers accountable to them. In India, a program that trained local volunteers to directly intervene in child learning was very successful.

- The program that compared community participation to centralized monitoring through audits found centralized audits were more effective in reducing corruption.

- Government programs have long incorporated mechanisms for local oversight, but there is little evidence on the effectiveness of these programs. Found that 92% of villagers in rural Uttar Pradesh India were

not even aware of the existing Village Education Committee (VEC), which supposedly monitored teachers and administrators.

- Working with the community on monitoring tools that revealed just how little children were learning at school and informing the community of their rights to push for change prompted no increase activity by the community, no increased teacher effort and no improvement in education outcomes.

### **Beneficial Program Features**

Taking into account both the opportunities and challenges posed by conditions of rural life, educators can work to involve parents by setting up programs that include features with well-documented, positive results. Among the features most often recommended are:

- parent enrollment in adult education and parenting education programs
- cooperative strategies for extending the school curriculum beyond the school walls
- efforts to help parents provide learning experiences at home
- home visits by personnel trained to facilitate home-school communication
- in-classroom involvement of parents, business leaders, and citizens
- summer enrichment programs for both parents and children
- community-based learning
- use of school facilities for community activities and
- university participation in an advisory and supportive role.

Programs that combine these features are indeed extensive, recognizing both strengths and weaknesses that parents may bring to partnerships with their children's schools. Such programs recognize that parenting improves when parents feel effective in a variety of adult roles. But they also take into account the fact that schooling improves when a variety of adults share their talents and model successful strategies of life management. Moreover, when community and business organizations have a visible presence in classroom life, students are more likely to see

a meaningful connection between their studies and their eventual success in the workplace.

#### **25.4. Community-Based Education**

Community-based education goes beyond cognitive capacities and encompasses the social and emotional aspects of learning. The relationships that children create with caring adults are the overarching premise of community-based education. The emotional and social development of students comes from the collaborative efforts of parents, schools, and communities.

The learning process of community-based education goes beyond the cognitive capacity of instruction in the “three R’s.” It expands the definition of “intelligence” to include the learner’s ability to gain understanding, use knowledge and solve problems, while developing a sense of self. Success is not based solely on learning core academic subjects, but couples academics with creativity and personal willpower through an emphasis on interpersonal relationships and intrapersonal development.

Community-based education is centered on the student’s ability to recognize and support the needs of the surrounding community. In this way, students become accountable for providing values which stem from their freedom to express, develop and solve the inherent problems or concerns they have for their community. Over the long-term use of this ideal model, the entire community will become involved in the process, thereby making the educational process cyclical and continuously propelled. Reciprocal relationships based on these ideals will be promoted and fostered by all. Students and teachers are the fuel that generates community-based education. Parents, community leaders, administrators, school board members, and citizens are an integral part in the development, production, implementation, and assessment of community-based education. This cohesive interplay is designed to foster trust and belief in fellow human beings. It also creates collaborative efforts between school and community to solve various problems.

According to the Garner’s belief the emergence of community involvement, our view of community-based education focuses on the student’s pursuit toward the betterment of his or her surrounding

community. Gardner contends, “if we wish to have education of higher quality and more rigorous standard then, as a nation, we must decide that we desire to have high quality education and that we are willing to work for it”. However, it is the authors’ belief that through students’ efforts, community-based problem solving can emerge and promote learning modalities beyond Gardner’s definition. Students will seek, sort through, discuss, dialogue, prioritize, and solve community problems as an educational pursuit. They will simultaneously experience personal growth in academic areas. Furthermore, continued involvement within the student’s locus of control will provide elevated levels of educational synthesis beyond pre-packaged curricula.

A student’s learning should not be contingent upon a set of stagnant standards. In community-based education, assessment is the result of emphasis placed on creative and innovative measures as indicated by the learner. Learning modalities and the student’s needs for intrinsic motivation are taken into account as a further result by basing the venue of learning upon the student’s desires. Community-based education is grounded within the essence of equality as witnessed in democratic society. The emphasis is taken off assessment and instructional strategies that are standardized it is placed instead on high quality performance and the creation of life-long learners. For example, imagine an eighth grade class working with teachers from various subject areas to solve the problem of homelessness in their surrounding community. After research and discussion, the students go into the community to enlist the involvement and support of community members who can affect real changes regarding this serious issue. The teachers become responsible for developing integrated lessons within their subject areas. These lessons, originally conceived from the knowledge base provided by the students, will become necessary and beneficial learning tools required by the student to fully understand every aspect of the homelessness issue as well as reasonable solutions.

