

UNIT I

EDUCATION IN PRE-INDEPENDENT INDIA

Gurukul system of education - Buddhist and system of education - Islamic system of education – Education during the colonial period: The English Christian Missionaries, Charter Act (1813), Macaulay's Minutes (1835), Wood's Dispatch (1854), Hunter Commission (1882), Abbot-Wood Report (1936-37), Wardha Scheme of Basic Education (1937).

India has a rich tradition of learning and education from the beginning of civilization. Education policy in ancient India in its traditional form was closely related to religion. Over a while, two systems of education have developed- the Vedic, which is further subdivided into the Post-Vedic (Brahminic) and the Buddhist. The Vedic tradition followed the norms as laid down in the Vedas. Education in ancient India is considered to have begun around the 3rd Century B.C. The aim of education was considered as the means to attain self-realization. According to the ancient Indian theory of education, the training of the mind and the process of thinking are essential for the acquisition of knowledge. The ancient Indian education system had three simple processes- Shravana, Manana and Nididhyasana (Repeated meditation).

Gurukul system of Education

The Gurukula was a type of school in the ancient education system. The gurukul system is an ancient learning method. Gurukulam has existed since the Vedic age. Their main motto is to develop knowledge and they were highly focused on education. The Gurus train their students with meditations, yogas and other standards. The students will gather there and learn Vedas from their Guru. The students were treated equally irrespective of their social standards. The students were treated as a part of Guru Families. The Guru refers to the master or a teacher. The Gurukula system gained a new tradition known as the Guru-shishya tradition. The teacher is called a Guru and the students are called Shishyas.

The main objectives of the gurukul system are

- i. Self-control
- ii. Character development
- iii. Social awareness
- iv. Personality development

v. Intellectual development

vi. Spiritual development

vii. Preservation of knowledge & culture

Students were divided into three categories like

- (a) Vasu- Those obtaining education up to the age of 24.
- (b) Rudra- Those obtaining education up to the age of 36.
- (c) Aaditya- Those obtaining education up to the age of 48.

The gurukul system was the only education system known at the time. The students gained their education with in-depth knowledge. Not only the education but also they had been taught essential aspects for their cultured and disciplined life. The Shishyas lived under the gurukul roof with the good brotherhood and there were good humanity, love and discipline.

Vedic Education

Vedanta is one of the world's most ancient religious philosophies and one of its broadest. Based on the Vedas, the sacred scriptures of India, Vedanta affirms the oneness of existence, the divinity of the soul, and the harmony of religions. Vedanta is the philosophical foundation of Hinduism, but while Hinduism includes aspects of Indian culture.

Vedanta is a combination of two words: 'Veda' which means 'knowledge and 'anta' means the end of or the goal of. In this context the goal of knowledge is not intellectual - the limited knowledge we acquire from the book. Knowledge here means the knowledge of God as well as the knowledge of our divine nature. Vedanta then is the search for self-knowledge as well as the search of God. The word Veda originates from the root 'vid' which means knowledge. Vedic religion of the Vedas is the oldest of the religion's activities known to have existed in India. Most of the beliefs, practices and speculations born in India, are derived from Vedism only.

Vedas are known as 'sruthi'. Sruthi means directly heard divine revelations. Other texts including Ramayana and Mahabharatha are 'smruthis' Vedas are eternal and

independent of man. The ultimate aim of education should be to prepare children to be able to achieve this real knowledge which leads them towards the realization of salvation. Vedas means the book of knowledge. The Vedic material is very varied in content and is great in length.

The Vedas are divided into four kinds. They are,

1. Rig Veda: It is full of prayers and praises of Gods and Goddesses.
2. Yajur Veda: It deals with yagas, rituals and scarifies.
3. Sama Veda: It is the sources of music. It is rhythmic.
4. Atharvana Veda: Atharvana Veda deals with medicine magic and certain special kind of rituals.

Every Veda comprises four parts.

- ❖ Mantras
- ❖ Brahmanas
- ❖ Aranyakas
- ❖ Upanishads

Mantras:

Prayers directed to different Gods are known as Mantras. It is thought prayer towards different Gods help to get their knowledge.

Brahmanas:

Brahmanas deals with rituals and yagas, conducting yagas are considered as the best means of satisfying Gods.

Aranyakas: Aranyakas prescribes the practical method of leading the life of Vanaprasthas. After such training one is eligible to become a sanyasi.

Upanishads:

Upanishad means 'sitting down near' It means sitting down near the teacher to receive instructions. The Upanishads are full of instructions given by the teachers to the disciples. Gradually Upanishad came to mean what was received from the teacher, a sort

of secret doctrine 'Rahasya'

Aim of Education:

- ❖ Preservation and transmission of culture
- ❖ Spiritual personality
- ❖ Self-realization
- ❖ Respect the individual personality
- ❖ Development of inherent potentials.
- ❖ Development of knowledge.

☒ Education must aim at self-fulfilment and provide freedom from material desires and attachment. Education must provide knowledge for creativity and pursuit of culture and civilization. Education should make life worthwhile, purposeful and relevant. Knowledge should dispel doubts, dogmas and darkness. Religion dominated every aspect of life all national, personal, social and educative procedures and practices, hence education should be wedded to religion. Education was for individual which was its chief concern. Education should therefore aim at overall development of an individual. The centres of education were located from the populated and crowded areas, more in natural and sylvan surroundings. Education should make man one with nature.

Educational System

Primary Education:

Education was first provided at home. It was started with a ceremony (vidya Arambha). Formal education starts at the age of five years. Child was made to pronounce Vedic mantras, elementary grammar, elementary arithmetic. After primary education, children were sent to Gurukulas and Ashramas for higher education.

Higher education:

Entry age varied between 8 to 12 for different varnas and completed by the 25th year of age. Upanayan ceremony was performed to enable the child to enter into studentship

Curriculum:

- ❖ It includes the study of Shiksha (science & phonetics) Vedas, Upanishads, Kalpa, Chandas, Jyothisha (or) Astronomy, Agriculture, Cattle rearing astrology, Military Science (Dhanur Veda).
- ❖ Epics of Ramayana, Mahabharatha, Bhagavatam, Pachakavya, Arthasastra, Dharma Sutras Etc.

According to Kathoupanishad, the subjects fell into two categories:

Para-vidya or (spiritual learning)

Apara-vidya or (worldly learning)

Para vidya: Into this study fell the essential study of 4 Vedas. Also included Vedangas, Upanishads, Puranas, Pitrya (rules for sacrifices for ancestors), vakovakya (logic), Ekayana (ethics), Devavidya (etymology), Brahma vidya etc.

Apara-vidya: This included subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, kalpa vidya, the Rashi (the science of numbers), bhutvidya (sci. of demons).

It is discovered that vocational education is offered apart from religious education. Kings and princes were educated in Arts and Sciences related to government politics (danda-niti), economics (vartta), philosophy (anviksiki) and historical traditions (itihasa). Accordingly, Philosophy, Literature, Science and Vocational training found a place in ancient education system. Accordingly, Philosophy, Literature, Science and Vocational training found a place in ancient education system. During Vedic period, subjects of study were- four Vedas, six Vedagnas (phonetics, ritualistic knowledge, grammar, metrics and astronomy), the Upanishads, the six darshanas, puranas (History), tarka shastra (logic), medicine etc. Indian women learnt the arts of housekeeping in addition to music and dancing during Vedic period. They were given practical and useful education such as: spinning, weaving, etc.

Method of Teaching:

- Knowledge was received from the lips of the teacher. Special attention was given to pronunciation. As the classes were small, it was possible to pay individual attention.
- Oral explanations, recitations, memorization and demonstration were the

predominant teaching-learning techniques.

- Sanskrit was the medium of instruction.
- The students memorized the lessons presented orally by the teacher.
- The second lesson was taught only when the first had been memorized.
- Students used 'Sravana' (hearing) 'Manana' (Reflection) and Nididhasana (meditation) as the methods to master knowledge.
- Students knowledge and skills were testified in 'Sadas' where discussions and debates were held.

The first method was Maukhik (oral) and the second was based on Chintan (thinking or reflection). In the oral method, students were to memorize the mantras (Vedic hymns) and Richayas (verses of Rigveda). The process of education passed through three stages of comprehension i.e Shravan (Hearing), Manan (meditation) and Nidhi-dhyasan (realization and experience). Methods of teaching were based on apprenticeship and were psychologically sound. Teaching followed some strategies such as simple to complex, activity and skill-oriented procedures. Question- Answer technique and illustration. Self-study (Swnadhyaya) was considered more important.

Teacher:

- ❖ The teacher called Guru was a man of character, eminent knowledge, highly proficient in Vedas, totally selfless in his actions.
- ❖ He was the living role model for his disciplines.

During the Vedic period, the teacher occupied a very important place in the scheme of education. The teacher was the centre of education and without him, no education could be conceived of. He was called Guru or Acharya and he was respected as a God by the student as well as the society. Even the King did not enjoy so much respect as the teacher enjoyed.

Teacher pupil relationship:

Every student was required to serve his teacher compulsorily. The student duties included keeping the gurukula neat, grazing cows, collecting firewood etc. Medical treatment neat, grazing cows, collecting firewood etc. Medical treatment and taking

care of the students were considered the duties of the teacher. The students obeyed the guru fully.

Education in Ancient India commenced under the supervision of a Guru, who was revered as God and highest regard and honour was reserved for him/her in the society. After 'Upnayan', children were free to go to the Guru for education. Students were expected to follow strict monastic guidelines prescribed by the Guru and to stay away from cities and families in Ashrams or Gurukuls. It has been observed that most teachers of the Vedic/post-Vedic age were men and mostly Brahmins because the education and society of that era were dominated by educated male population and the work of teaching was mainly performed by male Rishis/Gurus as the occupation used to be decided by birth. They were of the highest calibre in society from the point of knowledge and spiritual progress. They maintained their general reputation in society. Living in their Ashrams, they always paid attention to the proper and spiritual development of the disciples. They kept them like their sons and daughters and managed food and lodging and helped them in need. Thus, every responsibility was on gurus, who always tried to develop the qualities of his taught as that might become higher than him. It has also been found that teaching also existed beyond schools run by the upper caste teachers in their so-called Gurukuls.

Gurukula system of Education:

- Children had to spend their student days called 'Brahmacharya' at the residence of the 'Guru' called 'Ashram' which were generally located on the outside of the town.
- At the age of seven, after an initiation ceremony called 'upanayana' was conducted, children were entrusted with Rishis living in Ashrams.
- The pupil is accepted by the teacher only after a probationary period of a year or so, obviously to find out the fitness of the individual for education.
- All facilities like free food, clothes and stay were provided in the Ashram.
- Pupils were highly respectful to their teacher and helped the teacher's family in collecting alms and firewood, cleaning the ashram, collecting flowers and fruits from the garden which they maintained.

Educational Implications of the Vedic System of Education

Pride in civilization and culture

During the Vedic period, considerable attention was given to the protection and propagation of national culture. Knowledge and skills were transmitted to the succeeding generations through schools. It is believed that Knowledge leads to man's physical as well as spiritual development. It is also realised that knowledge that leads man to his salvation.

Personality Development

In Vedic education, one's personality was developed through self-realization and self-respect. The end goal was to build self-awareness ie. knowing oneself intimately. Good judgement had to be developed through practice. Daily tasks focused on physical, mental, and emotional development. Students built-up their personality in a multi-dimensional manner.

Character Formation

Vedic education was based on moral values and a strong emphasis was given to moral education. Ancient Indians did not believe that intellect alone was important. Morality was equally necessary. Knowledge without morality was considered useless. Education must aim at self-fulfilment and provide freedom from material desires and attachment. If we want to build up a better society free from competition and money mindedness moral education should be given importance.

Discipline and pupil-teacher relationship:

In the Vedic period, students consider the teacher as their father. In the Vedic period, there existed a healthy relationship between teacher and student. The sense of discipline and the cordial relation between teacher and pupil of Vedic age is well known to the world. Today we see the educational atmosphere has become so venomous due to indiscipline. The sense of discipline can be developed if the teacher-pupil relationship can be made to adopt the ideal relationship between teacher and pupil.

Curriculum and its features

In the Vedic period, education was not only for the acquisition of knowledge but for character formation and to lead a simple life. The training was given to students for self-control and self-reliant. The curriculum of modern institutions is different. The ultimate aim of modern education is to prepare the student for making money and seeking comforts. ☒ The State and the society did not interfere with the curriculum of studies or regulation of the payment of fees or hours of instruction. Education was compulsory and fully residential. Care was laid on developing personal relations between the teacher and the taught. Education was free and the teacher looked after the primary needs of the students, including food and clothing. The ancient system of Indian education advocated the dignity of labour. Education in ancient India was more of the seminar kind where students used to learn through discussions and debates.

BUDDHIST SYSTEM OF EDUCATION - BUDDHISM (563-483 B.C)

Buddhism is one of the most remarkable developments of Indian thought. It is an offshoot(branch) of later Vedic thought. Buddhism is founded against certain orthodox Hindu Philosophical concepts. It has many philosophical views with Hinduism, such as belief in Karma, Cause-effect relationship and moksha. The Buddhist educational system (200B.C to 200 A.D) was founded by Lord Gautam Buddha. Gautam Buddha was primarily an ethical teacher and a reformer. The goal of Buddhist education was the attainment of wisdom. The chief aim of Buddhist education was the all-round development of a child's personality. This includes his physical, mental, moral and intellectual development. The other aims of Buddhist Education were to make a free, wise, intelligent, moral, non-violent & secular man

Teaching of Buddha

His teachings were

- a) Four noble truths,
- b) Eightfold path to nirvana.

Four noble truths:

- Earthly life is full of misery

- Desire is the cause of misery
- Removal of desire can end the misery.
- Path of liberation.

Eightfold path to nirvana is

- Right path
- Right resolve
- Right action
- Right speech
- Right living
- Right effort
- Right thought and
- Right concentration

Features of Buddhist education

i) Education for all

Education was provided for all the students. Educational opportunities were only offered in the Buddhist monasteries. All education was provided by the monks.

ii) Aim of Education:

The aim of education included:

- Development of personality
- Formation of character
- Social happiness
- Preparation of life
- Preservation and transmission of culture
- The pursuit of freedom from earthly desires and spiritual improvement.

The Buddhist educational system included the acquisition of knowledge, social

development, vocational development, religious development, character development

- To follow the moral values of the Buddhist religion
 - To adopt good conduct and non-violence
 - To achieve the final goal of Nirvana
 - To propagate Buddhism
 - To eradicate Vedic ritualism
 - To give up the caste system
 - To take the teachings of Buddhism to the masses.
 - To avoid sacrifices
 - To provide education in the language of masses i.e Pali language
 - To emphasise the progress and development of the society rather than the individual
- To provide education through the new system this was propounded by Buddha.

iii) Pabbajja ceremony

Before a student could enter a monastery for receiving an education, he had to perform the Pabbajja rituals. Pabbajja means to leave the house and join the Sanghas. The student had his head shaved off all hair, dressed in yellow clothes, placed his forehead at the feet of the monks living in the monastery. Then they sat cross-legged on the floor to repeat the following words thrice.

Buddham Saranam Gachami

Dharmam Saranam Gachami

Shangam Saranam Gachami

iv) Upasampada:

After completing the education for 12 years the monk had to undergo the 'Upasampada' rituals at the age of 20. Then he became the permanent member of the sangha. After the upasampada ceremony, the male monks were called Bhikshu and the female monks were called Bhiksuni.

Rules of good conduct for Bhikshus:

- To tell truth
- Non-violence
- Brahmacharya
- To give up perfumes
- To give up untimed food
- To steal other properties
- Not indulge in dance and drinks
- To give up a collection of things.

v) Curriculum:

The curriculum is divided into two stages.

Primary and Higher education. Popular Elementary education was religious, included worldly education, up to the age of 12 years, pupils received instructions in reading, writing, arithmetic and religion.

The curriculum of Elementary education:

The curriculum included Grammar, Logic, science of reasoning, philosophy, arts & crafts & medicine.

Higher education:

Higher education was a well organised one. It was carried out at Buddhist monasteries & Buddhist universities. Higher education was given to only those students who intended to be monks or nuns. Higher education emphasised both theoretical and practical aspects of Buddhism. Following subjects were included in the syllabus of higher education: Buddhism, Hinduism, Jainism, Theology, Philosophy, Metaphysics, Logic, Sanskrit, Pali, Astronomy, Astrology, Medicine, Law, Politics, Administration, Tantrik philosophy.

Methods of Teaching was mostly verbal. Students were encouraged to ask questions. Discussion and debates were also conducted. Travelling and nature study

were encouraged. The medium of instruction was Pali and local languages. The curriculum was chiefly spiritual. It was because the chief aim of education was to attain liberation. So, the study of religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, the printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education. At the initial stage medium of education was the mother tongue, later it included Pali and Prakrit and in the following days, Sanskrit also included as a medium of instruction.

Methods of teaching

The teaching method was oral.

- ❖ Imitation method
- ❖ Question answer method

Lecture method

- ❖ Self-study, debate & logical method.
- ❖ Meditation,
- ❖ Memorization.

The medium of Instruction:

People's language of Pali was employed as a medium of instruction.

Role of the teacher:

- ❖ There was a good relationship between teachers and students.
- ❖ The teacher's life was simple and a model for the students.
- ❖ They used to lead a disciplined life.
- ❖ Teachers used to do their best to develop facilities for the students.

Teacher-student relationship:

The teacher-student relationship was like father and son. This relationship was cordial and harmonious and was built upon the foundation of equality.

Contributions of Buddhist education:

- ❖ General education of children got a significant position in society.
- ❖ Practical subjects got priorities in telling and learning, Respect developed for manual and practical skills.
- ❖ The group teaching and provision of several teachers in an institution started from this period.
- ❖ Universities established during this period are still serving as guiding forces.
- ❖ Education as a social institution came into existence as a result of the Buddhist system of education.

Educational implication:

The entire teachings of Buddhism provide directions to develop good conduct.

- ❖ The eightfold path as preached by Buddha guides moral education and peace.
- ❖ Buddha taught only what is necessary for overcoming evils whose prevalence is the chief characteristic of life.
- ❖ The curriculum was primarily religious and philosophical.
- ❖ The Vedas were not the basis of Buddhist education. Buddhist literature replaced them with wisdom and morality.
- ❖ The teacher and the students were united together by mutual affection and confidence.
- ❖ Buddhism contributed a lot to the spread of education.

Cosmopolitan outlook: Buddhist system of education was free from communal narrowness. There was no favouritism based on caste and creed in these centres. **Total development of personality:** Buddhist education laid much emphasis on the physical, mental and spiritual development of the novice. The modern concept of education also the integration of knowledge and skill. **No corporal punishment:** corporal punishments were forbidden which is also very true in the present scenario of education.

Positivism: Buddhist philosophy is positivistic and has a careful logical systematisation of ideas

Ethical: Buddhism is ethical, the eightfold path gives Buddhism a universal appeal.

Democratic: it is democratic as it believed in freedom of enquiry. Democratic and

republican procedures were followed while running the educational institutions.

Development of good conduct: the Buddhist system of education aimed to create good conduct and which is also the essence of a sound system of education. It emphasizes Karma and its purification for the attainment of moksha.

Moral Discipline: The Buddha Bhikkhu (monk) took the vows of chastity and poverty. The character was the basis of moral discipline.

Emphasis on Labour-intensive skills: Training of manual skills like spinning and weaving was emphasized to enable people to earn for living.

Pragmatic: It is pragmatic, everything is in a state of flux as it is only momentary. Change is the rule of the universe. It does not believe in absolutism. It is witnessed in the present era of globalization.

Methods of Teaching: The methods of instruction was oral. Preaching, repetition, explanation, discussion and debates were used. The Buddhist council organised seminars to discuss the major issues. They organized conferences, meditation and educational Tours.

International impact: Buddhist education helped India to gain international importance. It also developed cultural exchange between India and other countries of the world. The international exchange of scholars attracted students and scholars from far off lands. In the ancient period, Buddhist Monasteries and the later period Buddhist Universities played a major role in developing Buddhist Education. The main aim of Buddhist Education is to make a free man, an intelligent man, a wise, moral, talented, non-violent and secular man. Buddhist Education makes man judicious, humanist, logical and free from superstitions.

It is a matter of great pride that Buddhist Education crossed Indian Sub-continent and expanded up to Sri Lanka, China, Korea, Japan, Tibet, Mongolia, Myanmar, Thailand, Cambodian, Laos, Vietnam, Malaysia, Singapore, with the rise and development of Buddhism in those countries. In those countries, Buddhist Education has made tremendous progress with the inclusion of modern subjects in the syllabus.

Teacher-taught relationship

The Buddha's concept of the obligations of both teachers and pupils is well enunciated in the Sigalovada Sutta. The teacher acted as a supervisor of self-learning than as the distributor of acquired knowledge.

The wide use of Visual aids - The widespread use of visual aids in Buddhist circles as a medium of informal education is a well-known fact. More than for aesthetic reasons, the Buddhist employed sculpture and painting as a means of communication. The temple wall evolved to be another medium of the Buddhist system of informal education.

Value education & Character development: Buddhism emphasizes the eightfold path. It was for moral education and peace. The entire techniques of Buddhism provide directions to develop good conduct which is also the essence of the sound system of education.

Education as a Social Institution: Education as a social institution got its existence as a result of the Buddhist system of education. In the early period, Buddhist Education was limited within the monasteries and only for the members of the monastery. But later on, it was open to all; even laypeople got the scope to have education in those institutions. In modern days Buddhist Education became wide open and embraced people from all walks of life. Buddhist Education made a revolutionary change in society. The Buddhists in the world first made Education open to all.

Imparting education in practical subjects: An important contribution of this period is the imparting of education in various practical subjects, a tradition which has come down to the present day also. In the Buddhist monastic system of education, learning is not divorced from working. Whether it is a monk or a layman, the student had to perform a variety of tasks relating to the maintenance and upkeep of the monastery. Keeping the premises clean, tending the plants, bringing water, washing clothes, repair jobs and the like have to be done regularly.

The Islamic system of Education

Mohammedan education was a foreign system of education, which was transplanted to India and grew up in its new soil with very little connection with Brahminic education.- Dr F.E.Key. In the seventh century, A.D. Prophet Mohammed propounded in Arabia a new religion which he called Islam. The followers of Mohammed are called Muslims. Islam is the religion of Muslims. It teaches that there is only one God and Mohammed is the prophet.

Features of Muslim Education

Destruction of the Ancient Indian Education Institutions

The ancient Vedic and Buddhist education was at its peak of glory when the

administration of the country passed on to the Muslim rulers. The Muslim rulers in India were upholders of a new religion, culture and language which caused a lot of damage to the cultured institutions of India. They razed several educational institutions and burnt down valuable texts of Indian culture.

Emphasis on the study of person and Arabic

The ancient Indian education ceased to get state patronage and due to lack of encouragement Indian languages like Sanskrit and Pali became dead and useless. Persian was the state language and Arabic was the language of Islamic texts and literature. At that time those who knew Persian were given chance in general administration. This provides an incentive to Indians in general and Hindus in particular to study Persian and Arabic languages.

Bismillahkhani

Just as Vidyaramba in Vedic period, so we had Bismillahkhani or Maktab ceremony for being of the education of a Muslim boy or girl was admitted to a maktab took place when he or she was 4 years, 4 months and 4 days.

Free education

Education was free in the Muslim period. Ordinarily, no fee was charged from the students receiving education in maktab and madararas. Even then, deserving meritorious students used to get stipend and scholarship from the institution.

Emphasis on character Formation

The aim of Muslim education was the formation of the character of the students. Their life was very rigorous and hard. Students used to lead a very simple formulation of good character and the development of moral values were greatly emphasized.

