

EDUCATION AND SOCIETY

BA [Education]

First Semester

Paper I

[ENGLISH EDITION]



Directorate of Distance Education

TRIPURA UNIVERSITY

Reviewer

Chetna Jathol

Assistant Professor, Rawal College of Education, Faridabad

Authors:

Dr Aradhana Mani (Units: 1.2, 1.3, 2.2-2.5) © Dr Aradhana Mani, 2015

JC Aggarwal (Units: 1.2.1, 1.4-1.4.5) © JC Aggarwal, 2015

Dr Harish Kumar (Units: 3.2-3.2.2, 3.3, 3.5-3.6, 4.3-4.3.3) © Dr Harish Kumar, 2015

Dr S.S. Jaswal (Unit: 3.4) © Dr S.S. Jaswal, 2015

Shelja Sharma (Units: 4.4-4.5) © Shelja Sharma, 2015

Vikas Publishing House (Units: 1.0-1.1, 1.4.6, 1.5-1.9, 2.0-2.1, 2.6-2.11, 3.0-3.1, 3.2.3, 3.7-3.12, 4.0-4.2, 4.3.4, 4.6-4.10)
© Reserved, 2015

Books are developed, printed and published on behalf of Directorate of Distance Education, Tripura University by Vikas Publishing House Pvt. Ltd.

All rights reserved. No part of this publication which is material, protected by this copyright notice may not be reproduced or transmitted or utilized or stored in any form of by any means now known or hereinafter invented, electronic, digital or mechanical, including photocopying, scanning, recording or by any information storage or retrieval system, without prior written permission from the DDE, Tripura University & Publisher.

Information contained in this book has been published by VIKAS® Publishing House Pvt. Ltd. and has been obtained by its Authors from sources believed to be reliable and are correct to the best of their knowledge. However, the Publisher and its Authors shall in no event be liable for any errors, omissions or damages arising out of use of this information and specifically disclaim any implied warranties or merchantability or fitness for any particular use.



VIKAS®

Vikas® is the registered trademark of Vikas® Publishing House Pvt. Ltd.

VIKAS® PUBLISHING HOUSE PVT. LTD.

E-28, Sector-8, Noida - 201301 (UP)

Phone: 0120-4078900 • Fax: 0120-4078999

Regd. Office: 576, Masjid Road, Jangpura, New Delhi 110 014

• Website: www.vikaspublishing.com • Email: helpline@vikaspublishing.com

SYLLABI-BOOK MAPPING TABLE

Education and Society

Syllabi

Mapping in Book

Unit I: Introduction to Education

- Meaning, Nature and Scope of Education
- Functions and Factors of Education
- Aims of Education: Individual, Social, Vocational and Democratic
- Equalization of Educational Opportunity and the Steps taken Towards its Attainment

**Unit 1: Introduction to Education
(Pages 3-30)**

Unit II: Curriculum and Child Centric Education

- Meaning of Curriculum
- Types of Curriculum
- Principles of Curriculum Construction
- Co-curricular Activities
- Child Centered Education.

**Unit 2: Curriculum and Child
Centric Education
(Pages 31-72)**

Unit III: Education and Social Sub-System

- Agencies of Education: Formal, Non-formal and Informal
- Role of Education as an Instrument of Social Change
- Human Rights Education with Special Reference to Child's Rights
- Culture and Education: Meaning, Characteristics of Culture and its Relationship with Education
- Socialization and Social Cohesion

**Unit 3: Education and Social
Sub-System
(Pages 73-154)**

Unit IV: Current Issues Related to Education

- Equalization of Educational Opportunities
- Problems of Education of the Deprived Classes: Scheduled Caste, Scheduled Tribe, Women and Rural Population, Education of the Poor
- Constitutional Provision Related to Education
- Liberalization, Globalization and Privatization in Education

**Unit 4: Current Issues Related
to Education
(Pages 155-208)**

CONTENTS

| | |
|--|---------------|
| INTRODUCTION | 1 |
| UNIT 1 INTRODUCTION TO EDUCATION | 3-30 |
| 1.0 Introduction | |
| 1.1 Unit Objectives | |
| 1.2 Meaning, Nature and Scope of Education | |
| 1.2.1 Nature and Scope of Education | |
| 1.3 Functions and Factors of Education | |
| 1.4 Aims of Education | |
| 1.4.1 Individual and Social Aims of Education | |
| 1.4.2 Knowledge Aims of Education | |
| 1.4.3 Religious Aims of Education | |
| 1.4.4 Vocational Aims of Education | |
| 1.4.5 Democratic and Totalitarian Aims of Education | |
| 1.4.6 Equalization of Educational Opportunity | |
| 1.5 Summary | |
| 1.6 Key Terms | |
| 1.7 Answers to ‘Check Your Progress’ | |
| 1.8 Questions and Exercises | |
| 1.9 Further Reading | |
| UNIT 2 CURRICULUM AND CHILD CENTRIC EDUCATION | 31-72 |
| 2.0 Introduction | |
| 2.1 Unit Objectives | |
| 2.2 Meaning of Curriculum | |
| 2.2.1 Bases of Curriculum | |
| 2.3 Types of Curriculum | |
| 2.4 Principles of Curriculum Construction | |
| 2.5 Co-curricular Activities | |
| 2.6 Child-centred Education | |
| 2.6.1 Principles of Teaching | |
| 2.6.2 Kindergarten and Froebel | |
| 2.6.3 Principles and Features of Kindergarten | |
| 2.6.4 Montessori Method | |
| 2.7 Summary | |
| 2.8 Key Terms | |
| 2.9 Answers to ‘Check Your Progress’ | |
| 2.10 Questions and Exercises | |
| 2.11 Further Reading | |
| UNIT 3 EDUCATION AND SOCIAL SUB-SYSTEM | 73-154 |
| 3.0 Introduction | |
| 3.1 Unit Objectives | |
| 3.2 Agencies of Education | |
| 3.2.1 Classification of Agencies of Education: Formal and Informal | |
| 3.2.2 Functions of School | |
| 3.2.3 Non-Formal Agencies | |

- 3.3 Role of Education as an Instrument of Social Change
 - 3.3.1 Factors and Conditions Influencing Social Change
 - 3.3.2 Forms of Social Change
 - 3.3.3 Modernization and Education
 - 3.3.4 Role of Education in Modernization
- 3.4 Human Rights Education
 - 3.4.1 Sources of Human Rights
 - 3.4.2 Child Rights
- 3.5 Culture and Education
 - 3.5.1 Meaning and Definition
 - 3.5.2 Characteristics of Indian Traditional Culture
 - 3.5.3 Culture and its Relationship with Education
- 3.6 Social Differentiation and Stratification
 - 3.6.1 Theories of Social Stratification
- 3.7 Socialization and Social Cohesion
- 3.8 Summary
- 3.9 Key Terms
- 3.10 Answers to 'Check Your Progress'
- 3.11 Questions and Exercises
- 3.12 Further Reading

UNIT 4 CURRENT ISSUES RELATED TO EDUCATION

155-208

- 4.0 Introduction
- 4.1 Unit Objectives
- 4.2 Equalization of Educational Opportunities
 - 4.2.1 Right to Education (RTE)
- 4.3 Problems of Education of the Deprived Classes
 - 4.3.1 Education of Scheduled Caste
 - 4.3.2 Education of Scheduled Tribes
 - 4.3.3 Education of Minorities
 - 4.3.4 Education of Women and Rural Population
- 4.4 Constitutional Provisions Related to Education
 - 4.4.1 Major Activities and Organizations of the Department of Education of the Ministry of Human Resource Development, Government of India
 - 4.4.2 Important Organizations in the Field of Education at the Central Level
- 4.5 Liberalization, Privatization and Globalization (LPG) in Education
- 4.6 Summary
- 4.7 Key Terms
- 4.8 Answers to 'Check Your Progress'
- 4.9 Questions and Exercises
- 4.10 Further Reading

INTRODUCTION

According to the sociological perspective, education does not arise in response of the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member of. The educational system of any society is related to its total social system. It is a sub-system performing certain functions for the on-going social system. The goals and needs of the total social system get reflected in the functions it lays down for educational system and the form in which it structures it to fulfill those functions.

In a static society, the main function of the educational system is to transmit the cultural heritage to the new generations. But in a changing society, these keep on changing from generation to generation and the educational system in such a society must not only transmit the cultural heritage, but also aid in preparing the young for adjustment to any changes in them that may have occurred or are likely to occur in future. In contemporary societies, 'the proportion of change that is either planned or issues from the secondary consequences of deliberate innovations is much higher than in former times.' This is more so in societies that has newly become independent and are in a developing stage. Consequently, in such modern complex societies, education is called upon to perform an additional function of becoming an agent of social change. Thus, the relationship between educational system and society is mutual; sometimes the society influences changes in educational system and at other times the educational system influences changes in the society.

Sociology, according to Duncan, is the scientific study of dynamic processes of interactions of person and the patterns these form in relation to biological, psychological and cultural influences. Thus, sociology studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern social relations and the forces that develop the personality of the individual. The book, *Education and Society* first provides a brief introduction to the meaning, nature and scope of education and then gradually develops its relation with the society. The meaning and principles of curriculum, child-centred education, child rights, concept of culture and education and the current issues relating to education have been discussed in detail in this book.

This book has been designed keeping in mind the self-instruction mode (SIM) format and follows a simple pattern, wherein each unit of the book begins with the **Introduction** followed by the **Unit Objectives** for the topic. The content is then presented in a simple and easy-to-understand manner, and is interspersed with **Check Your Progress** questions to reinforce the student's understanding of the topic. A list of **Questions and Exercises** is also provided at the end of each unit. The **Summary and Key Terms** further act as useful tools for students and are meant for effective recapitulation of the text.

NOTES

UNIT 1 INTRODUCTION TO EDUCATION

NOTES

Structure

- 1.0 Introduction
- 1.1 Unit Objectives
- 1.2 Meaning, Nature and Scope of Education
 - 1.2.1 Nature and Scope of Education
- 1.3 Functions and Factors of Education
- 1.4 Aims of Education
 - 1.4.1 Individual and Social Aims of Education
 - 1.4.2 Knowledge Aims of Education
 - 1.4.3 Religious Aims of Education
 - 1.4.4 Vocational Aims of Education
 - 1.4.5 Democratic and Totalitarian Aims of Education
 - 1.4.6 Equalization of Educational Opportunity
- 1.5 Summary
- 1.6 Key Terms
- 1.7 Answers to 'Check Your Progress'
- 1.8 Questions and Exercises
- 1.9 Further Reading

1.0 INTRODUCTION

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and a sound attitude. It helps an individual to develop good habits, respect elders, value culture and traditions, acquire knowledge to have a better understanding of situations and developments.

Education ensures survival of the human race, maintains its intellectual and cultural traditions and helps in developing enlightened civilizations that history has witnessed through ages. The main goal of education is to make an individual close to perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

This unit will introduce you to education as a concept, the need for educational aims, the different philosophy of thinkers regarding education and aim of education, and the state's approach towards education.

1.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the meaning, nature and scope of education
- Analyse the functions and factors of education
- Describe in detail the various aims of education
- Differentiate between individual and social aims of education

1.2 MEANING, NATURE AND SCOPE OF EDUCATION

NOTES

Etymologically, the word 'education' has been derived from different Latin words, such as, 'educare', which means to bring out or nourish; 'educere', which means to lead out or to draw out; 'educatum', which means act of teaching or training; 'educatus', which means to bring up, rear and educate; and 'educatio', which means breeding, bringing up or rearing.

What is education is a fundamental question that has perturbed the minds of philosophers and thinkers from Socrates and Plato down to Gandhi and Dewey. In Socrates words, 'Education means bringing out the ideas of universal validity which are latent in the mind of every man.'

Plato explains that 'education is a matter of correctly disciplined feelings of pleasure and pain'. He regarded education as a means to achieve justice, both individual and social.

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

Mahatma Gandhi considered education as a process that continues throughout one's life and work for the all-round development of human being.

According to Rabindranath Tagore, 'The highest education is that which does not merely give us information, but makes our life in harmony with all existence.'

The term education has, thus, a wide connotation and cannot be given a precise definition. It includes the individuals, the society, the environment, the social fabric and tradition. Hence, the definition should be a comprehensive as well as an all inclusive one. Educationists have, however, emphasized different aspects of education. This is due to their individual perspectives towards life.

According to the Idealists, the aim of life is spiritual development. To them, reality is spiritual; it exists in ideas, purposes, intangible values and internal truths. Pragmatists view education as a process of social progress.

Education may be viewed as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which helps an individual grow to the maximum and also develops the society in such a way that both enjoy maximum happiness and prosperity. Thus, education can broadly be defined as the development of individual according to his needs and demands from the society, of which he is an integral part.

Some of the features of education are:

- It is unilateral as well as bi-polar in nature.
- It is an on-going process.
- It is knowledge or experience.
- It contributes to the growth of particular aspects of human personality.

- It is conducive for the integrated development of an individual and the welfare of the society
- It is a liberal discipline or a vocational course
- It is stabilizer of social order, conservator of culture, an instrument of change and social reconstruction

John Stuart Mill has explained the wider and narrower meaning of education in the following words, 'Not only does it include whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us somewhat nearer to the perfection of our nature; it does more; in its last connotation it comprehends even the indirect effects of things of which the direct purposes are quite different, by laws, by forms of government, by the industrial arts, by modes of social life; even by physical fact, not dependent on human will, by climate, soil and local position. Whatever helps to shape the human being, to make the individual what he is, or hinder him from what he is not...is part of education'. He expresses the narrower meaning in the following words: 'The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising the level of improvement, which has been attained.'

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another. In the modern times it has acquired two different shades of meaning namely: (1) an institutional instruction, given to students in schools and colleges formally; and (2) a pedagogical science, studied by the student of education.

1.2.1 Nature and Scope of Education

- **Education is giving information:** There are many things that the students cannot find out for themselves things that they can never know unless they are told and many things the use of which they do not know. These things have to be told. So one essential part of education is communicating knowledge. Knowledge must be given in a systematized manner. Education should be made interesting. It must, however, be, stressed that knowledge aspect should not be unduly emphasized.
- **Education is causing to learn:** It is wrong to think, that knowledge can be passed on from one person to another like money. Knowledge will be received only when the students are prepared to receive it. Real education consists in persuading the child, by one method or the other to learn for himself. The teacher is an instrument in helping a child to learn and to do things for himself.
- **Education is a matter of helping the child to respond to his environment in an effective manner:** It is not what is presented to the child which educates him, but rather the reaction that he makes to what is presented. Certain children may fail entirely to respond to a lesson, or may respond in a wrong manner. If a child's response to his geography is to

NOTES

NOTES

memorize the words, without any understanding of the facts they represent, the lesson is not educative for him (he has not been taught), although it may be educative for the child next to him who reacts properly.

- **Education is helping a child to adjust himself to his environment:** A child is reacting in some way or the other to his physical and social environment, from his very birth. His reactions are both fruitful and harmful. Education should help the child to make successful adjustment. This may be done in two ways. Sometimes we modify the environment and at other times strengthen the child. Education should make the child socially efficient, that is, a worthy member of society, making his contribution to the common good.
- **Education is stimulation and encouragement:** Education should fire the enthusiasm of the child. It is to encourage the child in the development of his natural desires to work and to be active.
- **Education is guidance:** Education is to guide the pupils to learn the right things in the right manner and at the right time. Education is to guide the students to do things in such a way that time, material and energy are not wasted.
- **Education is training the emotions of the child:** It is also the encouraging and training of the emotional life. This is an aspect of teaching which is very commonly neglected, at least in practice. But education will be only one-sided and distorted unless we take into account the necessity for helping the child to develop a stable emotional life. Education is to develop the emotional life of the child by providing an atmosphere of love, affection and freedom.
- **Education is both a conscious and an unconscious process:** Education is both a conscious and an unconscious process and the most effective part of it is generally the part of which we are unconscious. The personal relationships between the teacher and the taught have a great bearing on the growth of the child.
- **Education is a means of preparation:** Though preparation for future is not the only aspect of teaching, yet it is an important aspect. Education is to help the immature child to develop physically, intellectually, emotionally and spiritually to participate effectively in the life of the community.
- **Education is formal as well as informal:** Formal education is deliberately planned, systematically organized and is always purposive. Teachers are just formal agents of teaching.

School is not the only agency of teaching. Informal education is carried on by the parents, brothers and sisters at home, playmates, student community outside the classroom and the like. The few hours of the school are insufficient for the full development of the child.

Formal and informal education must cooperate, if good results are to be achieved. School should 'supplement' not 'supplant', the training imparted by the home and vice-versa.

- **Education is an art:** Art implies the intelligent action of a human being through which it is possible to modify an ordinary course of events. Education is an art which can be improved through research.
- **Education is a form of social service:** The teaching profession is regarded to be a sort of social service and the teachers as servants of society in whose hands has been entrusted the task of shaping and developing the behaviour and conduct of the young children for maintaining and improving the social patterns.
- **Education as a relationship:** Teaching is a relationship which is established between three focal points in education, the teacher, the child and the subject. Teaching is the process by which the teacher brings the child and the subject together. The teacher and the taught are active, the former in teaching and the latter in learning.
- **Education as a skilled occupation:** Every successful teacher is expected to know the general methods of teaching and instruction in creating suitable learning situations. He is also expected to be familiar with the general objectives of education.

NOTES

CHECK YOUR PROGRESS

1. What should be the aim of life and education according to the idealists and pragmatists?
2. Differentiate between formal and informal education.

1.3 FUNCTIONS AND FACTORS OF EDUCATION

Education is a process which is based on geographical, philosophical, political, social, economic, moral and cultural factors. It is an activity which goes on in a society and its aims and methods depend on the society in which it takes place. The functions and factors which determine the aims of education are enumerated below:

- **Philosophy of life:** The aims of education bear direct relationship with the prevailing philosophies of life. All the educational philosophies agree on the dignity of the individual and respect for human personality. They make the child the centre of the educative process. The naturalists want to shape the personality of the child in the natural physical environment; the idealists want the child to be free from any kind of bondages of the physical and the social world, while the pragmatists want him to become a functional being in the modern industrialized and mechanized world. All three support the provision of ancillary facilities like health clinics, medical check-up, spacious and attractive school environment, transport facilities etc. They are also in agreement about congeniality of the learning environment, ideal instructional conditions, compulsory attendance and opportunities for the full development of the child's personality.

NOTES

Similarly, equality of educational opportunity is an important aim which is advocated by all philosophies. All of them are in concert in 'accepting the pragmatic results of intelligence testing, but they differ to a great extent on the nature of intelligence and what its function is.' Pragmatists stress on responding to the stimulation of the physical and social environment. Naturalists agree with this viewpoint too. All three are in agreement with the viewpoint that 'one should be more concrete and abstractions should be avoided'. Their approach to the statement is, however, different. What the pragmatists call concrete is frivolous and superficial for the idealist, and what the idealists call concrete is abstract for the pragmatists. While naturalists talk about the influence of environment on the human mind idealists strongly contradict their viewpoint saying that mind is something which is not influenced by the physical world.

It creates its own objects and discovers its own laws. It is competent to find a solution to its problems and answer its own questions. Pragmatists on the other hand consider mind as a 'function of behaviour'. It changes with circumstances. Besides, some of the general areas of agreement, there is a consensus of different philosophies in the specific aspects of education like aims, curriculum, methods and discipline.

- **Human nature:** Psychologists have different viewpoints regarding the human nature. It is composed of heterogeneous elements, rational as well as non-rational, intellect, emotions, man's animal self and his spiritual self. The human nature has to be borne in mind while formulating aims. Idealists regard 'unfolding the divine man' as the aim of education. To naturalists the aim of education is 'self-expression', and to the pragmatists, development of 'social efficiency' is the main aim of education.
- **Geographical factors:** Geographical factors play a key role in determining the aims of education. For example, the educational system in Sparta aimed at developing physical strength; values like endurance, obedience, and courage to train the youth to protect the state from any kind of foreign attacks. Countries like Germany and Italy aimed at preparing their citizens for world war.
- **Religious factors:** The Brahminic system, the Buddhist system and the Muslim system of education had religious basis in ancient India. On the other hand, the western countries saw the influence of Protestant and Catholic denominations of Christianity. Our country exhibits diversity with respect to religion too. Different religious viewpoints influence the aims of education. It is the work of different religious organizations to put in a collaborative effort to realize these aims.
- **Political ideology:** Political ideologies of a nation have a significant influence on the educational aims. Education in any country and at points reflects values of the ruling class. The aims of education in a totalitarian system of education are different from those under the democratic system. These are discussed later in this unit.

- **Socio-economic problems:** Aims of education should aid in getting rid of the socio-economic problems being faced by the society. Production of socially and economically independent citizens should be the focal point in formulation of aims, as they will work for the betterment of the country and help in attainment of economic prosperity. The Secondary Education Commission Report (1952-53) states, 'As political, social and economic conditions change and new problems arise, it becomes necessary to re-examine and re-state clearly the objectives which education at each definite stage, should keep in view.'
- **Cultural factors:** One of the basic aims of education is preservation of the socio-cultural heritage of a nation. So, the aims of education change with the changing and developing pattern of culture.
- **Environmental factors:** The role of environment in determining the aims of education cannot be ignored. Environment includes everything that surrounds us and we are also a part of the environment. Problems of deforestation, population growth, urbanization and industrialization have always been the cause of concern for the educationists, politicians and environmentalists. To combat the problem of environmental degradation, education is the only means of overcoming the environmental crisis and help in its conservation.
- **Exploration of knowledge:** Today there is knowledge explosion and the need for exploration of the ever growing knowledge cannot be ignored. The Government of India is providing liberal grants for study of science and technology for the progress of our country. The Indian Education Commission has also laid emphasis on the study of science and mathematics while formulating the aims of education.

NOTES

CHECK YOUR PROGRESS

3. State some examples of how the geographical factors play a key role in determining the aims of education.
4. State some of the religious viewpoints of the aims of education.

1.4 AIMS OF EDUCATION

The quest for aims of education has received a spurt with the sudden emergence of a political or social revolution or with the onslaught of religious upheaval. Emphasis on the nature of aims of education reflects the needs of the times.

Ron Clark, an American educator has expressed, 'No writer on education, however much he may strive after universality of thought, can wholly shape himself free from the influence of time and place.'

Education Related to Time and Space

NOTES

Worthy aims are related to situations of life. Any organized system of education must meet the real situations of a community. It must be in accordance with the physical and social needs of the community. The intrinsic needs and activities of the child are closely related to the needs of the community. A child is not to be educated in a vacuum. He is a member of the community in which he lives and education must help him to become a useful member of that society. Of course, in the process of making him a useful member of the society, he should not be overburdened with 'dos' and 'dons'.

Since physical, social and economic needs differ from place to place, from time to time and country to country, the educational system, its curriculum, syllabi, methods and techniques must also be more or less different in different countries at different places. Changes in the ideals and values accepted by a society, will call for corresponding change in the system of education. Nothing is held as true and valuable for all times.

Education in primitive times

In ancient times men needed training in the use of bows and arrows for their safety. Their needs were simple and few. The process of production, consumption, distribution and exchange was quite simple. Thus the educative needs were also simple and could be met by a process of education which was also very simple.

Aims of education in a totalitarian state

The aims of education are determined by political ideologies. Education in any country and at all periods reflects on the ruling class. There are many instances in the history of the world when persons with different ideologies from their rulers were threatened, sacked, and even assassinated. In Russia, the individual was to be trained in a way so as to become a Communist, in Germany a Nationalist Socialist, in Italy a Fascist. The aim of education is to force upon every individual an ideology which he must not question. The creed will be reflected in the curriculum, syllabi, methods and techniques of education.

1.4.1 Individual and Social Aims of Education

Educational aims are correlative to the ideals of life. Educational aims in any country have varied with its political, social and economic conditions. The educational system of Greece and Rome raised an issue that is still very important in education today. Should education train good individuals or good citizens? Are the social needs of education more important than the needs of the individual? An individual is born with certain potentialities and natural endowments. It is the task of the educator to develop him into a distinct individual, but personality development does not take place in a vacuum. Thus, we have to decide whether the individual or the society should occupy the first place in education.

Why Stress on Individual Aims

- According to biologist G. Thompson, 'Education is for the individual: its function being to enable the individual to survive and live out its complete life. Education is given for the sake of the individual to save him from destruction. Community exists for the individual, not the individual for the community. Community being the means and individual being the end, education should not set means over the end. Individual and not society, therefore, should be the centre of all educational efforts and activities.'
- The naturalists like Nunn and Rousseau are of the view that the central aim of education is the autonomous development of the individual. According to Rousseau, 'Everything is good as it comes from the hands of Author of Nature, but everything degenerates in the hand of man. God makes all things good. Man meddles with them and they become evil.' Therefore, education should be in accordance with the nature of the individual.
- The psychologists regard each individual as a unique one. According to them no two children are identical. The function of education should be to develop the innate powers of the individual so that his maximum development may take place.
- The spiritualists are of the view that every individual is a separate entity and is responsible for his own actions. Therefore, the main function of education should be to lead the individual to self-realization. Swami Vivekananda stated, 'Man is potentially divine. The goal is to manifest this potentiality from within, by controlling nature—external and internal through education.'
- The progressivists hold the view that the progress and advancement of the world is due to great individuals born in different periods of history. They thus believe that the education process should secure conditions for the complete development of individuality so that each individual may make his original contribution to human life.

Criticism of Individual Aims of Education

- An individual is only a figment of imagination. An individual cannot be conceived in isolation from society.
- The critics of individual aims believe that the individual left to himself is an animal, selfish and undisciplined. The animal instinct of man, if given a free reign, is sure to lead him to the state of primitive barbarism where the law of jungle prevailed.
- Absolute freedom to the individual should not be given. The individual may begin to assert that 'I must have what I want'.
- The exaggerated claim of the individual may have an adverse effect on the politics and economy of a country. The policy of 'Laissez faire' is not conducive to national interests in the modern times.

NOTES

NOTES

Narrow Interpretation of Social Aims of Education

The believers of this view think that state is an 'idealized metaphysical entity over and above the individual citizen, superior in every way'. Hence the individual exists for the society. It is, therefore, the State that should decide the aim, mode and type of education or training which an individual should receive for its welfare. The Spartan system of education in ancient times and the Nazi system of the recent past reflect this tendency. Undoubtedly such notions played a major role in world conflicts which led to the two World Wars in 1914 and 1939.

Broader Interpretation of the Social Aims of Education

The social aims of education finds expression in such concepts as 'education for social service', 'education for citizenship' and 'education for social efficiency'.

Social aims of education have been stressed upon by the following functions:

- The primary purpose of the public schools is development of effective citizens—citizens who uphold their ideals and who act in accordance with the social and moral standards that characterize democracy.
- The basic purpose of school is to develop in all people the skill, understanding, beliefs, and commitments necessary for government of and by the people.
- The large function of education is to realize the ideals of manhood and the kinds of relationship between man that it cherishes.
- The distinctive function of education must inevitably involve the giving of direction to the social reconstruction that we so desperately need if we are going to solve our social problems and realize our ideals.
- Education means the culture which every generation purposely gives to its successors in order to qualify, to keep and to improve the level attained.
- The teacher's aim is not to educate his pupils in the abstract, but for life in any existing society.
- Education is the process of reconstruction or reconstitution of experience, giving it a more socialized value through the medium of increased social efficiency.

—Dewey

- Education cannot be considered in isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic and political change and will, therefore, have to be related to the long-term national aspirations, the programmes of national development in which the country is engaged and the difficult short-term problem it is called upon to face.

—Education Commission, 1964-66.

- Education is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life.

—James Welton

Introduction to Education

- An adequate educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life including in a democratic country a full share in the active management of group affairs. Such an adequate programme will besides go on further to an active effort to improve the group culture.

—William Kilpatrick

- True education involves three things: a sincere appreciation of the social and cultural achievements of one's country, a readiness to recognize its weaknesses frankly and to wish for their eradication and an earnest resolve to serve it to the best of one's ability, harmonizing and subordinating individual interest to broader national interests. The school must address itself to building up this rich, three-fold concept of patriotism.

Why Social Aims of Education?

- The supporters of these aims believe that an individual cannot live and develop in isolation from society. The isolated individual is 'a figment of the imagination.' The individual being a social animal, will develop through social contacts.
- Social aims are stressed as education should make each individual socially efficient and this social efficiency must be achieved by the positive use of individual power and capacities in social occupations. A socially efficient individual is not a drag or parasite on society or any individual. A socially efficient individual is able to earn his livelihood. He also conforms to moral and social standards of conduct.
- Gandhi formulated the basic scheme with the objective of making people realize that education was not merely for the benefit of the individual but for the needs of a predominantly rural and agrarian population.

Limitations of Social Aims of Education

- Social aims of education envisage the individual as a non-entity and leave little scope for his personality and unique characteristics to flourish.
- Aggression and violence against neighbouring countries have resulted in educational aims of this variety. Militant nationalism 'my country, right or wrong', are attitudes which may develop in tender minds.
- In recent years there has been a tendency in western countries among the young people to rebel against the cult of 'social efficiency'. Many students prefer the development and growth of individuality and want to give up the struggle for social efficiency.

Social and Individual Purposes of Education

'Social purpose' of education and 'individual purpose' of education are not incompatible terms. The Education Commission 1964-66 has explained the position as, 'One of the important principles to be emphasized in the socialistic pattern of

NOTES

society which the nation desires to create is that individual fulfilment will come, not through selfish and narrow loyalties but through wider loyalties of national development in all its parameters.’

NOTES

Individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made manifest. Self-realization can be achieved only through social service and social ideas of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken.

The individual and the society, both are regarded as realities, neither of the two being absolutely independent of the other. Instead of being regarded as isolated entities, the individual and the society should be considered as functionally related to each other, the individual acting on the society, and the society reacting on the individual. The individual is the product of society and the society in its own turn finds its advancement in the development of its individual members.

CHECK YOUR PROGRESS

5. State the limitations of the social aims of education.
6. State two criticism of the individual aims of education.

1.4.2 Knowledge Aims of Education

Both Bacon and Comenius wanted ‘all knowledge for all’. Socrates said, ‘Knowledge is power by which things are done.’ He also said, ‘One who had true knowledge could not be other than virtuous.’ Cicero puts it as, ‘As a field, however fertile, cannot be fruitful without cultivation, neither can a mind without learning.’ It is stated by the advocates of this aim that the function of the school is the communication of knowledge of all subjects. The acquisition of knowledge is regarded as the test of successful schooling. Examination is considered as the end and be all of education. Many teachers take pride in turning out ‘prodigies of learning.’

A.N. Whitehead has severely criticized the knowledge aim. He states, ‘A merely well informed person is the most useful bore on God’s earth.’ Lee Farrar has observed, ‘Knowledge without commonsense is folly; without method it is waste, without kindness, it is fanaticism, without religion, it is death. With commonsense it is wisdom; with method, it is power; with charity, it is beneficence; with religion, it is virtue and life and peace.’

Knowledge cannot be considered as an end in itself. It is and should be a means to other ends.

Moral and Character Formation Aim

Money is not needful; power is not needful; cleverness is not needful; even health is not needful but character alone is the most needful and education must develop it. Gandhi has observed, ‘All our learning or recitation of the Vedas, correct knowledge

of Sanskrit, Latin, Greek and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character.' The teacher's ultimate concern is to cultivate, not wealth of muscle, nor fullness of knowledge, nor refinement of feeling, but strength and purity of character. According to Vivekananda, 'The end of all education, all training, should be man making.' The Secondary Education Commission has observed, 'Education is the training of character to fit the students to participate creatively as citizens.'

Character has two facets: the one which is personal, and the other which manifests itself in our relationship with society. Both these aspects should be pure and unsullied. Right from the ancient seers down to the great personalities of our modern time, all those whom we consider as standard bearers of our philosophy and culture have been pure—their thought, word and deed all in tune with the highest truths.

Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptations. What is character without elementary personal purity?

Character is the product of innate endowment, influence of environment and constant introspection. Good acts and habits are the basis of good character and therefore character formation is a continuous process from life to death.

The Secondary Education Commission has very emphatically stated, 'Character is forged on the anvil of action—of every kind of action, academic, social, manual or moral—and the way in which the student performs his manifold duties in school or at home leaves an indelible impression on him.' The Secondary Education Commission calls upon the teachers to realize that 'they cannot train character or inculcate discipline in students unless they set before them an effective example of personal integrity, social sense and discipline.' The Commission also states that the example of the teachers will only point the direction and the goal. The actual process of training will consist in the students discharging all other duties in such a way that it will irresistibly build up the requisite ideals and qualities of character. The Commission points out that the students will not remain 'pinned to the wall' but will find hour to hour practical expression in the way they carry their studies, play their games, organize their social activities and perform all their tasks in and out of school. It is only when this supreme purpose inspires their hearts and minds and enters into everyday activities that character can be built on enduring foundations and stand the strain and stress of life.

Indira Gandhi in her convocation address at Vishva Bharati in 1966 remarked: 'Let us not measure the quality of our education by the statistics of pass, failure and wastage, however important these figures may be as official records. The quality of education must be reflected in the quality of life, in its value and grace.'

NOTES

NOTES

R.W. Emerson has described the man of character as:

Not gold, but only men can make

A people great and strong—

Men who for truth and honour's sake

Stand fast and suffer long

Brave men, who work while others sleep

Who dare while others fly

They build a nation's pillars deep,

And lift them to the sky.

Moral or character formation aim of education is also one-sided. An individual must be prepared to earn his livelihood otherwise he will not be a happy man. Of course, values of life must not be sacrificed for 'bread and butter.'

1.4.3 Religious Aims of Education

It is argued that the basis of good citizenship is character and the character depends upon man's beliefs. Kant is of the opinion that a life without religion is incomplete and so is morality. Burton states, 'Religion and education are natural allies. Both recognize and have to do with spiritual as over against an exclusive attention to the physical and material. Both seek to emancipate man.' A.N. Whitehead explains religious education as, 'Religious education is an education which inculcates duty and reverence.' Radhakrishnan has also said, 'Education, according to Indian tradition, is not merely a means to earn a living, nor it is only a necessity of thought or a school of citizenship. It is initiation into a life of spirit, a training of human souls in the pursuit of truth and the practice of virtue.' James Ross points out, 'Today it is the conviction of an increasing number of thoughtful people that education, if it is to produce and maintain a high degree of civilization and to safeguard against political lapses into barbarism, it must be based on religion.' Tagore writes, 'Teaching of religion can never be imparted in the form of lessons; it is there where there is religion in living..... Religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects. It is the truth of our complete being, the consciousness of our personal relations with the infinite. It is the true centre of gravity of our life.' Swami Vivekananda has declared, 'Unselfishness is the test of religion. He who has more of this unselfishness is nearer to Shiva. And if a man is selfish even though he has visited all the temples, seen all the places of pilgrimage...he is still farther from Shiva.' Maharishi Ved Vyasa explains the spirit of religion, 'We should not do unto others what we may resent, if done to ourselves. It short, that is religion; all other creeds have some selfish motive behind them.'

Education for religious upliftment should build into the character of children, the power to mobilize and organize their life energies for the realization of the growing body of ideal value to which they become committed. The ability to act decisively, effectively and courageously on behalf of tested ideals is the ultimate test of religious devotion to them. Religious strength of character includes humility, which recognizes

one's inevitable fallibility and submits to the corrective process of group thinking and cooperative action.

Gandhi states, 'For me morals, ethics and religion are convertible terms. A moral life without reference to religion is like a house built upon sand. And religion divorced from morality is like 'sounding brass' good only for making a noise and breaking heads.' According to Gandhi the best way for imparting religious and moral training is 'for the teachers rigorously to practise virtues of Truth and Ahimsa in their own person. This very association with the boys, whether on the playground or in the classroom will then give the pupils a fine training in these fundamental virtues.'

In the end it may be stated that religious education is education which inculcates duty and reverence. Nevertheless education of the child is not merely concerned with religious or moral virtues. It must concern itself with the whole child. Education to be complete must have five principal aspects relating to the five principal activities of the human being, the physical, the vital, the mental, the psychic and the spiritual.

Two Most Important Aims of Education Relevant to Indian Society: Character Formation and Vocational Efficiency

A man of character is bound to be liberal, appreciative of his duties and responsibilities, above sectarian, regional and religious considerations. He follows the values of secularism, socialism and democracy. Therefore, character formation is the first aim of education in India.

Character has two facets: the one which is personal, and the other which manifests itself in our relationship with society. Both these aspects should be pure and unsullied.

Gandhi has observed, 'All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character'. According to Vivekananda, 'The end of all education, all training, should be man-making.' The Secondary Education Commission has observed, 'Education is the training of character to fit the students to participate creatively as citizens.'

Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities; sacrifices for the good of others, struggles against temptations.

1.4.4 Vocational Aims of Education

Moral or character formation aim of education is also one-sided. An individual must be prepared to earn his livelihood otherwise he will not be a happy man. Of course, values of life must not be sacrificed for 'bread and butter'.