The key to achieving these goals, is the student’s ability to accomplish a high level of quality in their work. If everyone is focused on establishing this, the educational process occurs effectively. However, establishing the necessary cognitive level is often contingent upon self-esteem. A student who is given the opportunity to establish and maintain self-esteem may become more attentive to his or her learning environment. Fostering students’ growth by implementing tasks requiring critical

thinking skills, long-term planning, and group efforts enhances students' self-esteem. Students' self-esteem is of paramount importance if teachers are to provide quality education. Additionally, a teacher's self-esteem needs to be bolstered by the school community. In promoting the teachers' self-esteem, the teacher brings his or her own sense of self into the classroom. This creates a circular process from teacher to student and student to teacher so that healthy self-esteem is continually promoted. Improved self-esteem occurs when worthwhile opportunities are provided for and internalized by all.

An appreciation for community stems from a person's desire to seek out and to value the company of others. Children need to have meaningful relationships with adults who are important to them; they must connect with the community in which they live. According to Apple and Bean (1985) the establishment of parental involvement, an emphasis on community, a child-centered curriculum, and parent-centered decision-making will be a necessary construct for the schools of tomorrow. Unequivocally, the global sense of community has been tattered and broken for the past several decades. Furthermore, this breakdown affects students and student learning. The way to restore the relationship that needs to exist between learners and their community is to provide bonding opportunities through the educational process. Giving students the ability to solve actual problems within their community is a fundamental approach for establishing vital bonds. Problem solving, coupled with traditional instruction, will lead to high levels of student achievement and self-esteem. The development of the whole child will be facilitated through the restoration of communities and community-based education.

A concrete example of community-based education is provided by the authors' use of this construct in an eighth grade speech class. The unit was designed with the end in mind. This particular community-based project promoted the study of group dynamics. Eighth grade students were told they would eventually give a culminating presentation to discuss their honest and candid feelings about a group experience. The basis for creating groups stemmed from a purposefully ambiguous directive was given by the teacher. Students were told they must create a group among their classmates and carry out an event or project designed solely for the purpose of helping others. To the students, the design of the group was carefully predetermined by the teacher. Students were

given three colors. Each color represented either race, gender, or predetermined high and low achievement levels. After considering equal distribution of all factors, the teacher created a set color code pattern that equalized these three factors. The entire class was told that they must choose their groups based on acquiring the exact combination. As a result, cliques, friendships, racial polarization, and gender allegiance were eliminated.

Setting the groups, took a total of four to six class periods. Many arguments ensued about the predetermined color codes. Animosity and frustration were directed to the teacher as the students struggled to their groups. The teacher never suggested appointing leaders or creating a process for selecting individuals. As a result, students were forced to deal with varying personalities and characteristics. When the groups were c parameters for□finally in place, they were given a calendar and specific parameters carrying out their mission for helping others. Considerations for telephone logs, field trips, financial needs,□permission slips, parent involvement, □logs, social needs, and the like were discussed in a letter that was signed by each student and their parent(s).

The results were astounding. The community service projects resulted in city landscaping, visiting children at a nearby hospital, visiting nursing homes, arranging dinner dates with nursing home residents, raising funds for charitable organizations, and cleaning up the community. Some groups were not as successful in gaining widespread attention for the charitable deeds. However, each group did complete the mission. Areas of learning covered during the project included math, social science, physical education ne arts and speech□and health, science, history, literature, language arts, communications.

The student speeches covered a very wide range of feelings and learning experiences. One parameter set for the speeches was that no student could name another student, and if the anonymity of a student was jeopardized, the speaker's assessment score would be lowered. Typical with any group dynamic, students told of extreme frustrations with members who did not live up to the expectations set by the group. At the other extreme, some students were moved to tears when discussing the joy they felt when helping others, especially those visiting nursing homes and terminally ill children.



Creating a community-based education may seem difficult, but it can be accomplished with outstanding results. We have not lost the capacity to envision and meet the needs of children. We have only suppressed it, through misunderstanding the learner of today. We can no longer look at children just as our future. They must become our present. In the words of Albert Einstein, “no problem can be solved from the same consciousness that created it”

### **CHECK YOUR PROGRESS**

**Notes:** a) Write your answer in the space given below.

b) Compare your answer with those given at the end of the Block.

9. What are “three R’s” of Education?

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10. Abbreviation of VEC

- a) Village Education Center
- b) Village Education committee
- c) Village Employment Center
- d) Village Employment Committee

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### **LET US SUM UP**

In this Block you learned about the Issues and Trends in Education. The need of Education, alternatives, principles and practice of Inclusive education are easy to understand. The importance of Language issue are elaborately explained. The community participation in Education and community based education are explained to create awareness in education.

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### **GLOSSARIES**

- Curriculum – outline of concepts to be taught to students to help them meet the content standards.
- Inclusive education – learning opportunities for groups who have traditionally been excluded

- Multilingual – in or using several languages
- National solidarity – outcome of an approach which centred on security mechanisms, compensation, promotion of socially vulnerable populations for their empowerment
- Self-esteem – beliefs about oneself

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## ANSWERS TO CHECK YOUR QUESTIONS

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1.