The Monitorial system

In the madrassa, good and able students themselves managed the teaching work in the absence of the teacher. Intelligent and students who had leading qualities were asked to act as Monitor.

Aim of Education

The aim of Education during this period can be characterized by the Muslim system of Education. Expansion of knowledge, propagation and spread of Muslim religion and culture, the formation of character and preparations for life were the chief aim of Muslim

Education. In general Muslim Education had the following aims,

- Spread of Islam
- Propagation of knowledge
- Moral development
- Formation of character
- Preparation for future life
- Preservation and spread of Muslim culture

Curriculum

Muslim education had been organized in two forms ie, Primary education and higher education which were respectively given in maktabes and Madararas.

Curriculum for Primary education

At the primary stage, the child was given education in the 3-Rs and Grammar. Emphasis was laid upon correct pronunciation. After the acquisition of knowledge of the script, children were taught the 30th chapter of the Quran to perform daily prayer.

Hindu children also used to attend maktabes to learn the Persian language. Arabic was taught to Muslim children. In the Muslim period, the Madararas were centres of higher education. The duration of higher education was 10th to 12th years. The curriculum nature and divided into two parts.

Religious Education

Education in Madararas was coloured with the paints of Islam. The subject of religious education included the holy Quran.

- The biography of Hazart Mohammed shahied.
- The history and laws of Islam.
- Sufi philosophy.
- But emperor Akbar stopped this Study of Islam was made compulsory for all in Madararas up to Akbars reign practice and the study of Islam was made optional for non-Muslims. He made necessary arrangements for the study of Hindu

religion and philosophy in Islamic institution.

Material or Worldly Education

Persian, Arabic, and later Urdu became the languages and literature of study in Madarasa.

The worldly or material education consisted of Grammar, language, literature, logic, philosophy, geometry, astrology, history, geography, agriculture, architecture, economic, accounts, handicraft, sculpture, painting, and any system of medicine etc. were taught.

Teaching Method

In the Muslim period as education was being organized in different levels and curricula also differ; the teacher used different methods of instruction for the same purpose.

1. Imitation, Repetition and memorization
2. Lecture Method
3. Discussion method
4. Logical method
5. Monitorial Method
6. Self-study and practical education

Medium of Instruction

During the Muslim Period, Arabic and Persian languages were the media of education. Hindu children also used to attend Maktabas to learn Persian languages.

Examination System

There was no formal or external system of examination like these days during the Muslim period. No annual examination of the modern type was conducted. Teachers used to evaluate students' performance from time through personal observation.

The Teacher (Ustad)

From the Vedic period downwards the teacher has been all along designated as the spiritual and intellectual father of the student. In the Islamic educational system, the

teacher is known as “Ustad”. To be appointed as a person should possess the following qualifications.

- He must be a Muslim
- He must be an eminent and erudite scholar of Arabic and Persian and high morality.

Student(Shagird)

The initiation ceremony took place when he or she was 4 years, 4 months, 4 days old then the boy or girl was admitted on this day in the case of Humayun.

The students were known as “Shagird” Education was free, Accommodation and footing were given free to learners in Madararasas. In Maktabas and Madararasas there were very strict regulations.

Student-Teacher Relationship

There was intimate contact between the teacher and the taught. This developed mutual love and respect in them. The teacher had a parental attitude towards his student

Organization and Administration of Education

Religion was the mainspring of Muslim education. According to the property, the pursuit of knowledge is essential and followers of Islam. must discharge their duty by propagating, their religious.

In this period education was organized in two stages.

1. Primary education - Maktabas
2. Higher education - Madararasas.

Merits of Muslim Education

1. Free education
2. Character education
3. Monitorial system
4. Synthesis of materializes and
5. Religious education

Limitations

1. Neglect of Education of Hindus
2. Strict Discipline
3. Neglect of women's Education
4. Un psychological method of Teaching
5. Evaluation of Teachers status

Educational centres

1. Delhi
2. Agra
3. Jaunpur
4. Bidar

Muslim College of Education

EDUCATION DURING THE COLONIAL PERIOD

The English Christian Missionaries

The English Christian Missionaries also made significant contributions to the advancement of the western educational system. In 1613, the East India Company arrived in India. The Missionaries accompanied every British ship. Their mission was to promote Christianity and British culture. Bengal became the focal point of their efforts. They began their efforts in two ways: one through schooling, and the other through service to the needy and infirmed. Britain and the East India Company provided financial and moral support to the missionaries. They established many charity-based schools in Calcutta, Bombay and Madras. In these schools, the medium of instruction was in English. Further education of Christianity was compulsory in these schools. In the beginning, missionary service was a little slower. The East India Company authorized missionary fathers to run schools in British cantonments after the Charter Act of 1695. As a result, missionaries stepped in and founded hundreds of primary schools in Bengal, Bombay, and Madras. They established secondary schools in Madras. Education of Christianity was made compulsory in all these schools.

Charter Act of 1813

The popular Charter Act was passed by the British Parliament in 1813. The following are some of the most significant suggestions made by the 1813 charter act.

- Any European country's missionaries will have complete freedom to visit India to spread Christianity and improve education.
- It will now be the East India Company's duty to coordinate education in the areas under its control.

- Each year, a total of not less than one lakh rupees will be set aside and added to the revival and development of literature, as well as the encouragement of native education.

Macaulay Minute (1835)

Lord Maculay came to India as a law member of the Governor General's Council in 1834. Lord William Bentick the Governor General appointed him the president of the public instructions and asked him to render his advice on three points.

- First – how to spend Rs. 10 lakh per annum on education.
- Second to define the 'literature' and 'learned native' and
- Third to solve the anglicists and orientalist controversy.

Macaulay submitted his report in 1835 in that he mentioned.

- ❖ The word 'literature' meant only English literature and not Sanskrit or Arabic or Persian literature.
- ❖ The word 'learned natives' meant a scholar who is learned in the Locke's philosophy, Milton's poetry that is English literature.

William Bentinck Resolution:

Lord Bentinck seriously went through the Macaulay's report and declared a new education policy of the British Government on March 7, 1835. The major declarations of this policy are,

- All government funds allocated for educational purposes should be spent solely on English education.
- Sanskrit, Arabic, and Persian educational institutions should not be closed. The economic grants for their teacher's salary and student's scholarship will be maintained in the same manner as before.

- No money will be spent on the printing and publishing of oriental literature in the future.
- The money so saved would be used to improve the English language, literature, and western information and science education.
- ❖ Education in India is for the class and not for the mass
- ❖ The medium of instruction shall be in English

Wood's Despatch (1854)

Sir Charles Wood was the Chairman of the Board of Control of the English East India Company. It was time to renew the Charter Act. A select committee of the house of commons was formed to study the issue. Sir Charles Wood, the Chairman of the Company, wrote the famous despatch which is known after him and is generally considered to be the Magna Carta of Indian Education. Attempts were made in Wood's despatch to clarify certain ambiguities in Macaulay's minute, and to define in definite terms the aims, the content, the medium, the organization and administration of education. It was on its solid foundation that the Modern Indian system of education was built.

Macaulay was an exponent of the Downward Filtration theory. He maintained that English Education must be for the upper class. They will percolate down to the mass culture they developed through English education. But Wood's Dispatch aimed at mass education. This was a major improvement on Macaulay's policy. To fulfil this programme of education, it was recommended that a large number of Primary, Secondary, and High Schools should be set up in different parts of the country. Female education was also given importance. It was suggested that the Government should support agencies carrying on the education of women. The bread and butter aim of education was stressed in the Dispatch. The Charter Act of 1833

directed clearly that Indians should not be denied appointments if they were qualified. So, there was a great need to make them fit for jobs. Vocationalization of education was the need of the day. There was a suggestion to start more professional colleges and technical institutes. It was believed that the Indians could be made obedient and submissive by educating them. Another proposal was to avoid educated unemployment. The development of character and morality was a major aim of education. Institutions that were not fit to fulfil this aim would not get government aid. Wood's Dispatch was very clear about the content of education. Like the Minute, it held English knowledge in great esteem.

The Recommendations of Wood's Despatch are as follows:

- English was to be the medium of instruction. At the same time, the use of vernacular languages was not ruled out. Since there were not sufficient textbooks available, English was to be the medium of instruction. Thus, the vernacular and English were to continue as the medium of instruction.
- Another major proposal was concerning the organization of the educational system. The education of Provinces should be under the departments of education, headed by Directors of Public Instruction who would be assisted by inspectors of education. The department would be in charge of supervising and guiding the academic and administrative activities of the institutions. The educational institutions were classified into primary schools, high schools, colleges and Universities.
- There was to be at least a university in a province to take care of the higher education of the province. These Universities were to be on the model of the London University. The Senate of the University would

control the finance of the University, conduct examinations and award Degrees. The Chancellor, the Vice-Chancellor and the Fellows constituted the Senate. Thus, the affiliating system of Universities came into existence in Bengal, Bombay and Madras.

- The system of grant-in-aid was a major proposal in the Despatch. The Government couldn't run educational institutions for the entire population. So private agencies had to be encouraged. To lighten their financial burden, the Government came in. The Government must help them financially with the salary of teachers, award scholarships, provide library facilities and encourage science education. To be for this aid, the institutions should fulfil three conditions. First, these institutions must be perfectly neutral in religious matters. There should be no religious instruction during regular class hours. Secondly, these institutions must be willing to be inspected by the Department. The third condition was that they should levy a fee for the students.
- Finally, Wood's Dispatch emphasized the need for training teachers. It was suggested that teacher training programmes similar to the one in England should be organized for Indian teachers also. To encourage them to undergo this training programme, they must be given a scholarship.
- From the above discussion on the recommendations proposed in the Despatch, it would become clear that the modern system of Education owes its origin to Wood's Dispatch. The secular nature of modern education, its aims, content, organization, the present system of Affiliating Universities, Professional Colleges teacher training programmes, etc., are developed from it. So it is rightly called the Magna Carta of Indian education.

Hunter Commission of 1882 or The First Indian Education Commission

Wood's Dispatch brought great changes in Indian Education. But it could not satisfy all. Especially the Christian missionaries were not very happy about the policy of the Government after the Dispatch. They were disappointed with the grant-in-aid system, the religious neutrality and the neglect of primary education. They formed an organization called "The General Council of Education in India" and agitated against the policy of the Government in India. As a result of their influence, Lord Ripon, who was at that time a member of the Executive of the Viceroy was appointed as the Chairman of the Commission consisting of 20 other members of the Council to study and report on the condition of primary education and methods of expansion, the position of state institutions and their importance, the position of missionary institutions in the general scheme of Indian education and the attitude of the Government towards private agencies of education. This commission which was formed on February 3, 1882, is known as the Hunter Commission. It made a detailed study of the then existing system of education and made the following recommendations:

1. **Indigenous Education.** The Commission found indigenous schools established and conducted by the native methods vital and popular. They had a useful purpose to serve. They were to be encouraged and the teachers had to be trained. The Commission recommended that they should be brought under District or Municipal Boards. The Government should not interfere with their curriculum. Each province must be free to have its curriculum, methods of teaching and examination. At the same time, the Government should give them financial assistance.

2. **Primary Education.** The Commission felt that primary education did not

get the attention it deserved. So, it was recommended that primary education should be for the mass. It was to be delinked with Secondary and University education. The District or Municipal Council should have the freedom to design the curriculum and administration of primary education. Each province might include subjects of practical use in the curriculum. There was no need for a rigid and uniform curriculum for the whole country. Further, the commission felt that primary education was the primary responsibility of the Government, even though ultimately the Government should withdraw from the field entrusting it to the local bodies or private agencies.

3. Secondary and Higher Education. Concerning Secondary Education and Higher Education, the Commission recommended that the policy of the Government should be to withdraw from the fields as soon as possible, leaving them to the care of able private agencies. The curriculum for secondary education should have two streams. One must be the vocational stream and the other literacy stream. Those who take the vocational stream must enter life after the course and those who take the other stream must continue higher education. The Government should provide jobs for those who complete higher education. Those who are meritorious should be provided with opportunities to continue their studies abroad. English was to be the medium of instruction for secondary and Higher Education.

4. Other important recommendations. Hunter Commission poured cold water on missionary enthusiasm. The Commission felt that the native agencies of education should be preferred to missionary enterprises. The Commission was unanimous that the withdrawal of the Government from the field of higher education should not result in the missionaries taking charge of it. This recommendation brought a new awakening to progressive Indians.

Another recommendation was concerning grant-in-aid. It was suggested that there should be no hard and fast rule regarding grant-in-aid. Each province

must evolve its own rules taking into consideration the local situation. However, it was not good to discriminate between government and non-government institutions in the matter of grant-in-aid.

Education of women, education of Muslims and other socially backward communities, Adult education, education of princes, religious education etc., also attracted the attention of the Commission.

The Commission maintained that the Government should adopt a policy of religious neutrality. At the same time, character formation and the development of morality were stressed. There should be two streams for Secondary education. One must be the vocational stream and the other literacy stream. Those who take the vocational stream must enter life after the course and those who take the other stream must continue higher education. The Government should provide jobs for those who complete higher education. Those who are meritorious should be provided with opportunities to continue their studies abroad. English was to be the medium of instruction for secondary and Higher Education.

Abbot -Wood Report (1936-37)

The political scene in the world in general and in India in particular after the first world war fanned the flame of nationalism. This spirit of nationalism was reinforced by the glory of Japan and the policy of Lord Curzon in India. The great national leaders believed that the British educational system was unpsychological and uneducational and that it should be replaced by a new system controlled by Indians, shaped by Indians, and sustained by Indians. This new wave of thought gave birth to "The Central Advisory Board for Education" in 1921, but it found a natural death soon, because of the paucity of funds. After the report of Hartog Committee, the Board was revived in 1935 and at its first meeting, it was recommended that

an educated person must be able to enter the field of occupation or industry and live his life effectively. Thus, there was a demand for vocational and technical education. The existing system of education was bookish and not life-oriented. To study the existing system and make recommendations for improvement a committee was formed in 1936. This committee consisted of two eminent educational experts. They were Mr. Abbot who was the Chief Inspector of Technical Schools, Board of Education England, and Mr. S.H. Wood who was the Director of intelligence, Board of Education, England. They visited the Punjab, Delhi and United Provinces of Agra and Oudh. They studied the system of education in those places and submitted their recommendations for improvement in the form of a Report in 1937. This Report is known after them as "Abbot-Wood Report".

One of the burning problems of the period was the problem of educated unemployment. It was felt that an easy and quick solution to the problem was the reorganization of the whole system of education giving emphasis to vocational training. So, the Committee was asked to study "whether any vocational or practical tuning should be imparted in primary, secondary and higher secondary schools, and if so, what should be its nature and extent?" The committee was further required to suggest improvement of the existing system of vocational education, to suggest the feasibility of the introduction of diversified vocational courses so that the flow of students from rural areas to urban areas for the sake of receiving education might be stopped. After having studied the whole- situation the committee maintained that both general and vocational education were indispensable. Every aspect of Indian education was studied and a comprehensive report containing major recommendations was submitted in 1937.

The following are the important recommendations:

The Committee recommended that steps should be taken to reorganize

the education of the infants properly, scientifically and thoroughly. Properly trained women teachers should be in charge of it. Primary education should also be reorganized basing more on the natural interest and activities of young children. The curriculum should be on a scientific basis. Bookish knowledge was not recommended for primary education. The stress was on manual work and activity.

Secondary education should consist of lower secondary for three years. The curriculum of rural middle school should take into consideration the rural environment and needs. As far as possible English should not be taught in middle schools. The medium of instruction should be the mother tongue. But in secondary schools, English should be a compulsory subject. There must be provided for those who want to have advanced courses in English. The Committee further recommended that great stress should be given to the teaching of Arts, Craft and Physical Education.

There was a specific recommendation regarding the training of teachers. The training programme for primary and middle schools should consist of two stages. The first is the pre-employment stage. This was for three years after middle schools. The second stage was for those who were in service. It was recommended that the Government should have greater control over those local bodies which were in charge of education.

Utmost attention must be paid to the problem of the educated unemployed. It was related to industrialization. The problem of unemployment could be solved by the development of the industry. Education should produce individuals who would be employable in the Indian industry which required three types of individuals-managers, supervisors and operators. There must be arrangements in each Province to produce the personnel. The type of vocational education of a place was to be decided by the type of industry, trade and commerce of that place.

The Committee recommended that there should be an Advisory Council for vocational education in each Province. The Council should appoint sub-committees dealing with the training of personnel of Engineering, Textile Industry, Agriculture, Cottage Industries etc. It was the responsibility of these subcommittees to prepare the curricula and to organize the vocational education of the province taking into consideration its needs.

There should be two types of vocational schools- the Junior Vocational School and the Senior Vocational School. They consisted of two years of study each. Those who passed the middle school examination were eligible for admission to junior vocational school, and those who passed junior vocational school were eligible for admission to senior vocational school. The former was considered to be equivalent to Higher Secondary and the latter to Intermediate. A very important recommendation of the committee was that general education was the basis of vocational education. Vocational education without general education would be incomplete. Vocational education should also develop the physical spiritual and mental aspects of human life.

Even though Abbot Wood Report was written in a hurry without making a thorough study of the educational systems in all the parts of India, it could be considered as a milestone in the history of vocational education in India.

BASIC EDUCATION - GANDHIJI

Gandhiji who filled the Indian political and social scene from 1919 to 1948 is remembered today as a symbol of a simple moral lifestyle, tolerance and respect for all men, dignity of labour and other rare qualities. He is known as the Father of the nation because of his contribution to the moulding of the destiny of India. His experience in South Africa where he

spent 21 years trying to end the oppression of the Indians shaped his philosophy of life and education. It was in the Tolstoy Farm in South Africa that he tried his philosophy of education which is a blend of idealism, humanism, naturalism and pragmatism. When he came to India he felt that the system of education in vogue in India would not "make men of us. It does not enable us to do our duty" (Indian Home Rule, p.89). So he evolved a system of education suitable to India. To make Indians free from Western civilization and make them Indian we need a system of education that is Indian in content and method of teaching. This system of education is known as Basic Education or Wardha Scheme of education

WARDHA SCHEME OF EDUCATION OR BASIC EDUCATION (1937)

In 1937, six provinces in British India had Congress Ministers. These Congress ministers found it very difficult to carry on their duty as education ministers in the Governments. They had to follow the Gandhian Principles in Education. Further, they promised the people to give compulsory and free primary education. There was an acute shortage of fund to fulfil this promise. It was at about this time that Gandhiji placed his plan of education which was first published in the Harijan for the consideration of The All-India National Conference held on October 22, 1937, at Wardha. The conference discussed in detail Gandhiji's scheme of education and took the following decision:

1. Seven years of free and compulsory education should be given to all children of the country.
2. The medium of instruction shall be the mother tongue of the children.
3. Manual and productive work shall be the basis of education. The handicraft selected for this purpose shall be related to the environment of the children.
4. It was also decided that the system of education should be self-supporting.

Based on the resolution of the Wardha conference, a committee was formed to study and report on the scheme. This committee consisted of 10 members. Dr. Zakir Hussain was the chairman of the committee. The committee submitted two reports - one in 1937 and the other in 1938. These reports were discussed at the annual function of the congress in 1938 and were accepted as the official policy of the party on education. It is known as the **Wardha Scheme of Education or Basic Education**. It is known as basic education because this scheme of education has a close relationship with the basic needs and interests of the educators. The word "Basic" also stands for fundamentals.

AIMS OF BASIC EDUCATION

- 1. Ideal of citizenship.** The children of today are the citizens of tomorrow. Education should make them fit to play their roles effectively as citizens. They must be helped to develop socially, politically, economically and culturally. So, it has been realized that the most important aim of education is to make them aware of their rights and duties as the citizens of India and develop in them qualities of ideal citizenship.
- 2. Cultural aim.** India has a rich cultural heritage. Education aims to carry this ancient torch of culture from generation to generation. This aspect of education is more important than any other aspect.
- 3. Economic aim.** The utilitarian aspect of education assumed a new dimension under the Basic system of education. It has two aspects. First, it was felt that the value of things produced by the students should meet at least part of the expenses of the institution. Secondly, the students who completed the course were expected to win their bread by doing some work for which they had been trained.
- 4. All-round development of the personality.** A major criticism of western

education was that it aimed at intellectual development only. Basic education paid attention to the intellectual, emotional and physical development of the individual. The students were guided to develop their character by developing in them a sense of duty, tolerance, humility, modesty, the dignity of labour etc. In other words, the ultimate aim of Basic education was the all-around development of the child.

5. **Salient features of Basic education.** The Basic system of education is for seven years; from the age of seven to fourteen. The medium of instruction shall be the mother tongue of the child. A craft selected following the surrounding is the centre of the process of education. It is maintained that the production of the school shall meet at least part of the expenditure incurred by the school. Further, it is a life-centred and child-centred system of education.

Curriculum. The major part of the period in the school shall be utilized for the training in any one of the following crafts: Agriculture, spinning and weaving, woodcraft, fisheries, leatherwork, pottery and ceramics, fruit-preservation and gardening or any other craft suited to the school environment. In addition to the craft, the students will have to learn their mother tongue, mathematics, social studies and civics, general science, Art (music and painting) and physical education. Girls will have to learn home science.

Method of instruction. The method of teaching is through the medium of a selected craft. The students learn by doing. As far as the teaching of mother tongue is concerned first oral teaching is done. Then the child is introduced to reading and writing. When the child can read and write he is introduced to art. As the child makes progress, other subjects are taught through the medium of craft. The method of instruction makes use of the principle of inter-relation among the various subjects taught. The course is designed in

such a way that by the time the educant leaves the school after seven years, he/she will be able to fulfil his needs and do his duties as a useful citizen.

Criticism of the system. The Basic system of education has both merits and demerits.

Merits. One of the merits of the system is that the child learns while he learns. As a result, education is not expensive. Poor parents can also send their children to schools. Further, the system takes care of the all-around development of the child. It is rooted in Indian culture and tradition. It is related to the environment of the learners. They are self-reliant, self-confident and self-respecting citizens by the time they leave school. They are dutiful and tolerant. Patriotism and nationalism are the important traits of their character. There is no wastage and stagnation. Mother tongue is the medium of instruction and so there is no linguistic problem for the child. By the time the child leaves school, he is supposed to live effectively by doing some work. The teachers of this system of education are well trained. Three years of training is required for one to become a teacher.

Demerits: Basic education is not without defects. One of the important defects of the system is that it attaches so much importance to productive work that the schools are like factories. The major part of the time is earmarked for the study of craft. It results in the neglect of other subjects. Another criticism against the Basic system of education is that it is not suited to the urban population. Though Basic Education claims to be rooted in Indian culture and tradition, a major feature of Indian culture is not given importance in it. The spiritual aim of education is the most dominating quality of our ancient culture. But Basic Education does not take care of this aim. Another criticism of Basic Education is that it is not suitable to an age in

which science has made such great progress that crafts like spinning and weaving are obsolete. It is criticized that the Basic system of education would be a solution to modern problems only for those who are in fools' paradise.

MUSLIM COLLEGE OF EDUCATION

UNIT –II

CONSTITUTIONAL PROVISIONS FOR EDUCATION

The preamble of the Constitution - Seventh Schedule of the Constitution: Central List, State List and Concurrent List - Directive Principles of State Policy and Education - Constitutional Amendments on Education - Right to Education Act (2009).

CONSTITUTIONAL PROVISIONS FOR EDUCATION

India got independence from the British on 15th August 1947. The constitution of the country, prepared by a council consisting of eminent persons drawn from different walks of life and headed by Law Minister Dr Ambedkar, after detailed discussion and debate, was adopted on November 26, 1949, and came into force on January 26, 1950. The Constitution mirrors the hopes and aspirations of the people of India.