Gandhi has also supported the vocational aim, 'True education ought to be for them (boys and girls) a kind of insurance against unemployment.' The vocational aim is also called the 'bread and butter aim'. It can train individuals to become

NOTES

NOTES

socially efficient. They will, therefore, neither be drags nor parasites on the society. They will contribute to increase production and national wealth. The advocates of the vocational aim argue that all the knowledge a pupil gains in the school, all the culture the pupil acquires in the school will be of no use, if he cannot make both ends meet.

Synthesis of Character Formation and Vocational Aim of Education

Vocational aim in education has its own importance but man does not live by bread alone. Education must take into consideration the entire personality of the pupil and not one segment of it. Man has to develop himself aesthetically, intellectually, morally, physically, socially and vocationally. The University Education Commission 1948–49 has very rightly observed, ‘If we wish to bring about a savage upheaval in our society, a Rakshas Raj, all that we need to do is to give vocational and technical education to starve the spirit. We will have number of scientists without conscience, technicians without taste, who find a void within themselves, a moral vacuum and a desperate need to substitute something, anything for their lost endeavour and purpose.’ This underlines that vocational aspect should not be at the cost of character aspect. This statement does not reject the vocational aim. It emphasizes that character aim should not be ignored.

Nehru has stated, ‘Education has mainly two aspects, the cultural aspect which makes a person grow, and the productive aspect which makes a person do things. Both are essential. Everybody should be a producer as well as a good citizen and not a sponge on another person even though the other person may be one’s own husband or wife.’ Gandhi stressed the vocational aspect but at the same time he was very emphatic. ‘By education I mean an all round drawing out of the best in child and man—body, mind and spirit.’ He was convinced that without character, vocational efficiency had no meaning. All the same, he emphasized the vocational aspect in the system of basic education.

CHECK YOUR PROGRESS

7. What are the two most important aims of education relevant to Indian society?
8. What are the five principal aspects of education?

1.4.5 Democratic and Totalitarian Aims of Education

The degree of state control over education has varied from state to state at different times. At one time all education was under private supervision. Of late, more and more of it has come under the government. In some places, the government merely provides the school building and teachers. In others it goes further and offers free textbooks and supplies. In still others, it furnishes such services as medical care, transportation to and from school and mid-day lunch. Probably no one today would like to see the government abandon any of these services.

Education aims in any country have varied with its social, economic and geographical conditions. In recent past, political system has been the dominating factor in determining the aims and ideals of education. The two systems which are considered here in relation to aims of education will be democratic and totalitarian.

Common aims of education in the totalitarian and democratic states are:

- Both use education systems as a direct means of economic development.
- Both use educational systems as a conscious means of transforming their society.
- Both make all attempts to provide schooling for all. An attack on mass illiteracy is a must.
- Both lay great stress on vocational skills to bring about economic efficiency.

State Control of Education in a Totalitarian State

The child in a totalitarian state is educated not only exclusively by the state but ultimately exclusively for the state as well. Thus the state comes to assume ethical as well as political sovereignty in the education of its wards. The state organizes and maintains schools of its own. The teachers in a totalitarian state must propagate and indoctrinate the decisions made by higher ups. As in the army, the schools of a totalitarian state will emphasize drill and obedience at the expense of initiative and criticism.

The merits and demerits of such an educational philosophy are the same as those of the political theory after which it is patterned. Thus the aims and ideals of education depend upon the philosophy that prevails in a society. In the mid-twentieth century, Japanese and Nazi regimes stressed that education should produce patriotic citizens who would fight to expand the territories of their nation's superiority. The cultural revolution in China in the 1960s was directed towards the ideals set by the totalitarian state.

In a totalitarian state, pupils are not encouraged to look critically at the problems and evils existing in society. They are encouraged to be content with status quo. Passive acceptance of the country's political economic and other policies is sought to be implanted in the minds of the students. Aims of education in a totalitarian state may be enumerated as under:

- Each individual must be trained to subordinate his interests to the interests of the state
- Every child must follow a rigorous code of discipline
- Thinking along the lines approved by the authorities is stressed. Very little independent thinking is allowed
- Physical education and military training are given great importance
- Students are made to realize the value and importance of obedience and conformity

NOTES

Education in a Democracy

NOTES

Since every individual counts in a democracy, it enjoins that each person be always treated as an end. A man is to be educated as man because of his humane nature—no matter whether he is high born or low, and no matter what the economic condition of his parents is. Nothing less than universal education will suffice. Education is conditioned by deep regard for civic responsibilities; emphasis is on hard work, dignity of labour, initiative, enterprise, reliance and the like. Since all men in a democracy are free, education must be free, that is there must be no economic barriers to its acquisition. Since in a democracy all men are politically free, all should have a liberal education.

Following are the aims of education in a democratic set up:

- It should develop a wide range of wholesome interests in each pupil by providing for learning through cooperative work.
- It should develop social outlook.
- It should develop ability of constructive and independent thinking.
- It should develop the capacity of the pupil to sift truth from falsehood, fact from propaganda and to reject the dangerous appeal of fanaticism and prejudice.
- It should provide for training in dignity of labour.
- It should provide equal opportunities for all.
- It should develop a passion for social justice based upon sensitivity to social evils and exploitation of the weak.
- It should develop love and respect for others. It should develop human relations.
- It should cater to the individual differences among children and teach them accordingly. No attempt should be made towards uniformity.
- It should encourage originality and inventiveness.
- Vocational choices should be broad-based.

Aims of Education in Free India

The Preamble to the Constitution states the objectives of national policy in the following words:

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 the unity and integrity of the Nation

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

The above goals of national policy have been prescribed by the Constitution and the education system must orient itself in such a way that these goals can be realized in the shortest possible time.

Four Aims of Education stated by the Secondary Education Commission, 1952–53

The Secondary Education Commission has formulated four aims of education in India keeping in view the needs of democratic India as envisaged in the Constitution.

1. Development of Democratic Citizenship

The Secondary Education Commission visualized secondary education to be the end of all formal education for the majority of the citizens and as such thought that it must assume the responsibility of providing that type of education that would enable the students to develop qualities which are of great importance for them to bear worthily the responsibilities of a democratic citizen. A democratic citizen is required to develop many qualities—intellectual, social and moral.

- **Clear thinking:** A democrat to be effective must think clearly and be receptive to new ideas. He should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice. He must develop a scientific attitude of mind to think objectively and base his conclusion on tested data.
- **Receptivity to new ideas:** He should have an open mind that is receptive to new ideas. He should not confine himself within the prison walls of outmoded customs, traditions and beliefs. He should neither reject the old because it is old nor accept the new because it is new, but dispassionately examine both and courageously neglect whatever arrests the forces of justice and progress.
- **Clearness in speech and writing:** To be able to make one's influence felt and to assist in the formulation of healthy public opinion, an educated person should be able to express himself clearly both in speech and writing. This is an essential pre-requisite for successful living in a democracy which is based not on force but on free discussion, persuasion and peaceful exchange of ideas.
- **Education is the art of living in a community:** An individual cannot live and develop alone. He is essentially a social being. Both for his own wholesome development and the good of society, it is essential that he should learn to live with others and to appreciate the value of cooperation through practical experience and free interplay with other personalities. No education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellow men. Amongst the qualities which should be cultivated for this purpose are discipline, cooperation, social sensitivity and tolerance.

NOTES

NOTES

- **Passion for social justice:** Our education must develop a passion for social justice, based on sensitivity to social evils and exploitation which corrupts the fabric of life. Passion must be kindled in the heart and mind of our people and the foundation for it should be laid in the school.
- **Development of tolerance:** Our educational system must stress the importance of tolerance, without which it is impossible to preserve the health and even the existence of a democracy. If a democracy like ours is to survive, a democracy which harbours so many faiths, races and communities—education must cultivate in our youth an openness of mind and largeness of heart which would make them capable of entertaining and blending differences in ideas and behaviour into a harmonious pattern.
- **Development of true patriotism:** True patriotism involves three things—a sincere appreciation of the social and cultural achievements of one's country, a readiness to recognize its weakness frankly and to work for their eradication and an earnest resolve to serve it to the best of one's ability, harmonizing and subordinating individual interests to broader national interests.
- **Development of internationalism:** Education should enable an individual to realize the fact that we are all members of one world and prepare him mentally and emotionally to discharge the responsibilities which such membership implies.

2. Improvement of Vocational Efficiency

Another important aim of our educational system would be to increase the productive or technical and vocational efficiency of our students. This includes:

- Creating a new attitude that implies an appreciation of the dignity of all work.
- Making the students realize that self-fulfilment and national prosperity are only possible through work in which everyone participates and a conviction that when our educated men take any piece of work in hand, they will try to complete it as efficiently and artistically as their powers permit.
- Making attempts by all the teachers to ensure that such an attitude on the part of the students finds expression in every activity of the school.
- Promotion of technical skill and efficiency at all stages of education so as to provide trained and efficient personnel to work out schemes of industrial and technological advancement.

Provision of diversified courses at the secondary stage should be made so that a large number of students may take up agricultural, technical, commercial or other practical courses which will train their varied aptitudes and enable them either to take up vocational pursuits at the end of the secondary course or to join technical institutions for further training.

3. Development of Personality

This includes:

- 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 the development of this heritage.
- Giving a place of honour in the curriculum to subjects like art, craft, music, dancing and the development of hobbies.

4. Development of Qualities for Leadership

This is important for the successful functioning of our democracy. Education must train our students for discharging their duties efficiently; they must be trained in the art of leading and following others. Our secondary education must train persons who will be able to assume the responsibility of leadership—in the social, political, industrial or cultural fields—in their own small groups of community or locality.

Leadership calls for a higher standard of education, a deeper and clearer understanding of social issues and greater technical efficiency.

Education Commission 1964 on the Objectives of Education

The Commission observed, 'The most important and urgent reform needed in education is to transform it to endeavour to relate it to the life, needs and aspirations of the people and thereby make it a powerful instrument of social, economic and cultural transformation necessary for realization of the national goals.' For this purpose the Commission suggested a five-fold programme:

1. Relating education to productivity
2. Strengthening social and national integration through educational programmes
3. Consolidation of democracy through education
4. Development of social, moral and spiritual values
5. Modernization of society through awakening of curiosity, development of attitudes and values and building up certain essential skills.

Objectives of Education as Outlined by the Ishwar Bhai Patel Committee, 1977

The Committee feels that the objectives of education, when viewed comprehensively should 'enable an individual to acquire knowledge, skills, habits, attitudes and values necessary for:

- A successful performance of responsibility as a citizen
- A rewarding personal life by the development of
 - o Innate talents
 - o Powers of creative enterprise
 - o The capacity to appreciate the splendour of life revealed from communion with nature and man with man.'

Six Functions of Education

Summarizing their view, the Review Committee (1977) considers that education during the first ten years should be capable of:

NOTES

NOTES

- Promoting an understanding and appreciation of our cultural heritage while simultaneously stimulating desirable changes in our traditional culture-pattern.
- Moulding the learner after the image of the citizen as visualized in the constitution.
- Releasing learning from its bookishness and elitist character so as to relate it closely to socially productive manual work and the socio-economic situation of the country.
- Encouraging rationalism and scientific attitude.
- Emphasizing the qualities of simplicity, integrity, tolerance according to the socio-economic situation of the country.
- Being available to every individual irrespective of caste, creed, sex, age, place of birth or economic circumstances and in such a way that working and learning can also be combined.

National Goals as set out by the Adiseshiah Report or the Plus 2 Committee, 1978

There are four facets of national development which are emerging by consensus as the overall time bound targets.

These four facets are as under:

1. **Removal of unemployment:** The first national target is to remove unemployment and underemployment within the next ten years. The implications of self-employment and the importance of the non-manufacturing sector for plus two stage need to be borne in mind.
2. **Removal of destitution:** The second national aim is to remove destitution, also within the next ten years. Destitution refers to the worst form of poverty, that is, of the fifty per cent of our people living below the poverty line, the bottom two per cent constitute the destitutes. The higher secondary stage must, like the rest of the education system, make its contribution to the removal of poverty through its openness and capacity to hold within itself an increasing mass of first generation learners, and through making productive work one of the two fountain sources of learning, the other being books. In this way it will contribute to increasing productivity.
3. **Rural development:** The third emerging objective is rural development, village uplift and encouragement to tiny, cottage and small industries. The educational system must form part of this micro-level planning and the higher secondary stage must be geared to the strategies for rural development and village uplift.
4. **Adult literacy:** For fulfilling the task of eradicating mass illiteracy, the schools must serve as an important source and in particular the students under the guidance of teachers in the higher secondary schools should organize and run functional literacy programmes in the villages or urban slums of their neighbourhood.

Balanced State Control of Education in a Welfare State like India

It is generally believed that neither a policy of complete 'Laissez faire' nor of complete state control of education is suited to a welfare state. The state must take positive as well as negative action to maintain a proper balance of social welfare for its citizens. The state must step forward and ensure not only an adequate amount of education but also education of an adequately high standard to all those who are desirous of it. Private enterprise in education must be encouraged but should not be allowed to be exploitative. Provision of equality of opportunity is one of the fundamental rights of a democratic state.

NOTES

1.4.6 Equalization of Educational Opportunity

One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent, must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society in which the exploitation of the weak will be minimized.

Inequalities of educational opportunities arise in various ways. In places where no primary, secondary, or collegiate institutions exist, children do not have the same opportunity as those who have these facilities in the neighbourhood. This handicap should be overcome by the widest dispersal of educational institutions, consistent with economy and efficiency, by instituting, an adequate scholarship programme, by providing the needed hostel facilities or by making suitable transport arrangements. It is sometimes not fully appreciated that there are at present glaring imbalances of educational development in different parts of the country: the educational developments in the States show wide differences, and even wider differences are found between the districts. To remove such inequalities, deliberate policies of equalization of educational opportunities and educational development in the different districts will have to be adopted.

Another cause of inequality of educational opportunity is the poverty of a large section of the population and the relative affluence of a small minority. Even in the neighbourhood of an educational institution, children from poor families do not have the same chance as those who come from richer ones. To overcome these handicaps, it is desirable to abolish fees progressively, to provide free books, stationery and even school meals and uniforms. In addition, it is necessary to develop a large programme of scholarships.

Again, differences in the standards of schools and colleges create an extremely intractable form of educational inequality. When admission to an institution such as a university or professional college, is made on the basis of marks obtained at the public examination at the end of the secondary stage, as often happens, the marks do not at all provide a common yardstick for a student from a rural area who attends an ill-equipped school in his village, and a student from an urban area who attends a good city school. To overcome this to some extent at least, it is necessary to evolve

more reliable and egalitarian methods of selection, whether for admission to institutions or for award of scholarships.

Some of such causes and steps regarding the equalization of educational opportunities are discussed in detail in Unit 4.

NOTES

CHECK YOUR PROGRESS

9. State four aims of education in a democratic set up.
10. What are the aims of education in a totalitarian state?

1.5 SUMMARY

- Etymologically, the word 'education' has been derived from different Latin words, such as, 'educare', which means to bring out or nourish; 'educere', which means to lead out or to draw out; 'educatum', which means act of teaching or training, and so on.
- The term education has a wide connotation and cannot be given a precise definition. It includes the individuals, the society, the environment, the social fabric and tradition.
- Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual.
- In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.
- Education is a process which is based on geographical, philosophical, political, social, economic, moral and cultural factors.
- The aims of education bear direct relationship with the prevailing philosophies of life. All the educational philosophies agree on the dignity of the individual and respect for human personality. They make the child the centre of the educative process.
- Psychologists have different viewpoints regarding the human nature. It is composed of heterogeneous elements, rational as well as non-rational, intellect, emotions, man's animal self and his spiritual self. The human nature has to be borne in mind while formulating aims.
- One of the basic aims of education is preservation of the socio-cultural heritage of a nation. So, the aims of education change with the changing and developing pattern of culture.
- The quest for aims of education has received a spurt with the sudden emergence of a political or social revolution or with the onslaught of religious upheaval. Emphasis on the nature of aims of education reflects the needs of the times.

- Since physical, social and economic needs differ from place to place, from time to time and country to country, the educational system, its curriculum, syllabi, methods and techniques must also be more or less different in different countries at different places.
- The psychologists regard each individual as a unique one. According to them no two children are identical. The function of education should be to develop the innate powers of the individual so that his maximum development may take place.
- The progressivists hold the view that the progress and advancement of the world is due to great individuals born in different periods of history.
- They thus believe that the education process should secure conditions for the complete development of individuality so that each individual may make his original contribution to human life.
- The individual and the society, both are regarded as realities, neither of the two being absolutely independent of the other.
- Instead of being regarded as isolated entities, the individual and the society should be considered as functionally related to each other, the individual acting on the society, and the society reacting on the individual.
- Education for religious upliftment should build into the character of children, the power to mobilize and organize their life energies for the realization of the growing body of ideal value to which they become committed.
- Moral or character formation aim of education is also one-sided. An individual must be prepared to earn his livelihood otherwise he will not be a happy man.
- Vocational aim in education has its own importance but man does not live by bread alone. Education must take into consideration the entire personality of the pupil and not one segment of it.
- The degree of state control over education has varied from state to state at different times. At one time all education was under private supervision. Of late, more and more of it has come under the government.
- Education aims in any country have varied with its social, economic and geographical conditions. In recent past, political system has been the dominating factor in determining the aims and ideals of education.
- It is generally believed that neither a policy of complete 'Laissez faire' nor of complete state control of education is suited to a welfare state. The state must take positive as well as negative action to maintain a proper balance of social welfare for its citizens.

NOTES

1.6 KEY TERMS

- **Idealist:** The term idealist is applied to followers of any philosophical school of thought (often called idealism) which emphasized the role of ideas in explaining reality.

- **Pragmatist:** A pragmatist is someone who is pragmatic, that is to say, someone who is practical and focused on reaching a goal.

NOTES

1.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. According to the idealists, the aim of life is spiritual development. To them, reality is spiritual; it exists in ideas, purposes, intangible values and internal truths. Pragmatists view education as a process of social progress.
2. Formal education is deliberately planned, systematically organized and is always purposive. Teachers are just formal agents of teaching. School is not the only agency of teaching. Informal education is carried on by the parents, brothers and sisters at home, playmates, student community outside the classroom and the like. The few hours of the school are insufficient for the full development of the child.
3. Geographical factors play a key role in determining the aims of education. For example, the educational system in Sparta aimed at developing physical strength; values like endurance, obedience, and courage to train the youth to protect the state from any kind of foreign attacks. Countries like Germany and Italy aimed at preparing their citizens for world war.
4. The Brahminic system, the Buddhist system and the Muslim system of education had religious basis in ancient India. On the other hand, the western countries saw the influence of Protestant and Catholic denominations of Christianity. Our country exhibits diversity with respect to religion too. Different religious viewpoints influence the aims of education. It is the work of different religious organizations to put in a collaborative effort to realize these aims.
5. The limitations of the social aims of education are:
 - Social aims of education envisage the individual as a non-entity and leave little scope for his personality and unique characteristics to flourish.
 - Aggression and violence against neighbouring countries have resulted in educational aims of this variety. Militant nationalism 'my country, right or wrong', are attitudes which may develop in tender minds.
 - In recent years there has been a tendency in western countries among the young people to rebel against the cult of 'social efficiency'. Many students prefer the development and growth of individuality and want to give up the struggle for social efficiency.
6. Two criticism of the individual aims of education are:
 - Absolute freedom to the individual should not be given. The individual may begin to assert that 'I must have what I want'.
 - The exaggerated claim of the individual may have an adverse effect on the politics and economy of a country. The policy of 'Laissez faire' is not conducive to national interests in the modern times.

7. The two most important aims of education relevant to the Indian society are character formation and vocational efficiency.
8. The five principal aspects of education are the physical, the vital, the mental, the psychic and the spiritual.
9. Four aims of education in a democratic set up are:
 - It should develop a wide range of wholesome interests in each pupil by providing for learning through cooperative work.
 - It should develop social outlook.
 - It should develop ability of constructive and independent thinking.
 - It should develop the capacity of the pupil to sift truth from falsehood, fact from propaganda and to reject the dangerous appeal of fanaticism and prejudice.
10. The aims of education in a totalitarian state are:
 - Each individual must be trained to subordinate his interests to the interests of the state.
 - Every child must follow a rigorous code of discipline.
 - Thinking along the lines approved by the authorities is stressed. Very little independent thinking is allowed.
 - Physical education and military training are given great importance.
 - The student is made to realize the value and importance of obedience and conformity.

NOTES

1.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What should be the balanced state of control of education in a welfare state like India?
2. State the four facets of national development.
3. Write the functions of education in brief.

Long-Answer Questions

1. Discuss the different factors that determine the aims of education.
2. Analyse the aims of education as stated by the Secondary Education Commission.
3. What are the democratic and totalitarian aims of education? Discuss in detail.
4. Discuss the individual and social aims of education.

1.9 FURTHER READING

NOTES

Bhatia, A. & Bhatia, K. 1995. *The Philosophical and Sociological Foundations of Education*. New Delhi: Doaba House.

Dewey, J. 1902. *The Child and the Curriculum* Chicago: University of Chicago Press.

Dewey, J. 2001. *The Child and the Curriculum: The School & Society*. New York: Courier Dover Publications.

Kelly, A. V. 2004: *Curriculum Theory and Practice*. London: Sage Publications.

UNIT 2 CURRICULUM AND CHILD CENTRIC EDUCATION

NOTES

Structure

- 2.0 Introduction
- 2.1 Unit Objectives
- 2.2 Meaning of Curriculum
 - 2.2.1 Bases of Curriculum
- 2.3 Types of Curriculum
- 2.4 Principles of Curriculum Construction
- 2.5 Co-curricular Activities
- 2.6 Child-centred Education
 - 2.6.1 Principles of Teaching; 2.6.2 Kindergarten and Froebel
 - 2.6.3 Principles and Features of Kindergarten; 2.6.4 Montessori Method
- 2.7 Summary
- 2.8 Key Terms
- 2.9 Answers to 'Check Your Progress'
- 2.10 Questions and Exercises
- 2.11 Further Reading

2.0 INTRODUCTION

A civilized society caters to the socialization of its younger generation through its programme of educational prescriptions. The schools act on these prescriptions. It is very difficult to reach at a consensus as to what should be included in these prescriptions and how should these be transformed into educational practices and activities.

There has always been a disagreement about what should be included in the curriculum, how it should be organized, sequenced and taught. Even today, these disagreements remain and they have influenced our conception of curriculum and how it should be developed. Education is a developmental process. The goal of education is to foster all-round and integrated development of the individual. The curriculum is, in its literal sense, a pathway towards a goal. How can the learner achieve his/her goal? She/he must resort to certain ways and means. It is not possible to attain this goal in a vacuum. There has to be a certain course. The educational process is set into motion towards its aim through the curriculum or course.

In this unit, you will learn about planning curriculums, the basis of curriculum formation, the values attached to it and other related factors.

2.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the meaning and concept of curriculum
- Describe the different types of curriculum

- Discuss the principles of curriculum construction
- Explain the organization and implementation of a value based curriculum
- Differentiate between Froebel's and Montessori's method of education

NOTES

2.2 MEANING OF CURRICULUM

Curriculum includes the 'what of education' and the 'warp and woof' of education. Etymologically, the word has been derived from the word 'currere', which means the course or run-way. There are various views regarding the concept of curriculum. Some of them are:

- It includes all the experiences a child has, regardless of when, how or where they take place.
- It is the indispensable link that binds the 'educator' and the 'educand' and forms the triangular process of education.
- It is the sum total of all the experiences of a learner in the school.
- It includes the different courses offered in the school. For example, the science curriculum.
- It can be defined as well-organized courses designed keeping in mind certain aims and objectives. For example, the pre-school curriculum.

Curriculum in its narrowest sense is a mere listing of subjects studied in school. In its broadest sense, it is not confined or limited to study of different subjects only. It is described as the total educational programme in a school or other activities which occur within the school premises. It also includes the experiences of the child outside the school which enlighten the child's total behaviour. Let us discuss some of the definitions of curriculum given by educationists.

According to Johnson, 'A curriculum is a structured series of intended learning outcomes.' Lawrence Stenhouse says, 'A curriculum is an attempt to communicate the essential principles and features of an educational concept in such a form that it is open to critical scrutiny and capable of effective translation into practice.'

According to Kilpatrick, curriculum is 'the whole living of the pupils or students so far as school accepts responsibilities for its quality'. According to Glen Hass, 'A curriculum is all of the experiences that individual learners have in a programme of education whose purpose is to achieve broad goals and related specific objectives, which is planned in terms of a framework of theory and research or past and present professional practice.'

According to John Dewey, 'Curriculum is a continuous reconstruction, moving from the child's present experience out into that represented by the organized bodies of truth that we call studies...the various studies...are themselves experience—they are that of the race.'

Cunningham says, 'Curriculum is a tool in the hands of an artist (teacher) to mould his materials (pupils) according to his ideals (aims and objectives) in his studio (classroom).'

The Secondary Education Commission (1952-53) of India state, 'Curriculum does not mean only academic subjects traditionally taught in schools, but includes the totality of experiences that a pupil receives through manifold activities that go on in the classroom, library, laboratory, workshop, playground and in the numerous informal contacts between the teacher and the pupils. In this sense, the whole life of a school becomes the curriculum which can touch the life of the students at all points and help in the evolution of a balanced personality.'

The cultural heritage and the valuable legacy of the society is preserved in the form of language, literature, science, philosophy, fine arts, ethics, customs, traditions, norms, etc. Brubacher says the curriculum is the 'funded capital of social experience' as the compendium of total experiences of an individual is transmitted in the form of culture which is influenced by the social environment.

Curriculum comprises all the life experiences of the child. It is related to the life and the needs of the child which are fulfilled by the school. These needs can be biological and physiological, safety needs—protection from elements, security, order, law, limits, stability; social needs—belongingness and love; esteem needs—self-esteem, achievement, mastery, independence, status, dominance, prestige; self-actualization needs—realizing personal potential, self-fulfillment, seeking personal growth and peak experiences. (Maslow's hierarchy of needs).

Curriculum represents the needs of the child as well as the society. If the child fits into the curriculum it becomes a 'procrustean bed' for him rather than fitting the curriculum according to the needs of the child. According to the new concept of the curriculum, provision is made for the diverse interests and abilities of children. They have choices and options which they opt for according to their interests and needs. The principle of variety is reflected not only at the level of individual pupils but also in different schools and the states of the country. This variety depends on the existing local needs of the country.

Aspects of Curriculum

The important aspects of curriculum which one should bear in mind are:

- It is a pre-planned activity and is not developed on the spot without careful thought.
- The curriculum reflects the educational aims and objectives. So, the objectives are the end and the given curriculum is a means to achieve them.
- Planning of instruction is facilitated by the curriculum. For this it is essential to understand the social forces that operate in the society, various stages of human development (child) and their peculiar characteristics. One should also understand the factors on which the process of learning depends and the nature of knowledge and cognition. Only when the teachers and the curriculum planners understand the child fully and have knowledge as to how various educational objectives can be attained by children, teachers can plan a set of learning experiences that emerge from a given curriculum. The quality and relevance of learning experiences determines how effectively the curriculum can be implemented.

NOTES

NOTES

- The same set of learning experiences are planned by the teacher for all students of a class. However, the pupils differ in terms of the learning experiences and their level and quality of participation. The factors which are responsible for this variation are their social background and the individual differences. As a result, each child has an actual curriculum which is different from the actual curricula of other pupils in the same class.
- The teacher has a key role to play in curriculum transaction and to bridge the gap between the intended and the transacted curriculum. The teacher should be able to provide flexible arrangements and meaningful alternatives in learning. These demand major professional decisions from teachers in terms of the aims and objectives, bases and criteria of the given curriculum.

2.2.1 Bases of Curriculum

The four bases of curriculum are social forces, knowledge of human (child) development, nature of learning and nature of knowledge and cognition. Schools have proved to be powerful agencies for inculcation of values and for preservation of one's culture, which is governed by the social forces operating within the society.

- **Social forces:** The functioning of schools is directly or indirectly influenced by the social forces in a society. These social forces are reflected in social goals, cultural uniformity and diversity, social pressures, social change, future planning and concepts of culture. The complexity of social forces varies from country to country. The more diverse the culture of a country, the more complex the social forces. These social forces are determinant of the social agenda of education. The curriculum is a reflection of the contemporary social forces and is helpful in shaping the society. First, the curriculum should reflect the social purpose of education, and second, it should be so organized and should be so related to the classroom procedures that it should prove to be an effective instrument of social control.

The National Policy on Education (1986, modified in 1992) says 'The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of sexes, protection of the environment, removal of social barriers, observance of the small family norm, and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values.' (NPE 1986).

The following points should be borne in mind while framing a curriculum:

- o While choosing the subjects and activities the needs of the society should be taken care of. It should be dynamic and progressive as the needs of the society also keep on changing with time. It should be flexible and should be subject to revision whenever required.

- o It should be a reflection of the culture, customs and environment of the community.
- o According to sociologists, the curriculum should not only impart the knowledge and skill, which are required in childhood but also in adult life.
- **Human development:** The area of human development has been the focus of research and is being studied in detail. The studies have made us rethink about children, their developmental stages, how they think, their needs and interests. Children cannot be considered to be small adults. They differ from adults in many important ways. Differences across various developmental stages before adulthood are not merely quantitative, but are essentially qualitative. Many psychologists have described these differences, chief among those being Jean Piaget. Knowledge about human development can help the teacher develop a curriculum. The curriculum, thus, developed provides for various aspects of a developmental stage not only in terms of age groups, but also differences among children of the same age group.
- **Nature of learning:** Nature of learning has always aroused interest and is being studied by researchers. A number of theories like behaviourism, cognitive, humanistic and, lately, constructivist theories have emerged. Based upon these theories, different approaches have been adopted for planning curriculums. Curriculum developers cannot afford to ignore the role of these theories because most of these are scientific in their orientation.
- **Nature of knowledge and cognition:** Another important basis of curriculum is the nature of knowledge and cognition. The recognition of the problematic nature of human knowledge and that the resultant fact that there are different ways of conceiving it makes us ponder on the following questions: What is the difference between knowledge and information? What are the means adopted by children to transform information into knowledge? What type of knowledge is considered to be most worthwhile? What is the nature of thought processes? What is the relationship between different thought processes and cognitive process skills?

These questions have always interested teachers, psychologists, researchers as well as philosophers. Answers to these questions can help educationists organise knowledge in the curriculum. It has been established now that learners have their own preferred learning styles and strategies. A good curriculum should, therefore, provide alternative paths for learning according to different learning styles of students.

CHECK YOUR PROGRESS

1. State three views about curriculum.
2. What are the four bases of curriculum?

NOTES

2.3 TYPES OF CURRICULUM

NOTES

Beyer and Liston former educational experts have described curriculum as ‘the formal, overt knowledge that is central to the activities of teaching, as well as more tacit, sublingual messages–transmitted through the process of acting and interacting within a particular kind of institution-that foster the inculcation of particular values, attitudes and dispositions.

This definition includes several features:

- The ‘what of teaching’ and learning, i.e. what the teacher teaches and what the students actually learn. What is actually in the text and other materials that are used in the classroom and what actually is learnt through the teacher-student interaction? Regardless of whether it is in the text or not.
- Both planned and unplanned learning can take place in the classroom depending upon what the teacher aims to teach and upon what the students actually learn in the classroom.

Let us discuss the different types of curriculum in brief.

1. Planned Curriculum

This type of curriculum is a ‘planned course of study’. It is referred to as ‘official curriculum’. It is an explicitly stated programme of learning, perhaps incorporating a national curriculum which has been endorsed by the government. This type of course of study has three elements:

- Intended curriculum content which is planned consciously with due consideration given to learning which might occur outside school
- It is sequential and progressive with respect to content and activities
- Course of study is so designed that it challenges taking into account the learning needs

2. Unplanned Curriculum

This type of curriculum is also referred to as hidden curriculum. It consists of all that is learnt in the school during learning activities and which is not a designated part of the planned curriculum. For example children learn social roles. Children tend to pick up as to what is the role of the teacher and the learner in the teaching-learning process, what is the relationship between the two, the attitude towards learning and towards the school. Children acquire their own understanding as to ‘how one should behave’. The manner in which these values are conveyed and the language used during the teaching process determines a sufficient part of this understanding.

The implicit messages which are conveyed through the hidden curriculum exert a profound effect on the self-concept of children, their concept of others, concept of their school and their attitude towards other social groups. Some people believe that the curriculum planners deliberately plan the schools’ expressive culture. In this case the curriculum is hidden from the pupils but the values which are learnt are a part of the planning process. According to Stenhouse a British educational

thinker, 'Curriculum studies must ultimately be concerned with the relationship between these two views of the curriculum, between intention and reality, and indeed, with closing the gap between them; if it is to succeed in linking the theory and practice of the curriculum.'

3. Observed Curriculum

It is the actual curriculum which is seen to be taking place in the school and which differs from the official or planned curriculum to a large extent. The differences can be attributed more to the effectiveness of teaching strategies adopted and less to the underlying body of knowledge and skills which are being taught.

4. Curriculum–as Experienced

This type of curriculum accepts both the aspects of the official and hidden curriculum which connect meaningfully with the children. It is based upon the developmental needs of the children. Curriculum–as experienced is actually one which arguably has a strong educational impact upon the children.

5. Total Curriculum

This type of curriculum is also referred to as the whole curriculum. The term is generally used to designate the content of a particular subject or area of study. For example, the science curriculum refers to the total programme of study of an educational institution. Schools should plan their curriculum as a whole. The curriculum offered by a school, and the curriculum received by individual pupils, should not be simply a collection of separate subjects. At the very least, the total curriculum must be accorded prior consideration, and a major task that is currently being faced by teachers and curriculum planners is to work out a basis on which some total scheme can be built.

6. Formal Curriculum and Informal Curriculum

The formal curriculum includes the formal activities for which the timetable of the school allocates specific periods of teaching and the informal curriculum, comprises of informal activities that go on, usually on a voluntary basis, at lunch-time, after school hours, at weekends or during holidays. These activities are referred to as extracurricular activities, such as, sports, clubs, societies and school journeys.

Curriculum can be subject-centred as well as learner-centred or student-centred. It can also be activity centred.

7. Subject-centred Curriculum

Subject-centred curriculum is also known as the traditional curriculum. It regards learning primarily as cognitive development and acquisition of knowledge and information. The main aim of this type of curriculum is to develop the mental faculties of the child. In this approach, all the subjects for instruction are separated. The content areas are taught in isolation with no attempt to integrate them. This type of curriculum emphasizes upon oral discourse and extensive explanations. Teachers are expected to plan the instruction before the teaching starts and organize it around the content assuming that certain content should be taught to all students. The subject-

NOTES

NOTES

centred curriculum generally deals with the study of specific facts and ideas. The teaching methods usually adopted are lectures, discussions and questions. It is a separate subject curriculum in which the content is divided into fairly discrete areas of study such as language, arithmetic, history, algebra, chemistry physics, history etc. Most of the school programme includes general education through these subjects and students are offered little choice to make a selection of their subjects of study. The essential features of the curriculum are:

- It is theoretical and not practical
- It often emphasises memorization of facts from the books
- It consists of ordered as well as well-segmented information

A second type of subject-centred curriculum is referred to as the spiral curriculum. This type of curriculum is organized around the content to be taught. It is similar to the separate subject curriculum but differs from it in the following ways:

- The spiral curriculum emphasises the concepts and their generalization; that is on the structure of knowledge.
- It is designed in such a way that it fits sequentially into the stages of developmental thinking.

8. Student-centred Curriculum

This type of curriculum is also referred to as child-centred curriculum and is activity based. Here the programme has the students and not the subjects in view. It focuses on the needs and interests of the students. The teaching learning activities are planned jointly by the teachers and the students. The activities are built around psychological problems of the students rather than around logical topics. The programme is flexible, democratic, is community related and cuts across different subjects. The teacher is seen to be a stimulator and facilitator of the activities of the students. This type of curriculum emphasizes discovery techniques of learning. The children are not seen to be passive recipients of knowledge, but actively participate in the teaching learning process by posing problems, asking questions, collecting information, engaging in experiments, preparing aids, finding solutions and also in answering questions. The child-centred curriculum emphasizes designing the curriculum according to the developmental needs of the students. The instructional practices which are adopted should match the receptive powers of the students. Rather than relying fully on the textbooks, reference books, newspapers, journals, excursions to museum, libraries, films, CDs, television, internet etc, aid in the teaching-learning activities.

The major drawbacks of reliance on academic disciplines while organizing the curriculum are as follows:

- Pupils often lack motivation as they are not interested in the content included in the curriculum
- Links between the content and skills of different subjects are not established as they are taught independently
- Pupils' previous experience, prior knowledge, local community affairs and current issues are not accounted for

- Not much emphasis is laid upon addressing personal and social education, for example career advice, moral and civic education

The criticisms have resulted into organization of curriculum by integrating and relating closely to its part rather than organizing it around independent academic subjects. Integration can assume different forms, some of which are discussed below.