Determination of Aims

Deterioration of the Standards of Education

Inappropriate Curriculum

The Lacuna of Private Management and Administration

Meager **Finance**

2.

- Secondary education today neglects co-curricular activities. Mere curricular activities cannot help to develop all round personality of an individual. Here lies the need of organization of co- curricular activities.
- Secondary education is theoretical, bookish, narrowly conceived and unpractical. It creates social misfits and does not fulfill the needs of life. It is not life-centered. It should not increase unemployment and should help to produce able, self-dependent and patriotic citizens.

3.

- To complement and supplement IEDC and Sarva Shiksha Abhiyan programmes in the movement from integration to inclusion.
- Disability focused research and interventions in universities and educational institutions.
- Ensure enrollment and intervention for all children with special needs in the age group 0-6 years in Early Childhood Care and Education Programs.
- Development of national norms for Inclusive Education, to set standards of implementation, training, monitoring and evaluation for the program.

- Participation in sports, co-curricular activities, to promote all round ability development.

4.

- Physical or sensory difficulties,
- Difficulties with thinking and understanding,
- Emotional and behavioral difficulties,
- Difficulties with speech and language,
- Difficulty relating to and behaving with other people.

5.

- That every student has an inherent right to education on basis of equality of opportunity.
- That no student is excluded from, or discriminated within education on grounds of race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, disability, birth, poverty or other status.
- That all students can learn and benefit from education.
- That school adapt to the needs of students, rather than students adapting to the needs of the school.
- That the student's views are listened to and taken seriously.
- That the individual differences between students are a source of richness and diversity, and not a problem.
- That the diversity of needs and pace of development of students are addressed through a wide and flexible range of responses.

6. Sanskrit

7.

- Pathashala
- Gurukul

8

- Nalanda,
- Vikramshila and
- Takshashila

9.

- Reading

- Writing
- Arithmetic

10. Village Education committee

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## URKUND Palagiarism Report



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### Sources included in the report

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<b>SA</b>	<b>Narinder Kaur ..docx</b> Document Narinder Kaur ..docx (D53705394)		1
<b>SA</b>	<b>Danes Ali Ahmad Philosophy 20.12.2018.pdf</b> Document Danes Ali Ahmad Philosophy 20.12.2018.pdf (D46093075)		5
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## About Tamil Nadu Open University



Tamil Nadu Open University was established in 2002 by an Act of Tamil Nadu Legislature, with the objective of introducing and promoting Open University and Distance Education systems in Tamil Nadu. Relaxed entry procedures, maintenance of standards, individualized study, flexibility in terms of place, duration of study, use of latest ICT, well-knit student support services network, cost effective programmes, collaboration and resource sharing with other Universities are its salient features. Presently functioning at its headquarters at Saidapet, Chennai.

### **School of Special Education and Rehabilitation**

The School of Special Education and Rehabilitation (SOSER) was established with the approval of the Academic Council and the Syndicate of the University in 2009. This School comes under the Faculty of Education. The prime function of the School is to undertake academic, training, research, and extension activities for promoting education and rehabilitation of persons with disabilities. The Tamil Nadu Open University and the Rehabilitation Council of India has signed a MoU during 2006 to launch the B.Ed.Spl.Education Programme with the specialisations of Hearing Impairment (HI), Visual Impairment (VI) and Mental Retardation/Intellectual Disabilities (MR/ID) through Distance Mode. The School has produced around 4500 special educators since its inception.

The Tamil Nadu Open University, the first University in the State of Tamil Nadu, to offer B.Ed. Special Education through Open Distance Learning Mode since 2008 and the first State Open University offered M.Ed. in Special Education through Distance Mode during 2015 – 2016. The Special Education programme offered by SOSER are approved by the Government of Tamil Nadu, the Rehabilitation Council of India (RCI), New Delhi and the University Grants Commission (UGC), New Delhi.

The Department of Higher Education, Government of Tamil Nadu issued the G.O. MS No. 56, Dated: 24.04.2012 to consider the B.Ed. Special Education as equivalent to B.Ed. General Education for the purpose of employment in public services. This would create an impact to get more number of persons to work for persons with disabilities in inclusive schools.

A Centre for Multimodal Material Production for Differently Abled (CMPD) is also functioning under the School of Special Education and Rehabilitation in order to cater to the educational needs of students disabilities enrolled in various programmes of the University.

The SOSER has been conducting RCI approved CRE programmes and In-service Trainings for Govt. Officials on disability and Special Education and when demand arises.

The University aims to expand the spectrum of special education programmes such as M.Ed.Spl.Ed., Ph.D., in Special Education in the coming years.



# **Tamil Nadu Open University**

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