Education in the Indian Constitution

Indian Constitution contains a preamble, 22, Schedules, 12 Appendices and 306 Articles. The Fourth Schedule in the Constitution deals with the "Directive Principles" which gives the directive guidelines for the Government to frame its policies. The Seventh Schedule of the constitution lists the educational responsibilities of Governments. the Central and state List I, called the 'Union List' narrates the responsibilities of the Central Government. List II pertains to the responsibilities of the State List III called the "Concurrent List" which deals with those items that come under the joint responsibilities of the Central and State Government.

THE PREAMBLE OF CONSTITUTION

The preamble has a great bearing on educational policies and programmes. It reads

—**We, the people of India**, having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic republic and to secure to all its citizens:

Justice: social, economic and political;

Liberty: of thought, expression, belief, faith and worship;

Equality: of status and of opportunity; and to promote among them all.

Fraternity: assuring the dignity of the individual and unity of the nation;

CONSTITUTIONAL PROVISIONS OF EDUCATION IN INDIA

Article 28:

According to our Constitution article 28 provides freedom as to attendance at religious instruction or religious worship in educational institutions.

Article 29:

This article provides equality of opportunity in educational institutions.

Article 30:

It accepts the right of the minorities to establish and administrate educational institutions.

Article 45:

According to this article "The state shall endeavour to provide within ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years." We notice that the responsibility for universal elementary education lies with the Central Government, the State Governments, the Local Bodies and voluntary organizations

Article 46:

It provides for special care to the promotion of education and economic interests of the scheduled caste, scheduled tribes and the weaker sections of society.

Article 337:

This provides for special provision concerning educational grants for the benefit of the Anglo-Indian community.

Article 350A:

This article relates to facilities for instruction in mother-tongue at the primary stage.

Article 350B:

It provides a special offer for linguistic minorities.

Article 351:

This article relates to the development and promotion of the Hindi language.

The seventh schedule of the Indian Constitution contains legislative powers under three lists viz.

- the Union List,
- the State List and
- the Concurrent List

THE UNION LIST

This list contains 97 subjects where the following entries are related to education:

Entry 13:

To provide Educational and Cultural relations with foreign countries.

Entry 62:

The institutions are known at the commencement of the Constitution as the National Library, the Indian Museum, the Imperial War Museum, the Victoria Memorial, and the Indian War Memorial. Any other such institutions financed by the Government of India wholly or in part and declared by the Parliament by law to be an institution of national importance.

Entry 63:

Institutions of national importance. The institution is known at the commencement of this Constitution as the BHU, AMU and Delhi University etc. declared by Parliament by law to be an institution of national importance.

Entry 64:

The institution of scientific and technical education financed by the Government of India wholly or in part and declared by law to be institutions of national importance like IITs and IIMs.

Entry 65:

Union agencies and institutions for:

- (i) Professional, vocational or technical training, including the training of police officers.
- (ii) The promotion of special studies or research.
- (iii) Scientific or technical assistance in the investigation of detection of crime.

Entry 66:

Coordination and determination of standards in the institution of higher education or research and scientific and technical institutions.

STATE LIST

The state list consists of 66 entries, out of which the following is the entry related to education:

Entry 12:

According to this entry, all libraries, museums and other similar institutions controlled or financed by the state, ancient and historical monuments and records other than those declared by or under law made by the Parliament to be of national importance.

CONCURRENT LIST

It comprises 47 entries, among them, the following are related to education:

Entry 20:

Economic and social planning.

Entry 25:

Education, including technical education, medical education and universities subject to provision of entries 63,64,65,66 of a list (Union List).

Entry 34:

Newspapers, books and printing presses.

(A) Education of minorities

Article 28 of the Constitution has made certain provisions for the education of the minorities including-

(i) No religious instruction shall be provided in educational institutions wholly maintained out of state funds.

(ii) If any institution has been established under any endowment trust even if administrated by the state, can impart religious education.

(iii) None person attending an educational institution recognized by the state or receiving funds from state government shall be required to take part in any religious worship or instruction that may be conducted in such institutions or in any premises attached thereto unless such person or if such person is a minor and his guardian has given his consent thereto.

(B) Cultural and Educational Rights

Under article 29 and 30 for the protection of educational interest of minorities viz.

(i) **Article 29 (i):** Any section of the citizen residing in the territory of India on any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

(ii) **Article 30 (i):** All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.

(iii) **Article 30 (ii):** The state shall not in granting and to educational institution discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language.

(iv) To make any law providing for the compulsory acquisition of any property of any educational institutions established and administrated by minorities, the state shall ensure that the amount fixed by or determined under such law for acquisition of such property is such as would not restrict on abrogating the right guaranteed to them.

(C) Admissions

(i) **Article 29** (II) states that no citizen of India can be denied

admission into any educational institution, which is either maintained by the state or receiving aid out of state funds on ground only of religion, race, caste, language or any of them.

(ii) **Article 15** (III) states that to make special provisions for women.

Hence, separate educational institutions for women can be established.

(D) Mother Tongue

For the promotion of the teaching of the mother tongue, the Constitution of India has made some provisions for the Hindi language.

Article 350 (A):

It shall be the endeavour of every state and local authority with the state to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups: The President may issue directions to any state as he considers necessary for recurring the facilities.

Article 351:

It is to promote the development of the Hindi language and states that it shall be the duty of the Central Government to promote the spread of the Hindi language in the entire country.

(E) Right to Education

Article 41 of the Constitution provides that "All the citizens have an equal right to education ". It states. "The state shall, within the limits of its economic capacity and development, make effective provisions for the right to work, to education and public assistance in cases of employment, old age, sickness and disablement".

(F) Weaker Section - Our Constitution has made some special provisions for the weaker sections of our society viz.

Article 45:

The state shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education for all children until they complete the age of 14 years.

Article 46:

The state shall promote with special care the educational and economic interests of weaker sections of the people and, in particular, of the caste and scheduled tribes, and shall protect them from social injustice and all forms of exploitation".

DIRECTIVE PRINCIPLES OF STATE POLICY AND EDUCATION

ARTICLE 39 to 47 directly deals with the importance of equalization for poor and marginalized section, the rest is necessary for poor and marginalized section ART 39. Certain principles of policy to be followed by the State.

The State shall, in particular, direct its policy towards securing

- (a) that the citizens, men and women equally, have the right to an adequate means of livelihood;
- (b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good;
- (c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment;
- (d) that there is equal pay for equal work for both men and woman;
- (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced

by economic necessity to enter avocations unsuited to their age or strength;

- (f) that children are given opportunities and facilities to develop in a healthy manner and conditions of freedom and dignity and that childhood and youth are protected against exploitation and moral and material abandonment.

ART 39 A. Equal justice and free legal aid.

The State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity, and shall, in particular, provide free legal aid by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen because of economic or other disabilities.

ART 40. The organisation of village panchayats-

The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government.

ART 41. Right to work, to education and public assistance in certain cases

The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.

ART 42. Provision for just and humane conditions of work and maternity relief –

The State shall make provision for securing just and humane conditions of work and for maternity relief.

ART 43. The living wage, etc., for workers.

The State shall endeavour to secure, by suitable legislation economic organisation or in any other way, to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full employment of leisure and social and cultural opportunities and, in particular, the State shall endeavour to promote cottage industries on an individual or co-operative basis in rural areas.

ART 43 A. Participation of workers in the management of industries

The State shall take steps, by suitable legislation or in any other way, to secure the participation of workers in the management of undertakings, establishments or other organisations engaged in any industry.

ART 44. Uniform civil code for the citizens. -

The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India.

ART 45. Provision for free and compulsory education for children-

The State shall endeavour to provide, within ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.

ART 46. Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.

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 the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

ART 47. Duty of the State to raise the level of nutrition and the standard of living and to improve public health.-

The State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties and, in particular, the State shall endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health.

ART 48A. Protection and improvement of environment and safeguarding of forests and wildlife-

The State shall endeavour to protect and improve the environment and to safeguard the forests and wildlife of the country.

ART 49. Protection of monuments and places and objects of national importance.

It shall be the obligation of the State to protect every monument or place or object of artistic or historic interest [declared by or under law made by Parliament] to be of national importance, from spoliation, disfigurement, destruction removal, disposal or export, as the case may be.

ART 50. Separation of judiciary from the executive.-

The State shall take steps to separate the judiciary from the executive in the public services of the State.

ART 51. Promotion of international peace and security.

The State shall endeavour to- (a) promote international peace and security: (b) maintain just and honourable relations between nations; (c) foster respect for international law and treaty obligations in the dealings of organised peoples with one another; and (d) encourage settlement of international disputes by arbitration.

Constitutional Amendments on Education

The Constitution of a country is the foundation on which the edifice of its laws and policies are built. The constitution of India (1950), drafted by Dr B.R.Ambedkar, the then law minister and a team of constitutional experts is very comprehensive, progressive and flexible. It has 395 Articles 22 schedules and 12 appendices.

To meet the new challenges posed by social, economical, political and legal complexities, the constitution had to be amended 98 times up to January 2013.

Seventy-Third Amendment (April 1992)

This amendment relates to the establishment of Panchayat Raj and aims at giving more rights and powers to town and village panchayats. This amendment affected changes in Article 243G listed under the Eleventh Schedule. It gave 29 new responsibilities and powers to Panchayats Item No. 17 enables the government to transfer Primary and Secondary Education to local bodies.

This amendment, passed by the Parliament of India, envisages a three-tier system- village level, block level and district level- which will take care of the education needs of the areas under their jurisdiction

Panchayats are to be governed by members duly elected by the voters in the list. Due representation should be given to women and Scheduled Castes and Tribes.

In several states, Zilla Parishads (District Councils) manage Secondary and Higher Secondary schools Panchayat Unions are entrusted with elementary education. This is a step towards "Gram Raj", a vision very dear to Mahatma Gandhi.

Eighty-Sixth Amendment (2002)

Article 45 under the Directive Principles of the constitution states:

‘The State shall endeavour to provide, within a period of ten years from the commencement of this constitution, free and compulsory education for all children until they complete the age of Fourteen years’.

Directive Principles are just directions, visions and do not have the force of law.

Eighty-Sixth Amendment gave legal status to this article. The eighty-sixth Amendment is an epoch-making step and should be inscribed in letters of gold in the history of Indian Education.

The amendment, passed by Parliament has introduced the following significant changes,

i) New Article 21A: Free and compulsory education should be provided to all children from age 6 to 14, as a legal right. (This article comes under Fundamental Rights enforceable by law).

ii) Change in Article 45: The State shall endeavour to provide maintenance and education to all children until they complete the age of six.

iii) Addition Article 51A: Subdivision 'K' makes it mandatory for parents or guardians to create opportunities for education for children from age 6 to 14.

Eighty-Sixth Amendment heralded the 'Right to Education Act (2009)' and made Central and State Governments shoulder more responsibilities and financial strains to make all children literate and take a significant step towards a 'Knowledge Society'.

Right to Education (RTE) Act, 2009

Right to Education Act (RTE) provided free and compulsory education to children in 2009 and enforced it as a fundamental right under **Article 21-A**.

The Right to Education serves as a building block to ensure that every child has his or her right to get a quality elementary education.

Constitutional Background

- Originally Part IV of the Indian Constitution, **Article 45 and Article 39 (f) of DPSP**, had a provision for state-funded as well as equitable and accessible education.
- The first official document on the Right to Education was **Ramamurti Committee Report in 1990**.
- In 1993, the Supreme Court's landmark judgment in the **Unnikrishnan JP vs State of Andhra Pradesh & Others** held that **Education is a fundamental right flowing from Article 21**.
- **Tapas Majumdar Committee (1999)** was set up, which encompassed the insertion of **Article 21A**.
- **The 86th amendment to the constitution of India in 2002**, provided the **Right to Education as a fundamental right in part-III** of the Constitution.
- The same amendment inserted **Article 21A** which made the Right to Education a fundamental right for children between **6-14 years**.
- The 86th amendment provided for **follow-up legislation** for the Right to Education Bill 2008 and finally the **Right to Education Act 2009**.

Feature of Right to Education (RTE) Act, 2009

- The RTE Act aims to provide **primary education to all children aged 6 to 14 years**.
- It enforces Education as a **Fundamental Right (Article 21)**.
- The act mandates **25% reservation for disadvantaged sections** of the society where disadvantaged groups include:

- ✓ SCs and STs
- ✓ Socially Backward Class
- ✓ Differently-abled
- It also makes provisions for a non-admitted child to be admitted to an **age-appropriate class**.
- It also states that sharing of financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards related to:
 - ❖ Pupil-Teacher Ratios (PTRs)
 - ❖ Buildings and infrastructure
 - ❖ School-working days
 - ❖ Teacher-working hours.
- It had a clause for “**No Detention Policy**” which has been **removed under The Right of Children to Free and Compulsory Education (Amendment) Act, 2019**.
- It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to a local authority, state legislatures and parliament, and disaster relief.
- It provides for the appointment of teachers with the requisite entry and academic qualifications.
- It prohibits
 - Physical punishment and mental harassment
 - Screening procedures for admission of children
 - Capitation fee
 - Private tuition by teachers
 - Running of schools without recognition

- It focuses on making the child free of fear, trauma and anxiety through a system of child-friendly and child-centred learning.

Achievements of Right to Education Act, 2009

- The RTE Act has successfully managed to increase enrolment in the upper primary level (Class 6-8).
- Stricter infrastructure norms resulted in improved school infrastructure, especially in rural areas.
- More than 3.3 million students secured admission under 25% quota norm under RTE.
- It made education inclusive and accessible nationwide.
- Removal of “no-detention policy” has brought accountability in the elementary education system.
- The Government has also launched an integrated scheme, for school education named **Samagra Shiksha Abhiyan**, which subsumes the three schemes of school education:
 - ❖ Sarva Shiksha Abhiyan (SSA)
 - ❖ Rashtriya Madhyamik Shiksha Abhiyan (RMSA)
 - ❖ Centrally Sponsored Scheme on Teacher Education (CSSTE).

The Supreme Court of India has given the following guidelines to promote the education of the people:

- (i) The state can make regulatory measures to promote the efficiency of education.
- (ii) Educational institutions of minority groups cannot claim immunity from general laws such as contract law, labour law and industrial law etc.
- (iii) The state can take over the management of the institutions of minority groups in case of irregularity and inefficiency.

(iv) Teachers have the right to approach the Arbitration Tribunal in case of any injustice to them by the institution.

After the constitutional provisions, the government of India has initiated a good number of programmes, policies, commissions, committees and action plans for the development of education in India.

MUSLIM COLLEGE OF EDUCATION

UNIT – III

EDUCATION IN POST-INDEPENDENT INDIA

Radhakrishnan Commission (1948-1949) - Mudaliar Commission (1952-1953) - Kothari Commission (1964-1966) - New Policy of Education (1968,1986) - Revised National Policy of Education and Programme of Action (1992) - Yashpal Committee (1993) - Chadurvedi Committee (1993) - Ambani- Birla Committee (2000) – National Policy on Education (2020)

RADHAKRISHNAN COMMISSION (1948 -1949) OR UNIVERSITY EDUCATION COMMISSION (1948 – 1949)

The Government of India appoints the Radhakrishnan Commission on November 4th, 1948 under the Chairmanship of Dr. Sarvapalli Radhakrishnan. The purpose of the appointment of the Commission was to report on Indian University Education and suggest the area for improvement and extend to suit the present and future requirements of the country. The Radhakrishnan Commission Report is an important document. It has guided the development of University education in India in the post-independence period. It has fully brought out the aims of university education “to provide leadership in politics, administration, the professions, industry, and commerce.

Further, the Commission reviews the system of university education and recommends that the universities must meet the increasing demand for every type of higher education. The Commission laid particular stress on agricultural education. Also, it suggests that agricultural colleges should be located in rural areas, wherever possible. The commission also stresses the need for restoring and strengthening the examination system by incorporating modern scientific methods of educational testing and appraisal.

Main recommendations of Radhakrishnan Commission 1948-49 on higher education in India

- Aims of University Education
- Teaching Staff
- Standard of Teaching
- Courses of Study
- Post Graduate Training and Research
- Professional Education
- Religious Education
- Medium of teaching
- Examination
- Rural University
- Women Education
- Students, their Activities and Welfare
- Finance
- Constitution and Control

Main recommendations of Radhakrishnan Commission 1948-1949 on higher education in India

The following are the main recommendations of the Radhakrishnan Commission 1948-49 to reform higher education in India.

Aims of University Education

The Commission suggests the aims of university education is to produce able citizens, to preserve and develop the culture and civilization, to generate new ideas, to promote wisdom and knowledge of all kinds, to create a consciousness, to develop the spirit of equality, fraternity, and social justice, to make discoveries and inventions, to instil moral values to develop the spirit of universal brotherhood and internationalism, etc.

Teaching Staff

The Commission also recommends improving the salary and service conditions of university teachers so that able and meritorious persons may join

the service in preference to central and provincial services. There will be four classes of teachers' viz. (a) Professors, (b) Readers, (c) Lecturers, (d) Instructors. The promotion from one post to another should be based on merit.

Standard of Teaching

To maintain a high standard in teaching, the Commission also recommends providing refresher courses, well-equipped and well-staffed, tutorial instructions, no prescribed textbooks, substantial working days, a careful plan of teaching, improving the library and laboratory facilities, etc.

The most important duty of a university is to maintain the highest standard of its teaching and examinations. To improve the teaching standard, the following are some of the recommendations that were made by the University Education Commission in 1948-1949:

- “The standard of admission to the university courses should correspond to that of the present intermediate examination, i.e. after the completion of 12 years of study at a school and an intermediate college.
- That in each province a large number of well-equipped and well-staffed intermediate colleges (with classes IX to XII or XI to XII) be established.
- That to divert students to different vocations after 10 to 12 years of schooling, a large number of occupational institutes be opened.
- Those refresher courses are organized by the universities for high school and intermediate college teachers.
- That to avoid overcrowding at universities and colleges the maximum number in the Arts and Science faculties of a teaching university be fixed at 3,000 and in an affiliated college at 1500.
- That the number of working days is substantially increased to ensure a minimum of 180 days in the year, exclusive of examination days, with three terms, each of about 11 weeks' duration.
- Those lectures are carefully planned and supplemented by tutorials, library works and written exercises.

- That there be no prescribed textbooks for any courses of study.
- That attendance at lectures be compulsory for under graduate students as at present, and that private candidates of only certain categories be allowed to appear for public examination. An experiment should, however, be made with the evening college for the working people.
- That tutorial instruction is developed in all institutions imparting university education in the following manner: (a) Students should report to tutors in groups not exceeding 6 in numbers. (b) Tutorials should be made available to all undergraduates both pass and honours.
(c) Tutorials should stimulate the mental development of the students and they should not become mere coaching for examination;
(d) If tutorials are to succeed, the teaching staff should be improved in quality and quantity.
- That university libraries should be greatly improved by:
 - (a) Large annual grants
 - (b) The introduction of open access system
 - (c) Longer hours of work
 - (d) Better organization
 - (e) Well-trained staff which include reference assistants.

That the laboratories be improved in building, fittings, equipment, workshops and technicians.” (Report of Radha-Krishnan Commission of 1948-49)

Courses of Study

The Commission recommended the preparation of syllabi and reading matter and to work out the relation of general and special education for each field keeping in the special interest of students.

Post Graduate Training and Research

The Commission recommended that the Ministry of Education, Government of India, should make provision for a large number of scholarships and free places for meritorious students at Master and Ph.D. Degree Stages.

Professional Education

The Commission recommends various branches of professional and vocational education like Agriculture, Engineering and technology, medicine, law, commerce, the teaching profession, etc.

Medium of teaching

According to the recommendation of the University Education Commission, higher education should be imparted through the regional language with the option to use the federal language as the medium of instruction either for some subjects or for all subjects.

All provincial governments should take the step to introduce the teaching of the federal language in all classes of Higher Secondary Schools, Degree Colleges and Universities.

English Should be studied in Higher Schools and Universities for keeping the students in touch with the living stream of ever-growing knowledge.

Examination

The Commission recommended using objective type tests along with the essay type. Also, students should get credit for classwork. Further, to get first-class, a candidate should get 70% or more, 55% to 69% for the second class, and at least 40% for the third class. Also, it recommends removing the grace-marking system and the viva-voce examination should be applied for a professional and postgraduate degree.

Students Activities and their Welfare

Regarding the students' activities and their part in the wellbeing of the nation, the Commission suggested the following recommendations:

- The students should undergo a thorough physical examination at the time of admission and at least once a year thereafter.
- All universities must have hospital and health service.
- Sanitary inspection of the campus buildings, hostels, dining rooms, kitchens and off-campus residences must be undertaken in a university.
- Competent staff should be provided for compulsory physical training and a regular time should be assigned for the purpose.
- Social service should be encouraged and it should remain on a completely voluntary basis.
- All students should receive N.C.C. training.
- Students union should be free from the political motives and activities.

Finance

A University Grants Commission should be set up to allocate grants to the universities. Also, it recommends the state finance higher education.

Constitution and Control

The Commission recommended that university education should be placed on the concurrent list. Government colleges should be gradually transformed into constituent colleges of the universities. The Central Government should accept the responsibility for finance, coordination, etc. The university authorities should be constituted the Visitor, the Chancellor (who is to be the Governor of the State), the Vice-Chancellor, the Senate (Court), the Executive Council (Syndicate), the Academic Council, the Faculties, the Boards of Studies, the Finance Committee, and the Selection Committee.

Women Education

The commission also gave much stress to Women's Education. As per the Commission, "There cannot be educated people without educated

women". The Commission has made the following recommendations on women education:

- 1) There should be ample opportunities for women's education.
- 2) The education of women should conform with the requirements and special aptitudes of women. They should be encouraged to study home economics and home management.
- 3) Lady teachers should get equal pay as male teachers.
- 4) Co-education may continue in Basic schools and Universities but not in secondary schools.
- 5) Due weightage and regard should be given to female students admitted to colleges planned for men.

Religious Education

Although the recommendation did not prescribe any religious education because of the secular character of the state. But it put stress on spiritual and moral education. For the moral and spiritual development of students, the following are the recommendations:

- 1) With a few minutes of silent meditation, educational institutions should start working.
- 2) In the first year of the Degree course, the lives of great religious leaders and reformers may be taught.
- 3) In the second year the students should be taught about the basic unity of all religions with the help of relevant portions from different scriptures like the Gita, Koran, and Bible, etc.
- 4) The central problems of the philosophy of religion may be discussed as an indication of higher values of life.

Examination Reform

The Commission has criticized the present system of examination in India and said, "If we are to suggest one single reform in University education, it

should be that of examination". However, the Commission did not share the extreme view to abolishing the exams but advocated that examinations, if rightly designed and intelligently used, can be a useful factor in the educational process. Thus, the recommendations on the exam's reforms are:

- 1) The essay-type examination should continue with the objective type, but the type of questions, method of evaluation, etc. should be thoroughly changed to make the tests more valid and reliable. Also, objective tests should be introduced as early as possible.
- 2) The work done by the student in the classroom during sessions should also be taken into consideration and one-third of marks should be reserved for it.
- 3) Instead of holding one examination at the end of three years of Degree course, it would be better to divide the whole of the course into more or less self-contained sections.
- 4) The minimum percentage of marks to pass in the first, second, and third division should be 80, 55, and 40 respectively.
- 5) To remove the system of grace marks.
- 6) The selection of examiners should properly be made at least 5 years of teaching experience. Also, they should be appointed for three years.
- 7) There should be a Board of examiners in each university who will advise the teaching staff of the University and colleges concerning the techniques in devising objective tests and providing criteria and materials for the periodical revisions of the curriculum.
- 8) Viva-voce examinations should be held to test the ability of candidates in general knowledge especially in the sphere of professional education.
- 9) A degree should not be a condition to enter the public service, special state examinations should be organized for recruitment to various services.