NOTES

CHECK YOUR PROGRESS

3. State the elements of planned curriculum.
4. What is total curriculum?
5. State the essential features of curriculum.

2.4 PRINCIPLES OF CURRICULUM CONSTRUCTION

The child lives in a very narrow world of personal contacts and only those things come within his experience which closely touches his own well-being or that of his near and dear ones. His world is a world of persons with their personal interests, rather than a realm of facts and laws. Affection and sympathy appeal to the child more than truth and facts.

The child has his own world which has the unity and completeness of his own life. When the child goes to school and starts learning different subjects, these subjects divide and fractionize the world for him. The facts which are embedded in the child's mind as a result of his/her own experience are torn away from their original place and are arranged according to some general principle. On the contrary, the adult mind is so familiar with the notion of logically ordered facts that it does not recognize or realize the amount of separation and reformulation which the facts have to undergo before they can appear as a study or a branch of learning. An established principle, for the intellect, has to be distinguished and defined and the facts have to be interpreted in relation to this principle, not as they are in themselves. These facts need reorganization and this requires development of a special intellectual interest which means:

- Ability to view the facts impartially and objectively irrespective of the place or meaning they hold in the child's own experience
- Capacity to analyse and synthesize
- Possession of highly intellectual habits and a definite technique of scientific enquiry

The best way to bridge the gap between the curriculum and the child is to subdivide each topic into studies; each study into lessons; each lesson into specific facts and formulae. The child should be allowed to proceed step by step to master each one of these separate parts, and finally will he be able to cover the entire

NOTES

ground. Thus, emphasis is put on logical arrangement of the subdivisions and simultaneous consecution of the subject-matter. The child is simply the immature being who has to be made mature through the learning; he is like a superficial being whose narrow experiences have to be widened and deepened.

Thus, there are three basic fundamental divergences. First, the narrow but personal world of the child against the impersonal but infinitely extended world of space and time; second, the unity, the single wholeheartedness of the child's life, and the specializations and divisions of the curriculum; and third, an abstract principle of logical classification and arrangement, and the practical and emotional bonds of child life.

On the basis of these divergences, the educational sects can be classified into two different types. The first one lays emphasis upon the importance of the subject-matter of the curriculum compared to the contents of the child's experience. They say, ignore and minimize the child's individual peculiarities, whims, and experiences. These have to be obscured or eliminated. The work of the educators is to bring the child out of his superficial world and make him aware of the ground realities through studies or lessons. For this, each topic should be subdivided into studies, each study into lessons and each lesson into specific facts and formulae. The child should be allowed to proceed step by step to master each one of these separate parts, and at last he will have covered the entire ground. Problems of instruction are problems of procuring texts giving logical parts and sequences, and of presenting these portions in class in a similar definite and graded way.

The other sect says the child is the central point, the beginning and the end. His growth and development furnishes the standard for developing the curriculum. Personality and character of the child are more important than the subject matter. The goal is self-realization and not knowledge or information. Learning is active. It involves reaching out of the mind. It involves organic assimilation which starts from within the child. It is the child and not the subject-matter which determines both the quality and quantity of learning. The standpoint of the former educational sect is logical and that of the latter is psychological.

The first stresses upon the necessity of adequate training and scholarship on the part of the teacher while the latter on the need of sympathy with the child, and the knowledge of his natural instincts. Guidance and control are the catchwords of one school; freedom and initiative of the other. One should give up thinking that curriculum is something that can just be poured into the child. It is very essential to notice the difference between the content of student experience and the race experience. To think of the content of student experience and the race experience as opposed to each other would produce unnatural result of putting the destiny of the child at war with each other. Curriculum should be a mixture of both as both are not only supplementary but complementary.

Certain principles need to be kept in mind during curriculum construction.

These have been discussed as sociological, philosophical and miscellaneous principles.

1. Sociological Principles of Curriculum Construction

The following sociological principles should be taken into consideration while framing the curriculum:

- The curriculum should reflect the cultural values of the society and should be functional in transmitting the values which have utmost worth.
- While planning the curriculum the problems and needs of the society should be borne in mind and it should also cater to the immediate concerns, problems and interests of the pupils.
- Educational programmes which provide wholesome participative roles to the pupils in the society should be included in the curriculum. This will enable the pupils become responsible citizens.
- The subject matter included in the curriculum should be adapted to the developmental stages of the pupils and should be also functional in adult living.
- The school programmes should lay equal emphasis on all worthwhile vocations and services in community life.
- The curriculum should make the learners capable of solving problems which are meaningful, should increase their ability to communicate and participate in the citizenship processes, and should aid in the development of a wholesome attitude in human relations. It should also provide encouragement to the learners to take responsibility for their actions and take initiative and be creative in their outlook.
- The curriculum should make the child ready to live in a global community.

Taking into account the above sociological principles the curriculum should include the subjects of health, physical education, social studies, language, mathematics, physical sciences, music, art, biological sciences and some vocational subjects at the secondary level.

2. Philosophical Principles of Curriculum Construction

The curriculum should be designed keeping in mind some philosophical principles too. The content of the curriculum should be consistent with the aims and objectives of education. The aims of education, i.e., conation, affection and cognition, should be realized and should lead to the development of the child as a “whole”. The items, activities and the subjects included in the curriculum should promote physical development, motor development (gross motor and fine motor skills), health and nutrition, hygiene, exercise, activities which aid in self-care, activities for social, emotional, aesthetic, creative, cultural and moral development; activities for development of sensation, perception, memory, thinking, reasoning ability, ability to judge and imagine, intuition, wisdom and experiential truths for intellectual and spiritual development. Different philosophies have different views about the content of the curriculum: its construction and organization.

NOTES

NOTES

• Idealism and curriculum

Idealists stress upon framing of the curriculum from the domain of ideas and ideals. As a philosophy of ideas, idealism lays emphasis on development of knowledge, intellect and wisdom. According to the idealistic philosophy:

- o The curriculum should be a representation of the human race as a whole and should relate to the physical world: the sciences and the humanities should thus be included.
- o Plato says that spiritual values enable the pupils to pursue the good, true and the beautiful. For this inculcation of moral values can be targeted by inclusion of language, literature, science, mathematics, art, music, poetry, religion, ethics, logic and metaphysics.
- o Physical education, referred to as gymnastic by Plato, should be included in the curriculum. Athletics, gymnastics, health and hygiene should be taught along with the intellectual, artistic and spiritual pursuits.

Thus, the philosophy of idealism suggests a curriculum that is based on the trinity of truth, goodness and beauty (the three transcendental or spiritual values). A curriculum composed of the true, the good and the beautiful is well proportioned.

• Naturalism and curriculum

Naturalism is a philosophy of nature. The naturalists stress upon acquisition of empirical knowledge through observation or direct experience rather than thinking, meditation, contemplation or introspection. Spencer advocated the study of sciences, particularly physiology. Knowledge of physics, chemistry, biology and mathematics help pupil to earn an occupation. Psychology and sociology should also be learnt along with music, painting, drama poetry and sculpture. Physical fitness should not be neglected in an attempt to develop intellectually.

Naturalism as a philosophy of 'nature' advocates education according to the needs, interest, aptitude, ability and attitude of the child.

• Pragmatism and curriculum

Pragmatism as a philosophy of work, practice, action and utility lays down the criteria for curriculum construction.

- o Only those experiences should be provided to the child that are useful for him/her. It proposes inclusion of subjects which impart knowledge and skills which the child requires in his present as well as future. The pupils should be trained for a vocation. Language, physical education, social studies, mathematics, home economics for girls, agricultural science for boys, along with other useful skills and crafts should be included in the curriculum.
- o The child's interests and the requirements of the developmental stages determine what has to be included in the curriculum. In the elementary school the child takes keen interest in communicating with others, inquiring about things and people, in construction and in artistic expression so at this level

tools of knowledge like listening, speaking, reading, writing, number, nature study, arts and crafts should be the components of the curriculum.

- o Learning by doing should be stressed rather than book learning which results in passive assimilation of facts. It should be an active process. The learning experiences provided to children should include discussion, questioning, inquiry, handling of materials, tool, construction of objects etc. Learning should have a practical aspect which should be carried out by the child individually or in a group. The activities can be carried out within as well as outside the classroom.
- o Curriculum should be constructed keeping in mind the principle of integration and correlated activities. This principle assumes the unity and knowledge of skills. Such integration is only possible if the curriculum is divided into separate subjects. The subjects should be connected and integrated in such a way so that they present different modes of activity purposefully and connected by a common theme. The various aspects of knowledge are imparted according to the need and interest of the children. Pragmatists are also known as instrumentalists and experimentalists. They do not believe in permanent values like truth, goodness and beauty. According to them truth is also changeable like everything else in the world. Truth is never perfect, immutable or eternal, but always in the making. (Brubacher). They believed that anything that fulfils man's purpose and helps in development is true. They only accepted goodness and discarded truth and beauty.

NOTES

3. Other Principles of Curriculum Construction

The curriculum is like a mirror which reflects the educational system of a country. It indicates the aims and objectives of education at a particular stage, the type of learning experiences provided to the children, the methods of teaching and learning and the assessment procedures which are adopted.

- **Principle of flexibility:** Curriculum is seen to influence the socio-cultural, political and economic forces. It is an instrument and product of social change. Not only does it influence, but gets influenced by the same. So the curriculum should be dynamic and flexible and should be subject to change according to the needs of the society. In other words, there should be a scope for modification according to the emerging trends in education. Flexibility can be ensured at the national, state as well as at the school level.
- **Principle of articulation:** The principle implies that there should be clarity in statement of learning objectives, experiences, methods of teaching and the scheme of evaluation. There should not be any ambiguity in spelling out these aspects of the curriculum. Organization of curriculum can be vertical as well as horizontal. Vertical organization refers to systematic and ordered arrangement of activities and experiences to facilitate step by step learning. Horizontal organization refers to the scope, the breadth and balance of the curriculum with regard to content and associated activities. The subject matter should be carefully organized so that there is no overlapping.

NOTES

- **Principle of variety:** Children differ from each other in their needs, capabilities and interests. The curriculum should be diversified to meet the varying needs of the adolescents. There should be place for various types of learning activities and programmes to maintain the interest of the pupils. Theoretical discussions, practical demonstrations, and co-curricular activities should be a part of the curriculum transaction.
- **Principle of empirical and rational evaluation:** Before implementing a certain curriculum it should be tried and tested beforehand. Empirical evaluation of the curriculum refers to trying out the curriculum and obtaining feedback from the practicing teachers regarding its effectiveness. It also refers to expert evaluation of the curriculum.

Development of curriculum should not be an individual but a collective enterprise. Curriculum committees should be established in each state and at the central level consisting of subject experts, established authors, professors, teacher educators, school teachers and members of SCERT and NCERT. The curriculum committee can be further extended into sub-committees for different subjects. Each member of the committees should contribute to the development of the curriculum according to his experiences in his field of expertise.

CHECK YOUR PROGRESS

6. State three sociological principles of curriculum construction.
7. What is naturalism in curriculum?
8. What are pragmatists also known as?

2.5 CO-CURRICULAR ACTIVITIES

Co-curricular or co-scholastic activities are effective and important sources of values education. Almost all activities, other than academic programmes, come under the purview of co-curricular activities. They play a key role in contributing towards the development of students. These activities are mostly voluntary and are taken up with involved participation and are, therefore, highly refreshing and creative. The activities help the child to come in close contact with the teachers and his/her peer group several times in an open and informal environment which is just the right natural environment for learning values.

Defining the aim of education in 'learning to be' document of UNESCO, the Education Commission states, 'the physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education'. A well-designed and organized programme of co-curricular activities can definitely help the schools to achieve this aim of education.

The document states that education has to be formative in character and not merely informative; that it has to be essentially value oriented; leading to development

of an integrated holistic person and that the schools must make a fruitful attempt by bringing their programmes and resources into play which help in achieving the very fundamental aim of education.

Co-curricular activities being activity-centred, promote participatory feeling among students. The informal and free atmosphere helps in spontaneous learning and creative experience.

Value Education through Health and Physical Activities

It is believed that health and physical activities can play a key role in inculcation of many of those values that are essential for human beings. A few such values are cooperation, integrity tolerance, trust, community spirit, respect for rules and regulations, organizing capabilities, net-working, human rights, mental and physical health and the possibility of each individual's active influence and participation. This does not mean that health and physical activities are always positive and rewarding to the students. However when used in an appropriate manner with a sense of fairness and justice they act as a useful and effective tool for teaching values. Games and sports, N.C.C., scouts and guides, road safety, Red Cross, N.S.S. have clearly stated specific objectives and a set of values to be inculcated in students while on training. An experience through these activities provides for shaping the commitment and personality of children.

NOTES

2.6 CHILD-CENTRED EDUCATION

Let us discuss a few definitions of child-centred education.

A Dictionary of Education (1981) by Derek Rowntree considers child-centred approach/education/teaching as, 'Rather woolly slogan, but its main point is made by teacher who claims 'I teach children, not subjects'. This implies care for the child, his personality, needs and learning style and not just for his or her academic process.'

The Concise Dictionary of Education (1982) by G.R. Hawes and L.S. Hawes defines child-centred education as, 'An educational theory or system that emphasises the pupil and his or her individual characteristics as central in conducting instruction instead of focussing on subject matter, external authority, and educational requirements. Curriculum is constructed according to the pupil's interests and needs.'

In their book *A Critical Dictionary of Educational Concepts (1986)* Robin Barrow and Geoffrey Mitburn observe, 'The essence of child-centred education is, self activity, that the child should be at the centre of concern. ...Explicitly or implicitly, child-centred educationalists tend towards a view of education being a process of leading out rather of imparting knowledge.'

Child-centred education stresses the need for taking care of the child, its growth and development. It requires 'individualization' of approach, so that one must study each child carefully, keep observations over a period of time, study the growth and development in sensory— motor area, intellectual area, emotional area, social area, language area and so on.

NOTES

Key Concepts of Child Centred Education

- **Aim:** The aim is development of the total personality of the child.
- **Programme:** Programme is to be activity-based with different teaching strategies.
- **Pace of Learning:** It is to be based on children's needs and abilities.
- **Teaching-Learning:** Teacher's role is that of a facilitator in learning and development.
- **Discipline:** It is to be achieved through the maintenance of positive human relationships between teachers and pupils.

Need for Child-Centred Approach and its Implications

1. A child is instrumental in his own learning. The three components of a learning situation are the child, the teacher and the environment. It is essential that the child should be given pride of place. The curriculum should be made such that it appeals most to the child in terms of activities and experiences.
2. Active children are the best learners. Such children should be encouraged to be agents of their own learning. The medium of learning is the activities undertaken by the child. Learning takes place through a continuous process of interaction between the learner and his environment.
3. Information or knowledge should not be the goal. The main goal should be self-realization. Character and personality are more important than the subject matter. An awful fate in education is to possess all the knowledge of the world and lose one's own self.
4. Child-centred approach is impactful because it is more psychological than logical. It emphasises the process rather than the product.
5. Child-centred approach gives freedom to the child under the creative and sympathetic direction of the teacher.
6. One single exposure to an experience is not enough for the necessary co-ordination of the physical and mental faculties of a child to preserve the net value of exposure. Therefore, there has to be repetitive exercises and drills to give a certain knowledge and the efficiency and tenacity of a skill and value. The child therefore becomes a trainee and the teacher becomes a trainer. In other words, the child becomes an educand and the teacher as an educator.
7. A child can function in the world where he has a specific role to play. Child is a unique being. The teacher's role is to help the child to conform to its unique role, both in its spirit, habitual values, choices and consistent behaviour patterns.
8. The child's natural curiosity and sense of wonder and astonishment lead to a learning process which should be encouraged by teachers.

Limitations of Child-Centred Education

Child-centred education has a few limitations which must be taken care of by the teachers. Children may grow to be unwilling to accept reasonable authority. If all

the times and at all places, likes and dislikes, preferences, whims and interests of children are elevated above the mature judgements of parents and teacher, it may result in undesirable outcomes.

In child-centred education each child may have a separate learning activity besides a few group activities. No nation can afford to spend so much money, resources and time on child centred education. As the teacher has so many children to take care of, it is rather impossible to attend to the specific needs of children individually.

Corrective Measures

Child-centred education tends to set free the child from the tyranny of the traditional approach to education which was more utilitarian in approach. The teacher must be prepared to give initiative to the learner in the educational encounter. The teacher as well as the child must remain active in the teaching-learning activity. The teachers must take the initiative and find out the limitations of the learner's own spontaneous and undirected activity. The teacher has an obligation to assess the limitations of child's choice of educational activity. The teacher's legitimate role in encouraging self-disciplinary function cannot be over-emphasised.

The role of the teacher in child-centred education are:

- Motivating and inspiring children
- Developing trust and confidence in children's capacity to learn
- Acting as a resource for creating meaningful learning experiences
- Participating as a member of the group in guiding learning
- Becoming sensitive to the child's needs and interacting in a way that would provide a sense of feeling and security
- Reinforcing and recognizing individual contribution.

2.6.1 Principles of Teaching

Educators and philosophers have emphasized certain principles of teaching which the teachers are expected to bear in mind for making their teaching effective, efficient and inspirational. Sometimes these principles are classified as psychological and general principles. This classification is however very arbitrary and both types overlap.

Origin, Definition, Meaning and Principles of Play-way

Play way approach to teaching is based on the philosophical thought of Caldwell Cook, the British educator known for his book *The Play Way*. According to him, good work is more often the result of spontaneous effort and free interest than of compulsion and forced application. This means that teaching should characterize the elements of 'spontaneous effort' and 'free interest'. Since these two characteristics are inherent in play, this approach or method of teaching is called playway. Having discovered the unwillingness and distaste of his pupils for lessons in English literature, he employed a method by means of which the boys showed a keen interest in the subject. The Shakespearean plays/meanings of which were

NOTES

NOTES

generally memorised without any interest and understanding came to be treated like real plays when 'dramatised' by the pupils. An open-air theatre was organised in the school. Literature now acquired a new meaning for them and lessons acquired the spirit of play. Similarly, activities were planned for grammar and composition lessons. The pupils participated eagerly in the lesson and were allowed to express their ideas freely. Thus, the English period was welcomed with joy. Gradually the scope of play-way became enlarged and it began to be applied to the teaching of other subjects. The play-way approach aims at introducing the elements of freedom, interest, realism and spontaneity into the entire school work.

With a view to have a comprehensive understanding of the play-way, let us consider the definitions of play developed by the educationists.

Crow and Crow observe, 'Play can be defined as the activity in which a person engages when he is free to do what he wants.'

Dewey defines play as, 'Activities not necessarily performed for the sake of any result beyond themselves.'

Froebel notes, 'Play is the purest, most spiritual activity of man at this stage (childhood). It gives therefore, joy, freedom, contentment, inner rest and peace with the world.'

Good defines play as, 'Any pleasurable activity carried on for its sake, without reference to the ulterior purpose or future satisfaction.'

Gullicks writes, 'Play is what we do when we are free to do what we will.' Hurlock states, 'Play relates to any activity engaged in the enjoyment it gives, without consideration of the end results.' Montessori visualized play as 'When a child plays it resembles the never ending activity of the flowering stem of the growing tree.'

Nunn holds that 'play is a profound manifestation of creative activities.'

Ross regards play as 'joyful, spontaneous, creative activity, in which man finds his fullest expression.'

Ryburn writes, 'Play is a way, a means which is used by the self when the different instinctive urges are trying to express themselves.'

Stern regards play as 'a kind of voluntary self-constrained activity.'

Thomson looks upon play as 'the impulse to carry out certain instinctive action.'

Principles of Play-Way

- Learning takes place through doing
- Learning takes place in an environment of freedom
- Learning should be adapted to life situations and not to books
- Methods should be suited to the needs and interests of the students
- Child should be freed from authoritarianism
- The child should themselves take upon the responsibility of learning and progress in studies
- Ample opportunity should be provided to children for self-expression

Educative value of play-way

Play-way is important on account of the following:

- Play-way is a great motivating force. Play-way activities are based on the natural urges of the children. They put their heart and soul into work.
- Play-way kills drudgery and boredom. The students willingly undertake to do a piece of work.
- Doing and practice occupy the first place and telling the second and an unimportant place.
- The method is based on the laws of learning and it provides a great incentive to original creative work.
- Play-way provides opportunities for the sublimation of various instincts of children.
- Play-way assures maximum freedom for the child with the result that he develops originality, power of reasoning, imagination and insights.
- Play-way helps in sublimating the emotions of children. It provides suitable outlets which help in overcoming shyness, moodiness, timidity and sensitiveness.
- Play-way provides opportunities to the students to learn to cooperate, to take the lead and also to follow.

Play-way materials include (1) gifts of Froebel (2) sand play (3) water-play (4) wooden toys (5) rubber toys (6) glass toys (7) plastic toys (8) pictures (9) picture book puzzles (10) cut-outs (11) cardboard games (12) doll and doll house (13) play-ground games (14) story telling (15) dramatics (16) art work (17) excursions (18) dancing (19) T.V. (20) community work, etc.

Application of Play-way Attitudes

The application of the principles of play-way is found in all the progressive methods of education and other school activities in one way or the other.

- 1. Project method:** 'Purpose element' is used to secure the interests of the students. The play-spirit pervades throughout the various activities connected with the completion of the project. The students work in an atmosphere of reality, freedom and responsibility.
- 2. Kindergarten method:** Froebel's Kindergarten provides a lot of action for children. Doing, singing, acting and playing are its chief characteristics. Gifts are given to the students with the help of which they learn the idea of shape, colour, number and weight.
- 3. The Montessori method:** Didactic apparatus imparts training in various fields. With the aid of this apparatus children learn reading, writing and arithmetic. The home provides an atmosphere of complete and unrestricted freedom. Children are kept active and playing while learning.

NOTES

NOTES

4. **The dalten plan:** The children are free from the tyranny of the time-table. They work according to their own rate and speed of learning. They are at liberty to move from room to room and laboratory to laboratory. A sense of self-help and responsibility is generated in the students. The students take a real pleasure in studies.
5. **The heuristic method:** This method places the child in the position of a discoverer. Thus he acquires and learns some of the most fundamental skills through his own effort. The child is always mentally active as he wants to satisfy his curiosity.
6. **Basic system of education:** This is a revolt against the verbal and bookish system of education. Here too the child learns by doing and thus derives immense pleasure side by side.
7. **School life:** The play principle should be at work in all aspects of school life. The work of the educator is to make more and more use of this technique. The following play-way activities may be mentioned:
 - **Self-government in schools:** This is very helpful in sublimating the various instincts of children—self-assertion, gregariousness, self-submission and pugnacity. Students develop valuable social and civic virtues. They themselves frame their rules.
 - **The boy-scout and girl guide movement:** This movement makes the life of children full of activity, competition and cooperation. Students learn valuable social, intellectual and civic lessons through camping and tracking etc.
 - **Dramatics:** Students prepare the stage, learn their parts and prepare costumes. They are working, but it is play.
 - **NCC, excursions, school celebrations:** All these are examples of play-way spirit.

Play-way Spirit and Teaching of Various Subjects and Experiences

Play-way spirit can be utilised in many practical ways in the teaching of different subjects.

- **Languages and mother tongue:** Dramatics, magazines and games are the different ways of introducing the spirit of play-way in the teaching of the mother tongue and other languages. Mock interviews, mock parliament, debates and panel discussions provide play-way means of training in oral expression in languages.
- **Mathematics:** Running a school shop is the best way of teaching mathematics in a play-way spirit. Homely and practical examples should be selected. Surveys provide many opportunities.
- **History:** The teaching of history provides a great scope for introducing the spirit of play-way. The school library should contain a good collection of books on history. Biographies, letters, historical atlases, historical albums and

memories must find a place in the library or history room. Historical plays should be staged. Visits to picture galleries and museums create an environment of reality. A pageant on the life of Lord Buddha may be prepared. Scenes from the lives of great freedom fighters of India may be depicted. Historical poems may be narrated. Debates on historical events can be made a popular form of activity in schools.

- **Geography:** The use of films and slides is very helpful in providing a clear and vivid picture of the lives of remote and distant areas. Visits to canals, dams and rivers give vivid glimpses.
- **Nature-Study:** Specimens of leaves, flowers, plants, feathers may be collected by children. Opportunities for observing natural phenomena may be provided to the students.
- **Science:** Illustrative scientific journals and books should be made available in the school library. Books on the lives of great scientists and discoverers should find a prominent place. Scientific hobbies should be encouraged. Science clubs may be organised effectively. Experiment work should be taken up in abundance.
- **Moral and social training:** Various co-curricular activities like self-government, student parliament, scouting, cooperative store, cleanliness campaigns in the school and the community etc., provide useful training in moral and social values.

Various Play-Way Activities

- **Dramatic play:** Dramatic play is basically an exercise of the imagination, at the same time, it can also be a valuable learning experience. To a young child, a doll is not just a doll. It is like a real person. A toy telephone can be used to call and talk with someone.
- **Games:** Games may be simple games, guessing games or more lively games such as musical chair. Several types of inexpensive educational games are available in the market.
- **Watching television:** Television programmes can be educational-cum-recreational. Conducting of quiz programmes on a variety of topics is very helpful in enriching the experiences of students.
- **Projects:** Projects provide immense scope for doing and learning.
- **Celebration of days:** Literacy Day, Girl Child Day, Aged Day, Prohibition Day, Cleanliness Day, Republic Day etc, are full of providing rich educational experiences.
- **Educational tours and excursions:** All these if properly planned and executed are full of educational potentials.

Play-way and Soft Pedagogy

It is wrong to regard play-way as soft pedagogy. It is in the words of Smith and Harrison, 'an all absorbing activity in which initiative, forethought, control and skill

NOTES

NOTES

can be exercised in full measure.’ Emphasis on play does not mean absence of serious work. On the other hand, introduction of the play-way spirit in work reduces drudgery. Play-way is an approach to do a difficult and boring task in an interesting way.

Play-way puts heavy demands on the teacher. It requires a lot of imagination and a real zeal on the part of the teachers as well as students. A teacher has to plan and execute activities, teaching points and projects very carefully and skilfully. Thus play-way is by no means a softy pedagogy. Play is the child’s characteristic mode of behaviour and any system of education which hampers this natural direction for the expanding of energy endangers the health-mental and physical of the child. Indeed play-way has a unique place in dynamic and progressive teaching.

2.6.2 Kindergarten and Froebel

Friedrich Wilhelm August Froebel (1782-1852) popularly known as Froebel was a German educator who founded the Kindergarten Method. Kindergarten is a German word which means the ‘children’s garden’ i.e. a place where young human plants are cultivated. Froebel regarded school as a garden, the teacher as a gardener and the children as plants. The teacher like a gardener carefully tends the children under his care and helps them to grow. Before becoming a teacher at the age of twenty-three, Froebel had worked as an apprentice to a forester, a farmer, a clerk, a surveyor, private secretary, a book keeper and a student of architecture.

Son of a village clergyman, Froebel was born in 1782 in South Germany. The sad memories of his early childhood as well as his youth made him very eager in promoting the happiness of children. Having lost his mother when he was just nine months old, he was brought up by a strict father and an indifferent step mother. Rejected at home by his step-mother, scorned at school for his stupidity and repressed by a narrow religion of his father, Froebel grew up into a problem child and seemed to be out of control for sometime. However, at his tolerant and liberal uncle’s place in Switzerland, Froebel first tasted of affection, freedom and trust. Froebel served for sometime in military also.

Froebel spent a few years at the University of Jena, University of Gottingen and University of Berlin. He was greatly influenced by the idealistic philosophy of Fichte (1762-1884) and Schelling (1785-1854) great German philosophers. Froebel worked for three years at Pestalozzi’s (1746-1827) school at Yuerdum.

The year 1816 was a turning point in the life of Froebel. For in this year he established a small school at Griesheim. The school was meant for the education of small children between the age of 3 and 7. In 1827, the school was transferred to Blankenbug, near Keithan.

The school attracted world-wide attention for its novel approach to methods of teaching. The school was named ‘Kindergarten’.

Froebel gave many lectures in different towns in Germany and started regular courses of instruction and training for teachers at Blakenburg and other towns and villages. The great aim and purpose of his life is summed up in his famous saying ‘Come, let us live for our children.’

Froebel spent his entire life for the cause of child education. The German Government did not approve of his method of teaching and forbade him from establishing any school. This was a great shock for the great educator and he could not survive it. Froebel died in 1852 in agony, misery and poverty. His grave is marked by a slab with a cube, a cylinder and a sphere on it—his gifts representing carefully graded materials for educating the children.

Froebel's important publications are *Education of Man, Pedagogy of Kindergarten, Education by Development, and Mother Piny and Nursery Songs.*

Froebel's Philosophy of Education

Froebel's philosophy of education derives its inspiration from the following principles:-

- Law of unity or interconnectedness
- Principle of continuous development from within
- Principle of self activity
- Principle of development of individuality through social institutions

Functions of Education

The functions of education, according to Froebel, may be summed up as 'Education should lead and guide man to clearness, concerning himself and in himself to peace with nature, and to unity with God. It should lift him to knowledge of himself, to mankind to a knowledge of God and of nature, and to the pure and holy life.'

One might rightly ask why Froebel, with his comprehensive training in so many fields of knowledge and his philosophical interest, finally concentrated his efforts particularly on the education of the pre-school child. There are two reasons for it. One is psychological. Froebel reveals an astounding insight into the importance of the early experiences of childhood for the future development of the personality. This anticipation of modern analytical psychology, which he shares with Pestalozzi and Herbart, led him naturally to emphasize the importance of pre-school education. The other reason is of sociological nature. Froebel lived in the period of the Napoleonic wars, with all their destructive influences, upon which followed the early period of capitalism and a series of social revolutions. He saw that in all these crises nobody was so imperilled as the children.

Froebel's Educational Principles

Froebel's educational principles grew out of his idealism and these can be summed up as under:

- The child must be educated in accordance with the laws of his development.
- Education should enable the child to realize unity in diversity.
- Directed self-activity through social participation should be the basis of all education.
- Froebel envisaged the problems of education in the sociological background. His kindergarten or school was a little world where responsibility was shared by all, individual rights respected by all, brotherly sympathy developed by all, and voluntary cooperation practised by all.

NOTES

NOTES

- Froebel developed both the theory and practice of play in education.
- Froebel combined play and work.
- Froebel recognised that head, hand and soul are developed in an integrated way through play-way activities.
- Froebel advocated that education should be in accordance with the nature of the child.
- Froebel introduced manual instruction in the school curriculum.
- Froebel stressed upon religious education.
- Froebel considered childhood as the most important stage of the development of man and humanity.

CHECK YOUR PROGRESS

9. State the key concepts of child-centred education.
10. What should be the role of a teacher in child-centred education?

2.6.3 Principles and Features of Kindergarten

Main operational principles are:

- **Free self-activity:** Education should provide for free self-activity and self-determination on the part of man, he being created for freedom in the image of God.
- **Education through doing:** Plastic-material-representation in life and through doing, united with thought and speech, is by far more developing and cultivating than the mere verbal representation of ideas.
- **Education through play:** Play is the purest, most spiritual activity of man—it gives, therefore, joy, freedom, contentment, inner and outer rest, peace with the world. It holds the source of all that is good.
- **‘Drawing out’ as the objective of teaching:** The object in teaching is to bring more and more out rather than to put more and more in.
- **Teaching-learning a double sided process:** All true education be simultaneously double sided—giving and taking, uniting and dividing, prescribing and following, ...between educator and pupil.
- **Religious education:** ‘Religious instruction quickens, confirms and explains the feeling that man’s own spiritual self, his soul, his mind and spirit, have their being and origin in God and proceed from God.
- **Discipline through love:** Froebel believed ‘Control over the child was to be exercised through a knowledge of his interest and by the expression of love and sympathy.’

Main Features of Kindergarten

1. **Self-activity:** Froebel believed that the growth of the child is directed by inner force in the child. 'Education,' said Froebel, should provide for 'free self-activity and self-determination on the part of man—the being created for freedom in the image of God.' He regarded self-activity as a process by which the individual realises his own nature and builds up his own world and then unites and harmonises the two. 'Self-activity of the mind is the first law of this institution, the kind of instruction given here does not make the young mind a strong box into which, as early as possible kinds of coins of the most different values and coinage, such as are now current in the world that are stuffed, but slowly, continuously, gradually and always inwardly that is according to a connection found in nature of the human mind, the instruction steadily goes on without any ticks, from the simple to the complex, from the concrete to the abstract, so well adapted to the child and his needs that he goes as easily to his learning as to his play'. The following points should be noted regarding activity:
 - It should not be vague.
 - It should be a sublimated or controlled activity.
 - Social atmosphere is essential in order to secure meaningful activities.
 - The self-activity may take the form either of work or of play
2. **Play:** According the Froebel, 'Play is the purest, most spiritual activity of man at this stage. ... It gives, therefore, joy, freedom, contentment, inner peace and rest, with the world. It holds the source of all that is good.' Froebel recognised that play needs to be organized and controlled on definite materials so that it may not degenerate into aimless play 'instead of preparing for those tasks of life for which it is destined.' There should be rational conscious guidance.
3. **Songs, gestures and construction:** Froebel saw an organic relationship between songs, gestures and construction. He regarded these as three co-ordinate forms of expression in the child. What is to be learnt by the pupils is first expressed in a song, then it is dramatized or expressed in gesture or movement and lastly illustrated through some constructive work such as paper or clay. Thus, a balanced development of the mind, the speech organs and the hand is aimed at. These three activities provide exercise to the senses, limbs and muscles of the child.

The idea of the introduction of songs is to enable the child to use his sense, limbs and muscles and also to familiarize him with the surroundings. The child begins to use language through these songs. Each song is accompanied by a game such as 'Hide and Seek'. The selection of the song is determined by the teacher in accordance with the development of the child. There are three parts in a song.

NOTES

NOTES

- Motto for the guidance of mother or teacher
- Verse accompanied by music
- Picture illustrating the song

The song for drill is:

Let us have a drill to-day,

March along grand array, And whoever steps the best

Shall be captain over the rest, And lead us on our way.

4. **Gifts and occupations:** We have already stressed the place of activity and play. To provide activities, Froebel devised suitable materials known as gifts. The gifts suggest some form of activity and occupations are the activities suggested by gifts. These have been carefully graded. They possess all the novelty of play things. The order of the gift is devised in such a way as it leads the child from the activities, and thought of one stage to another.

The first gift consists of six coloured balls contained in a box. The balls are of different colours. The child is to roll them about in play. The occupation consists in rolling them. The balls are intended to give the students an idea of colour, materials, motion and direction. The rhymes accompanying the rolling of the ball are:

Oh, see the pretty ball

*So round so soft and small. The ball is round and rolls
each way,*

The ball is nice for baby's play.

Second gift consists of a sphere, a cube and cylinder made of hard wood. These are contained in a box. The child plays with them and notices the difference between the stability of the cube and the mobility of the sphere. He learns that the cylinder is both movable and stable and it harmonises the qualities of both.

Third gift, often called 'the first building box' has a large cube divided into eight smaller equal cubes from which the child can build up a number of artistic forms such as benches, steps, doors and bridges etc. Through these cubes, the child can also gain elementary knowledge of addition and subtraction.

Fourth gift is composed of large cubes divided into eight oblong prisms in each of which the length is twice. The breadth is twice the thickness. This is helpful to the child in constructing different types of buildings and patterns when combined with the third gift.

Fifth gift is very much similar to gift 3. It consists of a large cube divided into twenty-seven small cubes, three of which are again divided diagonally into halves and three into quarters. With these, the child can construct several beautiful forms and patterns by combining the third and fourth gift. Gift 5 is very helpful in teaching form and numbers to children.

Sixth gift is again very much similar to gift 4. It consists of a large cube divided into eighteen whole and nine small oblong blocks. Children can form several designs from this gift. It is also very useful in teaching numbers.

Seventh gift comprises a set of square and triangular tablets made of fine wood in two colours. It provides help in many exercises in geometrical form and mosaic work.

There are several other gifts which can be used in occupations (activities) such as basket making, drawing, embroidery, mat-making, modelling, perforating, paper-cutting, and threading of beads.

5. **The place of teacher:** The teacher is not to remain passive. The teacher has to suggest the idea of occupation when gifts are offered to children. He is also required to demonstrate certain activities to them. He also sings a song with a view to help the child to form appropriate ideas. While presenting a cube, the teacher sings a cube song:

Eight corners, and twelve edges see, And faces six, belong to me; One face behind, and one before, One top, one bottom, that makes four. One at the right, at left side one, And that counts six, if rightly done.

While presenting a sphere, the teacher sings the songs of the sphere, e.g.

- a. *The ball is such a pretty thing,
About it I do love to sing.
So round it is, and light and soft, I hold it in my hands full oft.*
- b. *'T is made of wool, and do you know
That on a sheep the wool did grow?
Until some men fleece did take,
Warm clothes and pretty ball to make.*

6. **Discipline:** A teacher has important responsibilities to perform. He has to inculcate sympathetically values like love, sympathy, humility, co-operation and obedience to elders. He has to avoid external restraint and bodily punishment. The child should be made to realize that discipline depends upon his love for order, goodwill and mutual understanding. Froebel stressed that women should be trained for training children at this stage.