Rural education or rural Universities

The commission observed that rural education in India has been neglected for so long. The vast populations of the Indian villages are not getting opportunities for secondary and higher education. Without rural education, a country like India cannot prosper. Rural education should start with basic education and end with University education.

Therefore, the Commission suggests that:

- 1) Rural universities should be established to cater to the needs of higher education for rural people.
- 2) There should be rural Colleges affiliated with the rural university.
- 3) The aim of the university should be to provide general education to boys and girls in rural areas. Also, to bring about the development of their interests.
- 4) The new agricultural Colleges should be associated with rural Universities so that agricultural education is supported and enriched by contact with other fields.
- 5) The number of students should not exceed 2500 in both rural colleges and universities.
- 6) The undergraduate students should be encouraged to go in for a curriculum of some professional or occupational institutions.
- 7) There should be research facilities in rural universities.
- 8) An all-India institute of rural education should be established to coordinate and guide rural education

The Report of the Commission is a document of great importance and has developed education in India in the post-Independence period. Further, the greatest achievement of the Commission has been the appointment of the University Grants Commission. The legislation has entrusted the U.G.C with the work to promote and coordinate university education and to determine the standards of teaching, examination, and research. It has been functioning as an autonomous statutory body since 1956.

As a result of the Radhakrishnan Commission, college and university teachers receive a higher salary, and it extends the scope for research work in universities. Also, liberal provisions have been made for scholarships to deserving students, some rural institutes have been established in different parts of the country. Besides, its recommendation to place university education on the concurrent list is noteworthy.

MUDALIAR COMMISSION (1952-53) OR SECONDARY EDUCATION COMMISSION REPORT

The secondary education commission was by the government of India with Dr Lakshmana Swami Mudalyar as chairman to examine the prevailing system of secondary education and suggest measures for its reorganisation and improvement. The terms of reference were.

- To enquire into and report on the present position of secondary education in India in all its aspects.
- To suggest measures for its reorganisation and improvement, so that a Sound and reasonably uniform system of secondary education suited to our needs and resources may be provided for the whole country.

Main Recommendations

- 1) Under the new organisational pattern, middle or senior basic education should commence after four or five years.
- 2) Technical schools should be started in large numbers either separately or as a part of the multipurpose schools.
- 3) Admissions to professional colleges should be open to those who have completed the higher secondary course or have taken the one-year pre-university course.
- 4) Multipurpose schools should be started where ever is possible to provide varied courses of interest to students with diverse aims, aptitude and abilities.

- 5) The mother tongue and regional language should generally be the medium of instruction through the secondary school stage subject to the provision that for linguistic minorities special facilities should be made available on the lines suggested by the Central Advisory Board of Education (CABE).
- 6) At the middle school stage, every child should be taught at least two languages. English and Hindi should be introduced at the end of the senior basic stage, subject to the principle that no two languages should be introduced at the same.
- 7) At the high school and higher secondary stage, at least two languages should be taught one of which should be a mother tongue or the regional language.
- 8) At the high school or higher secondary stage diversified courses of instruction. The core subjects should be Language General Social Studies Craft. Diversified courses of studies should be included Humanities Science Technical subjects, Commercial subjects, Fine Arts and Home Science.
- 9) To improve the quality of the textbook.
- 10) Dynamic methods such as 'Activity method' and 'Project method' should be adopted for instruction.
- 11) Extra-curricular activities should form an integral part of education imparted in the educational authorities.
- 12) Educational guidance should receive much greater attention on the part of the educational authorities.
- 13) A properly organised medical service should be built up in all states.
- 14) The commission also recommended radical steps for the improvement of examinations. Objective type tests are to be encouraged, several external examinations reduced to the minimum and proper credit should be given to internal assessment.
- 15) Sufficient funds should be allotted by the centre and state to bring these proposals into practice.

Highlights

The Commission boldly knowledge and emphasised the importance of leadership qualities and the formation of character in democracy. The diversification of courses was a realistic approach to the problems of life. The opening of multipurpose Schools was quite in time with the needs of the times. The Commission rightly advocated the improvement of teacher status and service conditions because form the back bone of the entire educational system. The recommendations regarding the examinations system and evaluation were sound. The guidance and counselling programme in schools recommended by the commission was an innovative programme.

Limitations

According to some critics, the report lacks originality and it is nothing but “Old wine in a new bottle”. Women education was not given due importance in the report. The three-language formula was a burden on the students.

KOTHARI COMMISSION REPORT (1964 - 1966) OR INDIAN EDUCATION COMMISSION REPORT (1964 - 1966) IEC

The Commission was appointed under the provision of a resolution of the Government of India, dated 14th July 1964. The Commission included eminent educationists in diverse fields from India and abroad. It consisted of a total of 17 members, where 14 members, 1 member - secretary, 1 Associate - Secretary and Dr D.S. Kothari, chairman of the U.G.C. was appointed as the chairman of the commission. Therefore, it is also known as the Kothari Commission. Among the members of the commission, 5 educationists were from England, America, France, Japan and Russia. J.P. Naik was appointed as number secretary of the commission and J.F McDougall as the associated secretary.

Making of the Report

The commission started its work on the birthday of Mahatma Gandhi, the father of the nation. It constituted 12 task forces and 7 working groups for studying the various problems of education in the country. It interviewed about 9000 men and women distinguished in public life, educators, scientists, industrialists and scholars in different fields and others interested in education. The Commission spent about a hundred days visiting universities, colleges and schools and held discussions with teachers, educationists, administrators and students. It received and scrutinized 2,400 Memorandum and notes. The commission worked for 21 months and submitted its report in June 1966

Terms of Reference

The Commission will advise the Govt. on the national pattern of education and the general principles and policies for the development of education at all stages and in all its aspects. It need not, however, examine the problems of medical or legal education, but such aspects of these problems as are necessary for its comprehensive enquiry may be looked into.

The report is divided into four sections

Section: I

Deal with general problems.

Section: II

Deal with Education at different stages and in different sectors.

Section: III

Deals with the implementation of the various recommendations and programs suggested by the commission.

Section: IV

Consists of supplementary papers.

The programmes of educational reconstructions proposed in this Report fall into three broad categories:

- Internal transformation of the educational system to relate it to the life, needs and aspirations of the nation.
- Qualitative improvement of education so that the standards achieved are adequate, keeping continually rising and, at least in a few sectors become internationally comparable.
- Expansion of educational facilities broadly based on manpower needs and with an accent on equalization of educational opportunities.

RECOMMENDATIONS OF THE KOTHARI EDUCATION COMMISSION

Education and National Objectives

Education has a very extensive role to play in changing men and society. It has to be entirely reformed and related to the life, needs and aspirations of the people so that it may serve as a powerful tool of social, economic and cultural transformation. To relate education, the commission recommended the following objectives.

- Increase in Productivity
- Promoting Social and National Integration
- Education and Modernization
- Developing Social, Moral and Spiritual Values

1. Increase in Productivity

The Commission suggested that education must be related to productivity to increase national income. To link education and productivity, the Indian Education Commission made the following recommendations.

- Science is the basic component of education and culture. So, it should be made an integral part of school education.
- To inculcate the value of manual, work the commission recommended the introduction of work experience in school education.

- To meet the increasing needs of technical personnel in industry, agriculture and trade the IEC recommended introducing vocational subjects in the school curriculum.
- Improving scientific and technological research and education at the university level.

2. Promoting Social and National Integration

National and social integration is the precondition for the progress and development of a country. According to the commission, Social and National Integration is an important objective of a national system of education. The commission made the following recommendations for strengthening social and national integration through education.

- To make education a powerful instrument of national development, the common school system of public education should be adopted.
- Bridge the gulf between the educated and the uneducated, intellectuals and masses, social and national service should be made an integral part of school education.
- A language is a firm adhesive for social and national integration, suitable provisions should be made for teaching mother tongue, Hindi and other Modern Indian languages in schools.
- Encouraging and enabling students to participate in community living.

3. Education and Modernization

The present society is science-based. The present century has made tremendous advancement in scientific and technical knowledge as a result of the explosion of knowledge. In such a situation one of the main functions of education is to keep pace with this advancement of knowledge. Another feature of modern society is the rapid social change. In the situation of change, the school must always be alert if it is to keep abreast of significant changes. An education system that does not renovate itself continuously

becomes outdated and puts hindrance to progress. To keep pace with modernisation the IEC believes that “greater emphasis must be placed on vocational subjects, science education and research.”

- Adopting new methods of teaching
- Proper development of instruct attitudes and values and building essential skills like the independent study.
- Emphasizing the teaching of vocational subjects and science.
- Establishing universities of excellence in the country.

4. Developing Social, Moral and Spiritual Values

The national system of education should emphasise the cultivation of social, moral and spiritual values among students. For this purpose, the commission made the following recommendations.

- i) The Central and State governments should adopt measures to introduce education in moral, social and spiritual values in all institutions under their direct control on the lines recommended by the University Education Commission on religious and moral instruction.
 - ii) To develop social, moral and religious values, some periods should be provided in the time table. Instruction of this type should be given by general teachers.
 - iii) The University departments should be especially concerned with how these values can be taught wisely and effectively and should undertake the preparation of the special literature for use by students and teacher.
- Introducing moral, social and spiritual values.
 - Presenting before students' high ideas of social justice and social service

Educational Structure

The Commission recommended a new structural pattern of education. The new educational structure should be as follows:

1. One to three years of pre-school education.
 2. A primary stage of 7 to 8 years divided into a lower primary stage of 4 or 5 years and a higher primary stage of 3 or 2 years.
 3. A lower secondary stage of 3 or 2 years of general education or 1 to 3 years of vocational education.
 4. A higher secondary stage of 2 years of general education or 1 to 3 years of vocational education, 50% of the total would be under vocational education,
 5. A higher education stage of 3 years or more for the first-degree course followed by courses of varying durations for the second or research degrees.
- The structural pattern thus recommended by the commission is commonly known as 10+2+3.

Structural Pattern of Education

- Pre-school education from 1 to 3 years should also be given.
- General education should last for 10 years -
 - 4 years of lower primary,
 - 3 years of higher primary
 - 3 years of lower secondary education.
- Higher secondary education should be fixed for 2 years. Degree course should be of 3 years.

The age of admission to class should not be less than 6+. The first public external examination should come at the end of the first 10 years of schooling. Secondary schools should be of two types: higher schools providing a 10 years' course and higher secondary schools providing a course of 11 or 12 years. A

new higher secondary course consisting of classes XI and XII should be introduced. The pre-university courses should be transferred from Universities and added to secondary schools. The Commission has been suggested the reorganisation of the university stage. At this stage, the three-year degree has been favoured by the Commission.

Work Experience

Work experience, which may be defined as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or any other productive situation, should be made an integral part of all general education. It should be varied to suit the age and maturity of students and oriented to technology, industrialization and the application of science to the production process, including agriculture.

Vocational Education

Another programme that can bring education into a closer relationship with productivity is vocational education. It 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 per cent of the enrolment; at the higher secondary stage (age group 17-18) such enrolment should be increased to 50 per cent. In higher education, about one-third of the total enrolment may be in vocational courses. It is to increase the emphasis on agricultural and technological education at the university level.

Teacher Training and Status

It was for the very first time that teacher training was recognised as being an important component of the overall education system in India. The Kothari Commission recognised the importance and significance of teacher education. Based on the Education Commission's recommendation, the non-statutory National Council for Teacher Education (NCTE) was formed in 1973.

The main objective of the NCTE is to achieve planned and coordinated development of the teacher education system throughout the country, the regulation and proper maintenance of Norms and Standards in the teacher education system and for matters connected therewith. The mandate given to the NCTE is very broad and covers the whole gamut of teacher education programmes including research and training of persons for equipping them to teach at pre-primary, primary, secondary and senior secondary stages in schools, and non-formal education, part-time education, adult education and distance (correspondence) education courses.

Teacher Status

Kothari Commission recognised the importance of improving the social and economic standing of the teachers in the country and aimed at upgrading the pay scales of teachers substantially particularly at the school level. It also gave a detailed designation – revised pay scales for teachers at all levels.

Pay Scale Equalisation

Kothari Commission had recommended that the scales of pay of school teachers working under different managements such as government, local bodies or private management should be the same. Almost all the States in the country had agreed to implement the recommendations of the Kothari Commission.

Adult Literacy

The aim was to improve the levels of literacy across all age groups may it be the school going or the adults. Hence the concept of **Part-Time and Own Time Education** was also introduced to bring in the maximum number of individuals under the umbrella of education.

Common School System

Kothari Commission recommended the Common School System which would include all government schools, all local authority schools and all aided

private schools. The objective of the educational policy should be to evolve a Common school system of public education over the next 20 years which would cover all parts of the country providing equality of access to all children so that an average parent would not feel the need to send his child to an unrecognised school.

The prime objective of the Common School System was the equalisation of educational opportunities by bridging the yawning gap between the few expensive private schools and the multitude of government and local body schools.

- Remove existing discrimination between teachers working in a different environment
- All schools should provide with minimum conditions necessary for good education.
- Tuition fees should be abolished in a phased manner at the primary level by the 4th Plan and lower secondary by the end of the 5th Plan.

It was essentially talking about the concept of a **Neighbourhood School** –a school in which any child irrespective of his caste, economic status or any other bias could enrol in the locality or neighbourhood. The aim was to achieve this within 20 years –in a selective phased development mode. These schools were expected to provide a good level of education to all children in the society and maintain adequate standards.

During the first 10 years, due to shortage of resources, at least the first 10% of the schools would be upgraded and the rest in the subsequent years. It was to be applied at the primary stage first and at least one school at the secondary level. It also proposed scholarships for students in such schools run by the government and the local authorities.

Economic and Social Disparities

The well to do communities send their children to schools with better facilities, teachers and infrastructure. Ordinary schools are not sought after hence this results in low investments in them too.

- Minorities groups are given protection by the Constitution to establish and administer their educational institutions which do not agree with the concept of CSS.
- In Government-run schools, the quality of education has not been very satisfactory.
- Public schools and private schools which charge capitation fees and those offering expensive coaching facilities have proliferated.
- The proliferation of exclusive Sainik schools, Kendriya Vidyalayas run by the Government itself.

Language Policy

- **At Lower Primary Stage**

- 1) At Lower Primary Stage only one language should be studied compulsorily. i.e. mother tongue or the regional language.
- 2) Some children belong to linguistic minority may also opt for instruction in regional language because of its greater advantage but they cannot be forced on them, and they have the right under the constitution to have facilities provided for their primary education through the mother tongue.

- **Higher Primary**

Stage Higher Primary Stage only two languages should be studied on a compulsory basis.

- 1) Mother tongue or regional language
- 2) Official or associated language of union (English or Hindi)

- **Secondary Classes**

Secondary Classes will have to study three languages (3 language formula) on a compulsory basis.

For Hindi area Hindi Area

- 1) Hindi (Mother's tongue)
- 2) English
- 3) Modern Indian language

For Non-Hindi Area

- 1) Mother tongue
 - 2) English
 - 3) Hindi
- Senior secondary classes will have to opt for only one language and degree courses no compulsion on a study of any language

Three language formula was proposed by the union ministry of education of government of India in constitution with the states, this formula was proposed due to the non-acceptance of Hindi by some southern states of India, Before the Kothari commission the proposal was to promote Hindi as the national language and chosen for formal education purpose as it was spoken by the majority of the people, but some of the states were in oppose of that and so this three-language formula was proposed in the commission report. That is why Hindi wasn't promoted as a national language rather it became a language as a subject and due to westernization nowadays universally speaking language becomes English which is also promoted in our school education system as well.

Essentials of Curriculum Improvement:

- School curricula should be developed through research in university education departments and training colleges.
- It should be upgraded on regular basis.
- The preparation of textbooks and teaching aids for new learning materials
- The orientation of teachers should take place for the curriculum change through in-service education.

- School should be given the freedom to devise and experiment with a new curriculum suited to their needs
- The ordinary and advanced curriculum has to be prepared for each subject
- The formation of subject teachers' association for the growth of the teachers and providing the stimulus for growth.

Differentiation of School Curricula for Boys and Girls

The recommendation of the Hansa Mehta committee that there should be no differentiation of curricula based on sex was endorsed. Home science should be made an optional subject and should not be made compulsory for the girls. Larger provisions should be provided for music and fine arts, and the study of science and mathematics should be encouraged among girls.

The need for the continual development of the curricula is intimately related to the equation with the continual development of the teaching methods and evaluation. The main factors responsible for dull and uninspiring school teaching are the rigidity of the educational system and the failure of the administration to diffuse the new educational system in schools. These weaknesses should be overcome.

A good educational system should be dynamic, flexible and discriminating enough to help institutions and teachers to proceed along with different levels of development the good schools should be allowed to go ahead and be free and creative on experimental lines while the weaker schools should be supported along the growth process.

Textbooks, Teachers' Guides and Materials

- Provision for quality textbooks and other teacher-learning material.
- A comprehensive programme of textbook production should be taken up and this will help in facilitating the definition and practical indication of expected standards. These will also be helping national integration.

Backward Child

“With the rapid expansion of the educational facilities, the numbers of backward children are also increasing.” Backwardness has been defined along two overlapping lines:

- Mental handicap or low intelligence, arising from the hereditary and congenital factors or diseases
- Underachievement and inability to perform due to emotional conflict, lack of motivation, cultural deprivation and economic handicaps.

The mentally handicapped are classified into four major groups

- i) The idiot
- ii) The imbecile
- iii) the educable mentally handicapped morons
- iv) The dull or slow learners.

For the first three groups, special provisions have to be provided for their education. Remedial classes have to take for these students so that they can be helped along and their growth takes place in the entire subject concerned. This should be taken up within the school system and duty should be assigned to one or two special teacher-educators.

Guidance and education counselling services have to play important role in the improvement of these students, especially with the identification and the diagnosis of the defects and an effective planning programme for their future.

Evaluation

It should be a continuous process, forming an integral part of the total educational system and should be related to the educational objectives. It exercises a great influence on the pupil's studying habits and the teacher's methodologies.

- At the lower primary level, it would be desirable that the students develop at their own pace
- At the higher primary level, a written test should be taken along with oral tests as part of the internal assessment. They should simple teacher-made diagnostic tests
- At the end of the primary stage, an examination should be held at the national level to place the development of the child.
- At the secondary level, the students have to take up regular tests as well as internal assessment as part of their cumulative growth.

NATIONAL POLICY OF EDUCATION 1968

The National Policy of Education 1968 is based on the recommendations of the Commission of 1964-66. The Commission recommended that the Government of India should issue a statement on the National Policy on Education which should guide the state Governments and the local authorities in preparing and implementing educational plans.

In its policy declaration, the Government of India stated that the Government is convinced that radical reconstruction of education on the broad lines recommended by the education commission is essential for the economic and cultural development of the country for national integration and for realizing the ideal of a socialistic pattern of society.

The National Policy of Education, 1968 was formed based on the recommendations of the Kothari Education Commission 1964-66. The Government of India issued the Resolution on National Policy on Education in 1968. Its objectives were on -

- Free and Compulsory Education.
- Status, Emoluments and Education of Teachers
- Development of Languages
- The equalisation of Educational Opportunities

- Identification of Talents
- Work - Experience and National Service
- Science Education and Research
- Education for Agriculture and Industry
- Production of Books.
- Examinations.
- Secondary Education
- University Education
- Part-time education and correspondence courses.
- Spread of Literacy and Adult Education.
- Games and Sports
- Education of Minorities.
- The Educational Structure

1. Free and Compulsory Education

- Strenuous efforts should be made for the early fulfilment of the Directive Principle under Article 45 of the constitution seeking to provide free and compulsory education for all children up to the age of 14.
- Suitable programmes should be developed to reduce the prevailing wastage and stagnation in schools and to ensure that every child who is enrolled in school completes the prescribed course.

2. Status, Emoluments and Education of Teachers

Of all the factors which determine the quality of education and its contribution to national development, the teacher is undoubtedly the most important.

- Teachers are accorded an honoured place in society.
- Their emoluments and other service conditions should be adequate and satisfactory having regard to their qualifications and responsibilities.

- The academic freedom of teachers to pursue and publish independent studies and researches and to speak and write about significant national and international issues should be protected.
- Teacher education, particularly in-service education, should receive due emphases.

3. Development of Languages

Regional Languages

The energetic development of Indian languages and literature is a sine qua non for educational and cultural development. Unless this is done, the creative energies of the people will not be released, standards of education will not improve, knowledge will not spread to the people, and the gulf between the intelligentsia and the masses will remain static if not widen further. The use of regional languages should not be only at the primary and secondary stages, but urgent steps should be taken to adopt them as media of education at the university stage.

Three-Language Formula

At the secondary stage, the state Governments should adopt and vigorously implement, the three-language formula which includes the study of a modern Indian language, preferably one of the southern languages, along with regional languages, Hindi and English.

Hindi

Every effort should be made to promote the development of Hindi as the link language. Due care should be taken to ensure that it will serve as provided for in Article 351 of the constitution, as a medium of expression for all the elements of the composite culture of India.

Sanskrit

Considering the special importance of Sanskrit to the growth and development of the Indian languages and its unique contribution to the cultural unity of the country, facilities for its teaching at the school and university stages should be offered on a more liberal scale.

International Languages

Special emphasis needs to be laid on the study of English and other international languages.

4. Equalisation of Educational Opportunities

- Strenuous efforts should be made to equalise educational opportunity.
- Regional imbalances in the provision of educational facilities should be corrected and good educational facilities should be provided in rural and other backward areas.
- To promote social cohesion and national integration in the common school system as recommended by the Education Commission should be adopted.
- Effort should be made to improve the standard of education in general schools.
- All special schools like Public schools should be required to admit students based on merit and also to provide free studentships to prevent segregation of social classes.
- The education of girls should receive emphasis, not only on grounds of social justice but also because it accelerates social transformation.
- More intensive efforts are needed to develop education among the backward classes and especially among the tribal people.
- Educational facilities for the physically and mentally handicapped children should be expanded and attempts should be made to develop integrated programmes enabling the handicapped children to study in regular schools.

5. Identification of Talent

For the cultivation of excellence, it is necessary that talent in diverse fields should be identified as early and as possible, and every stimulus and opportunity were given for its full development.

6. Work - experience and National Service

The school and the community should be brought closer through suitable programmes of mutual service and support. Work experience and national service including participation in meaningful and challenging programmes of community service and national reconstruction should accordingly become an integral part of education. The emphasis in these programmes should be on self - help, character formation and on developing a sense of social commitment.

7. Science Education and Research

To accelerate the growth of the national economy, science education and research should receive high priority. Science and mathematics should be an integral part of general education till the end of the school stage.

8. Education for Agriculture and Industry

- Special emphasis should be placed on the development of education for agriculture and industry.
- There should be at least one agricultural university in every state. These should be single campus Universities and they may have constituent college on different campuses. Other Universities may also be assisted to develop strong departments for the study of one or more aspects of agriculture. In technical education, practical training in the industry should form an integral part of such education. Technical education and research should be related closely to industry. There should be provision for continuous cooperation between the two.

9. Production of Books

- The quality of books should be improved by attracting the best writing talent. Immediate steps should be taken for the production of high-quality textbooks for schools and universities.
- Frequent changes in textbooks should be avoided and their prices should be low enough for all to buy them.
- The possibility of establishing autonomous books corporations on commercial lines should be examined and efforts should be made to have a few basic textbooks common throughout the country.
- Special attention should be given to books for children and university level books in regional languages.

10. Examinations

A major goal of examination reforms should be to improve the reliability and validity of examinations and to make evaluation a continuous process, it should aim at helping the student to improve his level of achievement rather than at 'certifying' the quality of his performance at a given moment.

11. Secondary Education

Educational opportunity at the secondary (and higher) level is a major instrument of social change and transformation. Facilities for secondary education should accordingly be extended to areas and classes which have been denied these in the past. There is a need to increase facilities for technical and vocational education at this stage. Provision of facilities for secondary and vocational education should conform broadly to requirements of the developing economy and real employment opportunities. Facilities for technical and vocational education should be suitably diversified to cover a large number of fields, such as agriculture, industry, trade and commerce, medicine and public health, home management, arts and crafts, secretarial training, etc.

12. University Education

- The number of whole-time students to be admitted to a college or university department should be determined regarding the laboratory, library and other facilities and the strength of the staff.
- Considerable care is needed in establishing new universities. They should be started only after an adequate provision of funds and due care should be taken to ensure proper standards.
- Special attention should be given to the organization of post-graduate courses and the improvement of standards of training and research at this level.
- Centres of advanced study should be strengthened and a small number of 'Clusters of centres' aiming at the highest possible standard in research and training should be established.
- There is a need to give increased support to research in the Universities. The institutions for research should as far as possible, function within the fold of universities or in intimate association with them.

13. Part-time Education and Correspondence Courses

Part-time education and correspondence courses should be developed on a large scale at the university stage. Such facilities should also be developed for secondary school students, for teachers and agricultural, industrial and other workers. Education through part-time and correspondence courses should be given the same status as full - time education. Such facilities will provide opportunities to the large number of people who have the desire to educate themselves.

14. Spread of Literacy and Adult Education

The liquidation of mass illiteracy is necessary not only for promoting participation in the working of democratic institutions and for accelerating programmes of production, especially in agriculture, but for quickening the tempo of national development in general. Employees in large commercial, industrial and other concerns should be made functionally literate as early as

possible. A lead in this direction should come from the industrial undertakings in the public sector. Teachers and students should be actively involved in organising literacy campaigns.

15. Games and Sports

Games and sports should be developed on a large scale to improve the physical fitness and sportsmanship of the average student as well as of those who excel in this department.

16. Education of Minorities

Every effort should be made not only to protect the rights of minorities but to promote their educational interests as suggested in the statement issued by the Conference of the Chief Ministers of states and Central Ministers held in August 1961.

17. The Educational structure

It will be advantageous to have a broadly uniform educational structure in all parts of the country. The ultimate objective should be to adopt the 10+2+3 pattern, the higher secondary stage of two years being located in schools, colleges or both according to local conditions.

NATIONAL POLICY ON EDUCATION – 1986

New Policy of Education - 1986

In the 21st century, India has to encounter different types of challenges which may require new strategies for their reduction demanding new knowledge and competencies. To equip people for this, our education system should be radically revamped. Presenting a status paper “Challenge of Education: A policy perspective” in the parliament, our former prime minister Mr Rajiv Gandhi declared” to equip our country both scientifically and economically to meet the challenges of the 21st century, a new policy on education is in the country right now. There was a countrywide debate on the

educational reforms contained in that document. Finally, the new policy on Education was approved by the parliament in May 1986.

New National Policy on Education was formulated and got approved by the parliament in May 1986. The main features of the national policy on education of 1986 are given below.

The national policy on education has outlined the following problems:

- Establishment of a national system of education
- Education for equality
- Universalisation of elementary education
- Promotion of adult education
- The problem of Centre-state partnership in education
- Pacesetting schools
- Vocationalization of adult education
- Delinking degrees from jobs
- Raising the status of teacher
- Management of education
- Formation of Indian Education service
- Role of community and voluntary organisations.
- Resource mobilisation.

Salient Features of National Policy on Education, 1986

- The Essence and Role of Education
- National System of Education
- Education for Equality
- Re-organisation of Education of Different Stages
- Technical and Management Education
- Making the System Work
- Reorienting the Content and Process of Education.
- The Teacher and Teacher Education

- The Management of Education
- Resources and Review
- The Future

Goals of Education

- To strengthen the principles of equity, freedom and self-dependence
- To promote national unity and spirit of excellence
- To develop a broad national outlook among the youngsters.

1. The Essence and Role of Education:

- **All-round Development:** “In our national perception education is essential for all, as it is fundamental to our all-round development material and spiritual”.
- **Manpower Development:** Education develops manpower for different levels of the national economy.
- **A unique Investment:** Education is a unique investment in the present and the future for the all-round development of a nation in all its manifestations.

2. National System of Education

The concept of a national system of education does not mean adopting a rigid and inflexible pattern of education for all, throughout the country on the contrary it simply means the following.

- Up to a certain level, all students irrespective of caste, creed, location or sex should be provided with the education of comparable quality
- Adopting a common structure of education viz. 10+2+3 pattern throughout the country. The first 10 years are split into 5+3+2 years of primary, upper primary and secondary education respectively.
- Developing a national curricular framework.

- iv. Fixing 'Minimum Level of Learning competencies' for each stage of education. The minimum level of learning was laid down for each stage of education. To make the organization of education more effective, emphasis was placed on fixing the minimum level of learning (MLL) for all levels of education
- v. Work experience is included in the curriculum at all levels of education
- vi. Science education should be taught to all till secondary education is a compulsory subject.

3. Education for Equality:

The NPE '86 lays special emphasis on the "removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been deprived of so far".

i. Education for women's equality:

- **Status of women:** Education will be used as an agent of basic change in the status of women.
- **Empowerment of Women:** The national system of education will play a positive role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions.
- **Removal of Women's Illiteracy:** The removal of illiteracy of women and obstacles inhibiting their access to and retention in century education will receive top priority through the provision of special support services, setting of time targets, and effective monitoring.

ii. The Education of Backward Sections and Areas: Suitable incentives will be provided to all educationally backward sections of society living in rural areas.

Hilly and desert districts, remote and inaccessible areas and islands will be provided adequate institutional infrastructure.

iii. Minorities: Greater attention will be focused on the education of minorities for the promotion of social justice and equality. They would be helped to establish and administer their educational institutions, and protection to their languages and cultures should be ensured.

4. Reorganisation of Education at all Levels

Primary Education

- Ensuring all children less than 14 years of age are enrolled and retained in schools.
- Enhancing the quality of teaching in primary schools, importance is to be given for learning capabilities of pupils by employing pupil centered methods in classroom instruction
- The basic infrastructural needs of primary schools like proper buildings, tables, chairs, benches and blackboards as well as instructional facilities like equipment, teaching aids, playgrounds and an adequate number of qualified teachers are to be made available. For this, the programme of 'Operation Black- Board's to be immediately implemented.
- As rural children have to help their parents in agriculture-related work, they are not able to attend the school regularly as per the time –table of the school. To overcome this, working hours of the school and holidays are to be so planned as to adjust with the needs of rural children.
- Examinations are to be made objective and efforts should be made to eliminate 'stagnation' at any class at the elementary level.
- Elementary education should be flexible enough to admit in the formal system those children who learn well in the non-formal system and acquire the basic skills of reading, writing and arithmetic. Before 1995, all in the age group of 15 to 35 are to be made literate through a Non-formal

system of education. The goal of 100% literacy should be achieved by 2000.

Secondary Education

- Secondary education should be vocationalised
- Though universalisation of education is our goal, the spirit of excellence in education could not be sacrificed. For nurturing the talented students in rural areas, pace-setting schools called 'Navodaya Schools' are to be established.

Higher Education

- Based on the feedback regarding the performance of the colleges affiliated with universities they would be helped to become autonomous colleges, in large numbers.
- Similarly, autonomy will be encouraged for departments in the universities
- Linguistic competence will be encouraged special care will be given for students to have a combination of preferred subjects.
- State-level planning and coordination of higher education will be attempted through councils of higher education
- UGC will encourage research by providing all support and ensuring high quality. UGC will also coordinate research in the universities particular in thrust areas of science and technology with research undertaken by other agencies
- Open universities will be encouraged and thereby liberalizing opportunities for higher education
- 'Delinking of Degrees from jobs' in selected Ares
- Establishing an appropriate national testing service

5. Technical Education

Technical and Management education should be reoriented to facilitate inter-regional mobility by providing equal opportunity for merit. The All India Council for Technical Education (AICTE) is to be established and provided with the authority for planning, formulation and maintenance of norms and standards, accreditation etc.

6. Making the System Work

As the nation has placed unlimited trust in the educational stream, the policy wants to make it work.

- i) A better deal to teachers with greater accountability.
- ii) Provision of improved student's services and insistence on observance of acceptable norms of behaviour.
- iii) Provision of better facilities to institutions.
- iv) Creation of a system of performance appraisals of institutions according to standards and norms set at the national or state levels.

7. Reorienting the Content and Process of Education

- **Cultural Content:** The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. Children will be enabled to develop sensitivity to beauty, harmony and refinement. Resource persons will be invited to contribute to the cultural enrichment of education.
- **Value Education:** Value education should help eliminate violence, fatalism, religious fanaticism and superstition. Value education should lay on profound positive content, based on our heritage, national goals and universal.
- **Development of Languages:** 1968 policy prescription on the development of languages will be implemented more and purposefully.

- **Availability of Qualitative Books and Increase of Reading Habits:** The reading habits of the people will be developed and they will be encouraged for creative writing. The books will be made available at low prices.
 - **Improvement of Libraries:** A nation-wide improvement of the existing libraries and the establishment of new ones will be taken up
 - **Educational technology will be employed for:**
 - ❖ Spreading useful information
 - ❖ Giving training to teachers
 - ❖ Improving the quality of education
 - ❖ Sharpening awareness of art and culture
 - **Education and Environment:** Consciousness of environment must be created in schools and colleges. This aspect will be fitted into the entire educational process.
 - **Mathematics Teaching:** It should be redesigned to bring it in line with modern technological devices.
 - **Science Education:** It will be strengthened to develop in the child, spirit of inquiry, creativity, objectivity and aesthetic sensibility. Science education programmes will be redesigned to enable the learners.
 - **Sports and Physical Education:** It should be made an integral part of the modern educational process. The infrastructure will consist of playfields, equipment, coaches and teachers of physical education as part of the school improvement programme. Efforts will be made to introduce Yoga in all schools and teacher training courses. Indigenous traditional games will be emphasized.
 - **The Evaluation Process and Examination Reform:** As part of the sound educational strategy, the examination should be employed to bring about qualitative improvement in education.
- Examination Reform:** NPE – 1986 emphasis was placed on continuous evaluation and on making the examinations more reliable and objective.

In the meantime lot of improvement has taken place in the examination and evaluation system. Delinking of Degrees from jobs selected areas.

8. Teacher Education

- Admission to teacher training programmes should be based on merit and aptitude and through a special entrance examination.
- The National Council for Teacher Education (NCTE) is to be established to monitor teacher-education programmes of all types and at all levels. It will guide curricula and methods of teacher training.
- To recruit teachers based on merit and aptitude 'Teacher Recruitment Boards' (TRB) are to be established.
- To organize pre-service and in-service education of elementary school teachers. District Institutes of Education and Training (DIET) are to be established.
- Talented persons should be attracted to the teaching profession teachers' pay and service conditions are to be commensurate with the social and professional responsibilities.
- Norms of accountability are to be laid down with incentives for good performance.

9. The Management of Education

(i) Evolving a long-term planning and management perspective of education and its integration with the country's development and manpower needs.

(ii) Decentralization and the creation of a spirit of autonomy for educational institutions.

(iii) Giving pre-eminence to people's involvement including the association of non-governmental agencies and voluntary efforts.

• At National Level: The CAGE will play a pivotal role in:

(i) Reviewing educational development,

- (ii) Determining the changes required to improve the system, and
- (iii) Monitoring implementation.

- **At State Level:** State Government may establish State Advisory Board of Education on the lines of CAGE. Effective measures should be taken to integrate mechanisms in the various state departments concerned with Human Resource Development.
- **At District Level:** District Boards of Education will be created to manage education up to the higher secondary level. Within a multi-level framework of educational development, central, state, district and local level agencies will participate in planning, coordination, monitoring and evaluation.
- **At Local Level:** Local communities, through appropriate bodies, will be assigned a major role in programmes of school improvement.
- **Voluntary Agencies:** Non-government and voluntary agencies will be encouraged with financial help to make a commendable contribution to the development of the educational system.

10. Resources and Review:

- **Resources:** Investment in education will be gradually increased to reach a level of expenditure of National Income as early as possible.

The undermentioned resource lists by NPE as follows:

- (i) Mobilization of donations.
- (ii) Asking the beneficiary communities to maintain school buildings and supplies of some consumables.
- (iii) Raising fees at the higher level of education.
- (v) Asking the institutions involved with research and development of technical and scientific manpower to mobilize some funds by levying a cess or charge on the user agencies.

- **Review:** The implementation of various parameters by the new policy must be reviewed every five years. An appraisal at short intervals will also be made to ascertain the progress of implementation and the trends emerging from time to time.

11. The Future

It has been envisaged that notwithstanding the complexity of the future shape given our tradition which has, almost always, put a high premium on intellectual and spiritual attainment, we are bound to succeed in achieving our objectives

New Schemes Launched under NPE

1. SSA
2. Operation blackboard
3. National Testing Service
4. Navodaya Schools

Operation BlackBoard

- Provision of at least two reasonably large rooms that are useable in all weathers, with a deep veranda along with separate toilet facilities for boys and girls.
- Provision of at least two teachers as far as possible one of them a woman, in every primary school.
- Provision of essential teaching and learning materials.

Sarva Shiksha Abhiyan (SSA)

Sarva Shiksha Abhiyan (SSA) is a programme for Universal Elementary Education. This programme is also an attempt to provide an opportunity for improving human capabilities to all children through the provision of community-owned quality education in a mission mode. It is a response to the demand for quality basic education all over the country.

Main Features of SSA

- Programme with a clear time frame for universal elementary education.
- A response to the demand for quality basic education all over the country.
- An opportunity for promoting social justice through basic.
- An expression of political will for universal elementary education across the country.
- A partnership between the central, state and local government.
- An opportunity for states to develop their vision of elementary education.
- An effort at effective involving the Panchyati Raj Institutions, school management Committees, village and urban Slum level Education Committees, parent's Teachers' Associations, Mother-Teacher Associations, Tribal Autonomous Councils and other grassroots level structures in the management of elementary schools.

Aims of SSA

1. To provide useful and elementary education for all children in the 6-14 age group by 2010.
2. To bridge social, regional and gender gaps with the active participation of the community in the management of schools.
3. To allow children to learn about and master their natural environment to develop their potential both spiritually and materially.
4. To inculcate value-based learning allows children an opportunity to work for each other's well-being rather than to permit mere selfish pursuits.
5. To realize the importance of Early Childhood Care and education and looks at the 0-14 age as a continuum.

Objectives of SSA

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

Two Aspects of Sarva Shiksha Abhiyan (SSA)

Sarva Shiksha Abhiyan (SSA) two aspects. They are:

1. It provides a wide convergent framework for the implementation of Elementary Education schemes.
2. It is also a programme with budget provision for strengthening vital areas to achieve the universalisation of elementary education.

National Testing Service

National Testing Service to conduct tests voluntarily to determine suitability. This became essential because of the proposal of delinking of degrees from jobs and manpower planning. It is likely to help determine the suitability of candidates for specified jobs and to pave the way for the emergence of norms of comparable competence across the nation.

Navodaya Schools

As per NPE 1986, Navodaya schools were established, one in each district, to nurture the talented students of rural areas irrespective of their capacity to pay for education. These schools are to serve as the 'pace-setting

schools or 'Model schools' to a user. In excellence in education. So, 137 Navodaya schools have been set up, in which 1,80,000 meritorious rural students are receiving a quality education.

Salient features of the Navodaya Schools

- The functions under the Central Board of Secondary Education (CBSE)
- They are Co-education schools and education is free for students
- Classes are held from VI to XII standards.
- Students are admitted to VI std based on an entrance examination.
- Special reservation for scheduled caste and scheduled tribe pupils.
- Talented and meritorious teachers are recruited through selection at a national level.
- For each grade there are 2 divisions, each having a maximum student strength of 40.
- 20% of students in each Navodaya schools are from other states of the country.
- For each school 30 acres of land, a low-cost swimming pool and necessary infrastructure facilities including a basic requirement of spacious classes, furniture's, toilets, restrooms and playgrounds are provided.
- Well-equipped laboratories, library, instructional aids computers and television sets are made available to ensure high-quality education.

These model schools are also called pace-setting schools and centres of Excellence.

Merits

1. The national system of Education
2. Elementary Education and operation Blackboard
3. Navodaya schools

4. Vocational Targets
5. Delinking Degrees from jobs
6. Indian education service
7. National Testing service

Demerits

1. Neighbourhood school concept ignored
2. Silent on the existence of public schools
3. Multiplication of Institutions
4. No reference to a basic system of Education.
5. In NPE 1986 and the revised one, more emphasis has been placed on internal evaluation in place of external evaluation.

REVISED NATIONAL POLICY ON EDUCATION

The National front or Janta Dal that came into power in December 1989 had mentioned in its election manifesto that the New Education Policy of 1986 as being implemented by the Central Government run by the Congress party would be revised. Accordingly, when it assumed office, it appointed a Review Committee on 7, May 1990 under the chairmanship of Acharya Ramamurti. The committee reviewed NPE, 86 and submitted its report on 26, December 1990. The report was tabled on both the Houses of Parliament on 9, January 1991.

The Ministry of Human Resource Development set up a committee of CAME on 31. July.1991. Under the chairmanship of Mr Janardan Reddy to review the implementation of various parameters of NPE 1986 and recommendations of Acharya Ramamurti committee. The committee examined the recommendations of the Ramamurti Committee and concluded. "Only a few of the recommendations of the NPERC (National Policy on Education Review Committee) have policy implications. "Based on Reddy Committee report, certain modifications were made which was announced in

the parliament in May 1992. It is called Revised National Policy on Education 1992. The NPE, 86 contains XII parts and 157 paragraphs on a different aspect of education, According to the 1992 revision two new paras have been added and 31 paras modified.

New paras 4. 14

A critical development issue today is the continuous up-gradation of skills to produce manpower resources of the kind and the number required by the society. Special emphasis will, therefore, be laid on the organization of employment/self-employment oriented and need and interest-based vocational and skill-based programmes.

Redress of Grievances 10.10

Educational tribunals, fashioned after administrative, Tribunals, will be established at the National and state level.

Most Significant Modifications

National System of Education

NPE Para 3.3

The National system of Education structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further breakup of the first 10 years of efforts will be made to move towards an elementary system comprising 5 years of primary education and 3 years of upper primary followed by 2 years of High school.

Revised Para 3.3

The National System of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further breakup of the first 10 years efforts will be made to move towards an elementary system comprising 5 years of primary education and 3 years of upper primary, followed by two years of High school. Efforts

will also be made to have the +2-stage accepted as a part of school's education throughout the country.

A Resolve

N.P.E. Para 5.12

The New education policy will give the highest priority to solving the problem. children dropping out of schools and will adopt an array of meticulously formulated strategies based on micro-planning and applied at the grassroots level all over the country, to ensure children's retention at school. This effort will be fully coordinated with the network of non-formal education. It shall be ensured that all children who attain the age of about 11 years by 1990 will have had five years of schooling or its equivalent through the non-formal stream. Likewise, by 1995 all children will be provided free and compulsory education up to 14years of age.

Revised para 5.12

The new education policy will give the highest priority to solving the problem of children dropping out of school and will adopt an array of meticulously formulated strategies based on micro-planning, and applied at the grassroots level all over the country, to ensure children's retention at school. This effort will be fully coordinated will the network of non-formal education. It shall be ensuring that free and compulsory education of satisfactory quality is provided to all children up to 14years of age before we enter the 21st century. A national mission will be launched for the achievement of this goal.

Vocationalization

N.P.E Para 5. 23

It is proposed that vocational courses cover 10% of higher secondary students by 1990 and 24% by 1995. Steps will be taken to see that a substantial majority of the products will be taken to see that a substantial majority of the products of vocational courses are employed or become self –

employed. A review of the courses offered would be regularly undertaken. The government will also review the recruitment policy to encourage diversification at the secondary level.

Revised Para 5.23

It is proposed that vocational courses 10% of higher secondary students by 1995 and 25% by 2000. Steps will be taken to see that a substantial majority of the products of vocational courses are employed as become self-employed. A review of the causes offered would be regularly undertaken. The government will also review the recruitment policy to encourage diversification at the secondary level.

Recourses and Review

N.P.E. Para 11.4

Because of these imperatives, education will be treated as a crucial area of investment for national development and survival. The NPE 1968, had laid down that the investment in education is gradually increased to reach a level of expenditure of 6% of the national income as early as possible. Since the actual level of investment has remained far short of that target. A great determination must be shown now to find the funds for the programmes laid down in this policy. While the actual requirement will be computed from time to time based on monitoring and review, the outlay on education will be stepped up to the extent essential for policy implementation in the seventh plan. It will be ensured that from the Eighth five-year plan onwards it will uniformly exceed 6% of the National Income.

Revised para 11.4

Because of these imperatives, education will be treated as a crucial area of investment for national development and survival. The NPE, 1968 had laid down that the investment in education is gradually increased to reach a level 6% of the national income as early as possible. Since the actual level of

investment has remained short of that target, the great determination must be shown now to find, the programme laid down in this policy. While the actual requirements will be computed from time to time based on monitoring and review, the outlay on education will be stepped up to ensure that during the 8th five-year plan and onwards it will uniformly exceed 6% of the national income.

Programme of Action (POA 1992)

A programme of action outlined by the central government of smooth implementation of national policy on education to provide quality education to all children caste, race or religion

The objective of the programme of action

- i. Elementary school level
 - Access to education by all children
 - Retention and completion of elementary education by all children up to the age of 14
 - Continuous effort to achieve a good standard in education
- ii. Secondary Education
 - Improvement of quality
 - Introducing computer knowledge and skills
- iii. Higher education

Giving opportunities to reflect on serious problems like social-economic, cultural and moral which are of national significance.

- iv. General
 - Free and compulsory education
 - Facilities for special children
 - Eradication of illiteracy
 - Education to help women to get equal status
 - Special attention scheduled castes, Adivasis and minorities
 - The degree should be delinked.

Salient features of POA

- i. Establishing pre-primary schools, Balwadi, Anganwadis and Child Care Centres.
- ii. Initiating operation blackboard to provide all basic facilities and instructional aids.
- iii. Starting Navodaya schools in every district in the country. They will have ideal facilities and are intended for talented children. Boarding and loading will be free.
- iv. SUPW should be integrated with education at the primary level
- v. Giving a new space to subjects
- vi. Open universities and distance education programs should adopt new approaches.
- vii. Technology and management education should be the function in collaboration with human resource management.
- viii. Job oriented courses should find a place in general education.
- ix. The two eyes of the University are research and development.
- x. Education administration should be decentralized
- xi. Minimum Level of Learning should be prescribed and efforts should be made that every student achievement.
- xii. The grading system is better than the mark awarding system.
- xiii. Three language formula should be followed Hindi should be developed as the link language.

YESHPAL COMMITTEE REPORT (1993)

(Learning without burden)

It is commonly observed these days that students are made to carry heavy bags to school. Each subject has a minimum of three to four books comprising of classwork, homework, textbook, revision etc. and language have additional books for grammar, composition and handwriting. As students go into higher classes science has divided into physics, chemistry and Biology and

Social studies get divided into History and Geography. Thus, increased the burden further one area that needs to be considered is the amount of homework given to the children. The Whole evening the child depends on in-home assignments, which need parental help often it is mothers who end up doing most assignments. So, the question of learning on part of the child is irrelevant. Keeping this because of the Ministry of Human Resource Development, the Government of India set up a National Advisory Committee in March 1992, which submitted its recommendations in July 1993 under the chairmanship of Prof. Yash Pal.