7. **Curriculum:** The divisions of the curriculum are:

- Manual work
- Religion and religious instruction
- Natural science and mathematics
- Language
- Arts and objects of arts

Merits of Froebel's Kindergarten

- Froebel laid emphasis on pre-school or nursery education.
- He stressed the importance of play in the early education.

NOTES

NOTES

- He broadened the concept and scope of the school as an essential social institution. He regarded school as a miniature society where children get training in important things of life. They learn the virtues of co-operation, sympathy, fellow-feeling, responsibility, etc.
- Froebel stressed the necessity of the study of child's nature, his instincts and impulses.
- The gift and occupations of the kindergarten give a new method of teaching.
- The inclusion of productive work in the school makes children productive workers.
- There is sufficient scope for activity in a kindergarten.
- Various gifts provide sensory training.
- The inclusion of nature study in the curriculum helps to develop love for nature and world in the mind of the students.

Limitations

- Froebel expects too much of the child. It is not possible for the child to be able to understand abstract ideas of organic unity while playing with gifts.
- In the kindergarten, too much stress has been laid on the development from within. The importance of the environment has not been fully recognised.
- Songs given by him are out of date. These cannot be used in every school.
- The gifts of Froebel are formal in nature. The order of presentation of gifts is arbitrary. They do not serve much purpose of sense training.
- The kindergarten of Froebel does not provide for the study of the individual child.
- There is little of correlation in the teaching of various subjects.
- It is not possible to accept his excessive emphasis on play in education as it is likely to detract the child from serious learning.
- Philosophy on which Froebel based his method is very complicated. It is very difficult for children to understand his symbolism.
- It is very difficult to follow the principle of organic unity.

Froebel's Influence on Modern Education

The schools for young children are no more jails and the children are no more passive learners. There is no doubt that all the tendencies in the modern educational thought and practice find their roots in Froebel's conceptions. He helped to make the society conscious of education for very young children. The chief areas in which he influenced the modern education are as under:

- **Emphasis on pre-primary or pre-basic education:** The present educator fully recognizes the importance of the education in the early years. Today we find a large number of schools catering to the needs of such children. Froebel had also realized that until the education of nursery years was reformed, nothing solid could be achieved.

- **New conception of school:** Hughes says, 'His kindergarten school was a little world where responsibility was shared by all, individual rights respected by all, brotherly sympathy developed and voluntary co-operation practised by all.' His school was a society in miniature.

The present tendency in education is to regard school as a society in miniature. Dewey also regarded the school as a social institution. The present school is being regarded as a co-operative institution.

- **Respect for the child's individuality:** Froebel lived for children, worked for children and died for children. He had profound love and sympathy for children.
- **Stress on the study of the child:** Froebel stressed the need for the study of the nature of the child, his instincts and impulses. Modern education is very particular to see that adequate scope is provided for the free play of the impulses and instincts of children.
- **Education through play:** Froebel believed that play is the highest phase of self-development. He introduced play-way in the activities of the school. Today we find that the principle of play-way has been accepted by every educator. We teach children through songs, movements, gestures, dramatization, hand-work, etc.
- **Sense training:** Froebel introduced gifts for the training of the senses of children; with the help of these gifts he wanted to give the idea of shape, form, colour, size and number. In every modern school those activities are introduced that help in the training of senses. Audio-visual aids form an integral part of the present system of education.
- **Activity in education:** Froebel was the first educator to make self-activity as the basis of education. 'Learning by doing' is the slogan of the day. The present school has become a place of activity and joy for children. We provide activities to students so that they may satisfy their instincts of construction, manipulation, curiosity and acquisition.
- **Nature study in education:** For Froebel nature study was a means of bringing the child close to God. He advocated a syllabus of nature study to enable the child to understand the world in which he lived and to develop habits of careful observation. This idea has taken such a strong hold to-day that we do not regard any school worthy of name if it does not provide for nature study.
- **Women teachers at the nursery stage:** It will not be wrong to say that it is due to the influence of Froebel that we find a trend to entrust the education at the pre-primary or pre-basic stage to women teachers who are considered to be more suited for this task of instruction at this stage.

Froebel's gifts and songs can be adopted/ adapted to local conditions. Likewise locally available material can be provided so that it could be made as inexpensive as possible. There is no doubt that kindergarten method as founded by Froebel is, by far the 'most original, attractive and inspirational' method for infant development. On account of this, this method is now used in all the progressive schools of the world.

NOTES

NOTES

2.6.4 Montessori Method

The Montessori method derives its name from Maria Montessori (1870-1952), the originator of this method. Maria Montessori was an Italian doctor who later on became one of the greatest educationists of the world. Her entry into the medical profession has an interesting story behind it. In those days, doors of medical colleges were practically closed for women. Montessori had a keen desire to become a doctor. So she thought of a trick. She signed herself 'M. Montessori' when she applied for admission. The authorities could never imagine that a lady could apply in this way. They admitted her thinking to be a man. She became the first Italian lady to get the Doctor of Medicine. This speaks of her imaginative mind and her sharp intellect. While working as a Professor of Anthropology, she became interested in the education of the children. Initially she worked with mentally deficient children. Later on she became the supervisor of schools. Children between the age of 3 and 7 whose parents were mostly out of work attended these schools. The first of these schools was opened in 1907 by her and was named 'Children's House.' Here she developed a new method of educating children. This method was based on sense training. In 1922, she was appointed as Inspectress of Infant Schools by the Government of Italy. She began to impart training to teachers in the new method discovered by her, side by side her job. Teachers from other countries of Europe, including England received training.

Mussolini, known as a fascist dictator came to power in Italy. He wanted to educate children for war. Montessori who was an ardent supporter of freedom, especially for children, could not work under such a regime. She was obliged to run away from Italy and went to Holland where she established a school.

Montessori came to India in 1939, and stayed here upto 1946. She spent most of her time at Madras and Ootacamund and promoted her views on early opening several nursery schools, she trained a large number of teachers for nursery schools. She again visited India in 1948 and spent about 3 years. Maria Montessori delivered the following twelve talks on child training from the Madras Station of All India Radio, during June 1 to 12, 1948.

(1) The Social Question of the Child (2) The New Born Babe (3) Incarnation (4) Sensitive Periods (5) Further Examination of Sensitive Periods (6) Order (7) The Inner Order (8) Intelligence (9) Deviations (10) Training (11) The Naughty Child (12) How to Solve the Conflict between the Adult and the Child.

Publications of Madam Montessori:

- *The Discovery of the Child*
- *Education for a New World*
- *To Educate the Human Potential*
- *The Secret of Childhood*
- *The Child, Peace, Education*
- *Reconstruction in Education*

- *The Absorbent Mind*
- *What You Should Know about Your Child?*
- *Child Training*
- *The Montessori Method*

NOTES

Educational Principles Underlying Montessori Philosophy

- ***Education as development:*** According to Montessori ‘Child is a body which grows and a soul which develops—these two forms—physical and psychic, have one eternal front, life itself’. It follows then that ‘We must neither mar nor stifle the mysterious powers which lie within these two forms of growth, but we must await from the manifestation which we know will succeed one another’.
- ***Development from within:*** Montessori believes that education of a child is from within. She states, ‘If any educational act is to be efficacious, it will be only that which tends to help towards the complete unfolding of the child’s individuality.’
- ***Principle of individual development:*** In the words of John Adams, Montessori ‘has rung the death knell of class teaching.’ She believes that every child is peculiar to himself and he progresses at his own speed and rate and collective methods of teaching crush his individuality. She treats each child as a separate individual and recommends that he should be helped and guided in a manner that helps him in his proper growth and development. The teacher is concerned with his mental as well as his physiological development.
- ***Principle of self-education or auto-education:*** Montessori has shifted the emphasis from teaching to learning. She believes that self-education or auto-education is the only true education. She advocates that the child should remain undisturbed by adult interference. She has devised the didactic apparatus which attracts the attention of the children, keeps them busy spontaneously, leads them to learn the powers of movements, reading, writing and arithmetic, etc.
- ***The doctrine of freedom or liberty:*** This doctrine is the outcome of the concept of education as development. Her belief is that there should be no hindrance or interference in the way of child’s growth and development. She believes that the freedom is the birth right of every individual and she advocates the spontaneous development of the child through full liberty. She does not believe in putting restraints as she thinks that these may ‘mar or stifle the innate powers of the child.’ She says, ‘The school must permit the free, natural manifestations of the child if he is to be studied in a scientific manner.’
- ***No material rewards and punishments:*** According to her, they are incentives unnatural or forced effort and the development that comes with their help will also be unnatural. She writes, ‘The jockey offers a piece of sugar to his horse that he may respond to the signs given by the reins, and yet neither of these runs so superbly as the free horse of the plains.’

NOTES

- **Principle of sense training:** Montessori asserts that our senses are the gateways of knowledge and therefore on their training and development depends the acquisition of knowledge throughout life. She pointed out that the senses are very active between the ages of 3 and 7 and that a lot of learning takes place during this period. She advocates that the sensory training is the key to intellectual development.
- **Principle of motor efficiency or muscular training:** She has also attached importance to muscular training as a part of the early education of children. She believed that muscular training facilitates other activities like writing, drawing and speaking. She takes muscular activity as purely physiological in character. She stresses that running and walking all depend on muscular training.
- **The teacher as the directress:** She replaces the word ‘teacher’ by the word ‘directress’ as she thinks that the function of the teacher is to direct and not to teach. Her motto should be, ‘I must diminish to let you grow.’
- **No place for fairy tales:** She would like to banish fairy stories from the curriculum of young children since these tend to confuse children and to hinder them in the process of adjusting themselves to the real world.
- **Scientific basis of development and education:** She states, ‘If a new and scientific pedagogy is to arise from the study of the individual, such study must occupy itself with the observation of free children.’

Montessori Method of Teaching

The Montessori Method of teaching may be divided into four parts as given below:

1. **Sensory training:** Madam Montessori gives much importance to sensory training as she regards senses as the gateways of knowledge. Different kinds of materials are used to develop sensory training of children. The following will explain the method of sensory training:

| <i>Purpose</i> | <i>Apparatus</i> |
|-----------------------------------|---|
| 1. For perception of size | 1. Series of wooden cylinders varying in height only, in diameter only or in both dimensions; Blocks varying regularly in size and rods of regularly varying lengths. |
| 2. For perception of colour | 2. Pink cubes, brown prisms, green and alternately red and blue rods and coloured tablets, etc. |
| 3. For perception of form | 3. Geometrical insets in metal, wood, a chest of drawers containing plane insets, series of cards on which are pasted geometrical forms in paper. |
| 4. For discrimination in ‘Weight’ | 4. Tablets of wood similar in size but different in weight. |

- | | |
|----------------------------------|--|
| 5. For discrimination in 'Touch' | 5. Rectangular tablet with rough and smooth surface etc. |
| 6. For discrimination in 'Sound' | 6. Cylindrical boxes containing different substances. Musical bells, Small Wooden discs for the notes. |

NOTES

Method employed has three stages:

- Association of the sensory percept with the name, 'This is red'.
- Recognition of the object, 'Give me the red'.
- Recalling the name of the object, 'What is this'?

2. **Training in practical life:** According to Montessori exercises are called 'exercises in practical life' because in the children's house real everyday life is carried on in which all house work is entrusted to the little ones, who execute with devotion and accuracy their domestic duties, becoming singularly calm and dignified. The students are required to sweep their rooms, dust and clean the furniture and arrange it as they like. They learn dressing and undressing and washing themselves. They are expected to hand up their clothes tidily. They lay their tables. The children take turns in various household duties and learn by imitation to conquer their difficulties in the process. 'Enthusiasm and delight, fellow feeling and mutual aid are characteristics of the children learning the jobs.' The students learn how to wash their hands. They learn how to use wash stands with small pitchers and basins. Children learn how to use their own soap and towels. They learn how to comb their hair, cut their nails and brush their teeth.

The main purpose is to give children training in self-reliance and liberty and also to be independent.

3. **Motor education:** These practical life exercises are considered to be very helpful for motor education. Muscular education is imparted in connection with the movements of walking, sitting and holding objects. The care of child's own body, managing the household affairs, gardening and manual work and rhythmic movements provide motor education. Children also learn how to walk in straight lines and to balance them properly.
4. **Didactic apparatus for teaching language and arithmetic:** Madam Montessori is of the opinion that muscular skill in children is very easily developed and, therefore, the teaching of writing should precede the teaching of reading. According to her, writing is a purely mechanical activity and reading partly intellectual.
- **Teaching of writing:** There are three factors involved in writing.
 - o Movements which help in reproducing the forms of letters
 - o Manipulation of the pen
 - o The phonetic analysis of words in writing to dictation

NOTES

The letters of the alphabet are cut in sand paper and pasted on card-boards. The students are asked to pass their fingers on them. The students learn to establish the visual muscular images of the letters. At the same time, the phonetic sounds are also taught in three stages—association, recognition and recall. There are certain exercises through which the students are taught the handling of the pen.

- **Teaching of reading:** Montessori is not in favour of reading the sentence aloud. The child is handed over a card on which the names of the familiar objects are written and pasted. The child is asked to translate the writing slowly into sounds and then he is asked to read faster. After some practice the child learns the correct pronunciation of the word. Then the child is asked to attach the cards with the objects lying there.
- **Teaching of number:** A 'long stair' is used in the teaching of numbers. It consists of a set of the rods varying in length from 1 to 10 decimetres. It is divided into parts painted red and blue alternately. The child learns first to arrange the rods of size and then he counts the red and blue divisions and names the rods as one, two, three, etc. The signs of the numbers are cut in sand paper and the same procedure of three stages—association, recognition and recall is followed.

The didactic apparatus for teaching language and arithmetic consists of the following:

- Two sloping desks and various iron insets
- Cards on which are pasted sand paper letters
- Two sets of alphabets of coloured cardboard and of different sizes
- A series of cards on which are pasted sandpaper figures (1, 2, 3, etc.)
- A series of large cards for the enumeration of numbers above ten
- Two boxes with small sticks for counting
- Drawings
- Frames for lacing, buttoning, etc. which are used for motor education of the hand.

Children's House: Nomenclature of the School

As discussed, 'Children's House' is the name given to a school by Montessori. This House provides all the requirements of a good 'family house'. As a matter of fact, it has all the qualities of a school, a workshop and a home. There are many rooms in the Children's House. The main room of the building is a study room. Smaller rooms—common room, lunch room, rest rooms, room for mutual work, a gymnasium, a lavatory or a children's bath room—are attached to this main room. The rooms are well equipped according to the needs of the children and spirit of the Montessori Method. The tables, chairs, etc. are specially made for children. They facilitate movement from one place to another. So fasets of different shapes and long row cup-boards are also provided. Children keep their didactic apparatus in the cup-board and their things in a little drawer. The black-boards are fixed in the walls on which

the children draw or paste pictures of different kinds, according to their own interests. The students are provided with flowers, toys, pictures, indoor games, etc. The lunch room contains low tables, chairs, spoons, knives, tumblers, etc.

Children are provided with their own little shelf in the drawing room where they keep their soap and towel for washing. There is a small garden as well which is looked after by the students themselves. Shelters are provided in the garden so that they can enjoy the open air, can play and work there, may take rest or sleep. They may have their lunch there if they so please.

Paedometer to measure height as well as a weighing machine are kept in the Children's House to keep a record of the children's growth.

Discipline in Children's House

Discipline comes by an indirect route, by developing activity in spontaneous work. Every individual is expected to learn how to control himself by his own efforts and through calm, silent activity which is directed towards no external aim but is meant to keep alive that inner flame on which our life depends. Montessori writes, "In truth, the 'good' are those who move forward towards the goodness which has been built up by their own efforts." Such discipline can never be attained by way of commands, by sermons, by any of the disciplinary methods universally known.

Role of the Teacher

- **Teacher as gardener:** The teacher should care for the child like a gardener who cares for the plant so that the natural growth of the child is properly guided and aided in the process of unfolding itself.
- **Knowledge of each child:** The teacher should have an intimate knowledge of the mind and character of each individual. He should keep the physiological records of each child's development: his weight, height and other measurements.

Directress and not teacher: Montessori has replaced the word 'teacher' by the word 'directress' and she thinks that the primary duty of the person in authority is to direct and not to teach. She insists that the directress should have an extensive knowledge of psychology and laboratory technique.

- **Doctor-cum-scientist-cum-missionary:** In the words of Montessori, the Directress should be partly doctor, partly scientist and completely religious. Like a doctor she should avoid scolding or suppressing the patient in order to avoid worst situations. Like a scientist she should wait patiently for the results and should conduct experiments with her material. Like a religious lady she should be there to serve the child.
- **Faith in the personality of the child:** She should allow the child to grow according to his own inner law. Her business is to provide for suitable environments. She should provide children with suitable opportunities to think for themselves.

NOTES

NOTES

- **Moral qualities:** Virtues and not words are the main qualifications of the directress. She must acquire moral alertness, patience, love and humility. She must banish anger which is a great sin and which prevents from understanding the child. The soul of the child, which is pure and very sensitive, requires her most delicate care. Her motto should be 'I must diminish to let you grow.'

Merits of the Montessori Method

The principles and practices of teaching advocated by Montessori almost revolutionized the traditional notions. Montessori's profound love and affection, keen sensitiveness, artistic imagination and exceptional sympathy for children have given a new touch to various aspects of education. In fact, she has ushered in a new era in child education and especially of small children at the nursery stage. The chief merits of the Montessori method are:

- **Reverence for small children:** To Montessori 'the child was God.' Her school was the temple and duty of the temple was the recognition of the essence of childhood. She further writes, 'To-day there stands forth one urgent need—the reform of methods in education and instruction, and he who struggles towards this end is struggling for the regeneration of man.'
- **Scientific bases of the method:** The method is based upon scientific grounds. Madam Montessori was a scientist and she applied scientific principles based on experience and observation and not upon prejudices.
- **Individual teaching:** Individualism is the key-note of the Montessori method. Her method is a reaction against collective teaching. As observed by John Adams, Montessori 'has rung the death knell of class teaching.'
- **Freedom for children:** She ranks among the forefront educators who want to give education in an atmosphere of complete freedom. In her method discipline is that of self-control and self-directed activity.
- **Sense training:** The Montessori method aims at educating the children through the sense training. It is based upon the maxims 'proceed from concrete to abstract', from 'general to abstract.'
- **Unique method of reading and writing:** Special importance to the learning of writing has been provided in the method. She takes into consideration the muscular movements in the process of writing. Properly graded and correlated exercises for reading and writing are provided.
- **Learning through living:** She has provided practical exercises in her school which enable children to learn good habits of cleanliness and order. The students learn the lesson of dignity of labour and self-help by attending to their needs themselves. Many practical lessons are provided.
- **Training in social life:** Though her method is individualistic in nature, yet it is full of social values. The social value of serving at the table and lunching together and cleaning plates is beyond doubt. The students perform many other activities cooperatively.

Limitations of the Montessori Method

Some of the limitations of this method are as follows:

- **Mechanical and artificial nature of didactic apparatus:** Too much importance has been given to the didactic apparatus. The critics argue that the apparatus handcuffs both the teacher and the pupil. The pupil is expected to do different types of exercises with the help of the apparatus and the teacher also has to teach through the didactic apparatus with the result that the free expression of the children is limited and so the work of the teacher. The apparatus is unreal and unnatural.
- **More emphasis on biological aspects and less on psychological:** The teacher in this system takes special care in keeping records of the height, skull, and limbs of each individual child. She hardly observes temperament and other emotional traits.
- **Transfer of training:** The idea of sense training in the Montessori method is based on the old theory of 'formal training of the senses.' She feels that by training particular faculties through particular senses it will be possible to get advantage of that training in other life situations through transfer of training to the desired field. Modern psychology disapproves of this idea.
- **Neglect of the training of imagination:** There is no place for fairy tales in the Montessori system. Fairy tales used in a proper way form part of the literacy training of children and help in the development of imagination.
- **Lack of suitable teachers:** The successful working of the Montessori system depends upon teachers who possess extensive knowledge of child psychology and acquisition of laboratory procedure. It is not possible to find such teachers in sufficient number.
- **Little scope for projects and correlation:** The present tendency is to teach all subjects together in the form of projects. Learning by doing is the key-note of the present methods of teaching. In the Montessori method the children have to depend upon the mechanical apparatus.
- **Very expensive:** It requires a lot of money to set up a school on the lines as suggested by Montessori. It is very doubtful if we could spare huge sums on such schools.

Kindergarten Versus Montessori Method

- **Recognition of the importance of nursery education:** Froebel as well as Montessori have given us a method of educating the infant. They have brought about a revolutionary change in the concept of education at the pre-school age.
- **Education as development from within:** Both the educators regard education as the development of the inner nature of the child. They point out that the function of the educator is to draw the inner out.
- **Congenial environment:** Both the educators stress the importance of providing a congenial environment in which the growth of inner nature of the child should take place in a suitable manner.

NOTES

NOTES

- **Reverence and affection for the child:** Froebel as well as Montessori have greatly stressed that there should be an environment of love and affection for the child; his personality should be recognised and even worshipped.
- **Stress on sense training:** Froebel as well as Montessori have devised apparatus for the training of senses of the child.
- **Role of the teacher:** The teachers in both the methods play the role of a guide.

CHECK YOUR PROGRESS

11. State some important features of self-activity in kindergarten.
12. What are the three parts of a song according to Froebel?

2.7 SUMMARY

- Curriculum includes the ‘what of education’ the ‘warp and woof’ of education.
- Curriculum in its narrowest sense is a mere listing of subjects studied in the school.
- Curriculum comprises of all the life experiences of the child. It is related to the life and the needs of the child which are fulfilled by the school.
- The four bases of curriculum are social forces, knowledge of human (child) development, nature of learning and nature of knowledge and cognition.
- The most important factors in the educative process are an immature, undeveloped being, and certain social aims, meanings, values incarnate in the matured experience of the adult.
- The best way to bridge the gap between the curriculum and the child is to subdivide each topic into studies; each study into lessons; each lesson into specific facts and formulae.
- On the basis of these divergences, the educational sects can be classified into two different types.
- The first stresses upon the necessity of adequate training and scholarship on the part of the teacher while the latter on the need of sympathy with the child, and the knowledge of his natural instincts.
- Certain principles which need to be kept in mind during curriculum construction are sociological, philosophical and miscellaneous principles.
- The curriculum should be designed keeping in mind some philosophical principles too.
- Idealists stress upon framing of the curriculum from the domain of ideas and ideals.

- The naturalists stress upon acquisition of empirical knowledge through observation or direct experience rather than thinking, meditation, contemplation or introspection.
- The power and principles of social control exercised by a society is reflected in the manner in which it selects, classifies, distributes, transmits and evaluates the educational knowledge.
- Curriculum defines what counts as valid knowledge, pedagogy accounts for a valid transmission of knowledge and evaluation for the valid realization of the knowledge on the part of the learner.
- Unplanned curriculum or hidden curriculum consists of all that is learnt in the school with learning activities and which is not a designated part of the planned curriculum.
- Observed curriculum is the actual curriculum which is seen to be taking place in the school and which differs from the official or planned curriculum to a large extent.
- Curriculum can be subject- centred as well as learner-centred or student-centred. It can also be activity centred.
- Curriculum integration is one of the several reforms designed for the improvement of the quality of student learning.
- The concept of activity-centred curriculum finds its basis in the idea that the child is active by nature.
- Education is believed to be a process of inculcating values to enable the learner lead a life—a kind of life that is satisfying to the individual and is in accordance with the cherished values and ideals of the society.
- Co-curricular or co-scholastic activities are effective and important sources of values education.
- The terms livelihood skills or occupational/vocational skills refer to capabilities, resources and opportunities to pursue individual and household economic goals and relate to income generation.

NOTES

2.8 KEY TERMS

- **Observed curriculum:** It is the actual curriculum which is seen to be taking place in the school and which differs from the official or planned curriculum to a large extent.
- **Total curriculum:** This type of curriculum is also referred to as the whole curriculum. The term is generally used to designate the content of a particular subject or area of study.

2.9 ANSWERS TO ‘CHECK YOUR PROGRESS’

NOTES

1. Three views about curriculum are:
 - It includes all the experiences a child has, regardless of when, how or where they take place.
 - It is the indispensable link that binds the ‘educator’ and the ‘educand’ and forms the triangular process of education.
 - It is the sum total of all the experiences of a learner in the school.
2. The four bases of curriculum are social forces, knowledge of human (child) development, nature of learning and nature of knowledge and cognition.
3. Planned curriculum has three elements:
 - Intended curriculum content which is planned consciously with due consideration given to learning which might occur outside school.
 - It is sequential and progressive with respect to content and activities.
 - Course of study is so designed that it challenges taking into account the learning needs.
4. Total curriculum is also referred to as the whole curriculum. The term is generally used to designate the content of a particular subject or area of study. For example, the science curriculum refers to the total programme of study of an educational institution. Schools should plan their curriculum as a whole.
5. The essential features of curriculum are:
 - It is theoretical and not practical.
 - It often emphasizes memorization of facts from the books.
 - It consists of ordered as well as well-segmented information.
6. Three sociological principles of curriculum construction are:
 - The curriculum should reflect the cultural values of the society and should be functional in transmitting the values which have utmost worth.
 - While planning the curriculum the problems and needs of the society should be borne in mind and it should also cater to the immediate concerns, problems and interests of the pupils.
 - Educational programmes which provide wholesome participative roles to the pupils in the society should be included in the curriculum. This will enable the pupils become responsible citizens.
7. Naturalism is a philosophy of nature. The naturalists stress upon acquisition of empirical knowledge through observation or direct experience rather than thinking, meditation, contemplation or introspection. Naturalism as a philosophy of ‘nature’ advocates education according to the needs, interest, aptitude, ability and attitude of the child.

8. Pragmatists are also known as instrumentalists and experimentalists. They do not believe in permanent values like truth, goodness and beauty. According to them truth is also changeable like everything else in the world.
9. Key concepts of child-centred education are:
- **Aim:** The aim is development of the total personality of the child.
 - **Programme:** Programme is to be activity-based with different teaching strategies.
 - **Pace of learning:** It is to be based on children's needs and abilities.
 - **Teaching learning:** Teacher's role is that of a facilitator in learning and development.
 - **Discipline:** It is to be achieved through the maintenance of positive human relationships between teachers and pupils.
10. The role of the teacher in child-centred education are:
- Motivating children.
 - Developing trust and confidence in children's capacity to learn.
 - Becoming as a resource for creating meaningful learning experiences.
 - Accepting the individual and the group.
 - Participating as a member of the group in guiding and learning.
 - Becoming sensitive to the child's needs and interacting in a way that would provide a sense of feeling and security.
 - Recognizing and reinforcing individual contribution.
11. Some important features of self-activity in kindergarten are:
- It should not be vague.
 - It should be a sublimated or controlled activity.
 - Social atmosphere is essential in order to secure meaningful activities.
 - Self-activity may take the form either of work or of play.
12. The three parts in a song according to Froebel are:
- A motto for the guidance of mother or teacher.
 - A verse accompanied by music.
 - A picture illustrating the song.

NOTES

2.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. State the important aspects of curriculum.
2. What are the bases of curriculum?

3. Briefly state how health and physical activities play a key role in the inculcation of values.
4. State some of the limitations of child-centred education.

NOTES

Long-Answer Questions

1. Discuss the principles and application of play-way activities.
2. Analyse Froebel's concept and principles of kindergarten.
3. Discuss the different stages of Montessori method of teaching.
4. Define curriculum and discuss the different kinds of curriculum.

2.11 FURTHER READING

Bhatia, A. & Bhatia, K. 1995. *The Philosophical and Sociological Foundations of Education*. New Delhi: Doaba House.

Dewey, J. 1902. *The Child and the Curriculum* Chicago: University of Chicago Press.

Dewey, J. 2001. *The Child and the Curriculum: The School & Society*. New York: Courier Dover Publications.

Kelly, A. V. 2004: *Curriculum Theory and Practice*. London: Sage Publications.

UNIT 3 EDUCATION AND SOCIAL SUB-SYSTEM

NOTES

Structure

- 3.0 Introduction
- 3.1 Unit Objectives
- 3.2 Agencies of Education
 - 3.2.1 Classification of Agencies of Education: Formal and Informal
 - 3.2.2 Functions of School
 - 3.2.3 Non-Formal Agencies
- 3.3 Role of Education as an Instrument of Social Change
 - 3.3.1 Factors and Conditions Influencing Social Change
 - 3.3.2 Forms of Social Change
 - 3.3.3 Modernization and Education
 - 3.3.4 Role of Education in Modernization
- 3.4 Human Rights Education
 - 3.4.1 Sources of Human Rights
 - 3.4.2 Child Rights
- 3.5 Culture and Education
 - 3.5.1 Meaning and Definition
 - 3.5.2 Characteristics of Indian Traditional Culture
 - 3.5.3 Culture and its Relationship with Education
- 3.6 Social Differentiation and Stratification
 - 3.6.1 Theories of Social Stratification
- 3.7 Socialization and Social Cohesion
- 3.8 Summary
- 3.9 Key Terms
- 3.10 Answers to 'Check Your Progress'
- 3.11 Questions and Exercises
- 3.12 Further Reading

3.0 INTRODUCTION

Education being the sub-system of society plays a key role in moulding, shaping, reforming and reconstructing it from time to time. One of the major features of contemporary educational thinking has been a growing concern about the development of effective personality and efficiency of teaching learning outcomes that can be assessed in terms of students' achievement. The academic achievement of students is considered to be a significant determinant of their success in later life.

Achievement in academic subjects is important as it helps the students to understand the hierarchy based on it i.e. higher the achievement, more are the openings for the students and they can go for better streams and better jobs in all fields like science and technology, medicine, management, literature and education. In this unit, the various agencies and role of education, human rights education, culture and education along with other concepts like social cohesion have been explained at great length.

NOTES

3.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the different agencies of education
- Analyse the role of education as an instrument of social change
- Analyse human rights education with special reference to child rights
- Discuss the characteristics, dimensions and the types of cultural theory
- Discuss the theories of social stratification
- Analyse the process of socialization and social cohesion

3.2 AGENCIES OF EDUCATION

It has been generally recognized that education is concerned with the development of the 'whole man' — his physical fitness, his mental alertness, his moral excellence and his social adjustment. To realize this objective of education, society has developed a number of specialized institutions like the school, the community, the family, the temple, the church, the library, newspapers, magazines, exhibitions, the radio, the cinema and television. These institutions are known as the agencies of education.

3.2.1 Classification of Agencies of Education: Formal and Informal

Agencies of education may be classified under two heads: the formal agencies and the informal agencies. The formal agencies are those institutions and organizations which are organized systematically. Processes of education in these institutions are deliberately planned. There is also a continuous effort on the part of the agency concerned to alive certain knowledge, skill or attitudes. There is a prescribed curriculum. Teaching methods followed in these institutions are also definite and pre-planned. Students and teachers also follow a definite rule.

Informal education, on the other hand is not a pre-planned process. It occurs automatically in the process of living. For example, the child from his early age learns the basic control and use of his body, his mother tongue and language of his own locality. He also learns rules of social etiquette and tries to adopt them. Informal education is a continuous process. It begins at birth and continues throughout life. An individual gathers new experiences in connection with love and sex, responsibility of marriage and parenthood, duties and responsibilities as a citizen, his identity, etc. As a young child, he learns to talk, and walk, makes friends and join in play-groups either inside or outside the home. His circle of social interaction is widened when the child goes to school or joins the information groups, hobby clubs or social groups. Thus, all the time, from quite early years to maturity and till his death, different institutions operate on an individual and educate him. This classification of agencies of education has been illustrated Figure 3.1.

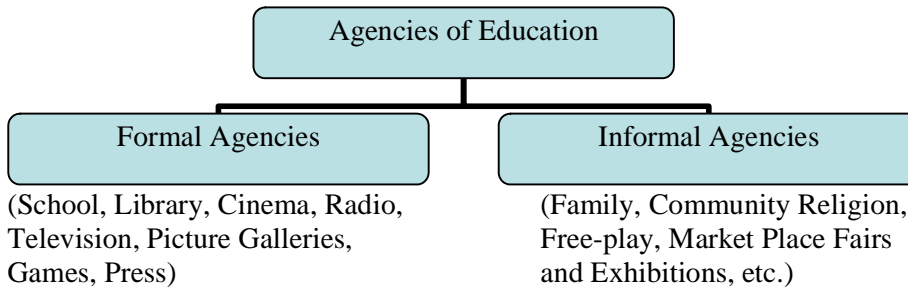


Fig 3.1 Classification of Agencies of Education

Active and Passive Agencies of Education

Agencies of education may further be divided into active and passive agencies. Active agencies are those which try to control the social process and direct it to a definite goal. In this agency, there is a direct interaction between the educator and the educand. They influence each other in the process of learning. The schools, the community, the family, the State, the social clubs and religion are known as the active agencies of education. The passive agencies, on the other hand, act in one way only. There is no such interaction between educator and the educand. These agencies influence the educand but are not influenced by him. Thus the child remains a passive recipient only. These agencies include radio, television, cinema, newspaper and magazines. In brief we can say that while in active agencies, interaction between the child and the agency is possible, in a passive agency there is no such interaction.

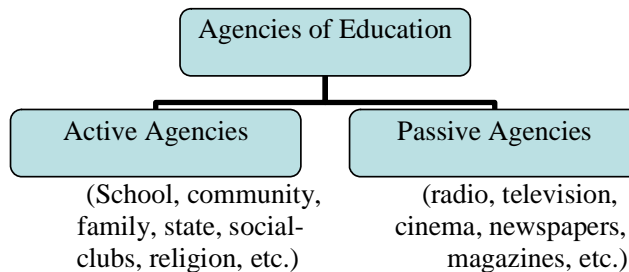


Fig 3.2 Further Classification of the Agencies of Education

Schools as Agents of Education

The school, as an agency of education developed at the stage of social development when division of labour became pronounced and the need to create some special institution to educate people for several categories of social activities began to be felt. In ancient India, we had schools like *guru ashram*, *gurukul*, the *vihara*, the *sangha*, the *patasala* and the *vidhyapitha*, which played a prominent role in the process of socialization and transmission of the rich cultural heritage of the country. In the medieval period, we had *maktabs* (schools) and *madarsas* (colleges). The modern school system developed with the coming of the British to India.

In modern industrial society the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students.

NOTES

NOTES

The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students.

Talcott Parsons (1959) in his essay 'School Class as a Social System' argues that the school as a social system performs four important functions simultaneously:

- Emancipation of the child from the family
- Internalization of social values and norms, at a higher level than as available in the family
- Differentiation of the school class in term of actual achievement
- The selection and allocation of human resources into the adult role system

By going through this process the child acquires the values of industrial society like achievement orientation, discipline, liberalism and rationality.

Origin of the term school

It is not known from where the term school originated. Probably it originated from the Greek word '*skole*' which means leisure. If we open the pages of history we will find that in the ancient civilizations of India, Greece, China and Egypt, material prosperity increased to a great extent as a result of which leisure became available at least to the people belonging to the upper classes in the society. To spend their leisure hours profitably, they developed a special institution to educate themselves. The institution came to be known as school. Thus the school system developed out of surplus economy. Due to further development of material resources, the school became the most important agency of formal education in modern times. It has become the predominant mode of transmitting culture everywhere in the world. In modern times, the school has been used as an important agency of formal education to preserve and strengthen the cultural heritage of a society to control ideals, values, beliefs, customs and traditions.

3.2.2 Functions of School

School, as an active and formal agency of education performs the following functions:

- **Conservation and perpetuation of school life**

The most important function of the school is that it should conserve the existing social culture, which was won at a great cost of time and suffering. The continuity of social life can be maintained by the school by transmitting the customs, traditions, values and experiences of the society from generation to generation. Thus the school can teach the minimum general culture and civilization.

- **Promotion of culture and civilization**

Conservation and transmission of culture from one generation to another is not the only function of the school. The school imparts adequate training for the enrichment and modification of culture. As a result of which a better and happier society can be established. Thus the school transmits cultural heritage and recognizes and deconstructs human experience for the promotion of culture and civilization.

NOTES

- **Deployment of cultural pluralism**

School is an institution, where children belonging to different religions, castes, creeds and social hierarchy read together and mix freely with each other in a friendly atmosphere. They also develop sympathy, cooperation, tolerance and respect for the views of others in a natural way. Thus the school acts as an important agency to develop cultural pluralism among the students.

- **All-round development of the individual**

The school is meant for the all round development of the personality of the child, his physical, intellectual, social, moral, spiritual and aesthetic development. The school develops these qualities of the child with the help of curricular and co-curricular activities like games, sports, social service programmes and craft work.

- **Responsibility of social reconstruction**

Instruction in the school develops spiritual feeling in the individuals. The atmosphere of an average home may not be suitable for developing spiritual feeling in the individual. But schools cannot afford to ignore the spiritual development of the students. By creating a suitable atmosphere, it can develop spiritual feelings.