Some of the recommendations are:

- i. There is no justification for torturing young children by compelling them to carry a heavy bag of books every day to school.
- ii. Textbooks should be no need for children to purchase books individually and carry them daily to homes.
- iii. A separate time table for the assignment of homework.
- iv. In primary classes, children should not be given any homework, save for extension and exploration in the home environment.
- v. In the upper primary and secondary classes, homework, where necessary, should be non-textual.

A panel set up by the Union Government to examine the feasibility of the Yash Pal Committee's Report did not favour the second recommendations about textbooks being treated as school property. It suggested a change in the class routine so that every subject is not required to be taught every day this deserves a close examination.

A few schools are following some of the recommendations but most schools have yet to gain insight into weighty problems.

CHATHURVEDI COMMITTEE (1993)

The report of the National Advisory Committee under the chairmanship of Prof. Yash Pal, a decision was taken by the Chaturvedi, Additional secretary, Department of education of Ministry, to examine the recommendations of the committee, give its views on the feasibility of implementing them and a schedule to implementation.

The group has observed with considerable appreciation the participative nature of the Yash pal committee Report about a load of curriculum on school students. while discussion on curriculum load has been extensive over the years in the mass media, it has been largely confined to the physical load of the school bag, which a student has to carry, Many have felt that there has been a lot of generalization in such discussions based on the size of the school bag seen in metropolitan cities and particularly concerning students studying in public schools even at the preschool stage

The Report has taken note at the beginning itself that “a survey conducted in Delhi revealed that the weight of school bag on an average, in primary classes in public schools more than 4kg. This finding of the Yesh Pal Committee is a tune with the information with the educational managers that

- Firstly, the load of the school bag is not a forbidding one in schools and in small and
- Secondly, even in big towns, the problem is in its most aggravated concerning students of public schools and children of preschools and classes.

This group is recommending of subsequently some specific measures in pursuance of one of the recommendations of the Yash Pal committee to accelerate this process

The group noted that, in some cases, the textbooks for subjects other than languages in some classes are written in a language that is considerably more complex and difficult than the language used in textbooks for that class

The group has already agreed that there should be no formal teaching of the subject in the preschools' stage. The group also feels that there should be no homework and project- work at the primary stages.

AMBANI BIRLA COMMITTEE -2000

Mukesh Ambani (convenor), Kumaramanglam Birla (member)

Education imparts knowledge and skills and shape values and attitudes. Education is universally recognized as an important investment in building human capital. Human capital affects growth in two ways, first, the human capital level acts as a driver of technological innovations. Second, human capital stocks determine the speed of technology.

A study of the current education system in India shows that India's education system is highly skewed. Our literacy rates are not only low but also skewed on gender, state-wise spread and urban-rural spread. Programmes and schemes launched by governments to improve, the education system and literacy rates, have varying degrees of success.

Recommendations

1. Primary and Secondary Education

Make primary education compulsory and free primary education must be on top of the education agenda. Secondary education must be compulsory as well. There is no getting away from enforcing the constitutional commitment to compulsory education for children up to the age of fourteen years.

2. Teaching

Bring about regulations for continuous teacher training and quality up-gradation.

3. Technology

Leverage our vast and growing resources in information technology to bring about smart schools that integrate computers, networks and content.

4. Sensory Learning

Migrate from teaching to sensory learning in preschools and primary education to provoke curiosity. The accent must be on fostering creative joy and healthy psychological development.

5. Learning to Learn

Emphasize learning through practices and experiences. Transform teacher's role to one of a facilitator.

6. Vocational Education

Introduce compulsory vocational training intensively from the secondary level onwards.

7. Distance Education

Promote distance education as an alternative system of education on par with the formal system of Education.

8. Value Systems

Emphasise value education at a preprimary level and reinforce it in primary secondary and higher education.

9. Common National Test

Introduce a common national system for educational content at the school level after providing for regional and local variations especially concerning languages, history and culture.

10. Common Admission Tests

Institute a common system for admissions to professional courses based on national standardised tests on the lines of SAT GRE and GMAT.

Concurrently, abolish the system of migration certificates and allow students to move from one institution to another based on a system of transfer of professional credits

11. Education Infrastructure Hardware

Fund infrastructure for government school – buildings, telecom networks and computers on a priority basis. Progressively reduce funding for universities and make them adopt the route of self-sufficiency to achieve this.

12. Education Infrastructure Content Development

Continuously reflect the latest advances in content development. Utilize evolving tools and techniques for developing contemporary content.

13. Government Role

Confine the responsibility of the government to:

- Funding and ensuring that primary education is compulsory and free
- Funding and ensuring that secondary education is compulsory
- Funding and bringing about 100% literacy.
- Selectively supporting and part-funding centres of higher learning.
- Providing financial guarantees for student loans, ensuring uniformity in content, quality and education development planning.

14. Government Control

Give institutions not depending on the government for funding or having low levels of funding to have operational freedom and flexibility to innovate.

15. Private Universities

Legislate a private university bill to encourage the establishment of new private universities in the fields of science and technology, management and finance areas.

16. Rating System

Institutionalize a system for periodical rating of all educational institutions in India-schools, colleges, institutions and universities by independent agencies analogous to a standard and poor's in the financial sector.

17. Marketing Indian Education Abroad

Encourage Indian institutions and universities to attract overseas students. Initially, establish international schools in all our existing centres of excellence, which have an international reputation.

18. Politicization

Enable all political parties to come to an understanding that they will keep away from universities and educational institutions. Ban any form of political activity on campuses of universities and educational institution.

19. Education and Economic Freedom

Keep the economy free from controls to foster new opportunities that create an education market.

20. Research in Education

Encourage research right from the undergraduate level in all fields.

21. Physical Education / Extracurricular Activities

Encourage sports activities by providing the necessary infrastructure from the primary school level. Encourage extracurricular activities at the primary and secondary levels by setting aside one day per week (preferably Saturday) for this activity.

22. Trained Teachers

Making trained teachers serve for a specified period in the rural areas as part of their development

23. Alternative Education Opportunities

Introduce a variety of programmes to provide alternative education opportunities for working and underprivileged children such as flexible schedules.

NATIONAL POLICY ON EDUCATION (2020)

Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation. Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country, and the world. India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country.

The fundamental principles that will guide both the education system at large, as well as the individual institutions within it are:

- Recognizing, identifying, and fostering the unique capabilities of each student, by sensitizing teachers as well as parents to promote each student's holistic development in both academic and non-academic spheres.
- According to the highest priority to achieving Foundational Literacy and Numeracy by all students by Grade 3.
- Flexibility, so that learners can choose their learning trajectories and programmes, and thereby choose their paths in life according to their talents and interests.

- No hard separations between arts and sciences, between curricular and extra-curricular activities, between vocational and academic streams, etc. to eliminate harmful hierarchies among, and silos between different areas of learning.
- Multidisciplinary and a holistic education across the sciences, social sciences, arts, humanities, and sports for a multidisciplinary world to ensure the unity and integrity of all knowledge.
- Emphasis on conceptual understanding rather than rote learning and learning-for-exams.
- Creativity and critical thinking encourage logical decision-making and innovation.
- Ethics and human & Constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, a spirit of service, respect for public property, scientific temper, liberty, responsibility, pluralism, equality, and justice.
- Promoting multilingualism and the power of language in teaching and learning.
- Life skills such as communication, cooperation, teamwork, and resilience.
- Focus on regular formative assessment for learning rather than the summative assessment that encourages today's 'coaching culture'.
- Extensive use of technology in teaching and learning, removing language barriers, increasing access for Divyang students, and educational planning and management.
- Respect for diversity and respect for the local context in all curriculum, pedagogy, and policy, always keeping in mind that education is a concurrent subject.
- Full equity and inclusion as the cornerstone of all educational decisions to ensure that all students can thrive in the education system.
- Synergy in curriculum across all levels of education from early childhood care and education to school education to higher education.

- Teachers and faculty as the heart of the learning process their recruitment, continuous professional development, positive working environments and service conditions.
- A 'light but tight' regulatory framework to ensure integrity, transparency, and resource efficiency of the educational system through audit and public disclosure while encouraging innovation and out-of-the-box ideas through autonomy, good governance, and empowerment.
- Outstanding research as a corequisite for outstanding education and development.
- Continuous review of progress based on sustained research and regular assessment by an educational expert.
- A rootedness and pride in India, and its rich, diverse, ancient and modern culture and knowledge systems and traditions.
- Education is a public service; access to quality education must be considered a basic right of every child.
- Substantial investment in a strong, vibrant public education system as well as the encouragement and facilitation of true philanthropic private and community participation.

School Education

- Early Childhood Education:** The Policy emphasizes the criticality of the early years and aims to ensure quality early childhood care and education for all children between 3-6 years by 2025 with significantly increased investment and new initiatives.
- Foundational Literacy and Numeracy:** There will be special attention paid to early language and mathematics in Grades 1-5. The Policy aims to ensure that every student in Grade 5 and beyond must achieve foundational literacy and numeracy by 2025.
- Curriculum and Pedagogy:** A new developmentally appropriate curriculum and pedagogical structure for school education based on

principles of brain development and learning have been developed based on a 5 + 3 + 3 + 4 design. There will be equal emphasis on all subjects - science, social sciences, art, languages, sports, mathematics - with the integration of vocational and academic streams in school.

- d **Universal Access:** The Policy aims to achieve a 100% Gross Enrolment Ratio for all school education by 2030 through various measures.
- e **Equitable and Inclusive Education:** The Policy has several concerted initiatives to ensure that no child loses any opportunity to learn and excel because of the circumstances of birth or background. Special education zones will also be set up to focus on this.
- f **Teachers:** Teachers will be recruited through robust, transparent processes, promotions will be merit-based, multi-source periodic performance appraisals will happen and progression paths to becoming educational administrators or teacher educators will be available.
- g **School Governance:** Schools will be organized into school complexes (cluster of 10-20 public schools) - this will be the basic unit of governance and administration that will ensure availability of all resources - infrastructure, academic (e.g. libraries) and people (e.g. art and music teachers) - along with a strong professional teacher community.
- h **Regulation of Schools:** Regulation and operations of schools will be carried out by separate bodies to eliminate conflicts of interest. There will be clear, separate systems for policymaking, regulation, operations and academic matters.

Higher Education

- a **New Architecture:** A new vision and architecture for higher education have been envisaged with large, well-resourced, vibrant multidisciplinary institutions. The current 800 universities and 40,000 colleges will be consolidated into about 15,000 excellent institutions.
- b **Liberal Education:** A broad-based liberal arts education at the undergraduate level for integrated, rigorous exposure to science, arts, humanities, mathematics and professional fields will be put in place. This would have imaginative and flexible curricular structures, creative combinations of study, integration of vocational education and multiple entry/exit points.
- c **Governance:** Institutional governance will be based on autonomy - academic, administrative and financial. Each higher education institution will be governed by an Independent Board.
- d **Regulation:** Regulation will be 'light but tight' to ensure financial probity and public-spiritedness - standard-setting, funding, accreditation, and regulation will be conducted by independent bodies to eliminate conflicts of interest.

Teacher Education

Teacher preparation programmes will be rigorous and will take place in vibrant, multidisciplinary higher education institutions. The 4-year integrated stage-specific, subject-specific Bachelor of Education offered at multidisciplinary institutions would be the predominant way of becoming a teacher. Substandard and dysfunctional teacher education institutes will be shut down.

Professional Education

All professional education will be an integral part of the higher education system. Standalone technical universities, health science universities, legal and agricultural universities, or institutions in these or other fields, will be discontinued.

Vocational Education

This will be an integral part of all education - this Policy aims to provide access to vocational education to at least 50% of all learners by 2025.

National Research Foundation

A new entity will be set up to catalyze and expand research and innovation across the country.

Technology in Education

This Policy aims at appropriately integrating technology into all levels of education to improve classroom processes, support teacher professional development, enhance educational access for disadvantaged groups and streamline educational planning, administration and management.

Adult Education

This Policy aims to achieve 100% youth and adult literacy by 2030.

Promotion of Indian languages

The Policy will ensure the preservation, growth, and vibrancy of all Indian languages.

Financing Education

There will be a substantial public investment to expand and vitalize public education.

Rashtriya Shiksha Aayog

Rashtriya Shiksha Aayog or National Education Commission will be formed, headed by the Prime Minister - this will be the custodian of the vision of education in India.

MUSLIM COLLEGE OF EDUCATION

UNIT – IV: POLITICAL POLICY OF EDUCATION IN INDIA

Education for the elite group - Education for Democracy, Secularism, Socialism, Social Change and Modernization - Education for Knowledge Economy - Brain Drain and Brain Gain - National Skill Development Mission - Education for Human Resource Development

Education for Elite group

The word elite group stand for those people in the high-class society. In ancient age, the kings and their children are considered an elite group. Now in the 21 st century, there are elite schools to teach elite groups. Elite schools by definition “, the best of the best”-superior, distinctive, distinguished and exceptional –usually understood but also increasingly regionally and globally. Such schools usually have significant records of success in end of school public exams and entry to prestigious universities and faculties. They typically have influential alumni across government, industry, the profession the arts and sport. They habitually have connections with powerful figures in a range of significant spheres of influence and overall high public esteem. Most are wealthy. Those that are charged high fees and has high levels of income from donations and bequests. Largely, their faculties and resources are superior to most schools in the national education system.

In the private sector, they include the more expensive schools but call themselves ‘international ‘and those they are lavishly funded by national and international corporations and property developers as commercial ventures. These schools carry the name of elite English public schools with all their signature robes and rituals and English is the medium of instruction. These are seen to add elements to eliteness.

CLASS –BASED DISAVOWAL-

The contemporary face of elite schools involves a form of class-based disavowal. This is in the case in countries that claim to be egalitarian and where anti-elitism is a proclaimed popular ethic. The class advantage is denied via a range of discursive

practices. For example, Berton (2016) explains how private swiss boarding schools avoid the term elite and present themselves instead as family businesses.

ISSUES RELATING TO ELITE GROUPS

Elite schools implicate global and social relation between classes. In Hong kong, India and Singapore , some economic migrants face a norm of social subservience, even social absence. Employed as live-in maids in elite students, homes and services workers in schools, few of these mobile workers were treated as people with families, qualifications and skills beyond the menial or a right to respect. Elite school students derided their families, domestic workers as innately inferior and undeserving.

EDUCATION FOR DEMOCRACY

Democracy in education is a recent idea and it is opposite to the continuation of autocratic and totalitarian practices in the administration, discipline and supervision of methods of teaching prevalent in our educational institutions.

Main features of democratic education.

1. Universal and compulsory education. Democratic education is available to all so that every member may participate intelligently in the social, economic and political life of the community.
2. Broad-based education. Democratic education is broad-based. The more democratized education is, the broader it tends to become.
3. Child-centered education. Democratic education is child-centred. Education is to be given following child's needs, interests, abilities and aptitudes. Education revolves around the child.
4. Community-centred. Democratic education is also given under the needs, interests and problems of the community.
5. Cultural basis of education. Education in democracy has a cultural basis, of course, materialism gets its due place, but not the sole emphasis. Life is lived for the sake of noble and spiritual values, like truth, beauty and goodness

6. Decentralization in educational organizations. Democracy means free exchange of views, which is only possible when power is decentralized.

7. Education for worthy citizenship. Democratic education develops worthy citizenship which involves recognition and fulfilment by an individual of the obligations towards himself and his fellowmen.

8. Education for leisure, national integration and international understanding. Democratic education is useful and effective. It is not ornamental. Education for leisure, national integration and international understanding is also important.

9. Provision of adult education. In a democracy, attention is being paid not only to child education but also to adult education.

10. Student's association. In democratic education, students take interest in the activities of the school to some extent.

DEMOCRACY AND VARIOUS ASPECTS OF EDUCATION

1. Democracy and aims of education with special reference to India.

i. **Development of democratic citizenship.** The Secondary Education Commission suggested that to develop democratic citizenship. Education should aim at developing the following qualities:

- Education should aim at developing the capacity for clear thinking and receptivity of ideas.
- It should develop clearness in speech and writing for free discussion, persuasion and peaceful exchange of ideas.
- Education should make the individual learn to live with others. This can be developed through discipline, cooperation, social sensitiveness and tolerance
- Education should foster the development of a sense of true patriotism.
- Education should help in the development of the sense of world citizenship.

ii. **Improvement of vocational efficiency**

- We should create in the pupils a new attitude of work. An attitude, which implies an appreciation of the dignity of all work, however, slowly.
- With the development of a new attitude toward work, there is a need to promote technical skill and efficiency at all stages of education.

iii. **Development of personality**

This can be achieved through:

- Releasing the sources of creative energy in the students so that they may be able to appreciate their cultural heritage.
- Cultivating rich interests, which they can pursue in their leisure and contribute in later life to this heritage.
- Giving a place of honour to the subjects like art, craft, music, dancing etc
- Development of the qualities for leadership.

2. **Democracy and curriculum.**

If democratic aims are to be achieved, the curriculum at every level needs to be drastically changed. The following principles should be considered:

- It should be broad-based. It should include the totality of experiences that a child receives at school, or in a classroom, in the library etc. It should include the co-curricular activities – the play activities, the classroom procedure and the exam system.
 - It should have variety and flexibility and not rule-bound and rigid
 - It should be vitally related to the needs of the community and should make full use of local resources.
 - The curriculum should have a vocational bias as well. It should hold a balance between general and vocational education.
 - The curriculum needs to be integrated and correlated.
3. **Democracy and methods of teaching.** Montessori Method, Project Method, Dalton Plan, Heuristic Method, laboratory method, or experimental method, socialized techniques, seminars, symposiums, discussions are based on democratic trend.

The democratic method gives due consideration to individual differences as well as to the needs of the society. They encourage cooperation and train the individual for group discussion along with independent thinking.

4. Democracy and discipline. Democratic discipline is a free and positive discipline based on love, sympathy, cooperation and human relationship. Self-governing units such as student union, student committees, counsels, parliaments should be created in the schools. This creates self-discipline which is the core of democratic living.

5. Democracy and teacher. In a truly democratic system, the teacher's role is that of a friend, philosopher, stage setter, sympathetic guide or a vigilant supervisor rather than a tyrant. He must have constructive relations with the society and must support the way of life on democratic lines. He is to practice what he preaches and exhibits utmost self-discipline himself. He should put various democratic principles into actual practice.

6. Democracy and school administration. a. In democratic school administration, teachers are given rights in framing the policy of the school, in preparing the curriculum and in the other matters about the school. b. In democratic administration, teachers are given greater freedom in selecting the methods of teaching, study and research etc. c. Cooperation and brotherhood form the basis of relations between teachers and students and between the teachers and the administrators or organizers of the school, between the vice-chancellor and teachers of university etc.

EDUCATION FOR DEMOCRACY – WAYS AND MEANS

Following are the ways and means of imparting education for democracy: 1. Recognition of individual's worth. Due recognition should be given to the individuality of the child. We should make him understand that he is an asset in a democratic society. Following steps may be taken:

- a. Universal education should be given
- b. . b. Child-centered should be given.
- c. c. Curriculum should be diversified.

2. Development of critical and objective thinking. Following steps may be taken: b. Provision of self-governing units. c. Provision for self-expression activities. d. Dividing students into small groups. e. Dynamic and progressive methods of teaching.

3. Training for human relationship. For this purpose following steps may be taken: a. Encourage group living. b. Residential schools. c. Provision for social sciences.

4. character training. Following steps are suggested for building the character of the pupils: a. Provide ideal. b. Examples of great heroes. c. Biographies of great men. d. Acquaint with ideals of society. e. Individual attention.

5. Vocational efficiency. School can take the following steps in this connection: a. Science education should be an integral part of school education. b. Work experience should be an integral part of school education. c. Secondary education should be vocationalised and in higher education emphasis be placed on agricultural and technical education.

6. Democratic educational administration. Democratic principles should be applied to every aspect of school administration and organization such as methods of teaching, organization of pupil's activities, timetable construction etc.

Conclusion.

Democratic ideals imply respect for the individual, freedom to all, equality of opportunities, safeguarding interests of minorities, believing in the method of peace, dealing with all individuals on the principles of justice, cooperative living and fair play. Education is the weapon of democracy. Education in democracy should develop in each individual the interests, abilities, habits and ideals whereby he will find his place and use that place to shape both himself and society towards the nobler end based on cooperation, tolerance, mutual respect and fellow feeling.

SECULARISM AND EDUCATION

Secularism.

Secularism as understood in Western Europe and terms of the American experience means that the state and the church coexist in the same society without having to do anything with each other. 1. View of Chambers Dictionary. Secularism is “the belief that the state, morals, education etc should be independent of religion”. 2. Oxford Dictionary. It defines as, “the doctrine that morality should be based solely concerning the wellbeing of mankind in the present life, to the exclusion of all considerations drawn from belief in God”. 3. Webster’s Dictionary. “The belief that religion should not be introduced into public education or public affairs.” Indian conception of secularism requires that there shall be no state religion and the state shall treat all religions equally. In the words of M. K. Gandhi, “My veneration for other faiths is the same as for my faith.” “We believe in Sarva – Dharma- Samanatva – having equal regards for all faiths and creeds.”

Characteristics of a secular state.

1. A secular state functions in a way independent of religion.
2. A secular state treats all religions on equal footing; neither interfering with nor promoting religion.
3. A secular state permits individual and collective freedom of religion.
4. A secular state views all individuals as citizens with equal rights and not as a member of the particular religious group.

NEED/IMPORTANCE/SIGNIFICANCE OF SECULAR BASED EDUCATION

Secular based education is needed because of the following reasons:

1. Development of moral outlook. It inculcates in students humanity, truthfulness, tolerance, honesty, courtesy, sympathy, a spirit of service and sacrifice which form a noble character of a man and develops his personality. Hence secular based education is essential for developing the moral character of students

2. Development of wider attitude. Secular based education is required to make a man dynamic and enlightened, to develop in him a wider attitude towards life and to take interest in social service by sacrificing his selfish motives.

3. Development of pluralistic outlook. Secular based education is needed for the emergence of a healthy pluralistic outlook that fosters the growth of science, art, philosophy and even religion. A pluralistic outlook is the very essence of democracy like us.

4. Development of democratic qualities. True secularism stresses the dignity of the individual and the sacredness of human personality. Secular education helps to establish and incorporate a democratic process. If true secularism is taught then every person will be treated as an end and never as a means only.

5. Cultural development. Both secularism and culture go hand in hand and influence each other. Secularism is a dynamic aspect of culture and it must have a place in the curriculum.

6. Development of scientific spirit. Secular based education helps in fostering scientific spirit. It releases the individual from bonds of blind faith. The scientific spirit implies a spirit of free inquiry, a spirit of looking at things objectively and rationally, freedom from an obsession with the past, and a more humble attitude towards our history and achievement.

7. Balance between spiritual and material. Secular based education glorifies material needs and promotes reverence for earthly life, without rejecting spiritual values.

8. Basis of humanitarianism. Secular based education is the basis of humanitarianism. It stands for peace, goodwill and understanding. It helps in fostering the brotherhood of man and the unity of the world. It will cause happiness, order and contentment in the world by cultivating faith in truth, beauty and goodness.

EDUCATIONAL EFFORTS FOR PROMOTION OF SECULARISM.

Our educational system today promotes secular attitudes and values through its broad-based aims, curricula, enlightened teachers and appropriate activities, all emphasizing open-mindedness, progressivism, rationality, freedom from bigotry and superstition and equal respect for all religions.

1. Educational aims. Our educational aims and objectives are secular. They seek to develop our nation as a rational, democratic, progressive and modern and welfare state. The philosophy of humanism guides our educational objectives. The wellbeing of all the citizens of the country is the goal towards which all our educational energies are directed.

2. Organization of educational institutions. In all government institutions and government-aided institutions, it is necessary to observe secular, democratic, rational criteria in appointments, promotions, and in all such matters.