- **Development of the quality of leadership**

Schools train the leaders of tomorrow. They train the students to understand their role in society and State and to make proper use of their rights and duties. In course of their learning, the students get an opportunity to think critically in order to become conscious citizens of the democratic State. By accepting leadership, in different co-curricular activities, they get training in leadership, which helps them to become future leaders of the country.

- **Promotion of social efficiency**

The most important function of the modern school is to provide social efficiency. Students should get the training for democratic living which emphasizes on social efficiency.

Thus the school has become a significant and basic institution of the society. Therefore, the State should come forward to support the school in a big way.

Functions of the Modern School

In the past, functions of the school were confined to reading, writing and arithmetic and to a few other academic subjects only. With the dawn of modern age all these have been put in the reverse gear. The importance of universal education has been accepted by all. The needs and the nature of modern production also make it obligatory for the State to make education free and compulsory for all.

- **Gateway to lucrative jobs**

Modern schools are the place where formal training is provided in certain technical skills like reading, writing and drawing. Certain prescribed subjects like history, geography, political science, psychology, education, economics, sociology and science are also taught to provide the students with lucrative jobs and professions of prestige. Schools have become the instruments for killing the spirit of joy, initiative and love of

work in children in order to provide them with a white collar job in their unforeseen future. Thus schools now function as an agency of formal education in order to provide lucrative jobs and professions of prestige to the students.

NOTES

• Introduction of productive work

Since the modern technological society is dominated by the machine, productive work has been introduced as an integral part of schooling. Students are allowed to find out the types of productive activities suited to their age groups and to various levels of academic growth. An authority like Paul Nash feels that in our technological society, work has lost its real meaning. It fails to provide satisfaction and happiness. It does not work as a means of self-realization. 'In order to restore its real meaning, work should again be made a reflective activity. That is, work should make one conscious of relationships between workers and worked, between worker and management, between a man's work and society's need, between the intention and the execution, between the present activity, past benefits, and further promise.' Hence the function of modern school should be 'to make work a reflective activity through the development of purpose and commitment in the student and at the same time, help to lose playfully in the work-task of the movement.'

Functions of the School as a Substitute to the Family

The modern school takes over certain functions that are usually performed by the family. For example, in the curriculum of the modern school subjects like home science, domestic art and health education have been introduced. There is also provision to help the children to profitably use the leisure hours during the school day and also recreational facilities after and the school has also undergone changes. It is no more based on authority. Therefore, the responsibility of the school at present is to develop self-discipline. Through self-discipline, children can enjoy freedom.

• School should satisfy the child's need

Opportunities should be provided in school to enable the child to satisfy his need, and interests. Here the school should be careful to see that the child does not interfere with the activities of others while satisfying his needs and interests. This will be possible, if the school can provide facilities for self-expression and free activity. Thus the school can discover the needs and interests of the child and guide it properly for satisfying them.

• School should create a sense of security in the child

For the normal growth of the child a sense of security is very much needed. Therefore, the school should provide opportunity for 'feeling of being loved and cherished, a feeling of belonging, a feeling of being at home in a situation, a feeling of courage and self confidence.' If the school becomes home-like, then the child can develop a sense of security. Besides this, the system of 'pass' and 'fail' in the examination, should be modified to develop a sense of security in the child.

• School should develop a sense of cooperation

To get rid of the individualistic tendencies, the school should organize such a programme which will enable the children to think and work cooperatively in order

to achieve a common objective. They should learn how to adjust to the social environment and also to each other in the process of living.

- **School as a society in miniature**

To make the society worth living, the school and the society should be close to each other. They should depend on each other for their growth and development. If we neglect this contact, education would remain ineffective and artificial and cannot be used as an instrument of social progress. The school, therefore, is a society in miniature, where students and teachers function together, bound by a code of conduct that directs their behaviour. Organizations of activities like prize distribution ceremonies, athletic events, school assemblies and clubs are the integral part of the school culture. These are some important features of social life. To supervise the rights and duties of the members of the schools there are some authorities also. The relationships between the administrators and teachers, teachers and teachers and students and teachers determine the efficiency of the school system. Thus school is a social organization.

A school may be named either as a natural society or as an artificial society. A school becomes a natural society when there is no possibility of break of the conditions of life both inside the school and the society outside it. Nothing can be forced upon the children to learn. Regarding the school as an artificial society, 'A nation's schools, we might say, are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, to guarantee its future.' Thus the school is an idealized epitome of society, which extends its boundaries to the humanity at large.

The school, in order to function as a society in miniature should organize activities like morning assembly, ceremonies and functions like the prize giving ceremony, games and sports, debates and seminars. To cultivate community feeling, teaching of subjects like history, music, art and literature should be recognized. Student's self-government should be organized to provide training for leadership and community living. Thus we can relate the school to life and society.

- **School as a centre of community life**

A group of people living together bound by common interests and purpose may be called a community. But in actual practice, we do not have such a community. Generally, people living together in a community have conflicting interests in their process of living. The interests of the 'haves' dominated over the interests of the 'havenots'. In spite of these differences, there are certain grounds common among all the members and groups of any given community. These grounds are: beliefs, customs, traditions and attitudes because of these common interests, perhaps we call it a community. Even then different groups in a community may differ from each other on the basis of their basic interest. Therefore, it is very difficult on the part of a school to look to the interests of several groups of a community equally. The group that becomes powerful influences the community as a whole and dominates over the policies and practices of the school system. In such a situation, it is very difficult to practice the principle of 'equality of educational opportunity'. During the

NOTES

NOTES

British Raj, the people of India could not realize the importance of the school. Therefore, the school was considered as an institution like other government offices.

The various sections of the community dominated the school to safeguard their own interests. But now the question arises as to how far the school enters the community. This is a crucial problem for everybody who deals with education. Our problem is to check the influence of different groups on education and use education as an instrument for general improvement of the community as a whole.

To achieve the above goal, it is essential that the work inside the school and the experiences of the child in the society should be integrated. As a result of which education can become a social process and a dynamic part of the social life of the entire community. Such unification or integration between the two fields of education will be possible only when the school can participate in the life of the community and take active part to solve the problems confronted by the community. When the school understands the needs, interests and problems of the community as a whole, it can serve the community in the true sense of the term. In this respect, K.G. Saiyidain, former education secretary, government of India, opines, 'A 'peoples' school, must obviously, be based on the peoples' needs and problems. Its curriculum should be an epitome of their life. Its methods of work must approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting'.

Education is the only means to lead the individuals towards all-round development and progress. Such education can be obtained in schools only. Therefore, each community maintains schools in order to fulfil its economic, political, cultural and social needs and the schools on the other hand maintain the community through its many different activities and diverse programmes.

The relation between the school and the community is a two-way traffic. The community conveys its problems to the school for solution and guidance and the researched, experimented knowledge is fed back to the community. The progress of the community depends upon the effective feedback process. A community cannot progress if it does not get feedback from its school as guidance and required solutions. Thus the school and community depend upon each other for their progress. The school can solve the economic problems of the community.

Some are of the opinion that the school can meet the needs of the people, if it can orient the students to the existing industrial and agricultural conditions and prepare them for specific jobs. But some people criticize this opinion and argue that in a democratic country, it is not at all desirable to introduce early specialization. It may be introduced at an advanced stage of development. Regarding such vocational orientation in the schools, some other experts advocate that introduction of socially useful productive work make learning more meaningful and effective. It helps the students realize the importance of the dignity of labour and develops their personality. Thus the school can solve the economic problems of the community.

- **School can solve the social and cultural problems of the community**

School can solve the social and cultural problems confronted by the community by many different ways. For example, the social problems like untouchability, health and hygiene should be discussed by the students, teachers and the members of the community and desirable solutions should be found. A school may organize activities like literary classes, discussions, plays, Parent Teachers Association and Adult Education Association to solve the social and cultural problems of the community. Thus the school can influence the community life and become a community school in the true sense of the term.

NOTES

Home as an Agency of Education

An eminent educationist Vinoba Bhave once remarked, 'In a sound system of education, home should become school and school home'. He made this statement because he realized that the school cannot perform all the functions alone which have been entrusted to it. Therefore, assistance of the family is very much essential. The child spends the major part of its day in the family. As a result of this, the influence of the family in the development of habits, attitudes and behaviour, is much more. Hence the mutual co-operation between the home and the school is very important.

The home as an informal agency of education is the oldest institution. Parents have been the chief teachers. It is at home that the child learns to walk and talk, to distinguish the simplest properties of the things that he sees and uses, to imbibe certain moral values, to differentiate between right and wrong, good and evil and to experience some of the deepest of human affections. When he becomes old, he does not stop his educational function. As a father or mother, he or she gives the best education to the children. Thus, the home works as an abiding educational agency; throughout life.

Educational Function of Home

The home is the primary group, where 'face to face' relationships are made. This is very useful in providing education to children because in such situations children learn quite a lot. As an agency of education, the family should perform the following functions:

- **Provisions for physical development**

The first function of the family is to develop the child physically. Parents and the elder members of the family should be careful about the physical development of the children. To achieve this end, useful physical exercise and other activities should be provided to the children. They should also be provided with wholesome food containing all the ingredients of a balanced diet.

- **Development of mental ability**

The second important function of home is the development of the mental ability of the child. If home can provide a suitable atmosphere, children will be able to learn a lot informally. They can develop their mental powers like thinking, reasoning, feeling,

discrimination, judgment and memory. Parents should also create a suitable atmosphere for the same.

- **Emotional development**

The real education of the child begins not intellectually but emotionally. Good fellow feeling and amity among the members of the family affect the emotional make up of the child. As a result of which, it can develop positive emotions like sympathy, tolerance, love and justice. The home also gives a sense of security to the child which enables it to receive fruitful education

- **Home as the socializing agency**

The home is the first socializing agency in the child's life. It is a society in miniature. Here the child learns all socially desirable values like companionship, love, security, inter-personal relationship, tolerance and cooperation. Thus, it serves as the first and the most effective social system for the child.

- **Home provides vocational education**

The first lesson for future vocation of the child begins at home. Children, who are engaged in the family vocation become apprentices and in future may adopt the same training as a profession.

- **Home imparts religious instructions**

Under the unbearable stresses and strains of modern society, religious education is the only source which can provide peace and happiness to an individual. It is, therefore, desirable that the home should impart religious education to the child. As a result of which the child can develop qualities like charity, kindness, service to others, devotion to duty and goodness.

- **Transmission of culture**

Apart from the broad umbrella of society, a family may belong to a sub-culture group which is different from the national culture. In such cases, the home hands out its specific and peculiar culture to the child. Different social classes have conflicting expectations from their members. Their ways of training also differs a good deal. The home transmits its individual culture and also the culture of its society to the child.

- **Home provides a learning situation**

The home is the first school of the child, where he experiences a learning situation. He spends his infancy and pre-school stage almost entirely under the care and supervision of elders in the family. During this period, he is immature and highly impressionable. As such, he is easily influenced and moulded by the home. He is not only dependent for his physical needs on the elder members of the family, but also for his intellectual and social needs. As yet, he has neither any experience of his own nor any independent standard to judge things for himself. It is, therefore, the most malleable period of his life. Again, the child in his early years of life is highly charged with emotions. Emotions in the family greatly affect the learning process. Therefore, it is the responsibility of the home to provide a real learning situation to the child.

NOTES

- **Cooperation between the home and school**

The home should be ready to co-operate with the school. Parents should participate on the occasions like parent's day, school-exhibition, educational conferences and parent-teacher association meetings. Besides this, the home should also be ready to share with the school the responsibility of developing the personality of the child.

- **Training for citizenship**

In a democratic State, the home provides a lot of training for citizenship. Through their participation in the household activities, they develop a good background for citizenship.

- **Family should enable children to develop healthy attitude towards sex**

One of the most powerful drives for men and women is sex. The index of a well-adjusted life is proper sex adjustment. In the present-day society, boys and girls tend to learn about sex through their friends. It often proves to be very harmful. Therefore, the family should take the lead to provide sex education to the child, so that he/she is able to develop a healthy attitude towards sex.

Peer Group

Children like to play and move about in groups of their peers. This group life is very important for them and has a considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security. Particularly those who are popular, learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense, the child begins to develop a sense of self as distinct from the family. As the child develops a social self, he/she also learns to participate in the cultural norms and practices of childhood. He or she learns many things from slightly older members of the child peer group. For example, the specific rules of many childhood street games are learned, not from adults who still might remember them, but from older children. The same can be said for many rhymes, myths and tales. Thus, peer influences begin before school intrudes and continues with varying degrees of importance for the rest of life. The norms, values and expectation of the peer groups of late childhood and adolescence tend to compete or even conflict with those of the family. Behaviours that are deemed proper within the family are at times incompatible with those expected by the peer group of adolescents like shop lifting or experimenting with drugs.

Mass Media

In modern society, the means of mass communication such as television, radio, cinema, newspaper, books and audio-video cassettes have become an integral part of life. They play a very important role in the socialization process of their viewers, readers and listeners. These mass media, especially the television and radio, simultaneously convey the same message to a nation-wide audience. Therefore, its impact on the process of socialization assumes greater significance. The most important thing about mass media is the message that is conveyed or images that are projected. For example, in the context of gender and socialization, one can examine the image of a female portrayed by the mass media or in the context of the rural population one can examine the relevance of the programmes for the villagers,

NOTES

NOTES

which is made for the consumption of urban middle class. Another important aspect of mass media, especially television and radio, is that they generally express official values or message.

Television has some effect on another agency of socialization, i.e., home because it is generally viewed at home together with parents and siblings. It can propagate values in contradiction to those championed by a particular family or community.

Parents respond to this in several ways such as strict control of viewing and not allowing the watching of certain programmes. However, the child's peers in the neighbourhood or in the school influence him by discussing specific serials or programmes. Though there is no rigorous scientific study available on how much the average child learns from television, its impact is considered important. Bringing the whole world into the home for several hours every day, has created a childhood environment of sight and sounds never before experienced in the history of mankind.

Important Functions of Media

Of the different agencies of education, media in today's context perhaps plays the most vital role in socialization, acculturation or information dissemination. The media have found their rightful place in formal, information and non-formal education of children and adults. For development of worthwhile knowledge, skills, and attitudes in people of all ages, the media seems to possess great potential. In the last quarter of the 20th century, there was a rapid advancement in information technology with the help of which a tremendous amount of knowledge can be gathered, processed and disseminated in a most desired and effective manner. Mass communication systems opened up new directions to the horizon of the human world; they brought a revolution in man's behaviour to gaining of knowledge. Cameras mounted on space shuttles give us close-up televised photographs of the moon and other intergalactic bodies. Television programmes are being transmitted from one side of the world to another. In India, SITE (Satellite Information Television Experiment) has been very successful by which information of weather and other types of information from all over the globe is readily available. Similarly, educational broadcasting computer network, e-mail, technology, computer discs, etc., have almost revolutionized man's approach to gaining and processing of knowledge. ETV (Educational Television) has become a persuasive and effective means of both formal and non-formal education.

The rapid progress of information technology may offer new prospects for development by opening up a large number of isolated regions and enabling people to communicate with the whole world in the vital field of specific research. It will help easy access to an international database and permit the establishment of virtual laboratories that would enable researchers from developing countries to work in their own countries and thus reduce the brain drain.

Educational Functions of Media

For a learning society like India which has a huge population of one billion, the media systems based on modern technology constitutes a very potent tool for education

and development. It has varied and numerous applications bearing on almost all aspects of individual and social life. In one sense, all these uses of information technology basically have their impact in educating people, giving them knowledge, skills, improving understanding and changing their attitudes. The media in today's world performs specific educational functions in both formal and non-formal systems. In education, media can be and is being used both at individual and mass levels of learning. Use of information and communication technologies especially in non-formal education (Distance Learning Mode) is becoming one of the most important delivery systems of learning society. Its use for distance education appears to be an avenue of promise for every country in the world. In India, IGNOU and CIET (Central Institute of Educational Technology) are launching distance education programmes throughout the country. In general, distance education employs a variety of delivery systems such as correspondence courses, radio, television, audio-visual materials, telephone lessons and teleconferencing. The new technologies will have an important role to play in adult education in tune with learning throughout life. In the formal school situations though nothing can entirely replace the face-to-face learning, yet we can use the media to our best advantage. The Delors Commission also observes that the new technology has created a host of new tools for use in the classroom as under:

- Computers and Internet
- Cable and satellite TV education
- Multimedia equipment
- Inter-active information exchange system including e-mail and on-line access to libraries and public data base.

Using these and other tools, both students and teachers are equipped to become researchers. Teachers can coach their students to evaluate and to use effectively the information they have gathered for themselves. In this way, a new partnership can develop in the classroom. However, it should be remembered that these tools should be used in conjunction with conventional modes of education and not to be considered as a self-sufficient substitute for them. If used with the conventional mode, it can enrich the formal system by filling instructional gaps, updating knowledge, and giving new learning experiences.

The use of computers and multimedia systems make it possible to design individual learning paths along with which each pupil can move at his/her own pace. The compact disc technology (CD) has a special role to play, for it can handle large amount of information complete with sound pictures and text. Interactive media allows pupils to ask questions and look up information themselves. It is observed that pupils who are under-achievers or experience difficulties in conventional mode of education reveal their talents better and show more motivation and curiosity in an informal mode.

In the end it is important to stress that the aim of the development of these technologies is not to replace the textbook and the teacher. In a child's education they have their own role to play. Textbooks, although they no longer are the only instrument of teaching and learning, nevertheless, retain the central place therein.

NOTES

NOTES

They remain the cheapest of media and easiest to handle, illustrating the teacher's lessons, allowing the pupils to revise lessons and to gain independence. Similarly, the development of these technologies does not diminish the role of teachers, it however offers them an opportunity that they must grab. It is true that in today's world teachers cannot be regarded as the only repository of knowledge that they have to pass on to the younger generation. They become partners in a collective fund of knowledge. With the development of these technologies, there has definitely been a shift in the emphasis in the teacher's role. Their role now is not only that they have to teach pupils to learn but also of teaching how to seek, look up and appraise facts and information. The competency of the teacher is 'a new form of literacy for him.

CHECK YOUR PROGRESS

1. What are active agencies of education?
2. State the four important functions performed by schools.

3.2.3 Non-Formal Agencies

Any organized educational activity outside the formal education system, whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives, is termed as non-formal education. The non-formal education usually embraces all forms of learning activities that are basically organized outside the formal education system such as distance education and hobby courses.

While defining non-formal education, famous thinker Coombs, P.H. stated that non-formal education is 'Any organized programme of learning, carried on outside the framework, the rule and logistics of the formal education system'.

Non-formal education is structured systematic non-school educational and training activities of relatively short duration in which sponsoring agencies seek concrete behavioural changes in fairly target population.

Thus, the programme of non-formal education is a significant step to boost the education system of a country.

Essential features of non-formal education

The following are the essential features of non-formal education:

- **Support system:** Non-formal education is not an alternative to the formal education system. It is a support system or a support service to the formal education system to realize the goal of Universalization of Elementary Education (UEE).
- **Out-of-school children:** Non-formal education caters to the needs of out-of-school children in the age group of 6-14. Children who have never been enrolled in a school, children who have dropped out of the school and the children who belong to SC/ST, rural communities and urban slums are primarily beneficiaries of the non-formal education system.

- **Flexible system:** Children can be enrolled in the non-formal education centre at any age, not necessarily at the age of six. There is no fixed age of entry, no fixed time table, in fact, nothing is rigidly followed in the non-formal education centre. Classes can be held in the morning, afternoon or even in the evening depending on the convenience of the local beneficiaries. Therefore, so children who work in the fields or are engaged in household works can be enrolled in the non-formal education centers.
- **Need based curriculum:** Problems and needs of the local community provide the content of the non-formal education curriculum. These problems and needs are related to several aspects of life such as health, vocation, family life, citizenship, culture, society and physical environment. The non-formal education does not prescribe any syllabi in language, arithmetic and environmental studies as is in the formal system. It follows the integrated approach to curricular transaction.
- **Place of education:** The classes for the non-formal education can be held in a primary school, community centres or at any place in local communities.
- **Organization:** Non-formal education can be organized by the government departments and non-government organizations (NGO).
- **Less expensive:** Compared to the formal education, the non-formal education is less expensive in terms of material costs, teacher's salary, etc.

Continuing education, as the term indicates, is essentially a follow-up education. Its starting point depends on from where one wishes to take off and continues one's education in whatever field one wants. It can be in the nature of post-literacy to post-post-graduation programmes or anything in between. However, but in most cases, it would be highly flexible and unstructured—a point closer to the nature of the non-formal education. Continuing education is obviously a component, and essential strategy in the life-long education concept.

Continuing education takes on from where the formal education or adult education leaves a learner. Therefore, the starting point for continuing education may be many-neo-literate, school dropouts with permanent literacy skills, secondary school leavers, college and university leavers and those who have completed the college and university education.

In the Indian context, the problem of continuing education is more pronounced at three levels, namely, neo-literate, school dropouts and the secondary school leavers. For the college and university leavers, or those who have completed these, there is a necessity of continuing education, though not as acute as to warrant priority over the neo-literate and school dropouts with permanent literacy. Women's welfare programmes and their related educational components are also included in this.

There have been myriad efforts with success in the preparation and dissemination of post-literacy materials, more specifically under the National Literacy Mission's post-literacy programmes. Seen in the perspective of continuing education, quite a few agencies have been engaged in this activity. Agriculture, health and family welfare departments, cooperatives, banks, etc. have been producing materials for their extension programmes, which could also be used for continuing education

NOTES

NOTES

purposes. Similarly, for the school leavers, there is a lot of scope for material preparation in areas like 'Do it Yourself', Vocational Education materials and materials for small-scale entrepreneurship programme. Mention must be made of the systematic work in this regard of the NCERT, which produces vocation-based-materials primarily meant for the senior secondary education programmes for the school leavers.

Further, the culture centres established in the different regions of the country also provide a potential avenue to further the cause of continuing education. However, these have not been visualized as continuing education agents, and whatever agencies have been responsible for these programmes have viewed them from their own perspective and have not considered them as an activity of continuing education.

CHECK YOUR PROGRESS

3. What is non-formal education?
4. What is continuing education?

3.3 ROLE OF EDUCATION AS AN INSTRUMENT OF SOCIAL CHANGE

Social changes are the changes that occur in various components of socialization for whatever reasons and circumstances. We have also observed that social change is the most operative aspect of the society.

Definition of Social Change

Social change is a term used to describe variation in or modification of any aspects of social processes, social interactions or social organization, and are variations from accepted modes of life existing in a society from time to time. Society is dynamic, it grows and it grows through social change caused by various circumstances and reasons over a period of time. Social change is in fact, a variation in perception between generations separated by time and space. But, does it not make social change as good as cultural change? Are social changes and cultural changes not integrally related? In short could there be any social change without corresponding cultural change, and vice versa?

'Social change' indicates the changes that take place in human interactions or interrelationships. Society is regarded as a 'web of social relationships' and in that sense social change refers to change in the system of social relationships. It is the alteration or modification of the structure and function of any system. For example, change in interpersonal relationships, inter-caste and inter-community marriage, change in family type from joint-living to nuclear households, etc., can be called social change.

Different scholars have defined social change in different ways. A glance at some of them can make understanding clear. According to Morris Ginsberg, a British

Sociologist, 'Social change is the change in social structure, i.e., the size of a society, the composition or balance of its parts or the type of its organization. The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them.' Here, he talks about two types of changes: changes in the structure of society and changes in the values system of society. However, these two types of changes should not be treated separately because a change in one brings on changes in the other, as a change in the attitude of people may bring about changes in the social structure and vice versa. Describing it as a part of 'cultural change', Kingsley Davis an American sociologist, says, 'Social change is meant only such alterations as occur in social organizations, i.e., the structure and function of society'. The renowned sociologist, Macdonald defines social change as the 'transformation in the organization of society and in patterns of thought and behaviour over time'. So, it can be summarized from the above definitions that almost all the authors while defining social change, give emphasis on social relationships, social organizations, social patterns and values. Social change, therefore, is change in the societal system as a whole.

NOTES

3.3.1 Factors and Conditions Influencing Social Change

Some factors that may affect the social structure of a setup are:

- Physical environment
- Scientific and technological advancement
- Inter-dynamics

According to Ogburn an American sociologist, social change first occurs in the material culture and then in the non-material culture. But these cultural changes do not take place one after the other, but it is a product of the inter-dynamics of the two. Social or cultural change occurs because of the interaction of technological researches or scientific inventions and the ideals, values and aims of society. In other words, social change occurs through the interaction of technological techniques and social values. Both the elements are essential. Any one of them without the other will not bring about any social change. As these factors namely technology, techniques and values play an essential role in any social change, it is necessary to understand the meaning and significance of these words. Technology is that branch of science which develops various techniques. Techniques are the means which fulfill various basic needs of human beings in a society. In the end values are those objectives, beliefs, thoughts and abstract concepts which make human life dynamic, successful and purposeful.

It may, therefore, be observed that neither technological advancements alone nor the values in themselves bring about any real social change. In fact when technology changes, it effects change in values and when values change, they bring out the corresponding change in technology. In this way technological advancements as well as values are both the essential basis of social change. Both are equally important and essential. Both actively interact and bring about social change.

Nature of Social Change

Following the meaning and analysis of the concept, the features of social change can be discussed as given below:

NOTES

- 1. Social change is universal:** As discussed in the above section, social change is inevitable. It is not only inevitable, it is also universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern, industrial beings.
- 2. Social change is continuous:** Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.
- 3. Social change may produce chain reactions:** Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system. The change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly, the Protestant emphasis on Bible reading as a road to salvation led to a great rise in literacy. Further, introduction of the system of reservation for backward communities in government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Similarly, improvement in literacy in the country leads to economic independence of women which in turn brings changes in the whole notion of family, marriage and husband-wife ties.
- 4. Social change may be planned or unplanned:** Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. The Government of India after Independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of Five Year Plans. The country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems since independence. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis and volcanic eruptions belong to this category.
- 5. Social change is temporal and directional:** Change can be directional. It happens in a particular direction. In several instances, such direction is planned, predetermined and is fixed ideally. Such changes are called as progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place to place. Some changes may take months and years while some may occur rapidly. Social change is

temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change.

- 6. Social change is value-neutral:** The concept of social change is not value-laden or judgmental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.

3.3.2 Forms of Social Change

There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change. However, different types of change are discussed below for better understanding of the concept.

- 1. Social change and cultural change:** Social and cultural changes are often regarded as the same and denote similar kind of change. However, there are differences between the two. 'Social' refers to interactions and interrelationship between people. 'Culture' on the other hand refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society. It can be both material and non-material. Material culture consists of manufacturing objects and tools like automobiles, furniture, buildings, roads, bridges, books, mobiles, TV sets and anything of that sort which is tangible and is used by the people. Non-material culture includes belief systems, values, mores, norms, habits, language, etc. The concept of culture relates to the body of knowledge and techniques and values through which a society directs and expresses its life as an interacting entity (B.B Mohanty, Indian sociologist). So, the change in social relationships, human interactions, modifications in role expectations and role performance, etc. are regarded as social change, whereas changes in human artifacts, beliefs, values, body of knowledge, etc. are called cultural change.

Culture changes through time and it spreads from place to place and group to group. In the span of time since the Second World War began, immense changes have taken place. Television, since the experimental stage before the war, has entered almost every living room in the world. From the first atomic reaction in the early decades of 20th century, we have progressed to space capsules and satellites and in a few short post-war years, plastics and synthetic fabrics, wash-and-wear clothes, stretch socks, automatic washers, dishwashers, clothes driers, food freezers and packaged mixes have changed the housewife's fate.

It is important to mention here that sometimes changes that occur in a cultural system don't go smooth and face maladjustment with other parts of the system. Such a situation is termed as 'cultural lag'. Defining the concept, Ogburn, wrote, 'A cultural lag occurs when one of the two parts of culture which are correlated changes before or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously.'

NOTES

NOTES

However, any cultural change has its impact on human relationships and, therefore, influences social changes too. The advent of mobile telephony and internet has far-reaching consequences on interpersonal relationships. Thus, cultural change positively affects social change and change in a society comes through both social and cultural changes.

As Kingsley Davis stated, cultural change is broader than social change and social change is only a part of it. All social changes are cultural changes, but not vice-versa. Those cultural changes that affect social organizations and human interpersonal relations can be called as social changes.

- 2. Social change and social progress:** Progress is a change in a desirable direction. It can also be referred to as change for the better. It involves value judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the two. Every change is not progress, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better. In that sense, progress is a value laden concept. It has been discussed before that change can be planned and unplanned. Nonetheless, progress is always planned and ideally fixed. Besides, change is obvious and certain. Small or big, slow or fast, change takes place in every society, but progress is uncertain.
- 3. Social change and social evolution:** The use of word evolution or 'social evolution' in sociology is borrowed from biology. Biology studies 'organic evolution' which denotes the evolution of all kinds of organisms. Social evolution on the other hand refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the idea of organic evolution which could convincingly explain how one species evolves into another, and wanted to apply the same to the social world. Evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of social change. Both of them are natural and are inevitable facts of life. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, evolution, unlike change is a continuous process. Third, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Fourth, social change can be planned or unplanned but evolution is an automatic process. Fifth, social change is a value-neutral concept, whereas evolution is value-loaded. Sixth, there can be slow or fast social change, but evolution is always a slow process.

Any kind of change that we witness in the society can come under the broader definition of either social or cultural change. However, some specific variety of change can also be discussed here, although they come under the umbrella term of social or cultural change.

- 4. Demographic change:** Demography deals with the size, distribution, growth, etc., of population over a period of time. Demographic change is change in the patterns of fertility, mortality, age structure, migration, etc. High fertility or high mortality can have important implications in any society. The same can happen if the rates of such indicators are too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might affect the developmental efforts of a state. Over-population also leads to greater use of natural resources and affects environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programmes and following which there was a decrease in the population growth rate. The small family norm has introduced change in social relationships between husband and wife, parents and children, the status of women and so on.
- 5. Technological change:** The human civilization is moving from the most rudimentary technology of bow and arrow to the modern and highly sophisticated instruments of the present day. The invention of computers, Internet, mobile phones, jet planes, atomic bomb and discoveries made by men like Vasco da Gama and Columbus have changed the socio-cultural space of the modern man dramatically. Ancient man walked on bare feet, then came the bullock cart which moved comparatively faster. Subsequent technological innovations brought about bicycles, automobiles, jet planes and so on. These have helped the movement of people faster than ever before. These technological changes have enormous societal implications. The introduction of high-yield seeds in the form of Green Revolution in India that ensured massive increase in food grains like rice and wheat managed the hunger situation in the country quite well. Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business. The modern means of entertainment and communication like TV, radio, Internet, and cell phones have drastically changed the family life in India and substantially affected the role of women in society. Not only are they empowered and emancipated but also the husband-wife ties are now being seen as that of co-partners rather than that of superiors and inferiors. Although technological changes have not spread equally everywhere in the country, still phenomenal improvement in this respect cannot be ignored.
- 6. Economic change:** Economy plays a cardinal role in man's daily life. Noted sociologist and philosopher, Karl Marx pointed out the significance of economy as a factor in social change. He propounded that economy which constitutes the means of production like labour, instruments, and the relations of production is the infrastructure and all others like family, legal system, education, religion and polity are the superstructure. As he says, a conflict between the oppressor and the oppressed, haves and the have-nots brings change in the society and

NOTES

NOTES

the society transforms to a new mode of production. In this manner, Marx says, society gets transformed from primitive communism to slavery, slavery to feudalism, from feudalism to capitalism and from capitalism, Marx predicted, socialism a classless society will emerge. In Indian society, industrial economy brought enormous change in the lives of people. Not only did it change the occupation structure in the society but also it affected inter-personal relationships. People from rural areas migrated to cities to work in factories. This drastically reduced the effect of caste/untouchability and also transformed joint families to nuclear households. India, once an agricultural economy, is now manufacturing industrial products to emerge a world leader in producing software, making it a service economy. The software giants like Infosys, Wipro and TCS are renowned the world over. So the economic change is one of the important forms of social change.

Factors Resisting Social Change

The following factors resist social change:

- **Cultural inertia:** Cultural inertia refers to some blind beliefs, superstition customs, taboos, traditions, etc. which are passed down from generation to generation, and are considered sacred and inviolable.
- **Fear of the new:** People stick to traditional routine life for fear of the new elements that may turn harmful and injurious. Believing in status quo, such people are contented with the existing economic order.
- **Vested interests:** These interests suit a privileged section of the society who is powerful and influential to thwart any change.
- **Degree of isolation:** Some sections of society remain isolated and insulated, with hardly any outside contacts with progressive groups, and deny themselves the benefits of social change.

Interrelationship between Change and Development

Development is a form of change. However, there are differences between the two. Change is a value-neutral concept while development, as discussed in the previous sections, is value-loaded one. Change is ethically neutral and suggests alterations or modifications in the structure and functioning of society over a period of time. Development on the other hand advocates change for good. It is a process of desired change. Although development leads to change, all forms of change don't indicate development. Those changes which are planned are termed as development. A change to be defined as development must occur continuously in a desired direction. These desired goals are set looking at the values, norms and needs of any society. Any change in society must get absorbed in the system and must be felt by the people to make it more effective. Such change can then be regarded as development.

Advancement in education and modern means of transport and communication has resulted in high female literacy in the modern societies. This has led to women joining in various jobs in both government and non-government establishments, changing the family relationship as a whole. Such a move leads to a situation like

role conflict where the modern women are confused whether to perform the role of a traditional family woman, a mother, a daughter, a wife or to play the role of a teacher, an administrator or an engineer. Such a phenomenon is an example of social change. However, such change can be regarded as development only when proper institutional arrangements and social adjustments are made so that working woman doesn't face the situation like role-conflict and manages both her roles well. Such institutional arrangements and social adjustments will then be called as development.

Development is a multi-faceted term and there are lots of confusions over its meaning and definition. Questions are often raised about how one should count the development parameters. How can a society be called developed and underdeveloped? What should be the basis? Education is the medium through which the members of society are socialized and the modern means of knowledge, skill and technique are imparted to them. Formal education and training expands opportunities for people and increase their capacities.

Availability of educated labour force in a country is a prerequisite for development, better governance system and healthy functioning of democracy. In India, to eradicate illiteracy, the successive governments have come out with policies like 'Sarva Shiksha Abhiyan' (SSA), 'Midday Meal Scheme', 'Mahila Samakhya Scheme', 'Teacher Education Scheme', etc. Following the National Literacy Mission (NLM), set up in 1988, the 'Total Literacy Campaign' was initiated to eliminate illiteracy. India's soaring literacy helped the country to become a knowledge economy. From a mere 12 per cent during independence, India's literacy has reached at 65 per cent (2001 census) now. This is a strong indicator of development.

Result of Social Change

The form of each aspect of social life is being continually transformed to the effect of the aforementioned factors which cause social change. New institutions and associations are being formed and destroyed in the social, economic, political, cultural, verily all spheres. The form of family, marriage, state, religion, civilization, culture educational system, economic structure and the social structure is always changing and being transformed. As a result a change occurs in the life of an individual and his relations with others. To take an example, the result of social change can be well understood and realized by studying the history of the objectives, structures, forms, importance and functions of the family from the early past to the present day. Similarly, all the change and difference that is seen between the tribal society and present day society can be attributed to social change.

Education as Instrument of Social Change

To make the society worth living, education and society should be closely associated with each other. They should depend on each other for their growth and development. If we neglect this contact, education would remain ineffective and artificial and cannot be used as an instrument of social progress. Education, therefore, is a society in miniature, where students and teachers function together by a code of conduct that directs their behaviour. Organizations of activities like prize distribution

NOTES

NOTES

ceremonies, athletic events, education assemblies and clubs are the integral part of the education culture. These are some important features of social life. To supervise the rights and duties of the members of education there are some authorities also. The relationships between the administrators and teachers, teachers and teachers, students and teachers, determine the efficiency of the education system. Thus education is a social organization.

Education may be called either a natural society or as an artificial society. Education becomes a natural society when there is no possibility of break of the conditions of life both inside the education and the society outside it. Nothing can be forced upon the children to learn. A nation's education, we might say, is an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, to guarantee its future. Thus education is an idealized epitome of society, which extends its boundaries to the humanity at large.

The school, in order to function as a society in miniature should organize activities like morning assembly, ceremonies and functions like the prize giving ceremony, games and sports, debates and seminars to cultivate community feeling, teaching of subjects like history, music, art and literature should be recognized. Student's self-government should be organized to provide training for leadership and community living. Thus we can relate education to life and society.

Education and Social Change

Some of the ways in which education affects social change are listed below:

- Education helps perpetuities, stabiles and consolidates some eternal values by means of its programmes and application thus inculcating faith in social change.
- Helps understand and accept the emerging social change smoothly and willingly.
- Education determines the desirability and efficacy of the social changes by continuous and critical evaluation.
- Prepare ground for social change by generating public opinion.
- Education is a means of conserving and transmitting culture from generation to generation facilitating social changes at appropriate time.
- Promotes unity and total integration which fosters social change at a mass scale.
- Helps maintain human and social relation by keeping the structural equation and balance.
- Spreads the message by word of mouth, print and electronic media.
- Prepares enlightened public opinion by removing the resisting factors and obstacles to social change.
- Increases depth and variety of knowledge to appreciate change.
- Inculcates spirit of reform and social welfare to conceptualize and promote change.

Social Factors Determining Educational Policy

Generally education leads to social change but at times social changes also determine the educational policy, theory and practice. This indicates the close and integral relationship between education and social change. Some of the instances wherein social change determines education are as under:

- **Educational changes because of social forces:** Social aspirations, social values and social dynamism are some of the social powers. When these forces change, change occurs in the educational process also.
- **Educational changes because of social needs:** Society has various needs which affect the process of education for the purpose of their own satisfaction. It means that educational changes occur because of social needs and aspirations. Compulsory, free and universal education, diversification of secondary and higher education, adult education, agricultural, industrial, vocational, professional and scientific education are the various forms and varieties of education which have been brought about by the needs of modern Indian society.
- **Educational changes because of cultural changes:** Many changes in education occur because of cultural changes. It may be noted that first the material aspects of culture changes and then the non-material aspect of culture gradually changes. Thus, when cultural changes occur, changes also occur in education.

Role of Education in the Emerging Indian Society

In India, a state of social equilibrium existed for thousands of years before the English conquered the country. This equilibrium was the result of the scientific organization of education. The social feelings have influenced education and education has kept the aim of social progress always in view.

Observance of dharma was the aim of social life and education. Dharma according to the Indians is that which holds society together and it denotes justice, duty, right, moral obligations and several virtues. It stands for the individual's rights, duties and obligations towards oneself, one's kith and kin, towards the society at large. Thus observance of dharma aimed at physical well-being, emotional integration and refinement, intellectual stability and enlightenment, social and cultural coherence and harmony, and the true knowledge of dharma helped the people to be socialized. The social teachings of the great seers and sages of India united the country.

With the coming of British rule, the positive aspects of the country were altogether disregarded. To the people of India, such an educational system was bestowed, which had its roots in western social life. This obstructed the progress of socialization of the people through education.

With the dawn of independence, several attempts have been made to enhance the society with the help of education. Now the effect of sociology on Indian education is rapidly growing. Therefore, it is very necessary on the part of the people to be conversant with educational sociology. The study of educational sociology helps the students to understand the geographical unity, ethnic unity, fellowship of faiths, social

NOTES

NOTES

institutions, and Indian culture based on the principles of socialization of the people. It helps the students of the emerging Indian society to know about the vast storehouse of sociological material that awaits careful study, analysis and orderly presentation. Beginning with the Vedic seers and sages, with Manu Varvaswata and Gautama Buddha, and ending with Rabindranath Tagore, Sri Aurobindo, Annie Besant, Bhagawan Das, Swami Dayanand Saraswati, Mahatma Gandhi and Vinohbha Bhave, India has given birth to seers, sages, saints, scientists, statesmen, social reformers and others, who preserved the Indian social tradition, while India's cultural and social life was shaken to its very foundation by the unsettling effects of contacts with other countries and by other agencies of social change. Our country's need today is to equip our students with the sociologist's concept of equality, secular attitude, broadmindedness and cultural unity of the country.

Education as a Centre of Community Life

A group of people living together by common interests and purpose may be called a community. But in actual practice, we do not have such a community. Generally, people living together in a community have conflicting interests in their process of living. The interests of the 'haves' have always dominated over the interests of the 'havenots'. In spite of these differences, there are certain grounds common among all the members and groups of any given community. These grounds are: beliefs, customs, traditions and attitudes because of these common interests, perhaps we call it a community. Even then different groups in a community may differ from each other on the basis of their basic interest. Therefore it is very difficult on the part of education to look to the interests of several groups of a community equally. The group that becomes powerful influences the community as a whole and dominates over the policies and practices of the education system. In such a situation, it is very difficult to practice the principles like 'equality of educational opportunity.' During the British Raj, the people of India could not realize the importance of the education.

The various sections of the community dominated education to safeguard their own interests. But now the question arises as to how far the education enters the community. This is a crucial problem for anybody who deals with education. Our problem is to check the influence of different groups on education and use education as an instrument for general improvement of the community as a whole.

To achieve the above goal, it is essential that the work inside the education and the experience of the child in the society should be integrated. As a result of which education can become a social process and a dynamic part of the social life of the entire community. Such unification or integration between the two fields of education will be possible only when education can participate in the life of the community and take active part to solve the problems confronted by the community. When education understands the needs, interests and problems of the community as a whole, it can serve the community in the true sense of the term. In this respect, K.G. Saiyidain, former education secretary of India, opines, 'A 'peoples' education must obviously be based on the peoples' needs and problems. Its curriculum should be an epitome of their life. Its methods of work must approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting'.

Education is the only means to lead the individuals towards all-round development and progress. Therefore, each community maintains education in order to fulfill its economic, political, cultural and social needs and the education on the other hand maintain the community through its many different activities and diverse programmes.

Relation of education and community is a two-way traffic. The community conveys its problems to the education for solution and guidance and the searched out experimented knowledge is fed back to the community. The progress of the community depends upon the effective feedback process. A community cannot progress, if it does not get feedback from its education as guidance and required solutions. Thus education and community depend upon each other for their progress. Education can solve the economic problems of the community.

Some are of the opinion that the education can meet the needs of the people, if it can orient the students to the existing industrial and agricultural conditions and prepare them for specific jobs. But some people criticize this opinion and argue that in a democratic country, it is not at all desirable to introduce early specialization. It may be introduced at an advanced stage of development. Regarding such vocational orientation in the education, some other experts advocate that introduction of socially useful productive work make learning more meaningful and effective. It helps the students realize the importance of dignity of labor and develops their personality. Thus education can solve the economic problems of the community.

Education as a Solves of the Social and Cultural Problems of the Community

Education can solve the social and cultural problems confronted by the community by many different ways. For example, the social problems like untouchability, health and hygiene etc. should be discussed by the students, teachers and the members of the community and find out desirable solutions. Education may organize activities like literary classes, discussions, plays, Parent Teachers' Association, Adult Education Association etc. to solve the social and cultural problems of the community. Thus education can influence the community life and become a community education in the true sense of the term.

CHECK YOUR PROGRESS

5. Define social change.
6. State the factors which influence social change.
7. What is cultural inertia?

3.3.3 Modernization and Education

The report of the Education Commission (1964-66) states, 'We have already stated that the most distinctive feature of a modern society, in contrast with a traditional one, is in its adoption of a science-based technology. It is this which has helped such societies to increase their production so spectacularly. It may be pointed out, however,

NOTES

NOTES

that science-based technology has other important implications for social and cultural life and it involves fundamental social and cultural change which is broadly described as 'modernization.' Thus modernization is a process of change from traditional and quasi-traditional order to certain desired types of technology. These changes take place in values, social structure, and achievements of the students. In the words of William E. Moore, 'modernization is a revolutionary change leading to transformation of a traditional or pre-modern society into the type of technology and associated social organization that characterizes the advanced, economically prosperous and relatively politically stable nations of the western world.'

Nearly one-third of the countries of the world have been branded as developed countries and two-thirds as the developing countries. These developing countries have a traditional type of society. Their tradition is based on some unscientific attitudes which obstruct advancement. Their cultural life is based on superstition, ignorance and orthodoxy. Now there is a need to transform these countries into a society which is technology-oriented and scientifically attuned. This process of transformation is known as modernization.

Modernization refers to the changes in material elements and also the belief of the people, their values and way of life as a whole. The process of modernization aims at bringing about desirable changes in the social structure, values and the social norms.

Mere imitation of the way of life of the advanced countries is not modernization. Every developing country has a right to learn a lot from the advanced countries. But it should not be a carbon copy of some other country. A society can become modernized, if it does not lose its identity and makes full use of the discoveries and innovations in the field of science and technology. Such a society should use the natural resources profitably for improving the living conditions of the people. Instead of ignoring the cultural heritage, it adds some new cultural elements. It accepts scientific and technological advancement.

A modernized society is one which adopts a new way of life according to the changing circumstances and does not remain at a level of tenth century society. If it remains at the level, it will be just like persons who use a watch, travel by train and bus, watch television, but follow the traditional way of life. Modernization is a process of changing the outlook of man. In this respect, education plays a very important role.

Modernization versus Westernization

Some people consider western way of life as an indicator of modernization. In order to be modernized, they blindly follow Western way of life, language, pattern of dress, etc. Thus they become a carbon copy of the west. If we scientifically analyze the problem we will find that modernization is in no way connected with westernization. There are certain arguments, in favour of this view. First it is not wise to say that the western civilization can work as a model for all the countries of the world. Second, we cannot accept the western way of living and thinking. Third, some of the values of the west may not be accepted by different countries. Fourth, if we analyze the way of life of the Japanese, we will find that this country can contribute a lot to the

process of modernization, even if it is a non-western country. Fifth, it is not at all desirable on the part of a nation to lose its identity in the name of modernization. It will be a destructive policy and will make a clean sweep of the entire cultural heritage. Thus westernization should not be considered as modernization.

Industrialization is not Modernization

Some people think if we can industrialize our country, we can be modernized; but by starting industries, modernization cannot take place. Industrialization can only help in modernization. It speeds up and directs the process of modernization. It cannot be considered as modernization itself. If we open an industry, we can change our economic life and understand the value of technological advancement. But it cannot be considered as modernization. For example, the economies of some Middle Eastern countries have developed a lot because of the use of scientific methods of extracting oil. But the nations cannot be considered modernized, because they do not change their traditional outlook.

We experience modernization in many different forms. The most spectacular of it is industrial and technological forms. Besides these, modernization also takes place in the field of education, culture, social order, methods of agriculture, bureaucracy etc. When changes take place in these areas, we call it modernization.

Development of Modernization

History of modernization states that it was first initiated by West European countries and the USA. The rapid industrialization and their monopoly in the markets of their colonies changed their economy. As a result of this there took place a change of attitude. They also influenced their colonies towards their way of life. Thus started the process of modernization.

With the outbreak of October Revolution in Russia in 1917, another type of modernization began. It started with non-capitalist economy. Emphasis was laid on public ownership of the means of production and distribution. Many developing countries of the world followed their pattern. Thus modernization began with two patterns—the capitalist and the non-capitalist.

3.3.4 Role of Education in Modernization

From the discussions above, it appears that the two patterns of modernization have many implications for education. The capitalist pattern of education aims at developing affluent society and enables every individual to further his interests. The non-capitalist pattern of education aims at eradicating poverty and removing disparities in every field. They aim at social upliftment but not the upliftment of an individual in his own personal capacity. People purchase education in a capitalist country; but education is meant for all in a non-capitalist country.

Education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socioeconomic mobility among the

NOTES

NOTES

individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Second, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living. Third, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

Education in a modern society is no longer concerned mainly with the imparting of knowledge and the preparation of a finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for ourselves, without which it is not possible to become a responsible member of a democratic society. Therefore, the process of modernization will be directly related to the process of educational advancement. A sure way of modernizing a society quickly is to spread education, to produce educated and skilled citizens and to train an adequate and competent intelligence, coming from all strata of society and whose loyalties and aspiration are deeply rooted in the sacred soil of India. The Education Commission has made the following recommendations regarding the impact of modernization of the programme of educational reconstruction.

• **Explosion of knowledge**

There has been an unprecedented explosion of knowledge during the last few decades. In a traditional society, the quantum of knowledge is very limited and gradually increases so that the main aim of education, i.e., preservation, promotion and maintenance of existing culture is achieved; but in the present society, the quantum of knowledge is very vast. Hence one of the important tasks of education in the present day society is to keep pace with this progress of knowledge. Knowledge these days should not be received passively. Rather, it should be discovered actively. For example, when the traditional society lays emphasis on 'to know' only, the modern society lays stress on 'to know by heart'. Thus, it encourages creative and critical knowledge. In the words of the commission, 'In India, as in other countries where similar conditions prevail, this would require, among other things, a new approach to the objective and methods of education, and changes in the training of the teachers. Unless they are trained in new ways of teaching and learning the students in schools and colleges will not be able to receive the type of education needed for the new society.'

• **Rapid social change**

Another important feature of the present day society is the quick and breath-taking rate of social change. Due to the rapid change, the centres of learning should be alert in order to keep abreast of significant changes that are taking place in the society. There is a need for adopting a dynamic policy in the field of education. The system of education which does not take into account this aspect, becomes out-of-date and out-of-tune and stands in the way of development, both in quality and quantity. The

commission, therefore, recommends 'The very aim of education has to be viewed differently. It is no longer taken as concerned primarily with imparting knowledge or the preparation of finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and the capacity to think and judge for oneself without which it is not possible to become a responsible member of a democratic society.'

NOTES

• Need for rapid advance

Once the process of modernization is launched, it is not possible to go back or to stop the process half-way. At the initial stage there is a possibility of disturbance of the traditional equilibrium reached and maintained over centuries. Besides this, there is the possibility of a lot of unexpected social, economic, cultural and political problems. If we do not accept these changes or if our convictions become half hearted, the new situation will become worse than the traditional one. Hence, it is wise to move rapidly forward and create a new equilibrium, based on the process of modernization.

• Modernization and educational progress

On modernization and education progress, the Education Commission states, 'The progress of modernization, will therefore, be directly related to the pace of educational advance and the one sure way to modernize quickly is to spread education, produce educated and skilled citizens and train an adequate and competent intelligentsia.' 'The Indian society today is heir to a great culture. Unfortunately, however, it is not an adequately educated society, and unless it becomes one, it will not be able to modernize itself and to respond appropriately to the new challenges of national reconstruction or take its rightful place in the community of nations. The proportion of persons who have so far been able to receive secondary and higher education is very small, at present less than two per cent of the entire population. This will have to be increased to at least ten per cent to make any significant impact. The composition of the intelligent must also be changed. It should consist of able persons, both men and women drawn from all strata of society. There must also be changes in the skills and field of specialization to be cultivated. At present, the intelligentsia consists predominantly of the white-collar professions and students of the humanities while the proportion of scientists and technical workers in its ranks is quite small. To change this, greater emphasis must be placed on vocational subjects, science education and research. The average level of competence is not at all satisfactory due to inadequate standards maintained in the universities. This is damaging to Indian academic life and its regulation. In order to change this situation radically, it will be necessary to establish a few 'major' universities in the country which attain standards comparable to best in any part of the world, and which will gradually spread their influence to others. In the changing contemporary world, function and organization of education at different stages need rapid evolution to meet the demand of modernization.'

Modernization is a process of bringing change. But this change does not necessarily mean a complete isolation from our own tradition. In order to modernize society, attempt must be made on the foundation of the past, reflecting the needs of the present and vision of the future society. Modernization of Indian society should

NOTES

be based on moral and spiritual values and self-discipline. The Kothari Commission therefore states that 'modernization aims, amongst other things, at creating an economy of plenty which will offer to every individual a larger way of life and wider variety of choices. Freedom of choice has some advantages no doubt, but it also depends on the value system and motivation.'

Modernization should not be madly followed at the cost of human values. Therefore, attempts must be made to inculcate value-oriented deduction at all stages of education children should learn to maintain a balance between spiritual and material values of life while modernizing them.

CHECK YOUR PROGRESS

8. What are the different forms in which modernization takes place?
9. What are the two patterns of modernization?

3.4 HUMAN RIGHTS EDUCATION

Human rights are comprehensive, and applicable to every individual. Respect for individual rights needs to be upheld at all times irrespective of circumstances and political system. Human rights consist of minimum entitlement that a government must provide and protect. They are fundamental in the sense that they cannot be denied under any circumstances. Men and women are equal in maintaining a society. Members of a society depend on each other to grow and live their lives. Around this societal system, men and women, and activities big or small, revolve. As far as rights and dignity are concerned, all men and women are equal in the eyes of the law. Mankind's conscience and reasoning are the foundations of human rights. The term 'human rights' in general, refers to the civil rights, civil liberties, political rights and social and economic rights of a human being.

The Universal Declaration of Human Rights was implemented on 10 December 1948 and is officially recognized by most countries. It includes individual's rights, which can be classified into the following:

- **Civil rights:** They refer to freedom from slavery and servitude, torture and inhuman punishment, and arbitrary arrest and imprisonment: freedom of speech, faith, opinion and expression: right to life, security, justice, ownership, and assembly.
- **Political rights:** They refer to the right to vote and nominate for public office: right to form and join political parties.
- **Social and economic rights:** These refer to the right to education, work, food, shelter, and medical care. These rights establish the 'new' rights, which range from the right to economic welfare and security to the right to share and to live the life of a civilized being.

The concept of human rights implies that a human being is equal in the eyes of the law irrespective of his or her caste, creed, colour, nationality, etc. Thus, 'equality' and 'dignity' are the fundamental principles of human rights. Human rights should not be compromised as these have been enshrined in the Constitution of India. As members of society, we need to create a conducive environment, not only for normal residents but also for the downtrodden and the needy. Every single individual should be able to grow mentally, physically, and socially and should lead a happy life. This can only be achieved if we respect each other's individuality and self-respect and treat others as we would like others to treat us.

NOTES

Meaning and Significance of Human Rights and Duties

The concept of human rights is quite old. A general view of human rights considers all human beings to be equal in the eyes of the law. Human rights are inherent, individual and automatically exercised. At the international level, the legal standard of human rights has been adopted since 1948 in the UN Universal Declaration of Human Rights. Later on, in 1966 in the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights were codified.

The content and scope of human rights are still debated. Some limit them to the traditional civil liberties and political freedoms whereas others extend to a broader concept that includes social and economic rights. Human rights are important for all individuals and an ideological starting point is respect for human dignity and a final purpose is that it is a guarantee of basic rights. The international and national community has initiated steps time and again to promote and protect human rights by a number of ways.

Every human being is entitled to some basic rights, which are neither created nor can be withdrawn from them. These rights are commonly known as human rights. Human right is a generic term and embraces civil rights, civil liberties and social, economic and cultural rights. Human rights are rights and freedoms to which all humans are entitled. For the reason of being human beings, we are entitled to certain rights. These rights are justified as moral norms and exist as shared norms of humanity. These are natural rights based on reasons or legalese. No consensus, however, no consensus is available for the precise nature of what should/should not be regarded as a human right.

English philosopher John Locke (1632–1704) defined them as absolute moral claims or entitlements to life, liberty, and property. One of the finest expressions of human rights is in the US Declaration of Rights (1776) which proclaims that 'all men are by nature equally free and independent and have certain inherent natural rights of which when they enter a society they cannot be deprived or divest their posterity.' These are also called fundamental rights.

Ex-chief Justice of India, J.S. Verma, (1978) stated that 'human dignity is the quintessence of human rights. All those rights, which are essential for the protection and maintenance of dignity of individuals and create conditions in which every human being can develop his personality to the fullest extent, may be termed human rights.'

NOTES

However, dignity has never been precisely defined on the basis of consensus, but it accords roughly with justice and good society.

The World Conference on Human Rights (1993) held in Vienna stated in that all human rights derive from the dignity and worth inherent in the human person, and that the human person is the central subject of human rights and fundamental freedoms.

Constitutional commentator D. D. Basu (2008) defines human rights as those minimum rights, which every individual must have against the state or other public authority by virtue of his being a member of human family, irrespective of any other consideration.

Thus, it could be understood from these definitions that human rights are, those rights that belong to an individual as a consequence of being human and are a means to human dignity. They are provided to all men everywhere at all times.

Human beings should be protected against unjust and mortifying treatment by fellow human beings. Arbitrary power cannot be operated on them. A State or any other such organized community can realize human rights. In a state of anarchy, where there is lawlessness and chaos, human rights cannot be expected to be invoked. These rights are required for the holistic development of human beings in society and should be protected and available at all costs.

Human rights are indivisible and interdependent, and there is no differentiation in the typology of human rights. All human rights are equally important, inherent in all human beings. The Universal Declaration of Human Rights has not categorized human rights but simply enumerated them in different articles. The most common categorization of human rights is as follows:

- Civil and political rights, and
- Economic, social and cultural rights

1. Civil and political rights: Civil and political rights are enshrined in Articles 3 to 21 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Civil and Political Rights (ICCPR). Civil rights or liberties are referred to those rights, which are related to the protection of the right to life and personal liberty. These are essential for living a dignified life. Right to life, liberty and security of persons, right to privacy, home and correspondence, right to own property, freedom from torture, inhuman and degrading treatment, freedom of thought, conscience and religion and freedom of movement are inclusive of these rights. Political rights allow a person to participate in the state governance. Right to vote, right to take part in the conduct of public affairs, directly or through chosen representatives are instances of political rights.

Civil and political rights can be protected by the State, are cost-free and could be immediately provided if the state decides to. The provision of these rights is easy to judge and measure. They are justifiable real legal rights.

2. Economic, social and cultural rights: Economic, social and cultural rights are enshrined in Articles 22 to 28 of the Universal Declaration of Human

Rights (UDHR) and in the International Covenant on Economic, Social and Cultural Rights (ICESCR). Economic, social and cultural rights (also called ‘freedom to’) are related to the guarantee of minimum necessities of the life to human beings. The existence of human beings is likely to be endangered in the absence of these rights. Right to adequate food, clothing, housing and adequate standard of living, freedom from hunger, right to work, right to social security, right to physical and mental health and right to education are included in this category of rights. These are positive rights; which means that these require positive entitlements by the state. These rights are massive investments and are by nature progressive. Social and economic rights are cannot be measured quantitatively and it is difficult to determine if these have been breached.

Karel Vasak, the first secretary general of the International Institute of Human Rights, has categorized human rights into three generations. The first comprise of civil and political rights which have been derived from reformist theories associated with the French, English and American Revolutions of the 17th and the 18th centuries. They were first enshrined at the global level by Universal Declaration of Human Rights, 1948, and given status in international law in Articles 3 to 21 of the Universal Declaration.

The second generation of human rights was recognized by governments after World War I. These are associated with equality and were fundamentally economic, social and cultural in nature. Secondary second generation rights include the right to be employed, right to housing, etc. They are also incorporated in the Universal Declaration of Human Rights, and further embodied in Articles 22 to 27 of the Universal Declaration, and the International Covenant on Economic, Social and Cultural Rights.

Third generation of human rights go beyond the mere civil and social rights. They have been expressed in many progressive documents of international law, like the 1972 Stockholm Declaration of the United Nations Conference on the Human Environment, the 1992 Rio Declaration on Environment and Development. The term third-generation human rights are largely unofficial, and have not been enacted in legally binding documents. These include an extremely broad spectrum of rights such as:

- Group and collective rights
- Right to self-determination
- Right to economic and social development
- Right to a healthy environment
- Right to natural resources
- Right to communicate and communication rights
- Right to participation in cultural heritage
- Rights to intergenerational equity and sustainability

In this categorization of human rights, the third generation is the most debated and lacks both legal and political recognition. This is explained in Table 3.1.

NOTES

Table 3.1 Three Generations of Human Rights

NOTES

| | First generation | Second generation | Third generation |
|----------------|---|---|--|
| Name | Civil and political rights | Economic, social and cultural rights | Collective rights |
| Example | Right to life, liberty and security privacy, home and correspondence, own property, freedom from torture, freedom of thought, conscience and religion and freedom of movement | Right to adequate food, clothing, housing and adequate standard of living, freedom from hunger, right to work, right to social security, right to physical and mental health and right to education | Right to self determination, economic and social development, healthy environment, natural resources |

Despite different meanings and explanations, the basis of all the rights is that they are derived from the inherent dignity of the human beings and are essential for free and full development.

Characteristics of Human Rights

As per United Nations System and Human Rights (2000), human rights are universal legal guarantees protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity.

Some of the most important characteristics of human rights are as follows:

- Guaranteed by international standards
- Legally protected
- Focus on the dignity of the human being
- Oblige states and state actors
- Cannot be waived or taken away
- Interdependent and interrelated
- Universal

Human rights are natural rights that stem from human dignity and have some peculiar characteristics. These are described as follows:

- **Internationalism:** United Nations Charter, the Universal Declaration of Human Rights, and the Vienna Declaration of Human Rights guarantee respect for human dignity and the right to pursue happiness. These international efforts have been agreed on internationally making human rights a subject of international concern. All the countries are expected to observe these right equally and with sincerity. Consequently, the guarantee of human rights is given not only by individual States but by the international community as a whole. It is a vital and ever-increasing issue. It has become the common ideology of the whole international community that is beyond State borders.

- **Universality:** Human rights go along with the progress of human society, and have always been a universal concern of human beings in various international documents. The dignity, worth and right to happiness of all must be accepted without any condition or clause. Race, colour, sex, language, religion, political opinion, nation, social position, property, origin or other circumstance should not be used for discrimination and that everybody is endowed with all rights and freedoms. Moreover, nobody can be discriminated against because of membership in a particular self-governed or dependent state, nor limited in his rights because of political, legislative or international position. They are objectively accorded regardless of anyone's will.
- **Inheritance:** Human rights guarantee human dignity and because they were given originally to the people they are recognized as natural inherent rights. Human rights are not granted in accordance with any law or by any State.
- **Absoluteness:** Human rights are inalienable rights. So, they are recognized universally and are absolute rights. The essence of human personality, human dignity and worth, confirms them to be inviolable. As such the State must guarantee the people's dignity, respect and happiness by preventing any law which would do otherwise.
- **Inviolability:** Human rights cannot be violated as they are inherent and are internationally enforced. In addition to this, the guarantee of human rights is the duty of the State. The State should neither alienate these rights nor, limit or violate them.
- **Permanence:** Human rights are not to be guaranteed temporarily for a certain period of time but should be permanently assured of which nobody could be deprived. The dignity and worth of human beings does not change over time by the status or position
- **Individuality:** Human rights have their basis in people's dignity, worth and happiness. Every human being is independent and each person possesses a right to be independent which cannot be taken away in lieu of any other thing. Every person has a right to determine own destiny, which is a prerequisite of personal right. In simple terms, human rights are a subject of neither a nation nor of a collective body, but of the individual.
- **Self-determination:** All people have the right to self-determination on the basis of inherent human dignity. It means that all people freely determine their own political position and independence, seek their own economic, social and cultural development. As human dignity, worth and happiness are intrinsic to personal rights, personal rights become a necessary prerequisite for the individuals to determine their own destiny. The subject of human rights is natural human, so individuals have the right to determine their lives.
- **Self-evidence:** Men are born equal and with certain fixed, inherent, inalienable rights, including the right to life, freedom and happiness. This is accepted as a self-evident truth.
- **Fundamental:** Human rights include the principle of obtaining a guarantee of human dignity, worth and happiness. It is a fundamental norm and produces

NOTES

a basic principle, which has become a standard for analysing the essence of effectiveness of laws and ordinances. Thus, it should be considered a standard of human dignity and worth as far as it is included, both in establishing the laws and analysing them.

NOTES

Bases and Sources of Human Rights

The initial point of conception of human rights can be located in the notion of 'natural rights' that was propounded in the 17th century by John Locke, who urged that certain rights are 'natural' to individuals on the basis of being human. He asserted that these have existed even before the development of societies and emergence of the state. Proponents of natural rights urged that natural rights are inherent to an individual simply because he or she belongs to the human species and not because he or she is a citizen of a particular country. Its tone was radical and in its ultimate employment, was revolutionary. Historically, the rising commercial/middle class made the demand for individual rights, which was the result of industrial revolution. The American Independence Movement of 1776 and the French Revolution of 1789 were inspired by the ideal of natural rights and both movements sought to challenge governments that curtailed the natural rights of people.' The Preamble to the American Declaration of Independence, 1776, reads:

All men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

However, it was during the French Revolution in 1789 that natural rights were elevated to the status of legal rights with the formulation of the 'Declaration of the Rights of Man'. The Declaration defined the 'natural and imprescriptible rights of man' as 'liberty, property, security and resistance to oppression.' The American Bill of Rights in 1791 also incorporated natural rights. The above conception of natural rights was deployed in several political and social movements through the 19th century. For instance, the Suffragette Movement was based on the natural equality between a man and a woman. The different views of various thinkers were put forward regarding bases of rights, according to which, various theories have been propounded.

3.4.1 Sources of Human Rights

The recognition of human rights law has been developing extensively since the creation of the United Nations. It establishes a set of rules for all the people across the globe. The variety of sources from where international human rights laws have been derived are as follows:

- **Religion:** The term 'human right' as such is not found in most of the world's religions. Nonetheless, theology serves as the basis of a human rights theory stemming from a law higher than the State and whose source is the Supreme

Being. This presupposes an acceptance of revealed doctrine as the source of such rights. Every individual is considered sacred in the religious context. The fact that human beings have been created by a common creator gives rise to the theory of a common humanity; from this rise the universality of these rights. A wide intercultural tradition has been constructed by the common bond of religion that supports various principles of justice and equality that underlie human rights.

NOTES

- **Natural law:** Natural law theory has underpinnings in Sophocles and Aristotle's writings. It was first elaborated during the Greek period and later during the Roman period. Natural law, embodied elementary principles of justice which were right, that is they were in accordance with nature, unalterable and eternal. The natural rights theory evolved from the natural law theory. John Locke, the chief exponent of the natural rights theory developed his philosophy within the framework of the 17th century humanism and enlightenment. The 18th century saw the birth of absolutism, against which the natural rights theory provided impetus to revolt. The same impetus is also seen in the French Declaration of the Rights of man, in the American Declaration of Independence. It is also evident in the later States which declared their independence against anti-colonial terrorism and also in the principle United Nations human rights documents. The natural rights theory has identified human freedom and equality from which other human rights originate and has thus contributed tremendously to the evolution of human rights internationally.
- **International treaties:** Treaties are the most important sources of international human rights law. At present, there are a number of multilateral human rights treaties in operation, which are legally binding for the countries that have ratified them. The most important amongst them is the United Nations Charter. It is binding on all the countries in the world and establishes at least general obligations to respect and promote human rights. United Nations has also enacted a number of other multilateral human rights treaties that have created obligations to the contracting parties. European Convention on Human Rights, American Convention on Human Rights and African Charter on Human and People's Rights are other regional treaties on human rights. They are also legally binding on the contracting States. They, therefore, are the sources of international human rights law.
- **International custom:** Certain international human rights have acquired the status of customary international law by their widespread practice by countries and are binding on all whether they have expressed the consent or not. For example, violations such as genocide, slavery or slave trade, the murder or causing the disappearance of individuals, torture or other cruel, inhuman or degrading treatment or punishment, prolonged arbitrary detention, systematic racial discrimination, or a consistent pattern of gross violations of internationally recognized human rights are condemned unanimously. Consequently, they are the source of international law.
- **Judicial decisions:** Decisions of the various national bodies like National Human Rights Commission and international judicial bodies like International

NOTES

Court of Justice and European Court of Human Rights are relevant in the determination of the rules on human rights issues. The decisions of the Supreme Court and high courts on human rights issues have contributed immensely to the development of human rights law. In addition to the judicial decisions, opinions of the arbitral bodies whose function is to mediate on complaints of human rights violations under the various treaties also help in the determination of the rules relevant to international human rights.

- **Official documentations:** The United Nations and its subsidiary bodies through their official documents have produced a vast amount of records relating to human rights matters. Human Rights Law Journal, Human Rights Review and European Law Review and the collective work done under the auspices of the international and national bodies are of considerable value.
- **Other international instruments:** A great number of international declarations, resolutions and recommendations connecting to human rights have been adopted with the support of the United Nations. Though they are not legally binding on the States but have established broadly recognized standards in connection with human rights issues. The most important of these is the Universal Declaration of Human Rights of 1948, which has moral or political force for persuading government officials to observe human rights standards. Some of the rights referred therein have acquired the character of customary rule of International Law and also serve as the source of the commitment by the international community.

The above are the important sources of international human rights law but they by no means are exhaustive. Many international and national institutions contribute to the protection of human rights. Further, a variety of actions taken by the United Nations organs and other international bodies have too supported specific efforts to protect human rights.

Significance of Human Rights

Human rights are universal in nature. All persons everywhere, at all times ought to have something of which no one may be deprived without a grave affront to justice. From this emerges the importance of human rights.

Human rights are the natural rights of the people. It means that they ensure dignity of the people, thus, themselves are the main subject of human rights and fundamental freedoms. They originate from human dignity, which is not granted to the people by the State or the law, but it is nevertheless an inherent, absolute and basic right of the people.

This has been stated in the Virginia Bill of Rights (1776), often called the First Declaration of Human Rights, French Declaration of the Rights of Man and of the Citizen (1789) and in American Declaration of Independence. These declarations state that all people are born free and independent and have the right of their own life. Article 2 of the Universal Declaration of Human Rights also establishes the right to freedom, property, security and resistance.

So, the ideological basis of human rights is human dignity. It is acknowledged universally. All people are born with human dignity and worth, have the right to seek happiness and lead lives worthy of their dignity. Human dignity is the basis of equality and solidarity between human beings in society. It is the absolute worth of human beings existence and thus is the formative element of a human personality.

People have the dignity to exist freely. This dignity requires specific freedoms, namely, self-control and their own personal rights. It gives people the right to be own judges, value formers and designers. Therefore, human dignity is not connected to any law. It is an absolute value entitled to all persons regardless of whether it is stated in the positive law.

The principle of respect for human dignity has value on an ethical and psychological level and as well as on the legislative level. It is applied or enforced by nations in order to force respect for existing laws.

NOTES

CHECK YOUR PROGRESS

10. Classify the three heads under which individual rights can be classified.
11. What are the most common categories of human rights?
12. State the characteristics of human rights.

3.4.2 Child Rights

According to the United Nations Convention, any human being below 18 years of age falls in the category of a child, except if the age of majority is attained earlier under a state's own domestic legislation.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1979 by the UN General Assembly. Generally it is also referred to as an International Bill of Rights for Women. It comprises a preamble and 30 articles. It defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination.

The Beijing Declaration and Platform for Action, approved in September 1995 at the Fourth World Conference on Women, is an international pledge to achieve equal opportunity, progress and peace for women all over the world.

'We are guilty of many errors and many faults, but our worst crime is abandoning the children, neglecting the fountain of life. Many of the things we need can wait. The child cannot; right now is the time his bones are being formed, his blood is being made and his senses are being developed. To him we cannot answer 'tomorrow'. His name is 'today'. —Nobel Laureate Gabriel Mistral

Children by virtue of their tender age and physical vulnerability require care and protection for their all-round development.

NOTES

1. International Standards

The Geneva Declaration on the Rights of the Child, 1924, which was evolved under the aegis of the League of Nations, recognizes that 'mankind owes to the child the best that it has to give'. The Universal Declaration of Human Rights, 1948, asserts that childhood is entitled to special care and assistance. The Declaration on the Rights of the Child, 1959, observes that the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.

The International Covenant on Civil and Political Rights, 1966, to which India is a state party, seeks to guarantee civil and political rights to all without any distinction. In particular, it provides a child's right to nationality. According to it:

- All children shall be, irrespective of discrimination of race, colour, sex, language, religion, national or social origin, property or birth, be entitled to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.
- All children shall be registered as soon as they are born and shall have a name.
- All children have the right to get a citizenship.

The International Covenant on Economic, Social and Cultural Rights, 1966, to which India is a state party, guarantees a range of rights. In particular, Article 10 seeks to guarantee protection for the family, mothers and children. Article 10(1) of that covenant declares 'that the widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and responsibility for caring and educating dependent children.' Article 10(3) further stipulates that:

'...special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should not be economically and socially exploited. Their employers, who give work that is harmful to their morals or health or is dangerous to life or likely to hamper their normal development, should be punishable by law. States should also set age limits below which the paid employment of child labour should be prohibited and punishable by law.'

The Committee on Economic, Social and Cultural Rights, which monitors the implementation of that covenant, has dedicated focus on the rights of the child as they are established under Article 10(3). It has paid particular attention to child labour and the state of affairs of children.

The Convention on the Rights of the Child, 1989 (CRC) was adopted by the UN General Assembly in 1989, and came into force in 1990. As of now, 191 countries have signed and ratified CRC with the United States of America and Somalia being exceptions. In 54 Articles, CRC covers the right to survival, protection, participation and development. It is the main children's treaty covering their civil, political, as well as economic, social and cultural rights. Its objective is to safeguard children from

discrimination, negligence and ill-treatment. It seeks to guarantee their rights in peace as well as war times.

The CRC represents four universal principles to guide implementation of the rights of the child:

- Non-discrimination that ensures equal opportunities, the decision-making by state authorities pertaining to children should primarily focus on the best interests of the child
- The right to life, survival and development that comprises physical, mental, emotional, practical, social and cultural development
- Children should have the freedom to express their views
- Their opinions should be given fair importance considering the age and maturity of the child

Additionally, the CRC also provides for the state parties to agree that children's rights comprise: free and compulsory primary education; protection from economic exploitation, sexual abuse and protection from physical and mental harm and neglect; the right of the disabled child to special treatment and education; protection of children affected by armed conflict; child prostitution; and child pornography.