3. Educational curricula. Our educational curricula at all levels lay special emphasis on the promotion of secular values. Lessons in textbooks are free from religious bigotry and prejudice while the good ideas and values emphasized in different religions are presented in appropriate forms. All co-curricular activities aimed at promoting harmony and cooperation among different groups and respect for each other's culture in the students. Secularism stands for scientific rationalism. It stresses logical thinking and abhors superstitions and irrational things. Realizing this, our education today puts much emphasis on science teaching.

4. Teachers. Equal respect has to be given to all students and all religious groups. An effort is made by every conscientious teacher to behave in a truly democratic and fair manner. Thus our educational system is trying to create a social climate in society.

SOCIAL CHANGE

Meaning.

Any alteration, difference or modification that takes place in a situation or an object through time can be called change. The term 'social change' is used to indicate the changes that take place in human interactions. Society is a 'web of social

relationships and hence 'social change' obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations. Thus, the term 'social change' is used to desirable variation in social interaction, social processes and social organizations. It includes alterations in like structure and functions of the society.

Definitions.

1. Davis. "Social change is meant only such alterations as occur in social organizations, that is, structure and functions of society."

2. Gillin and Gillin. "Social changes are variations from the accepted modes of life, whether due to alterations in geographical conditions, in cultural equipment, the composition of the population, or ideologies and whether brought about by diffusion or intervention within the group."

3. Jones. "Social change is a term used to describe variations or modifications of any aspect of social processes, social patterns, social interactions or social organizations."

4. Jenson. "Social change may be defined as modification in the ways of doing and thinking of people."

5. MacIver and Page. "Change in social structure is social change." Social structure is the network of relationship in a society involving social status, social roles and social norms."

6. Ginsberg. "By social change, I understand change in social structure, e.g., the size of a society, the composition or balance of its parts or the type of its organization." In the light of the above definitions, social change can be best defined as a new fashion or mode, either modifying or replacing the old, in the life of people or the operation of a society.

Social change includes modification in social techniques, relationships, behaviour patterns, folkways, mores and institutions, sometimes leading to change in philosophic

outlook. In other words, social change refers to the change that occurs in the structure and functioning of the social system comprising the following areas:

1. Social structure and institutions.
2. Roles performed by individuals.
3. Social relationships among people.
4. Patterns of social interactions.
5. Values and norms, and
6. Functioning of different groups and institutions.

Features of social change.

1. **Universality.** Change is a universal law, eternal law and invariable law of nature. Social changes are necessary and inevitable. Social changes take place in all societies of the world, therefore, social change is universal.

2. **Continuity.** Social change is a continuous process. It does not take place at one point in time only. It takes place all the time at all places. However, we can predict some direction of change.

3. **Variation.** Social change is relative in time, and according to a specific period, its rate may be high or low. The rate and quantum of change vary from one society to another depending upon the prevailing conditions.

4. **Criteria of a larger population.** Only those changes are considered as social change that affects the larger population. Social change is accepted as such only when the majority of individuals in society accepts it in their life, behaviour and beliefs.

5. **Independence.** Social change is independent of the desire and will of the people of society

6. **Forces.** Social change is caused due to internal and external factors (forces). 7. **Planned as well as unplanned.** There was a time when changes were unplanned and undirected. But in modern time changes can be planned to achieve the goals of society.

8. Structural or functional. Any change in the social structure or its function is social change.

FACTORS OF SOCIAL CHANGE

There are various factors of social change.

Some important factors are discussed below:

1. Geographical factors (physical environment). Social change takes place due to physical environment or geographical factors. Floods, earthquakes, famine, epidemics, fires, excessive rains, drought, (lack of rainfall), hot or cold climate transform the lifestyle of people. Floods may hasten the birth of model cities.

2. Biological factors. Biological factors like heredity prepare the way for social change. The biological heredity determines the general and glandular constitution of the offspring, which is closely related to temperament, intelligence, physique, activity level and other potentialities of individuals. Biological factors result in better-equipped or less equipped persons, strong or weak persons and several other changes in a social setup.

3. Demographic factors (population factor). Population plays a vital role in social change. Due to an increase or decrease in population, the possibility of social change is also influenced. The population is governed by death and birth rate, immigration etc. Migration due to overpopulation, food storage, political reasons (e.g., a partition of India) also brings about social change.

4. Technological and scientific factors. Technological and scientific inventions i.e., various types of machines and implements etc, are potent factors in social change. They break regional barriers by providing easy and fast means of communication as well as conveyance. The press, radio, and aeroplanes together have brought the world closer and provided for inter-cultural impacts. Scientific inventions in the field of medicine, public health, community organization, the means of transportation, the means of knowledge, dissemination and interaction, and the physical environment are regarded as significant factors in social change.

5. Ideological factors. Social change is caused by ideological factors. Ideas rule the world. Political, philosophical, and scientific ideas significantly influence social change. For example, the idea of Marxism.

6. Cultural factor. Human culture is a process of change. Any change in cultural order is accompanied by a corresponding change in the whole social order.

7. Psychological factors. Psychological factors are important elements in social change. The man by nature is a lover of change. He is always trying to discover new things in every sphere of his life and is always anxious for a new experience. As a result of this tendency, the mores, traditions, customs etc. of every human society are undergoing perpetual change.

8. War. War is also a cause of social change because it influences the population, the economic situation and ratio of males to females, etc.

9. Legislation. Legislation plays an important role in bringing about planned social change.

10. Education. Education is the most powerful factor of social change

ROLE OF EDUCATION IN SOCIAL CHANGE

Education is the most powerful instrument of social change. It is through education that society can bring desirable changes and modernize itself. Education can transform society by providing opportunities and experiences through which the individual can cultivate himself for adjustment with the emerging needs and philosophy of the changing society. Sound social progress needs careful planning in every aspect of life – social, cultural, economic and political. Education must be planned in a manner, which is in keeping with the needs and aspirations of the people as a whole. The functions of education in the sphere of social change are outlined as under:

1. Assistance in changing attitudes. Education helps to change the attitudes of people in favour of modern ways of life and develops attitudes, which can fight prejudice, superstitions and traditional beliefs.

2. Assistance in creating the desire for change. Education creates a desire for change in a society, which is a prerequisite for any kind of change to come.

3. Assistance in adopting social change. Whenever some social change occurs, it is easily adopted by some people while others find it difficult to adjust themselves to this change. It is the function of education to assist people in adopting good changes.

4. Overcoming resistance to change. Certain factors create resistance in the way of accepting social change. Education helps in overcoming resistance. The importance of social change is convincingly explained to the people through the process of education. Education helps people in removing blind faith and prejudice and accepting something new.

5. Analysis of change. Education invests the individuals with the capacity to use their intelligence, to distinguish between right and wrong and to establish certain ideals.

6. Emergence of new changes. Education initiates, guides and controls movements for social reform. The flood of social reform movements that were witnessed at the turn of the century was due to modern education.

7. Leadership in social change. Education in India must be able to create appropriate leadership at every level if social changes conducive to democracy are to be introduced. Able leaders can be produced only through education.

8. National integration. Education can prove very useful in bringing about national integration, which is the basis for unity among people, social change and ultimately the basis for a strong and united country.

9. National development. Education is the fundamental basis of national development. National development is the all-around development of the different facets of the nation, i.e., economic, political, scientific, and social as well as of the individuals. Therefore, education is the powerful instrument of economic, political, cultural, scientific and social change.

10. Economic prosperity. Education is the most important factor in achieving rapid economic development and technological progress and in creating a social order founded on the value of freedom, social justice and equal opportunity. It develops physical and human resources for all sectors of the economy and ultimately brings a desired change in the society.

Conclusion.

To conclude, social change may be brought about by economic situation, political situation, scientific or technological development, and development in philosophical thinking.

Modernization

Modernization is a process of socio-cultural transformation. It is a thorough going process of change involving values, norms, institutions and structures.

How modernisation occurs?

1. Colonialism; In India colonial master introduced the English language which was the sign of modernisation.
2. Migration; It is also a reason for modernisation. America migrated to candy where migration takes place.

The social aspect of modernisation

1. The modern way of living
2. Mass Media
3. Change in residence
4. Urbanisation
5. Change of profession
6. Literacy and education
7. High percapita income

Role of education in modernization

Education has a two-fold role in technological change namely industrialisation and modernisation. On the other hand, it prepares the manpower required for technological demands in industrialisation. It helps in skill development and human resource development. This is done through formal education.

Mass education in the development of values, attitudes, beliefs and knowledge is another role of education. This is to be achieved through a network of non-formal education. It is through such education that the values and lifestyles demanded by a modernizing society are facilitated so that they are shared by the mass of populations. In this sense education is a catalyst in modernisation. Further, education has to encourage innovations and inventions.

Brain drain and Braingain

Brain drain

The phenomenon of educated youths migrated to foreign countries with the least considerations to serve one's motherland is called brain drain.

Reasons for brain drain:

- Lack of opportunities
- Lack of recognition for merit and talents
- Political interferences
- Attractive pay scales, liberal scholarships and lucrative jobs

Means to prevent brain drain

- Government support and patronage
- Providing adequate opportunities for talented
- Political non-interference
- Developing patriotism in children enhancing research facilities in educational institutions

BRAIN GAIN

Brain gain is the reverse phenomenon of brain drain. It refers to a situation in which those who got advanced education and training in India going abroad in pursuit of better occupational placements and attractive remuneration packages, started running back to India, their mother country and prepared to serve for its progress, accepting even less salary and perks. They feel proud of serving for their mother country. Even foreign students particularly from the west and the middle east started joining Indian educational institutions more in number. Foreign industrialists and educationalists are becoming consultants and partners for various projects in India, both academic and non-academic.

National skill development mission

The national skill development mission was announced in the budget speech of 2015-16 and its aim to consolidate the skilling initiatives spread across several ministries and to standardise procedures and outcomes across 31 sector skill councils. For instance, 70 odd skill development programmes (SPDs) are being implemented by the Government of India.

The objective of this policy

- To meet the challenge of skilling at scale (skilling a large number of persons at the same time) with speed, standard quality and sustainability.
- It aims to provide an umbrella framework to all skill activities being carried out within the country.

Structure of national skill development mission

As per the cabinet decision on 2 July 2015, the national development mission has a three-tiered, high powered decision-making structure.

- **Governing council**; Governing council is governed by a council chaired by the Prime Minister will provide overall guidance and policy direction.
- **Steering committee**; steering committee is chaired by a minister in charge of skill development, will review the skill activities in direction by governing council.

- **Mission directorate:** mission directorate with the secretary will ensure implementation, coordination and convergence of skilling activities across central ministries and state Governments.

Target group of the mission

Based on the census 2011, it is estimated that 104 million fresh entrants will require skill training by 2022 and 298 million of the existing workforce will require skill training by 2022 and 298 millions of the existing workforce will require additional training over the same period.

NSDM Organization

- Union Cabinet approval on 1st July 2015
- Official launch by PM Modi on 15 July 2015
- Launched on world youth skill day to make Indian youth skilled
- Mass skill training programme to train millions of Indians

Strategic framework

NSDM follows the 5C frameworks for imparting skill training programs

- Create-creating skilled individuals over a long term
- Correct-up skilling individuals with work experience
- Certify-aligning with norms, assessing and provide certification to trainees
- Connect-making skilled trainees to join in jobs and part of the world
- Catalyze-entrepreneurship

Certification and assessment

- Alignment of skill training with national skills qualification framework
- RPL framework establishment
- Quality assessment and certification
- Increase in the number of quality vocational trainers

Education for Human resource development

(HRD)

The development of human resource has become a pivotal strategy of organizations to make their employees adaptive to a changing environment.

Definition of HRD

According to Mclagan the integrated use of training and development, organization development, and career development improve individual, group and organizational effectiveness.

Functions of HRD

According to Mclagans human resource wheel, HRD comprises three distinct functions;

- Training and development
- Organisation development
- Career development

Training and development

Training refers to reactive and short-term activities that focus on changing or improving the knowledge, skills or attitudes of an individual to perform a particular task of job. usually training and development comprise three major competence area;

1. Methodological competence
2. Self-confidence and social competence
3. Management competence

Organisation and development

The second functional area of HRD refers to the development of the organisation. Its purpose is to improve the relationship and process between and among units, groups and individuals.

Career development

Career development includes both carrier planning and carrier management. career planning refers to skill assessment through counsellors, who assist employees in pursuing their carrier plans.

HRD for students

Many countries have their vocational educational system within higher education institution. The USA has developed a community college system that has two or three courses with a curriculum adapted to the needs of the local community. All these institutions are related to HRD. VET courses in higher education are offered to the students

Unit –V

ECONOMICS OF EDUCATION

Financing of Education in Ancient and Medieval Period: Individual Contributions (Guru Dhakshanai), Religious Charities (Hinduism, Buddhism, Jainism, Islam and Christianity) - Philanthropic Contributions (Rulers and Individuals) - Grant-in-aid System of East India Company - Financing of Education in Free India: Public (Union and State Governments) and Private Funding, Public-Private Partnership Funding - Five Year Plans and Educational Development: Welfare Economic Approach (Public Funding) - New Economic Policy and Education: Privatization of Education, Internationalization of Education (exporting and importing of education).

Financing of education in the ancient and medieval period: Individual contributions:

GuruDakshinai in education

The Gurudakshina is a very old and ancient concept belonging to the Indians. It is the tradition to repay one's Guru or the teacher after the complete process of education is over. This is done out of respect and acknowledgement by the student towards the teacher. It is the traditional custom of thanksgiving to the guru. It is a sort of love and respect exchanged between the guru and the student.

The great example of guru Dakshina was given by Ekalavya, a Bheeltribal boy to his Guru Dronacharya. Ekalavya learnt archery from the sculpture he made of his guru.

The difference between ancient education and modern education is the basic level only. In the ancient world, the entire education system was only spiritual knowledge. Teachers are supposed to be non-money minded, selfless and very sacrificing in nature. As per scriptures they are supposed to not generate or store wealth but remain poor and sustain by getting alms

Religious charities

Alms and Merit

It has long been the case that laypeople have been encouraged to give alms to monks, nuns, and temples, with the promise that such giving will make merit for the giver. The Buddha spoke of such merit in terms of spiritual maturity. Developing the selfless intention of doing good for others brings one closer to enlightenment.

Still, "making merit" does sound like a reward, and it is common to think that such merit will bring good fortune to the giver. To get around such expectation of reward, it is common for Buddhists to dedicate the merit of a charitable act to someone else, or even to all beings.

Charity in Early Buddhism

In the Sutta-Pitaka the Buddha spoke of six kinds of people in particular need of generosity -- recluses or hermits, people in religious orders, the destitute, travellers, the homeless and beggars. Other early sutras speak of caring for the sick and people who are needy because of disasters. Throughout his teaching, the Buddha was clear that one should not turn away from suffering but do whatever can be done to relieve it.

Still, through most of the Buddhist history charity per se was an individual practice. Monks and nuns performed many acts of kindness, but monastic orders generally didn't function as charities in an organized way except in times of great need, such as after natural disasters.

Engaged Buddhism

Taixu (Tai Hsu; 1890-1947) was a Chinese Linji Chan Buddhist monk who proposed a doctrine that came to be called "humanistic Buddhism." Taixu was a modernist reformer whose ideas refocused Chinese Buddhism away from rituals and rebirth and toward addressing human and social concerns. Taixu influenced new generations of Chinese and Taiwanese Buddhists who expanded humanistic Buddhism into a force for good in the world.

Humanistic Buddhism inspired the Vietnamese monk Thich Nhat Hanh to propose Engaged Buddhism. Engaged Buddhism applies Buddhist teaching and insights to social, economic, environmental and other issues troubling the world. Several organizations work actively with Engaged Buddhism, such as the Buddhist Peace Fellowship and the International Network of Engaged Buddhists.

Buddhist Charities Today

Today there are many Buddhist charities, some local, some international. Here are just a few:

- **Tzu Chi Foundation -- Buddhist Compassionate Relief:** Established in 1966 by Dharma Master Cheng Yen, a Taiwanese nun, Tzu Chi today has more than 500 offices in 50 countries and regions. Its millions of volunteers around the globe have built schools, offered medical care, and responded to disasters in 87 different countries, including the United States.
- **Buddhist Global Relief:** Founded by the American Theravadin monk Bikkhu Bodhi, BGR provides food aid to the hungry and malnourished, promotes ecologically

sustainable agriculture, and supports education and other opportunities for girls and women.

- **Cambodia AIDS Project:** This chaplaincy program supports AIDS, tuberculosis, cancer and other patients too poor to access traditional spiritual resources. The program also provides material support for caregivers, the elderly, the disabled, pregnant and breastfeeding women, prisoners, and others without access to the resources they need.
- **Lotus Outreach International:** Lotus outreach provides education, health, and economic opportunity programs to over 30,000 women and children in India and Cambodia.

Charity in Hinduism

All Scriptures in Hinduism lay a great emphasis on the act of giving away part of income. The Upanishads, a text containing the philosophical concepts of Hinduism, talks about *dāna* (giving to an individual, in distress or need, as an act of virtue). The Upanishads states that the three characteristics of a good person are *damah* (self-restraint), *daya* (compassion or love for all life) and *dāna* (charity).

Dāna can also take the form of philanthropic public projects that empower and help many. Historical records indicate that *dāna* is an ancient practice in Indian traditions, tracing back to Vedic traditions.

The Rig Veda, one of the four sacred texts in Hinduism, contains the earliest discussion of *dāna* in the Vedas. The Rig Veda relates it to *satya* (truth) and the guilt one feels from not giving to those in need.

Satrams, Dharamsala (Choultry) in parts of India, are one expression of Hindu charity. Satrams are shelters, or rest houses, for travelers and the poor, with many serving water and free food. These are usually built along the roads that connect to major Hindu temple sites.

As well, Hindu temples serve as charitable institutions. They collect donations (*dāna*) from devotees which are used to feed people in distress as well as to fund public projects. Swami Dayanand Saraswati, the founder of the Arya Samaj Movement, recommends that one must give away one-hundredth of one's income to charity. In Hinduism, some rituals take place around main festivals and no ritual is considered complete without charity.

Charity in Islam

As one of the Five Pillars of Islam, charity plays a huge part in everyday life for Muslims around the world. Helping those less fortunate than ourselves by giving up free time is one way, but donating Zakat and ongoing charity (also known as Sadaqah Jariyah) are just some of the many ways that Islamic teachings prioritise charity in the wider world.

Zakat is an obligatory form of charity, based on an individual's wealth, and must be donated to help those who need a helping hand. Zakat is calculated based on what we have that is over and above our own basic needs and ensures that nobody goes without. By definition, Zakat means to purify your wealth in this world by giving to those less fortunate.

By contrast, Sadaqah Jariyah is a form of ongoing voluntary charity that helps recipients build a better future as well as providing them with relief in the present. Instead of simply donating food and water, give Sadaqah Jariyah provides recipients with the opportunity to create an income for their families on a much longer-term basis. This ongoing charity rewards both donor and recipient not just in this world but also in the Hereafter.

The Importance of Zakat

Zakat is an obligation that almost all Muslims must meet, providing they meet specific requirements. Zakat is compulsory as instructed by the Holy Qur'an, and all able Muslim's undertake this to deepen their connection with Allah (S.W.T) and betterment of themselves.

Charity giving is so **important in Islam** because there are so many people around the world that are without basic human needs. People are without food, clean water, shelter, clothing and education everywhere we look, whether nearby in our towns and cities or further afield in war-torn countries. By giving to those in need, a good deed is done for both parties, as the donor will also gain contentment from being able to help.

The Zakat Facts

To qualify for **Zakat**, one should be in good health both physically and mentally and meet the Nisab threshold. This is based on cash, gold, silver and other assets. Those eligible typically donate 2.5% of their profitable wealth as Zakat.

Sadaqah Jariyah

Sadaqah Jariyah is a voluntary form of ongoing charity that covers all aspects of giving. Whether this is something as small as giving advice or helping someone better themselves for the future, this kind of charity rewards all parties involved in the current day and long after their life has ended. Investing in the Hereafter as much as the things we have now is of great importance to all Muslims.

Education and Skills Development

Teaching the importance of Islam to others and spreading the knowledge you have is a great way to educate those around you. Engaging in the discussion, sharing facts and knowledge to do good and spread the word of Islam, and you shall reap the rewards every single time this knowledge is passed on.

Donating Knowledge

Similar to the above, donating religious materials (like the Holy Qur'an or books of Dua), brings huge benefits to both donor and recipient. Also, any religious items such as prayer mats, hijabs etc. are widely accepted as a form of Sadaqah and the rewards for this are tenfold. Every time an item you donate is used; you too will receive reward and benefits.

Child Sponsorship

There are far too many children in the world who, along with being deprived of their basic human needs, are being denied an education, too. Without education, they will struggle to better themselves and create the future that they deserve.

By sponsoring a child, you are contributing to not just their education, but their emotional development and tapping into their creativity, inspiring them to want more from this world. By sponsoring a child, you are helping them develop skills that can change their families lives forever, as well as their surrounding communities.

Help in the Community

One of the greatest ways to give charity is to get involved in the construction of a Mosque or other significant building, such as a school or hospital. As with any other form of Sadaqah, you will receive just as much benefit from your generosity and the potential for reward is

immense. Every prayer recited, every child learning, every sick or injured person treated is rewarded.

Giving Life Essentials

Although food and water are often taken for granted, for many people around the world, these life essentials are in short supply. Not only do they provide sustenance and sanitation, but they can completely transform the lives of those in need.

Donating food and clean water is just one way to help, but donating to a cause that gives these communities a means of accessing clean water themselves and nurturing their crops is one of the greatest ways to help ceaselessly. This ongoing charity is hugely beneficial.

Ongoing Charity

Giving to charity is a way of **restoring balance to the world**, ensuring all communities are afforded the same rights and as instructed by the Holy Qur'an. Moreover, it is doing so discreetly and for the right reasons. Giving to purely receive praise will not be rewarded as this is not a selfless charitable act, but giving to help others and seeking fulfilment from their happiness along with the happiness of Allah (SWT) will only bring great reward in return.

Charity in Jainism

Jainism mentions a four-fold charity known as Chaturvidha Dana, i.e. Ahara-Dana (gift of food), Aushadhi-Dana (gift of medicine), Abhaya-Dana (gift of shelter, protection from danger, attack or threat) and Shastra-Dana (gift of books and imparting of knowledge). According to Jain philosophy, violence primarily refers to injuring one's self behaviour and at the same time, it also leads to harm to others that ultimately results in harming one's soul. Jainism extends the concept of non-violence not only to human beings but also to animals, plants, microorganisms and all who have the potential of life. Life in all forms is divine and has a right to live without fear. The Jain scriptures suggest that protection of life (Abhaya-Dana) is the highest form of charity. This concept emphasis on 'Live and Let Live' is the famous quote all followers of Jainism believe in which means that every living organism in this world has the right to livainism:

The Jain religion recognizes the fundamental natural phenomenon of inter-dependence known as "Parasparopagraho Jivanam"- interdependence. The jain scriptures have not only laid down well thought out conditions to be observed while giving Dana, but also considerably widened the scope and extent of Dana by recipients point of view Dana and from contents of Dana. The Dana, with reference to its recipients' has also been divided into

two classes – Patra Dana and Karuna Dana. The Patra Dana means gifts or offerings made with respect and devotion to worthy recipients and in accordance with necessary conditions laid down for observance by people. Such, worthy recipients are generally the Jain persons who have right beliefs and are continuously engaged in practicing vows prescribed for their stage in life. However, the Karuna Dana means gifts or offerings made out of compassion to any one who deserves it, being hungry, thirsty, diseased, distressed, disabled, helpless etc. Also, the Karuna Dana or the gift of compassion is extremely wide in its scope. In fact, it is not restricted to Jains alone but extended to human and even to other sub-human beings in need of it.