Under the convention, the Committee on the Rights of the Child was established to monitor the implementation of the convention by the state parties. The Convention on the Rights of the Child 1989 requires that no child will be subjected to torture or other cruel, inhuman or degrading treatment or punishment and that every child deprived of liberty will be treated with humanity and respect for the inherent dignity of the human person.

Article 32 of the Convention on the Rights of the Child requires the state parties to take all possible measures to ensure that the child is safeguarded from being economically exploited and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development. India stated that it can only progressively implement the requirements under Article 32(2)(a) on providing for a minimum wage or minimum age for admission to employment by entering the following Declaration to the Convention on the Rights of the Child.

While fully subscribing to the aims and purposes of the Convention, realizing that certain rights of child, specifically those related to the economy and social and cultural rights can only be increasingly put into practice in developing countries, depending on the scope of the resources in hand and in the 'list of things to do' of international cooperation; recognizing that the child needs to be safeguarded from exploitation of every category including economic exploitation; considering the causes that force children of different ages to work in India; having prescribed minimum age for employment in hazardous line of work and other specific domains; having taken administrative measures in terms of duration and conditions of employment; and the awareness of the impracticability of immediate prescription of minimum age for admission to all domains of employment in India—the Government of India attempts to adopt measures to constructively put in to action the provisions of Article

NOTES

NOTES

32, especially paragraph 2(a), according to its national legislation and relevant international instruments to which it is a state party. India reiterated this position, while it was reviewed under the Universal Periodic Review mechanism of the Human Rights Council in 2008. The Indian Government maintained that:

Government of India fully subscribes to the objectives and purposes of the Convention on the Rights of the Child (to which India is a party) as well as the ILO Conventions No. 138 and 182 (which India is yet to ratify). India fully recognizes that the child has to be protected from exploitation of all forms including economic exploitation. Towards this, the Government of India has taken a wide range of measures including prescribing minimum age of 14 years for employment in hazardous occupations, as domestic helps, at eateries as well as in certain other areas. Regulatory provisions regarding hours and conditions of employment have also been made.

Recently, a National Commission for the Protection of Child's Rights has been set up for speedy trial of offences against children or of violation of child's rights. The present socio-economic conditions in India do not allow prescription of minimum age for admission to each and every area of employment or to raise the age bar to 18 years, as provided in the ILO Conventions. Government of India remains committed to progressively implement the provisions of Article 32 of the Convention on the Rights of the Child, particularly paragraph 2(a), in accordance with its national legislation and international obligations.

The CRC was supplemented by two optional protocols that were adopted by the United Nations General Assembly in 2000. The optional protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict was adopted by the UN General Assembly on 25 May 2000 and put into implementation on 12 February 2002. India signed this Optional Protocol on 24 September 2001 and ratified it on 30 November 2000. It seeks to put limits on the use of children in armed conflict as follows:

- It makes it illegal to employ persons below 18 years of age by the non-state actors.
- It makes it obligatory for the States to increase the minimum age of recruitment more than that established by the Convention on the Rights of the Child.
- It makes it obligatory for the States to take all practical steps to keep people, below the age of 18 years, from getting directly involved in hostilities.
- It sees that the States come up with secure measures at the time of voluntary employment of individuals who are less than 18 years in age.
- It makes it obligatory for the States to be accountable to the committee on the Rights of the Child, after it is implemented.

India entered a Declaration to Article 3(2) of the Optional Protocol to the Convention on the Rights of the Child on the involvement of Children in Armed Conflict. It declared that:

- The minimum age for recruitment of prospective recruits into Armed Forces of India (Army, Air Force and Navy) is 16 years. After enrolment and requisite

training period, the attested Armed Forces personnel is sent to the operational area only after he attains 18 years of age.

- The recruitment into the Armed Forces of India is purely voluntary and conducted through open rally system/open competitive examinations. There is no forced or coerced recruitment into the Armed Forces.

The Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography entered into force on 18 January 2002. India signed it on 15 November 2004 and ratified it on 16 August 2005. It supplements the provisions of the CRC by providing for, among others, the following:

- The violation in terms of the 'sale of children', 'child prostitution' and 'child pornography'.
- It establishes benchmarks for dealing with breaches, within the domestic law, including with regard to offenders, protection of victims and prevention efforts.
- It also provides a framework for increased international cooperation in these areas, in particular for the prosecution of offenders.

The Government of India has ratified the United Nations Convention on the Suppression of the Traffic in Persons and the Exploitation of the Prostitution of Others 1949 on 25 July 1991.

International Conventions

India is still not a member of the following International Labour Organization (ILO) Conventions:

- Minimum Age Convention, 1973 (No. 138)
- Worst Forms of Child Labour Convention, 1999 (No. 182)

The International Labour Organization (ILO) Convention No. 182 on the Worst Forms of Child Labour, 1999, focuses on ending slavery, debt bondage, forced recruitment of children in armed conflict, prostitution, drug trafficking and any work harmful to the health, safety and morals of children. While India was reviewed under the Universal Periodic Review of the Human Rights Council, Brazil, the Netherlands, and Sweden recommended to India that it consider signing and ratifying the above two Conventions.

2. Domestic Standards

The Constitution of India, 1950, has a number of provisions which seek to guarantee the rights of children in Part III dealing with Fundamental Rights and Part IV dealing with Directive Principles of State Policy. Article 14 guarantees equality before the law and equal protection of the laws within the territory of Indian Article. Article 15(1) and (2) prohibit bias on the basis of religion, race, caste, sex or place of birth, while Articles 15(3) to (5) enable the State to make special provisions for women and children and for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes. Right to life and personal liberty is guaranteed under Article 21. Article 21A which has been

NOTES

NOTES

inserted by the Constitution (Eighty-Sixth Amendment) Act, 2002, is quite significant insofar as rights of children are concerned. It asserts that the State shall provide free and compulsory education to all children of the age of 6–14 years in such manner as the State may, by law, determine.

Articles 23 and 24 under Chapter III of the Constitution deal with right against exploitation and are very significant in the context of the rights of the children. Article 23 renders human beings trafficking and begging as illegal, along with other similar forms of forced labour, while Article 24 prohibits any child less than fourteen years of age to be employed to work in any factory or mine or engage in any other hazardous line of work.

A number of Articles under Chapter IV of the Constitution dealing with the Directive Principles of State Policy are relevant to children. Article 30 outlines certain principles to be followed by the State. It stipulates that the State shall direct its policy toward securing, among other things, '(e) ...the tender age of children are not abused...and 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 in conditions of freedom and dignity and that childhood...protected against exploitation and against moral and material abandonment.'

Article 45 of the Constitution which has been amended by the Constitution (Eighty-Sixth Amendment Act), 2002, provides that the State shall endeavour to provide initial childhood care and education for every child until he reaches the age of six years. Article 46 requires the State to 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, while Article 47 requires it to raise the level of nutrition and the standard of living of its people and the improvement of public health.

Article 51 A(k) under Chapter IV A dealing with Fundamental Duties requires a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years. This fundamental duty, which was inserted by the Constitution (Eighty-Sixth Amendment) Act, 2002, is quite significant in the context of right to education of children.

The Child Marriage Restraint Act, 1929, as amended in 1979 and in 2006; the Child Labour (Prohibition and Regulation) Act, 1986; the Infant Milk Substitutes, Feeding Bottles and Infant Foods (Regulation of Production, Supply and Distribution) Act, 1992; Immoral Traffic Prevention Act, 1986; the Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994; the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1996; and Juvenile Justice (Care and Protection of Children) Act, 2000, are some important legislations enacted by Parliament to protect the rights of children. The Commission for Protection of Child Rights Act, 2005, seeks to set up the National Commission for Protection of Child Rights, State Commissions for Protection of Child Rights, and children's courts.

Along with the mentioned listing, other legislations that are also significant in the context of the rights of the children are as follows: Indian Majority Act, 1875;

Guardian and Wards Act, 1872; Factories Act, 1954; Hindu Adoption and Maintenance Act, 1956; Probation of Offenders Act, 1958; Bombay Prevention of Begging Act, 1959; Orphanages and Other Charitable Homes (Supervision and Control) Act, 1960; Bonded Labour System (Abolition) Act, 1976; Prevention of Illicit Traffic in Narcotic Drugs and Psychotropic Substances Act, 1987; Right to Information Act, 2005; Delhi Schools Education Act, 1973; and Goa Children's Act.

These legislations are complemented by a number of National Policies which seek to ensure child rights and improvement in their status: National Policy for Children, 1974; National Policy on Education, 1986; National Policy on Child Labour, 1987; National Nutrition Policy, 1993; Report of the Committee on Prostitution, Child Prostitutes and Children of Prostitutes and Plan of Action to Combat Trafficking and Commercial Sexual Exploitation of Women and Children, 1998; National Health Policy, 2002; National Charter for Children, 2004; and National Plan of Action for Children, 2005.

Prospects and Challenges

Despite constitutional safeguards, plethora of legislations and policies, there are many significant gaps in the protection of the rights of the child and in particular, the girl child.

The discrimination against the girl child starts even before birth and manifests itself in the form of selective elimination of female fetuses (sex selection). The female feticide and female infanticide have distorted sex ratio and contributed to what Amartya Sen termed as 'missing millions'. There has been a steady decline in sex ratio over past several decades. If one takes into account juvenile sex ratio (0–6 years) it is much worse. As per 2001 census, there were only 927 girls for every 1000 boys which indeed is a decline from 945 girls for every 1000 boys registered in 1991 census. If one looks into disaggregated data, there are some districts in which the ratio is a little over 650. Sex ratio is the lowest in prosperous states. There appears to be no correlation between economic level and educational level on the one hand and practice of female feticide on the other.

Though Pre-Conception Pre-Natal Diagnostics Act was enacted in 1994, the number of prosecutions launched all over the country till a couple of years back stood at 500. This paltry figure when viewed in the backdrop of a country with over one billion population and that more than a decade and a half existence of PCPNDT Act is indeed shocking. It speaks volumes about the poor enforcement of this legislation.

The discrimination against the girl child also manifests in inadequate access to adequate nutrition, education and health care. UNICEF has compared child malnutrition to a silent emergency. One in every three malnourished children in the world lives in Indian Article Sex-bias in health care accounts for higher female mortality and poor girl child survival. Infant mortality rate is as high as 57 per 1000 live births. Some of the causes for denial of health care are lack of public health services in remote and interior regions, poor access to healthcare facilities, declining state expenditure on public health, and lack of awareness about preventive child healthcare.

NOTES

The key indicators of deficit in the development of children in India can be gauged from Table 3.2.

Table 3.2 Deficit in Development of Children in India

NOTES

| Issue | Infant Mortality Rate/1000 (Live Births) | Children under Age 3 with Underweight | Vaccination coverage | Coverage Institutional Deliveries | Drop Out Rates in Class I–X |
|-------|--|---------------------------------------|----------------------|-----------------------------------|-----------------------------|
| | (2005–06) | (2005–06) | (2005–06) | (2005–06) | (2004–05) |
| | 57% | 46% | 44% | 40.70% | 61.92% |

The figures in Table 3.2 speak for themselves and mirror the situation of the rights of the children today. In particular, they depict the gap between law and reality with regard to child’s right to life and survival, right to health, food and education.

The Convention on the Rights of the Child, 1989, defines a child as a human being below the age of eighteen years. However, if one carefully reviews various legislations enacted in India, the age of child differs. Under the Child Labour Prohibition and Regulation Act, 1986, a child is a person who has not completed 14 years of age. As per the Juvenile Justice (Care and Protection of Children) Act, 2000, the age is below 18 years to qualify as a child. A few other legislations put the figure between 14–18. We require uniformity in the definition of a child across legislations in conformity with the CRC.

Following Sarva Shiksha Abhiyan programme, though enrolment levels have registered an increase, levels of retention in schools remain a matter of concern. There is a sharp decline in the enrolment ratio at the upper primary level. There has been a marginal improvement in the percentage of students who stay in school until Class 5 from 61.2 to 62 per cent; but this is way below the global average of 83.3 per cent. It is matter of deep regret that either the girls are not sent to school or their education is discontinued at an early age. Thus, girls form more than half of illiterate children in the age group of 5–9 years.

According to 2001 Census, there were 1,26,66,377 working children in the age group of 5–14 years. However, NGOs put the figure even higher. It is a serious violation of the rights of the child. In the case of MC Mehta vs. State of Tamil Nadu AIR 1997 SC 699, the Supreme Court stressed the importance of educating all children until they complete the age of 14 years and numerous concrete steps for elimination of child labour, including:

- A cross-country survey of child labour to be completed within 6 months.
- The payment of 20,000 rupees by an employer who has broken the law, for each child employed in contravention of the Child Labour (Prohibition and Regulation) Act 1986, into a Child Labour Rehabilitation-cum-Development Fund.
- The State to ensure that an adult member of the family, the child of which has been recruited in a hazardous occupation, is employed anywhere, in place of the child.

- In case a substitute employment is not provided, the parent or guardian of the concerned child would be paid every month the income which would be earned on the corpus, which would be a sum of 25,000 rupees for each child, every month; on discontinuation of the employment of the child, his or her education must be assured in a suitable institution, it being pointed out that the Constitution mandates free and compulsory education for all children until they complete the age of 14 years.

In *Bandhua Mukti Morcha vs. Union of India* [(1997) 10 SCC 549], the Supreme Court held that employment of children in the carpet weaving industries is a violation of the Constitution of India. Compulsory education to children is one of the principal means and primary duties of the State to ensure stability of the democracy, social integration and to eliminate social tensions. Primary education to children, in particular to children from weaker sections, dalits, tribals and minorities is mandatory. Basic education and employment-oriented vocational education should be imparted.

In addition to child labour, trafficking in women and children, child marriage, sexual exploitation, etc., continue to pose serious challenges to the protection of the rights of the children. The Ministry of Women and Child Development in its publication, *Child Abuse in India 2007*, reported that two out of every three children faced physical abuse in India. The brutal killing of children in Nithari village in Noida, Uttar Pradesh has brought into sharp public focus the issue of missing children as well as their sexual abuse. Child rape, pedophilia and molestation leave a deep and adverse impact physically, mentally and emotionally on the victim.

The list of challenges is not an exhaustive one. It only serves to highlight that there a number of serious challenges with regard to protection of the rights of children. The children, by virtue of their tender age and physical vulnerability, are at risk. All sections of society have a role in the protection and promotion of the rights of children.

CHECK YOUR PROGRESS

13. When did the UN General Assembly adopt the Convention on the Rights of the Child?
14. What are the two ILO conventions of which India is not a member?

3.5 CULTURE AND EDUCATION

The word culture has been understood by different people in different ways. Some people regard culture as a universal attitude towards life. Some people think it is a way of living, talking and behaving, some people are of the view that the sum of all customs and traditions of the society is culture, some people relate it to the progress of art, music, architecture and literature and there are many other people who restrict it to the mastery of different languages. The more languages a person knows, the

NOTES

NOTES

more cultured he is. Actually human beings are born with a cultural environment which consists of:

- Tools, buildings, equipments, machines and other material objects, which man has made out of his physical environment for his comforts and use
- The meaning which are attached to things and their various qualities together with the symbolic systems and all other creations of man
- Beliefs, customs, attitudes, mutual associations and all religious or social organizations
- Style of living, dressing and participation in various social subsystems.

3.5.1 Meaning and Definition

The word culture comes from the Latin word *colere*, which means to cultivate, to till the soil. In medieval time, culture came to refer to the progressive refinement of crops – hence the term agriculture was associated with the art of farming. In the 18th and 19th centuries, culture referred to the refinement of people as well, when a person was refined and well read, the person was considered cultured, culture is referred to the aristocratic classes for their attainment of high levels of life and civilization. Culture has been defined by some anthropologists as under:

- **Edward B. Tylor:** Culture is the complex whole which includes knowledge, the collection of ideas and habits which they learn, share and transmit from generation to generation.
- **Ralph Linton:** The culture of a society is the way of life of its members; the collection of ideas and habits which they learn, share and transmit from generation to generation.
- **Clyde Kluckhohn and Kelly:** Culture is a historically created system of explicit and implicit designs for living, which tends to be shared by all or specially designated members of a group at a specified point in time.
- **A.L. Kroeber and C. Kluckhohn:** Culture consists in patterned ways of thinking, feeling, and reaction acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional, i.e., historically derived and selected ideas and specially their attached values.
- **Malinowski:** Culture is the handiwork of man and the medium through which he achieves his ends.
- **Lundberg:** Culture refers to the social mechanisms of behaviour and to the physical and symbolic products of these behaviours.
- **Koenig:** Culture is the sum total of man's efforts to adjust himself to his environment and to improve his modes of living.
- **Bierstedt:** Culture is the complex whole that consists of everything we think and do and have as a member of society.

- **Lapierre:** Culture is the embodiment in customs and tradition of the learning of a social group over the generation.
- **Sapir:** Culture includes those general attitudes, views of life and specific manifestations of civilization that gives a particular people its distinctive place in the world.
- **Arnold Green:** Culture is the socially transmitted system of idealized way in knowledge, practice, and belief, along with the artifacts and knowledge and practice produced and maintained as they change in time.
- **Bidney:** Culture is the product of artifact (products of cultivation), socifacts (social organization) and mentifacts (language, religion and art).
- **H.T Majumdar:** Culture is the sum total of human achievements, material, as well as non-material, capable of transmission sociology, i.e., by tradition and communication, vertically as well as horizontally.
- **Grahm Wallas:** Culture is an accumulation of thoughts, values and objects. It is the social heritage acquired by us from the biological heritage which is passed on to us automatically through the generations.
- **L.A. White:** Culture is a symbolic, continuous, cumulative and progressive process.
- **Red Field:** Culture is the organized body of conventional understanding, manifest in art and artifacts, which persisting through tradition, characterizes the human group.
- **Maclver and Page:** Culture is the expression of our nature in our modes of living and our thinking, intercourse, in our literature, in religion, in recreation and enjoyment.
- **Joseph Piper:** Culture is a symbolic, continuous, cumulative and progressive process.

Education and culture are interrelated in every society. It is through education that people learn about their past and present culture. It is again via education that people can preserve, transform and transmit culture from one generation to the next and from one place to another. India is a place with vivid culture which is constantly changing. The social structure of India has fascinated other cultures of the world. The art and literature and achievements in grammar, medicine and mathematics are the life crowning glory of India. They all depend on education in the widest sense, on the handing down from one generation to the next of the cultural heritage. Education, then, will investigate not only an attempted cloning of the last generation but also selective traditions and shifting emphasises.

A physical and intellectual feature throughout human history is transmitted from one generation to another by the collective consciousness of human being living in society. Thus, collective education is the outcome of the cultural unity of India, across linguistic and administrative boundaries and geographical barriers. Earlier, people had developed a social uniformity with the spread of the caste system and

NOTES

NOTES

the dominance of the Brahmins, and an underlying religious conformity in spite of many sectarian differences. Sanskrit, as the language of religion, philosophy and scholarship, though rooted in north-western and northern India, has served as a unifying bond and as a means of communication for more than two millennia. It had enabled speakers of various mother tongues to interact just like Latin once linked the people of western Europe. However, the virtual exclusion of girl and members of the lower classes of society from Sanskrit instruction deprived most persons of meaningful participation in the intellectual life of their culture.

The people of India were by no mean homogenized. Education resulted in the conservative transmission of culture, the remaking of a new generation in the image of the old and the development through occasional innovation. Srauta Brahmins still cultivate Vedic rituals today, temple religion thrives in public worship, Jainas continue their ascetic practices and modern engineers try to accommodate Western science and Indian lifestyle.

History, Culture and Education

With the dawn of the 19th century, India stepped into the modern period during which the Marathas, the Sikhs and the Nawabs were subjugated and British supremacy was established throughout the country. It was education that brought India into contact with the European civilization and culture.

From about the middle of the 18th century, darkness prevailed over the spiritual horizon of India, and for about a century, her own civilization and culture remained at the lowest ebb. During this dark period, because of the lack of patronage, all indigenous arts died, many old works of arts languished due to ignorance and neglect and no language and literature of the first class or of International significance was produced. The emergence of a completely different civilization in the form of British influence gave a setback to all creative work for a time. Hence, the Indian mind began to feel enamoured by all Western things. This was an uncritical admiration of the Western on the part of the Indian mind, which became contemptuous of things of native origin. Consequently, the Indian mind was thrown out of balance. Even the devastating foreign invasions, the destructions and the forceful conversions made by conquerors in the medieval era could not produce any impart of such a nature.

However, there were already certain hidden forces which were working towards a great renaissance that was revealed in its full vigour during the first quarter of the present century. The most important of these factors was English education, which brought the Indian youth in contact with the Western science, literature and history. Thus, through western education the intellectual isolation of the Indian youth was broken. Consequently, there took place a great mental expansion in India just like the revival of classical learning during the 15th and 16th centuries infused a new spirit in all walks of life of the European nations. The Indian students in schools and colleges were dazzled by a world on new idea. So far, the majority of Indian students studied extravagant mythical geography, pseudo-science and legendary history. Now the Indian students came face to face with the sober and correct facts

about the shape of the earth, unalterable laws of nature and the rise and fall of nations. As a result of this new knowledge, many of the Indian ideas and customs, which were regarded as a decree of God, appeared as the folly of man. It was through the education that many social evil, which were part of the Indian culture such as the caste system, child marriage, enforced widowhood, untouchability, infanticide, veil system, sati and the prohibition on travel abroad began to lose their tyrannical grip on the minds of the people.

Along with education and new knowledge, the influence of religion and culture has also been a great factor in the emergence of a new era in India. The early Christian missionaries made fierce attacks on Indian religions and ways of life. However, it may be noted that the zealous Christian missionaries, who unfailingly pointed towards the faults and evils of some Indian social institutions, were both crusaders and educators. These missionaries opened schools and colleges where they imparted secular knowledge and taught that Christianity was the only religion, which could bring salvation. The two forces, i.e., is religion and culture worked together to produce in the minds of the educated classes either a complete scepticism or a partial leaning towards Christianity. They also served as whips to awaken the Indian culture and civilization from their prolonged slumber. Consequently, the initiated vitality of the nation asserted itself with full vigour and the people became conscious of their glorious past.

Various social thinkers and orientalis, through their education, also helped in preserving the culture of India. They brought together new dimension in Indian culture. Some of the most well-known names are Max Muller, Sir William Jones, Monier Williams, Raja Rammohan Roy, Swami Vivekanand, Swami Dayananda, Annie Besant and Rabindranath Tagore. They all have kept the Indian culture alive and resurgent and have also helped in transforming the existing culture and steering it towards a better future.

Dimensions of Culture and its Importance

On the basis of the meaning and definitions of culture given above, we can derive the following characteristics of culture:

- **Culture is acquired:** Culture is not inherited but rather acquired in social situations. When a child takes birth, he is like a clean slate, but when he grows he acquires different ideals, attitudes, skills, beliefs, knowledge, habits, traditions and style of living and thinking in social contacts.
- **Variability in culture is natural:** Every individual in the society has his innate tendencies, interests, and capacities due to genetic differences of nature. When acquired culture interacts with this individual nature and variation in culture is created. That is why we see slight differences in cultural attributes everywhere.
- **Culture has a distinct entity:** Different societies of the world have different cultural patterns because of the differences in beliefs, material or spiritual

NOTES

NOTES

progress, attitude towards life, geographical conditions and physical environment.

- **Culture can be observed:** Culture can be visualized or seen in its physical form. Even non-material or metaphysical cultures can be seen when they are translated by people into action. For example, a god fearing society will also be just and honest in its manifestation of behaviour that can be observed.
- **Culture is man-made or revealed:** The most part of human culture is made by man himself. Only that part of culture which is related to beliefs or rituals may be revealed. But these too do not reach man directly.
- **Culture is dynamic:** When a particular culture is transmitted to the next generation, the recipient generation modifies it according to its own needs and then this modified form of culture is transmitted to the third generation. This process of modification never stops and thus, continuous enrichment in culture is also seen. A certain rigid part of culture may, however, be kept preserved at every stage of transmission.
- **Culture has utility:** A person is identified with the culture he lives in. His culture determines and formulates his behaviour which should be acceptable to the society. Culture is actually learnt by the mutual interactions in the society. This interaction can be made smooth and natural by education. In short, cultural enrichment is the sign of progress.
- **Acquisition of culture is an automatic process:** Man is a social being. When he interacts with a society, he acquires its culture. As soon as he grows, enrichment in his culture increases. Thus, no one is fully cultured in absolute terms. This relative significance of culture testifies to the fact that (a) every man can be changed through education (b) cultural discrimination of a man or a group is immoral, i.e., the culture of a man or group can be improved.
- **Culture is necessary:** Culture is necessary for man because of the following reasons.
 - Every human being is born in a particular geographical climate. He has to adjust to that climate. This is possible only when he creates a culture according to that particular climate.
 - Society is divided into different classes, castes, ethnicity or religions. Man has to adjust himself to that social subsystem. So, he learns the particular culture of that social subsystem to get adjusted there.
 - Man always tries to enhance his comforts by new inventions and discoveries. Everyone in the society should know about them in order to benefit from them.
 - The personality of a man is shaped by the culture he adopts from the society. Thus, culture has a direct impact on the social, mental, physical and spiritual development of a man.

- **Culture is the sum total of a man's life experiences:** Whatever knowledge or experiences a man acquires in life is what his culture has provided and they are manifested in the social contacts.

Types of Culture

The different types of culture are:

- **Individual and communal culture:** Interests, attitudes, liking, modes of thinking or behaviour, differ from person to person. As a result, they do not adopt the social or national culture. They rather adopt it after some modification. This is called individual or personal culture. Communal culture, on the other hand, is the result of religious beliefs and represents the whole community.
- **National or local culture:** Each nation has some distinct national traits and attributes of character including values, ideals, mode of thinking and living. Such national traits are known as national culture. Local culture is restricted to a particular locality, area or geographical boundary. It is influenced by geographical climate, local beliefs and traditions and the standard of living of the people of that area.
- **Material and non-material culture:** Material culture includes those man-made physical objects which man has created for his physical comforts, such as clothes, buildings, food items, machines and equipments, means of transport and communication, etc. Non material culture includes beliefs, traditions, values ideals, language, etc. They are accepted and followed by at least one sizeable section of the society.
- **Universal and particular culture:** The universal form of culture includes those ideals, beliefs, values, languages, customs and traditions which are adopted by all members of the society across the world such as truth, honesty, cooperation, sympathy and love for children. Particular form of culture is that culture which is adopted by a particular section of the society.
- **Optional form of culture:** It is that culture which is neither universal nor particular. It is optional in the sense that it is not adopted by many people. The person, who adopts more and more optional elements of culture, is called more cultured. It is necessary for the progress of human civilization.

3.5.2 Characteristics of Indian Traditional Culture

Characteristics of Indian Traditional Culture is as follows:

- **A cosmic vision:** Indian culture places human beings within a conception of the universe as a divine creation. The cosmic vision synthesizes human beings, nature and God into one integral whole. This is reflected in the idea of '*Satyam-Shivam-Sundaram*'.
- **Sense of harmony:** Indian culture is based on the belief that the national cosmic order inherent in nature is the foundation of moral and social order. Indian culture balances and seeks to synthesize the material and spiritual to achieve *purushartha*.

NOTES

NOTES

- **Tolerance:** Indian culture accepts the many aspects of reality and is an amalgamation of different viewpoints, behaviours, customs and institutions. The motto of Indian culture is the achievement of *viswa shanti* through tolerance.
- **Emphasis on duty:** Indian culture emphasizes *dharma* or moral duty. It is emphasized that one should perform his duty without aiming at the result and should accept whatever the result may be.
- **Sacrifice and altruism:** Indian culture respects those who sacrifice their personal interests for the well-being of the society and aim of *sarvaj sukhanobhavi*.
- **Change within continuity:** Indian culture has always favoured gradual change within continuity. It does not favour abrupt or instance change but accepts the synthesis of old and new in place of old.
- **Ideal of joint family:** The joint family is the defining feature of Indian culture. At the level of family, there is striking similarity though there is a lot of plurality at the level of marriage.
- **Theory of karma:** Indian culture imbibed the idea or belief that destiny of individuals is linked with past 'karma' and one cannot escape one's karma. One has to bear the fruit of one's action.
- **Diversity and plurality:** Indian culture accepted the diversity and plurality as the natural way of life in language, dress, dwelling, food, customs, worship, thought, etc. The classical, folk and tribal streams of culture have been present in major religious groups in India.
- **Respect towards elders and learned:** Indian culture paid their respects and honours to priests, monks, *munis*, *sadhus*, scholars, guild masters, elders of the group, etc.
- **Patronization of art:** Indian culture includes of art, architecture, painting, music, dance, theatre, etc. Indian culture provided honourable place to the persons who perform cultural activities.

Elements of Culture

Robert Bierstedt, in his book *The Social Order*, classified the contents of culture into three large components of culture. They are: ideals, norms and material. The above classifications may be called as cognitive, normative and material.

- **Cognitive dimensions (ideas):** The first element of culture is idea, which includes myth, superstitions, scientific facts, art and religion. This reflects ways of thinking and what people think. Idea is the cognitive aspect of culture, which includes beliefs and knowledge. Ideas give literature the input to contribute to society. Humans are able to comprehend and to relate to their surroundings through the information processing abilities of their mind. Information is processed based on what humans think, feel, recognize, recall

things from the past and then project them into a real and fantasized future. Ideas will turn into beliefs.

- **Normative dimension (norms):** The normative dimension is the second large component of culture. It includes rules, expectations and standardized procedures. Norms can be classified into folkways, mores, customs and laws which guide individual behaviour. The norms represent not the ways of thinking but to the actual acts performed. We are interested in human conduct on different social occasions. There is difference between behaviour and conduct. Behaviour is a mere response or impulse. Conduct, on the other hand, implies the presence of norms, which are cultural. Our conduct is influenced by the standards appropriate to the society in which we live. These standards and rules and expectations of society are what we call norms. Without norms there would be no order in society. Culture norms are based on cultural values. Norms are framed as rules, prescriptions or standards to be followed by people who occupy specified roles in society.
- **Material dimension (material):** The third element of culture, the material culture refers to what we have or possess as members of society. The culture provides knowledge and rules for organizing work and tools for human survival. Material culture refers mainly to basic conditions, which are the material items that the members of a society have and use, as also to science, technology and instruments of production, transport and communication.

Importance of Culture

For Group

- It is culture that keeps social relationships intact. By regulating the behaviour of the people in a group, culture satisfies their primary drives pertaining to hunger, shelter, and sex by regulating the behaviour of the people. Culture has provided a number of checks on irrational conduct and suggestibility. Culture aids such as schooling or scientific training lessen the chance of a man behaving irrationally or irresponsibly. Indeed life would have been poor, nasty, brutish and short if there had been no cultural relations.
- Culture has given a new vision to society by providing a set of rules for the cooperation of the individuals. Culture teaches the individual to think of himself as a part of the large whole. Culture provides him the concepts of family, state, nation and class and teaches him to live in groups.
- Socially, culture provides the standard of valuation of group life.
- Culture creates new needs and new drives, for example, thirst for knowledge. Culture also provides knowledge to arrange organizations into groups according to their satisfaction. In this way groups owe much to culture. Had there been no culture, there would have been no group life.
- Culture links the past with the present and gives to each generation a better position in the struggle of life.

NOTES

NOTES

For individuals

- Culture regulates individuals' conduct and prepares him for group life. Culture provides and teaches him to live a social life and co-operate or compete with others. Culture trains individuals how to behave with the others and how he should speak with and influence the people.
- Culture provides man with a set of social behaviour even for complicated situations. His actions become automatic. In the absence of culture he would have been baffled even at the simplest situation.
- Through culture, man gets traditional interpretations for many situations according to which he determines his behaviour. These traditional interpretations are different from culture to culture. In one culture if a man sees an owl at the top of house, he regards it as inauspicious. But among some cultures, the owl is regarded as symbol of wisdom and not a symbol of idiocy.
- Culture provides conditions in which human personality can find full expression and opportunities for wholesome growth.
- It is culture that keeps the inner depth of every human being from being attracted to savage life in chains and keeps man within the bounds of society.

3.5.3 Culture and its Relationship with Education

Society and culture are interrelated. There exists no society without culture, similarly, without culture no society can exist. Ants and bees have societies but without culture, whereas human beings have culture and society as a counterpart.

Cultures are the products of human societies. Obviously culture is handed down to them from the earliest societies. Each distinctive society has its own distinctive culture. Eastern culture differs from western culture. Culture and society are in fact so interwoven that they cannot be treated separately. They are counterparts like the two sides of the same coin. They are inseparable, for example, the family is a social unit but the interpersonal relations, how the children are brought up and how responsibilities and authorities are distributed among the members of the family are individual to each family and the culture they have imbibed. Adherence to society's cultural traits is necessary for the maintenance of society. Lack of integration in the cultural system produces confusion for the individuals and loss of efficiency for the society.

Cultural Change, Lag, Diffusion and Integration

Cultural change is the process in which societies change their individual patterns of culture. The reason for this alteration can be internal or external. Examples of internal causes, such as, new methods of farming or agriculture can boost agricultural production, which can transform the nature of food consumption and quality of life of an agrarian community. Conquest or colonization which can have deep seated changes in the cultural practices and behaviour of a society are examples of external influences.

Cultural change can occur either through changes in the natural environment or by contact with other cultures or processes of adaptation. Ecological changes can seriously impact the way of life of a people. For example, if forest dwelling communities are denied access to the forest and its produce either because of legal restrictions or due to its decimation, it would drastically alter their way of life. This is true in the case of the tribal communities in North-East India as well as in middle India, who have been the worst affected by deforestation in India.

Along with evolutionary change there can also be revolutionary change. When a culture alters rapidly and its values and meaning undergo a drastic change, then a change is bound to take place.

Revolutionary change can be the result of political intervention, technological innovation or ecological transformation. The French Revolution (1789) completely changed the French society by destroying the estate system of ranking, abolishing the monarchy, and inculcating the values of liberty, equality and fraternity among its citizens to form a democracy. When the rules of society change, culture change occurs. In recent years there has been an amazing expansion of the media, both electronic and print.

Norms and values of culture undergo change over time. Certain external factors in contemporary society are responsible for this change. These factors are namely, industrialization, urbanization, global network of television and computer, all of which have seen an amazing growth in the last few decades.

Values related to interpersonal relationship in the family have changed and, thus, modes of behaviour of people have also been impacted. Change in culture is a gradual but steady process. Acceleration of the process can be brought about under two circumstances: (i) when a group of people comes in contact with other cultures, it borrows culture traits from them; and (ii) spreading of culture traits. Cultural progress or growth or development is a result of the accumulation, diffusion, accommodation, cross-fertilization, acculturation, assimilation and of their unification.

Diffusion

The transference of cultural elements from one sphere to another or from one part of culture to another is called diffusion. Cultural diffusion is the most important cause of social development. Graebner, Ankermann and Schmidt, the German scholars presented a theory of diffusion. Their theory consists of a belief that various culture complexes develop at various times in different parts of the world and later on diffuse over corresponding portions of the earth. Such diffusion is a continuous process and layers of diffused in culture traits may be identified into sum up.

Cultures grow and cultural parallelism arises from both independent evolutions as also diffusion. All the great cultures developed as a result of mutual contact of various cultures. The culture which grew upon the banks of Nile River influenced India. Indian thoughts reached China and they made an important contribution to the Western culture. Rome was affected by Greek culture. In much the same way, the modern cultures are diffused from one another.

NOTES

NOTES

Though invention contributed largely to cultural development, over a period of time, diffusion benefited it more. Diffusion means adopting the characteristics of culture from other societies, irrespective of their means of emergence in the source society.

For diffusion to prevail on a large scale, the societies should be segregated and their origin should be old enough so as to support the development of unique cultures. In addition to this, it is important for these societies to be in touch mutually. This would provide options for substantial borrowing. Such scenarios have gained momentum only in the later stages of evolution. Once the process of cultural borrowing began, it turned so persistent that a large number of elements of modern cultures were borrowed. Both invention and diffusion have contributed to the development of culture.

The initial start was slow, because it was mostly caused by invention. However, with the growth of the culture base, societies were further set apart. This caused an expanded increase in the diffusion of traits and a simultaneous increase in the growth factor.

Accommodation

Accommodation means adoption or adjustment of one thing to another. The new ideas which have been acquired through diffusion have to be adopted or adjusted with the other features of the culture. For example, the western culture was adopted in India and it became a part of Indian life and has added to its progress.

Cross-fertilization

The process of mutual give and take is called cross-fertilization. The conjugation of two cultures is beneficial to both cultures since it does not happen that one should borrow from the other exclusively. Due to this, culture retains its vitality and life.

Assimilation

In the process of cultural conjugation when one culture becomes so intimate with another so as to lose its individuality, it is called 'assimilation'. Great cultures are invariably progressive. The process of cultural growth is not simple, but complex. Many processes function in it. In the process of interaction of cultures, many cultures have become completely extinct and are only mentioned in the history.