Karuna Dana is categorized in four kinds as below:

1. Ahara-Dana, i.e., Gift of food
2. Aushadhi Dana, i.e., Gift of medicines
3. Abhaya-dana, i.e., Gift of shelter, protection from danger, attack, intimidation or attack
4. Shastra Dana or Vidya-Dana, i.e., Gift of books and imparting of knowledge

These four gifts together are termed as Chaturvidha–Dana, i.e., four-fold charity and it has been enjoined on householders that they should make special efforts to give these charities to needy beings belonging to both human and other sub-human categories.

While giving the charity the donor must remain in the following mental conditions to make it purer:

1. Aihikaphalanapeksha, wherein the donor must not expect any gain or reward in this world in exchange for the gifts given by him or her.
2. Kshanti, means the donor should have forbearance and should give calmly and without anger (It indicates the donor should not get excited if an unexpected or untoward thing happens, while he was engaged in the pious act of giving gifts).
3. Muditva, which refers to the donor must possess feelings of happiness and have a joyous appearance at the time of giving the gifts.
4. Nishkapatata, explains that the donor must act in all sincerity and should give without deceit.
5. Anasuyatva, implies that the donor should have no feeling of jealousy or envy.

6. Avislladitva, indicates that the donor should not have any feeling of sorrow or repentance.

7. Nirahankartva, highlights that the donor should not have any sense of pride in giving gifts

Christianity and charity

Charity in Christianity is not just almsgiving, and should not be seen only as an obligation or duty. Charity is love. Christians believe that God's love and generosity towards humanity moves and inspires us to love and be generous in response.

Jesus taught that to love God and to love neighbour are the greatest commandments. Charity is not an optional extra, but an essential component of faith. In Matthew's *Gospel* (chapter 25), Jesus identifies himself with those who are poor and excluded and teaches that we will be judged, not on how beautiful our altars are, but on the way that we treat others. We cannot profess to worship God in church, yet not express that love practically to our neighbour. And our neighbour is not just someone local to us. In the story of the Good Samaritan Jesus made clear that our neighbour maybe someone on the other side of the world, who is not 'one of us' but different. Because of our common humanity - because we are each created and loved by God - we cannot allow anyone to go without what is needed for a dignified life.

The early saints of the Christian church had a very challenging view of charity. They argued that what God provides generously and freely is effectively 'stolen' by those who hoard their wealth instead of sharing what they have with those in need. A Christian understanding of charity is far more radical and demanding than simply giving from what we have 'left over'. Christians believe that anything that we have is a gift from God and does not belong exclusively to us. It must be shared if there is someone who needs it more.

Later church teaching expresses this love towards others as 'solidarity with those in need. If we live by this principle, when we act out of charity or love we do not do it out of patronising pity, but out of a commitment to the common good, so that every human being can reach their full potential.

For Christians, participation in movements for change such as *Make Poverty History* and *life simply* are expressions of their faith and charity in action, similar to a commitment to prayer and providing financial support for charities. Rather than being other-worldly Christians are often at the forefront of movements for social change, because the love

of God and love of thy neighbour are indivisible. Charity, for Christians, is not a demeaning hand-out; it is a vibrant expression of love.

PHILANTHROPIC CONTRIBUTIONS (RULERS AND INDIVIDUALS)

Philanthropy can be defined as love for humankind. It is derived from the Greek word Philos which means loving and Anthropolos means humankind. A person who practices philanthropy is called a philanthropist. Philanthropy is important because it provides opportunities. Philanthropy supports projects and endeavours that many too unpopular to gain the widespread support of the general public or the government. For this reason, philanthropy is a very important part of a democratic country.

The purpose of philanthropy is to improve the well-being of humankind by preventing and solving social problems. Philanthropy is not the same as charity. References of philanthropy can be found in the Bible, Quran, Torah and so on.

The first American philanthropists were the native Americans. Concern for the common good is an important part of many Native American cultures. When the first Europeans arrived in America, the native Americans practised philanthropy by providing the materials and knowledge needed for survival.

After the United States entered World War II, **President Roosevelt** recognized a need to coordinate the efforts of thousands of war-related philanthropic agencies. He organized the president's war relief control board to oversee and manage war-related philanthropy. President Roosevelt's plan emphasized the importance of coordination, efficiency and oversight in philanthropy.

The centre of philanthropy at Indiana University (IUPUI) is a major urban institution, a centre of academic and research programme. The **National committee for responsive philanthropy** works and strengthens the nonprofit sector and improves its ability to represent and serve individuals who are politically, economically or socially disadvantaged. It promotes greater philanthropic openness, accountability and responsiveness to these individuals.

The role of kingship in Hinduism has traditionally always been one of the guardianship and protection. After independence the Indian princess voluntarily surrendered their sovereignty to become a part of a united democratic India. They retained their status and ceremonial privileges. **Gaj Singh II (Maharaja of Jodhpur)** created a number of charitable foundations in order to continue the traditional role expected by the family. The **Vaishya**

community was the founder of AMM foundation ,murugappa chettiar research centre for rural development and so on.

The foundations cover the area of education which emphasis on female education, rural development etc. Heritage conservation includes architectural heritage the arts ,craft, music and the environment.

One of the most renowned philanthropist was **Jamsetji Jeejaboy**(1783-1859)who donated a lot to the charity .He endowed the first civil hospital and first arts college .In **Chennai,one of the greatest early philanthropist was Pachaiyappa mudaliar (1754-94)**whose bequest was used to set up the first private college in Chennai –Pachaiyappas college,Rajah sir, Annamalai Chettiar gave a new direction to the charitable activities of his community, which has been largely religion oriented by establishing hospitals, schools ,dispensaries and college throughout chettinad and in Chennai.

The centre of philanthropy at Indiana university (IUPUI) is a major urban institution ,a centre of academic and research programme. The **National committee for responsive philanthropy** works and strengthen the non profit sector and improves its ability to represent and serve individuals who are politically, economically or socially disadvantaged .It promotes greater philanthropic openness, accountability and responsiveness to these individuals.

Grant in aid system of east India company towards education

In the early decades of the nineteenth century when the east India company first organise a modern system of education for India, the country had already a fairly wide network of indigenous schools catering to the needs of numerous local communities .The company was influenced very much by financial rather than by philanthropic motives. Besides the native Indians were not very sympathetic towards the new change in the educational system and their need was the establishment of law and order .At the beginning ,the company restricted its attention to the education to the education of European and Anglo Indian children .The company wanted to educate some of influential Indians and thereby win the confidence of the upperclass and consolidate its rule in India .

In 1854 the famous despatch was led by sir Charles Wood ,the president of the board of control .This is known as the Woods Education Despatch. The Despatch proposed the sanction of grant –in –aid to the Indian educational institutions .The directors believed that a policy of giving grant-in –aid to the Indian Institutions. The Directors believed that a

policy of giving grant-in –aid to private effort would solve the difficulties of Indian education as it solved the mass education in England .

The Despatch then proceeds to mention appreciatively the efforts at education made by Indians themselves and the educational activities of the missionaries and suggest that the only possible solution of the Indian educational problem is through a system of grant in aid.

The Despatch then suggests some general principles and rules of grant-in aid which each provincial government should frame for further guidance. The grant-in aid would be based entirely on the principle of religious neutrality

1. Impart a secular education
2. possess good local management
3. agree to submit to inspection by government officers
4. levy a fee, however small, from the pupils.

The provincial governments were advised to follow the model of grant in aid system in England to sanction for specific object such as increase in salaries of teachers ,foundation of scholarships ,construction of buildings ..etc .One of the main purpose of the GRANT IN-Aid system was to encourage Indian private enterprise and the government should gradually withdraw from the field of management of Indian education.

But in the mid 19th century Indian enterprise had hardly begun and the missionary enterprise was the only enterprise .To all intents and purposes ,the government desired to help the missionaries in India because they were most prominent in the sphere of private educational efforts in the country. It was the policy of the government to encourage them for spreading elementary education amongst the masses.

FINANCING OF EDUCATION IN FREE INDIA;PUBLIC[UNION AND STATE GOVERNMENTS] AND PRIVATE FUNDING ,PUBLIC-PRIVATE PARTNERSHIP FUNDING

Education is financed in India like many developing countries by the government and non – governmental sources.

- Government 1).union (central) government.2)state (provincial) government and 3) local bodies (district and below district level bodies such as block and village level.
- Non governmental sources

- Students fees and
- Voluntary contributions from the community.

The Union government spends considerable amount on education on its own, and also devolves resources to the states to spend on education. Resources flow from the central government to states through the planning commission and finance commission, in addition to discretionary grants. States also spend education directly and also devolve resources to local bodies and devolve resources to local bodies for spending for education.

The contribution of non-governmental sources has declined steeply in India over the years. Students fee is still an important source of funds for secondary and higher education. But elementary education is mostly financed by the government, central, state and local bodies.

Five year plans

1. FIRST five year plan[1951-1956]

- In first place, education must be closely related to the psychological needs of the adolescents.
- It is necessary to give secondary education on vocational bias.
- Secondary education should grow from the education that is being given at the primary stage.
- Suitable types of multilateral or unilateral schools offering parallel courses should be provided and the personal for vocational guidances should be trained

Second Five year plan[1956-1961]

- Problems of secondary education were reviewed by the secondary education commission.
- The secondary commission which would include both general and vocational subject

Third five year plan[1961-1966]

- development of the economy and the large increase in the number of the schools.

- the number of students of the age group 14-17 enrolled in them have altered the character of the demands which secondary education is called upon to meet.
- New social groups are seeking education and are coming with its influence.
- Improvement of science education in schools and the need for multipurpose schools.
- One of the principal recommendations of the secondary education commission was the secondary schools are upgraded to higher secondary schools.

FOURTH FIVE YEAR[1969-1974]

- In the fourth five year plan it is expected to enrol 3.1 million additional pupils in the classes 1x-x1.
- The trend of expansion of facilities at the secondary stage.
- The location of new schools will be determined according to the requirement of each area as spelt out in detailed district plans.
- The main effort of the fourth plan will be to enrich the content and improve the quality of education.

FIFTH FIVE YEAR PLAN [1974-1978]

- secondary and higher secondary education are important terminal stages in the general education and provide a first stage for linking education with the world of work.
- special attention to the quality of education.
- one of the links between education and development through Vocationalization of secondary education related to employment.

SEVENTH FIVE YEAR PLAN[1985-1990]

- girls education will be free up to higher secondary stage .
- Provision has been made for the promoting distance learning technique and open school system,
- Environment education will form an important aspect of science education.
- The opportunities provided by the new communication technology will be explored for the purpose.

Eighth five year plan[1992-1997]

- students have been diverted to vocational stream.
- as part of NPE new csss for Vocationalization of higher secondary stage ,improvement of science education and environmental orientation to school education were started

Nineth five year plan[1997-2002]

- The nineth plan will lay emphasis on the revision of curricula so as to relate these to work opportunities.
- Pre vocational level training at the secondary level.
- The open learning system will be expanded and wide variety of courses offered

Tenth five year plan[2002-2007]

- universalisation of primary education
- Increased demand for expansion of secondary education

Eleventh five year plan [2007-2012]

- The success of SSA in achieving large scale enrolment of children in regular and alternative schools has thrown open the challenge of expanding the access to secondary education.
- Rapid change in technology and the demand for skills also make it necessary that young people acquire more than eight years to compete successfully in the labour market.

Twelfth five year plan[2012-2017]

- implement common curricula and syllabi of nationally acceptable standards for science, maths and English in all schools in the country.
- develop life skills including skills of critical and constructive thinking, use of ICT, organisation and leadership and community services.
- Extent RMSA gradually to higher secondary stage and cover all government and aided schools .

THE NEW ECONOMIC POLICY ON EDUCATION

NEW ECONOMIC POLICY

The new economic policy launched in 1990s with its account on economic liberalization, privatization, industrialisation etc on higher education, by Manmohan Singh the former prime

minister. A logical corollary of the new economic policy could be dismantling of the state machinery for the administration, financing and regulation of educational institution.

It will allow the market forces to determine the size of student enrolment, the establishment of new institutions and the expansion of existing institutions, determining the curricula and methods of teaching and laying down the amount of cost recovery from the students besides tapping other sources of **revenue**. In fact, it would mean leaving the field primarily to private bodies. The Government is considering private bodies in higher education was introduced in Indian parliament and passed by the Raj Sabha in 1995.

The main arguments in favour of privatisation of higher education are

- It will resolve the financial problems and will ensure that resources are proportional to numbers
- It will encourage efficiency in the use of resources as providers become accountable to students
- Privatisation will increase diversity and choice in the forms of educational provisions.

The branches of new economic policy are

- 1.globalisation
- 2.privatisation
- 3.liberalisation

Globalization

Globalization refers to integration between people, companies, and governments. Most noteworthy, this integration occurs on a global scale. Furthermore, it is the process of expanding the business all over the world. In Globalization, many businesses expand globally and assume an international image. Consequently, there is a requirement for huge investment to develop international companies.

How Globalization Came into Existence?

First of all, people have been trading goods since civilization began. In the 1st century BC, there was the transportation of goods from China to Europe. The goods transportation took place along the Silk Road. The Silk Road route was very long in distance. This was a remarkable development in the history of Globalization. This is because, for the first time ever, goods were sold across continents.

Globalization kept on growing gradually since 1st BC. Another significant development took place in the 7th century AD. This was the time when the religion of Islam spread. Most noteworthy, Arab merchants led to a rapid expansion of international trade. By the 9th century, there was the domination of Muslim traders on international trade. Furthermore, the focus of trade at this time was spices.

True Global trade began in the Age of Discovery in the 15th century. The Eastern and Western continents were connected by European merchants. There was the discovery of America in this period. Consequently, global trade reached America from Europe.

From the 19th century, there was a domination of Great Britain all over the world. There was a rapid spread of international trade. The British developed powerful ships and trains. Consequently, the speed of transportation greatly increased. The rate of production of goods also significantly increased. Communication also got faster which was better for Global trade.

Finally, in 20th and 21st -Century Globalization took its ultimate form. Above all, the development of technology and the internet took place. This was a massive aid for Globalization. Hence, E-commerce plays a huge role in Globalization.

Impact of Globalization

First of all, Foreign Direct Investment (FDI) increases at a great rate. This certainly is a huge contribution of Globalization. Due to FDI, there is industrial development. Furthermore, there is the growth of global companies. Also, many third world countries would also benefit from FDI. Technological Innovation is another notable contribution of Globalization. Most noteworthy, there is a huge emphasis on technology development in Globalization. Furthermore, there is also technology transfer due to Globalization. The technology would certainly benefit the common people.

The quality of products improves due to Globalization. This is because manufacturers try to make products of high-quality. This is due to the pressure of intense competition. If the product is inferior, people can easily switch to another high-quality product. To sum it up, Globalization is a very visible phenomenon currently. Most noteworthy, it is continuously increasing. Above all, it is a great blessing to trade. This is because it brings a lot of economic and social benefits to it.

PRIVITIZATION

The concept of privatization refers to private ownership in varying degrees – from total ownership to ownership in the form of joint ventures – and private management and control

in public sector enterprises aimed at breaking state monopoly in various sectors. The effect of privatization is slowly being felt in all sectors of the economy. Inevitably, it is being recommended for the education sector as well.

Education is one of the fastest growing service sectors of the Indian economy. The medical and health care sector alone has developed faster than education sector. The government spending on education in India was 3.3 per cent in 1999-2000, 1.3 per cent more than China's public spending on education, which was per cent in 1999-2000. But the average government spending on education of the top 100 countries in the world was 5.24 per cent, about 50 per cent more than India's. Incidentally, India was positioned 81. Privatization of education in India and /or more vigorous and active participation by private bodies in the education field, one feels, would significantly improve India's rank bringing it at par with the top nations.

How Does the National Education Policy Accelerate the Privatisation of Higher Education?

In the garb of promoting new-age and liberal education, the latest education policy advances privatisation and centralisation in the system. A scant attention is paid to improve the state of public education in the country. At the time of writing this article, the new education policy had not been approved by the union cabinet. This article is based on the Draft National Education Policy 2019, which has been eventually ratified by the government.

The Draft National Education Policy (DNEP) 2019 continues to be in line with the neo-liberal, anti-democratic, and centralising tendencies that have been prevailing in higher education since the early 1990s. These tendencies are pronounced in the latest DNEP with the incorporation of the elements of revivalism, communalism, and social insensitivity. While advocating for a multidisciplinary liberal education to meet the demands of the job market and the challenges of the 21st century, the DNEP insidiously overlooks the importance of upholding the Constitution, secularism, equality, social justice, and plurality that our social fabric demands. The absence of such inclusivity in the policy speaks much louder than its divisive overtones.

On the state of higher education, the document begins on a concerned note about what it calls the "Fragmentation of Higher Education System" (MHRD 2019: 203). The reason for this fragmentation is identified as the presence of over 800 universities and 40,000 colleges spread across the country. In effect, the socio-cultural diversity, decentralised

autonomy of the universities, and the reach and scope of affiliated colleges that have been catering to the needs of students in urban and rural areas are negated in a single stroke with the label of “fragmentation.” The new policy proposes to overcome this through the establishment of higher educational institutions (HEIs) of a much broader scope and size, which indicates a move towards a monolithic and homogenised educational regime.

INTERNATIONALIZATION OF EDUCATION

Internationalization is a process of change which is tailored to meet the individual needs and interests of each higher education entity. Consequently, there is no 'one size fits all' model of internationalization. Adopting a set of objectives and strategies which are 'in vogue' and for 'branding' purposes only negates the principle that each program, institution, or country needs to determine its individual approach to internationalization based on its own clearly articulated rationales, goals and expected outcomes. This recognizes that the internationalization process is driven by an assessment of individual needs and priorities and that a 'formulaic' or latest fad approach is not appropriate, beneficial or sustainable. This truth can also present challenges. For example, what if an institution or county sees internationalization of higher education as a tool for economic gain or political advantage? This is an example where the academic purposes and values of cooperation, mutual benefit and partnership need to be emphasized.

At the same time, there are countless examples of positive initiatives which illustrate how collaborative scholarship, cross border education exchange, and campus-based internationalization strategies contribute to the development of individuals, institutions, nations, and the world at large. The benefits of internationalization are many and varied, so are potential risks and unintended consequences.

Quality issues and challenges related to internationalization

It is forecasted that by 2025 the demand for international education will grow to 7.2 million students- a quantum leap from 1.2 million students in 2000. Some, but certainly not all of this demand, will be met by student mobility. Consequently, the number of new providers is delivering programs to students in their home countries is accelerating at an unprecedented rate. It is no longer just students, faculty, and researchers who are internationally mobile - academic programs are being delivered across borders and branch campuses are being established in developing and developed countries around the world.

While, these new developments are intended to increase access to higher education and meet the appetite for foreign credentials and employment, there are serious issues related to the quality of the academic offer, the integrity of the new types of providers, and the recognition of credentials. The increase in the number of foreign degree mills (selling 'parchment' only degrees) and accreditation mills (selling bogus accreditations for programs or institutions), and rogue for-profit providers (not recognized by national authorities) are realities that face students, parents, employers, and the academic community. Who would have guessed two decades ago that international education would be struggling to deal with fake degrees and accreditations; academic credentials that are earned but not recognized; and non-regulated 'fly by night' institutions? Of course, it is equally important to acknowledge innovative developments by bona fide new providers and universities who are delivering high quality programs and legitimate degrees through new types of arrangements and partnerships (franchise, twinning, branch campus). The perpetual issue of balancing cost, quality and access significantly challenges the benefits and risks of cross border education.

Regional institutional agreements and networks

It is often believed that the greater number of international agreements or network memberships a university has the more prestigious and attractive it is to other institutions and students. But practice shows that most institutions cannot manage or even benefit from a hundred plus agreements. To maintain active and fruitful relationships requires a major investment of human and financial resources from individual faculty members, departments and international offices. Thus, the long list of international partners often reflects paper-based agreements not productive partnerships. Quantity is perceived as more important than quality and the international agreements list is more of a status symbol than a record of functional academic collaborations. A more recent trend is the paring down of the number of agreements to ten or twenty institution-wide priority partnerships. This can lead to more comprehensive and sustainable relationships but also to a sense of disgruntlement among faculty members and researchers about a top-down approach to international collaboration and the curtailment of individual international research or curricular interests.

Academic mobility

The expansion of academic mobility schemes is a hallmark of internationalization today. Twenty-five years ago, could anyone has anticipated that international academic mobility for students, as well as scholars and professors, would have the potential to grow into a highly competitive multi-million-dollar international recruitment business. Several countries are

investing in major marketing campaigns to attract the best and brightest talent to study and work in their institutions in order to supply the 'brain power' for innovation and research agendas. The complexities and challenges related to academic and profession mobility should not be underestimated. Nor should the potential benefits. But it is impossible to ignore the latest race for attracting international students and academics for 'brain power' and for 'income generation'. The original goal of helping developing country students to complete a degree in another country and then return home to contribute to national development is fading fast as nations compete in the 21st century brain race.

It is impossible to gaze into a crystal ball to forecast the future, but if the experiences of the last decade are harbingers of the future it is likely that the competition for the brightest of students and scholars will only increase bringing with it benefits for some countries and higher education institutions and losses for others. Perhaps technology and social networking will bring new opportunities for brain sharing that will mitigate the overall effect of winners and losers, but the current obsession with global rankings and the economic competitiveness agenda suggest otherwise. For better or worse, the great brain race through student mobility is likely to be in active mode for a while.

A recent trend has been the establishment of collaborative programs between institutions in different countries that lead to double (or multiple degrees) and in some cases joint degrees -although the latter face steep legal constraints.

Joint programs are intended to provide a rich international and comparative academic experience for students and to improve their opportunities for employment. But, with all new ideas, come questionable adaptations and unintended consequences. For instance, in some cases, double degrees can be nothing more than double counting one set of course credits. Situations exist where two/three credentials (one from each participating institution) are conferred for little more than the work load required for one degree. While it may be very attractive for students (and potential employees) to have two degrees from institutions in two different countries, the situation can be described as the thin edge of academic fraud if course requirements for two full degrees are not completed or differentiated learning outcomes not achieved. It is important to point out that there are many excellent and innovative joint and double degree programs being offered, but one of the unanticipated consequences is the potential misuse or abuse of degree granting and recognition protocols.

The impact of new forms of international academic mobility on the recognition and promotion of indigenous and diverse cultures is a subject that evokes strong positions and

sentiments. Many believe that modern information and communication technologies and the movement of people, ideas, and cultures across national boundaries presents new opportunities to promote one's culture to other countries and to enhance the fusion and hybridization of cultures. An important benefit is a greater understanding of cultural diversity and hopefully stronger intercultural appreciation and communications skills. Others contend that these same forces are eroding national cultural identities and that, instead of creating new hybrid cultures, indigenous cultures are being homogenized which in most cases means Westernized. Because education has traditionally been seen as a vehicle of acculturation, these arguments focus on the specifics of curriculum content, language of instruction (particularly the increase in English) and the teaching/learning process in international education.

Universities rankings

There is no question that international and regional rankings of universities have become more popular and problematic in the last five years. The heated debate about their validity, reliability and value continues. But at the same time, university presidents state that a measurable outcome of internationalization is the achievement of a specific position in one or more of the global league tables. But it is an incorrect assumption that the purpose of a university's internationalization efforts is to improve global brand or standing. This confuses an international marketing campaign with an internationalization plan. The former is a promotion and branding exercise; the latter is a strategy to integrate an international, intercultural and global dimension into the goals and teaching, research, and service functions of a university. The objectives, anticipated outcomes and investment in a global branding initiative are different from those required for academic internationalization. It is a myth that an international marketing scheme is the equivalent of an internationalization plan. This does not deny the fact, that a strategic and successful internationalization agenda can lead to more international visibility but recognition is not the goal- it is a by-product.