The term 'assimilation' is in general use, being applied most often to the process whereby large numbers of migrants from Europe were absorbed into the American population during the 19th and the early part of the 20th century. The assimilation of immigrants was a dramatic and highly visible set of events and illustrates the process well. There are other types of assimilation, however, and there are aspects of the assimilation of European migrants that might be put in propositional form. First, assimilation is a two-way process. Second, assimilation of groups as well as individuals takes place. Third, some assimilation probably occurs in all lasting interpersonal situations. Fourth, assimilation is often incomplete and

creates adjustment problems for individuals. And, fifth, assimilation does not proceed equally rapidly and equally effectively in all inter-group situations.

Culture Lag Theory

The term 'cultural lag' was coined by W.F. Ogburn in his treatise entitled *Social Change*. The word 'lag' connotes crippled movement'. Hence, cultural lag means the faltering of one aspect of culture behind another.

According to Ogburn, culture has two aspects — one is material, i.e., concrete objects like dwellings, radio, tools, and the other non-material, i.e., the abstract creations of man. Compared with the non-material, the material aspect is inclined to progress rapidly. The non-material, the material part of culture lags behind. It is this faltering action which is termed 'cultural lag'.

According to Ogburn, 'the strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slower rate for the one lags behind the other'.

In the sphere of fashion, dress, artificial beautification, art, and recreation culture is changing rapidly but the change in the sphere of religious notions is comparatively very slow. Citing an example of cultural lag, Ogburn has stated that the advent of the motor car was disastrous for railway companies as many became bankrupt as a result of their inability to compete with motor trucks for hauling material over short distances.

Causes of Cultural Lag

- **Ideology:** Non-material culture is influenced by ideology. Ideas enquired whether they are 'right' or wrong, good or bad, efficient or inefficient and later some are accepted and they are called ideologies. An ideology is an idea supported by a norm. We are encouraged to believe it. Not because it is true, but because such belief is regarded as right and proper in our society. The non-material culture is influenced by ideology and lag behind. For example, changes in religious opinions are slow and few. A major cause contributing to the slow speed of change in religion is that traditions are deeply respected.
- **Technologies:** Technologies are sometimes referred to as technical norms or, more simply, as technique. Technologies differ from society to society. Technologies are an integral part of the culture of a society. Technology progresses at a faster rate than non-material culture. But even in technology the rate of change is not uniform everywhere. For example, the speed of change in chemistry and electrical science is faster than the speed of change in power production.
- **Psychological dogmatism:** Man commonly respects old concepts and dogmas. He prefers to follow the path of his ancestors. In such spheres as religion, novelty is not only objected to, but also regarded as a sign of depravity. Hence, man's psychological dogmatism is one major cause of cultural lag.

NOTES

NOTES

Criticism

- Some criticized that cultural lag is artificial and imagined.
- Some sociologists do not like to include material objects under the concept of culture on the ground that culture consists of abstract thinking or that it has a meaning only after it has been 'internalized' and becomes a customary part of the conduct of the members of a society.
- Some criticize that Ogburn's distinction between material and nonmaterial culture is not clear.
- A major defect of Ogburn's theory lies in the fact that the same term cultural lag has been employed for all disequilibrium occurring in the process of social change.

In spite of the above criticism, Ogburn's theory of cultural lag is very helpful in the understanding of the cultural process or change.

Cultural Conditions for Learning and Acculturation

Cultural patterns affect education in the following ways:

- **Formulating educational aims:** Whatever ideals, values and beliefs people in the society have, the aims of education will be to preserve them. Local aims will be derived from local culture and national aims will be derived from national culture. The thinking and patterns of behaviour of the people and their standard and style of living will also play an important role in determining educational aims.
- **Constructing curriculum:** Culture is not genetically inherited, rather it is acquired. So, curriculum will be contracted to acquire the desired culture by the people. Culture becomes the need of the society in the sense that its acquisition increases material or spiritual comforts. Curriculum will be so developed as to increase these comforts. Besides, all elements of culture are not universal. Some of them are optional. As a result, culture differs from society to society. This variability of culture will also be accommodated in the curriculum to increase the adjustability of people in the society.
- **Organizing co-curricular activities:** Culture is not only to be preserved. It has to be transmitted to the next generations. For this purpose, various literary, cultural games and activities are organized in the school campus.
- **Methods of teaching:** Whether the culture of the society is accommodative or impenetrable also determines the behaviour of the teachers and their methods of teaching. Whether education will be teacher centred, curriculum centred or child centred will depend on whether the cultural pattern of the society is autocratic or democratic. If the society follows a democratic culture, the teacher will teach the students according to their needs, interest and aptitude. On the other hand, if the culture of the society is influenced by idealism or communism, then the behaviour of the teacher will be very rigid.

- **Reconstruction of education and society:** The culture or sub-culture of a society always changes with the change of time these changes are also taken into consideration while formulating educational plans. Thus, continuous review in the educational system becomes necessary for us.
- **Discipline:** No other aspect of education is so directly affected by culture than discipline. Problem of indiscipline is generally seen in those societies where education is not given priority by the people, i.e., culture of the labour class. Children belonging to these cultures are dealt with very strictly in a expressionistic manner. On the contrary, children representing cultured societies are very much cooperative to the school discipline. So, they are democratically treated by their teachers.
- **Research activities:** Culture or sub-culture of the society determines the directions as well as dimensions of researches. For example if people believe that AIDS can be treated by magical hymns or *Quranic* verse recited by *Maulana*, no efforts will be made to find out the causes or remedies of the killer disease. On the other hand, if people believe that there is no disease on this earth which does not have a definite cure, they will work hard to discover the cure of this disease.
- **Development of arts, music and literature:** Arts, literature and music reflect the culture of a particular age. We can study the culture of the past on the basis of these things and can relate them to the present in order to predict the future. Thus, it is culture alone that binds the past, present and future into a single time unit. This, phenomenon of culture can reduce many of the social or cultural conflicts that we see today.
- **Effects on teacher's behaviour:** The teacher of the class is the practical being and living form of a culture. Whatever culture he has acquired from the society is fully reflected through his behaviour in the society. Thus a teacher can make the process of acculturating very easy and natural. He tries to inculcate those ideals and values which he considers good into children. Thus a teacher can modify and transform the culture of his students by his own behaviour.
- **School system as a whole:** School exists for the purpose of inducting the young into the culture to which the school belongs. For this very reason, linguistic and religious minorities establish their own educational institutions to preserve and transmit their culture. The total activities and programmes of the school are organized according to the cultural pattern of the society.

NOTES

Functions of Education towards Culture

Culture is also influenced by education in the following ways:

- **Cultural enrichment of children:** All individuals in the society do not have the same amount of experiences because of the differences in the experiences of the family and society. They lack many important elements of culture when they enter the school. These elements are imparted to them through education.

NOTES

- **Preservation transmission and advancement of culture:** Has already been discussed as an active agency of education.
- **Removing cultural conflicts:** There are several cultures found in the world. Even a nation may have different cultures. Because of these differences, followers of one culture look down upon the representatives of other cultures. For example, followers of one culture may allow their women folk to walk without a veil while many people consider the veil necessary for the female population in their society. This attitude may create cultural conflicts when one group considers its culture better and tries to impose it on people from other cultures. Only education can remove these cultural conflicts by making people tolerant. Children will be taught the good and common elements of all culture and their prejudices will be removed. Children will learn the many good elements of different cultures either through books or through imitating the behaviour of their teachers.
- **Cultural reforms:** Culture is always dynamic in nature. Thus, many new things are added to culture all the time. But all these additions or modifications are not always desirable for the good of the society. Education analyzes culture scientifically and brings out all those undesirable elements which are not conducive for their development.
- **Maintaining the continuity of culture:** No society can survive without its culture. Cultural identity is a must for creating self-consciousness in man. Education saves a sub-culture from the dominance of a powerful culture and thus it maintains the continuity of culture through its diverse activities and programmes. This move is not against the cultural integration among different societies. It is only a means to safeguard one culture from the dominance of other culture.
- **Removing cultural lags:** Material culture generally grows at a faster rate than non-material culture. It creates ideological conflicts in man in his internal behaviour. Education redefines the concepts, beliefs and ideals according to the changing needs and thus the cultural lag is removed.
- **Development of a composite culture:** When different cultures come in contact with each other a composite culture is created due to the exchange of cultures. In this type of culture something is given to other cultures and something is taken from them. This culture may be more acceptable as compared to a particular culture imposed on people by force as was the case with India. Education can play a significant role in creating such cultures and in integrating the whole nation into one unit.

The early hunting and food gathering societies were identical and simple. The modern industrial societies are multicultural. The processes like migration, globalization and colonialism have contributed to cultural diversity in every society.

Culture is a distinctive character of a nation, of a group or a period of history. There are as many cultures as groups. Among some groups we find monogamy, others believe in polygamy or polyandry. We find group variations of culture behaviour among different people over the world and also among the same people.

Given below are the significant factors that contribute to the cultural evolution in every society.

- **Historical accidents:** Some of the customs whose origin is difficult to trace must have been originated due to some personal or group unconsciousness behaviour.
- **Geographical environment:** Culture may vary according to geographical location. The production of pottery is dependent upon the supply of the proper type of earth. The culture of the river valleys gave rise to villages and a sedentary life.
- **Mobility of human organism:** The mobility or flexibility of the human organism is a cause for cultural variability. Man has always adjusted himself to his natural environment.
- **Inventions and discoveries:** Inventions and discoveries also bring about cultural variability. A country which is technologically advanced will have a cultural difference from the one which is technologically backward.
- **Individual peculiarities:** Sometimes individual peculiarities also influence cultural behaviour. Not very often, the conscious efforts of an individual may change the current modes of behaviour. These efforts may be due to the revolt against certain initiating manners or may have some economic or political significance.
- **Change in the modes of production:** Any change of the mode of production affects the culture of the people, their art, morals, customs, laws, literature, etc. The cultures of capitalist countries differ from that of socialist countries.
- **Dominant cultural themes:** Dominant theme is a dynamic force in culture. The superiority of men over women is the main theme around which Indian culture is built.

Acculturation

Acculturation is defined as 'learning, consciously or unconsciously, of a culture through contact with it, e.g., immigrants acquiring the value and lifestyles of the host country.' The cultural process which explores the cultural changes occurring in two different cultures when they establish close and intimate relationship is called acculturation. When two different cultures have established closer ties directly or by arbitration, there will be considerable change in the culture of a society. This process is called acculturation. When a conjugation of two cultures occurs causing cultural growth, and they are intimately related rather than identified, the process is called acculturation.

Sometimes an opposite process called 'process of contra acculturation also sets in, for example, many English things were adopted in India but the Swadeshi Movement and the development of nationalism abolished and condemned many things of western origin.

NOTES

NOTES

Social Stratification and Social Mobility and Education

The similarity among human beings ends with their body structure. In short, we can say no two individuals are exactly same. They differ from each other in various important aspects such as appearance, economic status, religious and political inclination, intellectual and philosophical pursuits, and adherence to moral values. Due to all these parameters of differentiation, human society is not homogeneous but heterogeneous. In fact, diversity and inequality are inherent in human society.

Human society is stratified everywhere. Let us understand what stratification implies. Actually, all societies assign roles to their members in terms of superiority, inferiority and equality. This vertical scale of evaluation of people's ability and their placement in strata or levels is called stratification. People in the top stratum enjoy more power, privilege and prestige as compared to those placed in the strata below them.

Society compares and ranks individuals and groups

It is natural for members of a group to draw comparisons among individuals while selecting a mate, or employing a worker, or dealing with a neighbour, or developing friendship with an individual. It is also common to compare groups such as castes, races, colleges, cities, and sports teams. These comparisons serve as valuations. When members of a group agree on certain comparisons, their judgments are termed as social evaluations.

As stated earlier, all societies differentiate their members in terms of their roles. However, they attach different degrees of importance to different roles. Some roles are given more importance or considered socially more valuable than others. Those discharging highly prestigious roles are rewarded handsomely. With regard to individuals' ranking, we may term stratification as a process of differentiation whereby some people are ranked higher than others.

Universality of social stratification

No society is free from stratification, which is a ubiquitous phenomenon. Generally, age, sex, professional status and personal characteristics serve as criteria of social differentiation of population. For example, the roles and privileges of army generals differ from those of the soldiers. Similarly, normally the role of adults is to look after children, not the other way round. Some criteria of ranking change with the values of society. Customarily, a society giving equal opportunities to all its members to succeed to any status is not termed as stratified. However, in reality, a purely equalitarian society does not exist, though societies may follow a low or high degree of stratification. Supporting this view, P.A. Sorokin writes in *Social Mobility* that an 'uncertified society with real equality of its members is a myth which has never been realized in the history of mankind.' Here an apt example is of Russia which attempted to create a 'classless society'. But like societies elsewhere, the Russian society could not avoid ranking people according to their functions.

CHECK YOUR PROGRESS

15. State the cultural environment of which human beings are part of.
16. What is psychological dogmatism?

NOTES

3.6 SOCIAL DIFFERENTIATION AND STRATIFICATION

We already know that all societies have some sort of hierarchy in which they place their members in different positions. Now we will talk about the concepts on whose basis people are graded or placed in a society's hierarchy. These concepts are — 'social differentiation' and 'social stratification'. In social differentiation, people are stratified or classified on the basis of a certain kind of trait which may be (i) physical or biological such as skin-colour, physical appearance, sex, etc. (ii) social and cultural such as differences in etiquette, manners, values, ideals, ideologies, etc. Social differentiation serves as a sorting process according to which people are graded on the basis of roles and status.

Through social stratification people are fixed in the structure of the society. In other words, social stratification tends to perpetuate the differences in people's status. In some cases, like in caste-based stratification, people's status may become hereditary. Social differentiation may be considered as the first stage preceding stratification of society, that is, sorting and classifying society into groups. However, every differentiation does not lead to stratification in society.

Characteristics of Social Stratification

Let us discuss the different attributes of social stratification:

1. Social

As is clear from its name, stratification is social. It is considered social because it is not based on biological inequalities. Biological traits such as strength, intelligence, age and sex do serve as distinguishing features, but these features are no cause to deprive some sections of society power, property, and prestige in comparison to others. Until considered important socially, biological characteristics do not determine social superiority and inferiority. For example, the physical strength and age are of little help in making a person the manager of an industry unless he has the socially defined traits of a manager. Education, training, experience, personality, and character are considered more important for a manager's profile than his biological equalities.

Melvin Tumin, an American sociologist also associates the following features with the stratification system:

- It is governed by social norms and sanctions.

- It is likely to be unstable because it may be disturbed by different factors.
- It is intimately connected with the other systems of society such as political, family, religious, economic, educational and other institutions.

NOTES

2. Ancient

Historical and archaeological records indicate the presence of stratification even in small wandering bands before the dawn of civilization. Since the ancient times of Plato and Kautilya, social philosophers have been deeply concerned with economic, social and political inequalities. In ancient times, age and sex were the main criteria of stratification. 'Women and children last' was probably the dominant rule of order. Almost all ancient civilizations produce evidence about the differences between rich and poor, powerful and humble, freemen and slaves.

3. Universal

All permanently organized groups are stratified. It implies no society is free from the differences between the rich and the poor or the 'haves' and the 'have-nots'. Even in the 'not literate' societies, stratification is very much present. So, stratification is a worldwide phenomenon.

4. Diverse forms

Societies have never followed a single form of stratification. For example, the ancient Roman society was stratified into two groups: the patricians and the plebeians. In India, the ancient Aryan society had four varnas (groups): the Brahmins, Kshatriyas, Vaishyas and Shudras. Freemen and slaves constituted two sections of the ancient Greek society, and the ancient Chinese society was stratified into mandarins, merchants, farmers and soldiers. In civilized societies, the stratification system is present in more complex forms. In modern world, class, caste and estate seem to be the general forms of stratification.

5. Consequential

Due to stratification, the things most required or desired by humans are distributed unequally. The two main consequences of the stratification system are: (i) 'life chances' and (ii) 'life-styles'. Life-chances are more involuntary while life-styles reflect differences in preferences, tastes and values of people.

Life-chances refer to such things as infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation and divorce. Lifestyles include such matters as the type of house and residential area one lives in, one's mode of conveyance, education and means of recreation, parents-children relationships, the kind of books, magazines and TV shows one is exposed to, etc.

3.6.1 Theories of Social Stratification

Since the second half of the 19th century, four broad sociological theories have been used to explain and interpret the phenomenon of social stratification. They are:

- Natural superiority theory
- Functionalist theory
- Marxian class conflict theory
- Weberian multiple hierarchies theory

NOTES

1. Natural Superiority Theory

Natural superiority theory, also referred to as social Darwinism, was a popular and widely accepted theory of social stratification in the late 19th and early 20th century. The main advocate of social Darwinism was Herbert Spencer, an English sociologist, who saw social organization as an environment. It is believed that certain individuals and groups had the requisite skills or attributes to compete and to rise in that environment. Others, not so skilled or less competitive, would fail. The social Darwinists believed that their theory was part of the law of nature. Some other sociologists believed that the social inequality arising out of stratification is biologically based. Such beliefs are often heard in the case of racial stratification where, for example, whites claim biological superiority over the blacks. Even in terms of gender stratification, the underlying principle is that the men are biologically superior to women. However, the question of a relationship between the biologically based inequality and socially created inequality is difficult to answer. Rousseau refers to biologically based inequality as natural or physical, because it is established by the nature, particularly with respect to the age, health, bodily strength, and the qualities of the mind. In comparison, socially created inequality consists of different privileges, which some men enjoy to the prejudice of others, such as that of being richer, more honoured, or more powerful. However, biologically based inequalities between men are treated as small and relatively unimportant whereas socially created inequalities provide the major basis for systems of social stratification.

2. Functionalist Theory of Social Stratification

The functionalist theory is a theory that is most concerned with how societies maintain order. Generally, the functionalist theorists have tended to stress stability, consensus, and integration in society.

Functionalists assume that the society is similar to that of a human body, comprising several parts which form an integrated whole. Like the human body, the society's institutions must function properly to maintain the stability of the entire social system.

Further, certain functional prerequisites must be met if the society is to function effectively and in order. Social stratification therefore becomes a tool to see how far it meets these functional prerequisites. Talcott Parsons, the leading proponent of functionalist model, differentiated societies as falling on a continuum between ascribed-status-based societies and achievement based societies. Societies in which individuals were value based on their family position, sex, race, or other traits of birth are viewed as the traditional end of the continuum. On the other end is the modern society, in which a system of rewards is used to aid in fulfilling a complex division of labour.

NOTES

According to Parsons, more difficult positions that demanded considerable responsibility required a system of rewards to motivate individuals to take them. In his view, stratification—which, by definition, is social inequality—was both necessary and agreeable. Parsons believed that stratification was necessary to provide rewards for people who would take on the additional responsibility tied to difficult positions, and in his view, stratification was desirable because it allowed the social system to function smoothly. Parsons' ideas on social stratification were further developed by two American sociologists, Kingsley Davis and Wilbert Moore in their essay 'Some Principles of Stratification', published in *American Sociological Review* in 1945. They shared the common notions with Parsons in so far as stating that the social stratification is universal, functional, and integral to fulfilling the division of labour in society.

According to Davis and Moore, no society is classless or unstratified. Davis and Moore argued that it was necessary and functional for the society to have a varied set of rewards in relation to the varied levels of sacrifices required by some jobs. In other words, there are some jobs that require individuals to possess special talents or to develop special skills. These jobs may also require that the individual filling the position works with utmost care. Therefore, Davis and Moore find it logical that societies developed a system of rewards whereby those jobs requiring the greatest preparation and responsibility are rewarded more highly than are other positions. The social order has developed a differentiated system of rewards, which has led to social stratification.

Thus, Davis and Moore argue that one of society's most important functional prerequisites is effective role allocation and performance. Namely, all roles must be filled by persons best able to perform them, who have the necessary training for them and who will perform these roles conscientiously.

If the duties associated with various positions would be equally present to everyone and all would depend on the same talent and ability, then it would make no difference as to who got into which position. However, it does make a great deal of difference mainly because some positions are inherently more agreeable than others. Davis and Moore suggest that the importance of a position in a society can be measured in two ways, i.e. the degree to which the position is functionally unique, there being no other position that can perform the work satisfactorily (e.g., a doctor's role is more important than that of a nurse) and then by the degree to which other positions are dependent on the one in question.

Both Parsons and Davis and Moore present a view of structured inequality as being necessary to maintain social order and therefore society's survival, and as being based on general agreement among the members of society.

3. Marxian Theory of Social Stratification

The Marxist perspectives generally regard modern society as being divided primarily into two classes—the bourgeoisie and the proletariat—on the basis of property

ownership or non-ownership of property. Marx understood classes to be economically determined by the difference between owners of the means of production and non-owning direct producers. Class differences therefore are determined by the mode of production.

Marx and Frederick Engels have divided history into five distinct epochs of production: primitive communism, Asiatic, ancient Greece and Rome, feudal society, and capitalism of these, only the ancient, the feudal and the capitalist phases received special treatment by both Marx and Engels. Ancient society was based on slavery; feudal society was based on serfdom, and capitalism on wage labour. Each of these societies was divided into two major classes: the oppressors and the oppressed or the exploiters and the exploited. In every case the exploiters are made up of those who own the means of production but do not produce. The exploited are those who do not own the means of production but are the direct producers of social goods and services. Because the exploited do not own the means of production, they are forced, in order to live, to work for those who own and control the productive conditions of life. The exploiters live by means of the surplus produced by the exploited. As a result, the social mode of production also reproduces the social relations of production. Thus the relationship between the exploiters and the exploited is constantly renewed and conserved. The Marxists therefore in contrast to the functionalists regard stratification as a divisive rather than an integrative structure and the focus was on social strata rather than social inequality in general.

Marx also spoke of the hostilities between the two classes. Three terms—class consciousness, class solidarity and class conflict — are important in understanding the dynamics of class conflict in the Marxist approach to the study of stratification. Class consciousness is the recognition by a class, such as workers, of the role its members play in the productive process and their relation to the owning class. Class solidarity refers to the degree to which workers collaborate to achieve their political and economic targets. Class conflict is divided into two: (1) the involuntary conflict between the workers and the capitalists for shares in the productive output at a time when class consciousness is not developed and (2) the conscious, deliberate and collective struggle between the two classes when the workers become aware of their historic role. According to Marx, social change occurs as a sequel to class struggle. Marx said that the revolution of the proletariat will bring an end to the class conflict, i.e., the conflicting interests between the ruling class (bourgeoisie) and the subject class (proletariat).

4. Weberian Theory of Social Stratification

The work of the German sociologist Max Weber represents one of the important developments in the stratification theory. According to Weber, stratification is based on the three types of social formation, namely class, status and power or party. Property differences generate classes, power differences generate political parties and prestige differences generate status groupings or strata.

NOTES

Like Marx, Weber sees class in economic terms, classes as a group of individuals who share the same position in the market economy. Weber distinguishes four class groups in the capitalist society:

NOTES

- Propertied upper class
- Property-less white collar workers
- Petty bourgeoisie
- Manual working class

In his analysis of class, Weber differs from Marx on some important grounds. For instance, Weber says that the factors other than ownership or non-ownership of property are significant in the class formation and he rejects the Marxist view of the inevitability of the proletariat revolution. Weber also disagrees with the Marxist view that political power is derived from the economic power. He says that groups form because their members share a similar status situation. While 'class' refers to the unequal distribution of economic rewards, 'status' refers to the unequal distribution of social honour. Weber also looks at 'parties' or groups which are specifically concerned with influencing policies and making decisions in the interests of their membership.

Social Stratification and Social Mobility

Individuals are normally recognized through the statuses they occupy and the roles they enact. Not only is the society dynamic but also the individuals are dynamic. Men are constantly striving to improve their statuses in society, to rise upwards to higher positions, secure superior jobs. Sometimes, people of higher status and position may also be forced to come down to a lower status and position. Thus, people in society are in constant motion on the status scale. This movement is called 'social mobility'.

'Social mobility' may be understood as the movement of people or groups from one social status or position to another status or position. For example, the poor people may become rich, and become a big industrialist and so on. At the same time a big businessman may become a bankrupt and the ruling class may be turned out of office, and so on.

Types of Social Mobility

Social mobility is of three types, namely (a) vertical social mobility, and (b) horizontal social mobility, and (c) spatial social mobility.

- **Vertical mobility:** It refers to the movement of people or groups from one status to another. It involves change in class, occupation or power. For example, the movement of people from the poor class to the middle class, from the occupation of the labourers to that of the bank clerks, forms the power position of the opposition to that of the ruling class. By vertical social mobility, we refer to the relations involved in the transition of individuals from one social

stratum to another. According to the direction of transition, there are two types of vertical mobility - ascending and descending or social sinking and social climbing. The ascending type exists in two principal forms as infiltration of individuals of a lower stratum into a higher one, the insertion of such a group into higher stratum, instead of going side by side with existing groups of the stratum. The descending has also two principal forms. The first consists of dropping of individuals from one higher position into lower existing one, without degradation or disintegration of the higher groups to which they belonged. The second is manifested in its degradation of social group as a whole. An example of vertical mobility is that in which the scheduled castes move upward by getting modes of education, new techniques, skills and adopting the ritual and manners of higher status caste groups, changing their caste names, home culture and occupation and maintain the higher position. The theory of 'lagging emulation' under the framework of reference groups is employed to understand this type of mobility both in the field of hierarchy and occupation. However, this type of mobility takes place from lower stratum to higher stratum.

- **Horizontal mobility:** It refers to the transition of an individual or social object from one social group to another situated at the same level. Horizontal shifting occurs usually without any noticeable change. If we take occupation, shifting from one job or factory or occupation to another of the same kind would be referred to as horizontal mobility.

An example of horizontal mobility is the citizenship shifting or shifting of individuals from one state to another. That does not mean the changing of citizenship, but it is called shifting of citizenship. It indicates a change in position, within the range of the status. For example, an engineer working in a factory may resign from his job and join another factory as an engineer and may work in more or less the same capacity. Similarly, a teacher may leave one school to join another as a teacher.

- **Spatial mobility:** It refers to inter-generational mobility which is an outcome of migration or shifting of places, for example, it may happen as a result of migration from rural to urban community or social improvement of individuals within the family and hence provide the chances for change in culture. In this context, some of the scholars of change and mobility have discussed the units of mobility in the form of individual financial groups and corporate mobility. The study of mobility can be subsumed under the above pattern. So we can say that the social mobility is a part of the broader concept of social change. In a transitional society, modern education, industrialization, growth of cities, factories, bureaucracy and change in the occupational patterns are the main variants for the social mobility.

NOTES

Factors Affecting Social Mobility

There are various factors, which are responsible for the social mobility.

- **Supply of vacant status**

The number of statuses in a given stratum is not always or even usually constant. For example, the expansion in the proportion of professional, official, marginal and white-collar positions and decline in the number of unskilled labour positions require a surge of upward mobility. These positions retain their relative social standing at times. Demographic factors also operate to facilitate mobility, when the higher classes do not reproduce themselves and hence create a demographic vacuum.

- **Interchange of rank**

Any mobility that occurs in a given social system which is not a consequence of a change in the supply of positions and actors must necessarily result from an interchange. Consequently, if we think of simple model for every move up, there must be a corresponding move down. Interchange mobility will be determined in a large part by the extent to which a given society gives the numbers of lower strata which means complete with those who enter social structure at a higher level.

Thus the lesser the emphasis a culture places on the family background as a criteria for marriage, the more will be the class mobility that can occur both up and down through marriage. The occupational success is related to educational achievements which are open to all and hence the greater occupational mobility.

- **Modern education**

The education has particularly created new incentives and motivation to initiate and adopt the ideals, practices, behaviour patterns and style of life of the higher castes which M. N. Srinivas (1965) translates and explains under the process of sanskritization and westernization. Sanskritization is a process through which the lower castes imitate the traditions and cultural practices of the upper castes and sometimes even the nomenclature to push their case for a higher status in the society. There are many instances of the lower castes that have adopted the practices of higher castes in order to be upwardly mobile which is otherwise not possible in the traditional Hindu society. The process of westernization in terms of adoption of the western ideals in life is also a potential force in social mobility, especially in the urban and industrial centres. The new value orientations, motivation, behaviour patterns, formal relations, individualism, monetized attitude to social status and western technology are popular among the people. This popularity for status upliftment encourages the migration to places where economic opportunities in terms of urban trade, industrial occupations and jobs in different governments are available.

- **Migration**

Migration to urban areas also contributes to the change in the social status of socially mobile individuals and groups. The traditional occupations slowly disappear and the modern industrial occupations are sought after. All these factors help in the

NOTES

improvement of the social position of the people. Normally, the higher the income of a particular occupation, the greater is the importance of education. However, though money makes the base of living, education decides the quality and mode of life and living. As a result, lots of changes have come in the living arrangements of the people in the modern societies. The changes also occur in the behaviour and manners of the people, which may be the outcome of social mobility.

Education and Social Mobility

As discussed earlier, education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socio-economic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Secondly, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living. Thirdly, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

Social Mobility and Social Stratification

The nature, form, intensity and magnitude of social mobility depend on the nature and the type of social stratification. Class and caste are the two main types of stratification. In both the systems the same kinds of opportunities are not provided for social mobility. Because, in both the societies, the factors that determine the statuses of the individuals differ radically. There is a close link between the way in which individuals obtain their statuses and the nature of social mobility. In the caste system, the status is determined by birth.

Since birth cannot be changed, the status which is determined on the basis of birth cannot be changed. For example, a *Harijan* cannot attain the status of a *Vokkaliga*, or *Lingayat* or *Brahmin*. Similarly, a *Brahmin*, is born a *Brahmin* and dies a *Brahmin*. Caste statuses cannot be changed. Hence, the caste as a form of social stratification does not facilitate vertical society, the 'immobile' society.

In a class system, opportunities are provided for social mobility. Here, the status is determined mainly by the talents, intelligence, wealth and achievements of the persons. The status is not ascribed by birth but 'achieved' by individual attempts. For example, by his endless efforts and struggles a labourer may become the owner of a factory, a salesman of a business house, the owner of a business firm, and so on. There is scope for the improvement of the social status in the class system.

NOTES

NOTES

Hence, the class system is called an 'open system', and the open-class society, the 'mobile' society.

As and when the society becomes more and more complex, and the life of its members improves, individuals may find better opportunities for the expression of their abilities and talents. But in no society can all the deserving individuals obtain statuses of their liking, desires and expectations. Only in an ideal society all the individuals get employments and statuses in accordance with their capacities. At the same time, it is not possible to confine people to their status when once they occupy or assume a status without going away from it, or changing it in any manner. For example, even in a so-called 'immobile' society like India, though a Harijan cannot change his caste-status, he can change his educational, economic, employment and political status. In this sense, there are no completely open and mobile societies and completely 'closed' and 'immobile' societies.

CHECK YOUR PROGRESS

17. State the features of stratification system.
18. What is horizontal mobility?

3.7 SOCIALIZATION AND SOCIAL COHESION

Education is being linked to social cohesion because its aims are related to preserving society in future generation. Even in social sciences, theorizing on this relation is as old as philosophy. More recently however, the establishment of sociology as a discipline in the nineteenth and beginning of twentieth century denotes the beginning of a systematic inquiry into the constitution of society and the organization of social relations. Based upon the theoretical framework set out by the founding theorists of sociology, approaches in sociology of education questioned the relation of education as an institution to society at large. The aim was to study the relation of the parts, represented by institutions like education to society as a whole.

Different theorists have tried to investigate the subject of social cohesion from diverse angles and points of view. The concept cohesion points to a level of analysis that customarily can be called macro. It can be said that reaching a macro-level of analysis presupposes that processes taking place at micro and contributing to cohesion have also been identified. In general, the term cohesion denotes that though modern societies are complex and highly differentiated, the whole, that is, the collectivity nonetheless has acquired a balance and continues to do so generation after generation in a more or less stable manner. This phenomenon is ascribed to the social ties that bind or hold people together. People enter in relations with one another according to customs, formal and informal rules and in doing so they simultaneously sustain the collectivity as well.

Social cohesion has been defined metaphorically as the 'glue' that holds people and/or structures together. Dewey, a philosopher, has argued that school is functioning 'as a cement in the social structure' using a mechanical metaphor, as he himself admits. In a few words, defining social cohesion is neither simple nor straightforward. Social cohesion has been studied at three analytical levels: individual, group and a macro or structural level. At the individual level, theorists focus on characteristics of people that facilitate their societal participation, as for example being a member of an association, labour related and/or doing voluntary work. At a group level, theorists focus on ties holding members together in such a way that the group holds even when some of the members leave it. These two levels form a field of study mainly examined in the discipline of social psychology, using other concepts as well. The concept of 'relational cohesion', on the other hand is employed in order to study the conditions under which individuals are committed and more likely to be engaged in a group.

Cohesion has also been perceived in terms of community, a theme usually examined by geographers; they stress the importance of cohesion at a community level and therefore they focus on mechanisms that foster inclusion of individuals or groups. The sense of belonging and being respected are identified as two such mechanisms. Exclusion of individuals on the other hand, has been targeted as the force that threatens community cohesion. At a structural or macro level, it is argued that democracy, equity, tolerance, trust, and social justice contribute most to societal cohesion as well as institutions (such as education) that not only promote but apply these principles in practice. Education is considered to be contributing to cohesion by socializing and providing students with credentials, cultural and social capital that generally are considered important means for them to participate fully in society.

NOTES

3.8 SUMMARY

- It has been generally recognized that education is concerned with the development of the 'whole man' — his physical fitness, his mental alertness, his moral excellence and his social adjustment.
- Agencies of education may be classified under two heads: the formal agencies and the informal agencies. The formal agencies are those institutions and organizations which are organized systematically.
- Informal education, on the other hand is not a pre-planned process. It occurs automatically in the process of living. For example, the child from his early age learns the basic control and use of his body, his mother tongue and language of his own locality.
- The school, as an agency of education developed at the stage of social development when division of labour became pronounced and the need to create some special institution to educate people for several categories of social activities began to be felt.
- In ancient India, we had schools like *guru ashram*, *guru kula*, the *vihara*, the *sangha*, the *patasala* and the *vidhyapitha*, which played a prominent role in the process of socialization and transmission of the rich cultural heritage of the country.

NOTES

- In modern industrial society the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students.
- The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum.
- The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students.
- Education is the only means to lead the individuals towards all-round development and progress. Such education can be obtained in schools only.
- Therefore, each community maintains schools in order to fulfil its economic, political, cultural and social needs and the schools on the other hand maintain the community through its many different activities and diverse programmes.
- The home as an informal agency of education is the oldest institution. From time immemorial, the parents have been the chief teachers.
- Children like to play and move about in groups of their peers. This group life is very important for them and has a considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security.
- The use of computers and multimedia systems make it possible to design individual learning paths along with which each pupil can move at his/her own pace.
- Any organized educational activity outside the formal education system, whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives, is termed as non-formal education.
- Change and continuity are the inevitable facts of life. Not only people themselves undergo the process of change, but also the habitat they live in. That's why 'change' is often called as the unchangeable or inescapable law of nature.
- There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change.
- Education can solve the social and cultural problems confronted by the community by many different ways.
- The social problems like untouchability, health and hygiene etc. should be discussed by the students, teachers and the members of the community and find out desirable solutions.
- Human rights are comprehensive, and applicable to every individual. Respect for individual rights needs to be upheld at all times irrespective of circumstances and political system.
- Human rights consist of minimum entitlement that a government must provide and protect.

- According to the United Nations Convention, any human being below 18 years of age falls in the category of a child, except if the age of majority is attained earlier under a state's own domestic legislation.
- The word culture comes from the Latin word *colere*, which means to cultivate, to till the soil. In medieval time, culture came to refer to the progressive refinement of crops - hence the term agriculture was associated with the art of farming.
- The term 'cultural lag' was coined by W.F. Ogburn in his treatise entitled *Social Change*. The word 'lag' connotes crippled movement'. Hence, cultural lag means the faltering of one aspect of culture behind another.
- Acculturation is defined as 'learning, consciously or unconsciously, of a culture through contact with it, e.g., immigrants acquiring the value and lifestyles of the host country.'
- The cultural process which explores the cultural changes occurring in two different cultures when they establish close and intimate relationship is called acculturation.
- No society is free from stratification, which is a ubiquitous phenomenon. Generally, age, sex, professional status and personal characteristics serve as criteria of social differentiation of population.
- Through social stratification people are fixed in the structure of the society. In other words, social stratification tends to perpetuate the differences in people's status.
- The Marxist perspectives generally regard modern society as being divided primarily into two classes— the bourgeoisie and the proletariat — on the basis of property ownership or non-ownership of property.
- The work of the German sociologist Max Weber represents one of the important developments in the stratification theory. According to Weber, stratification is based on the three types of social formation, namely class, status and power or party.
- In a class system, opportunities are provided for social mobility. Here, the status is determined mainly by the talents, intelligence, wealth and achievements of the persons. The status is not ascribed by birth but 'achieved' by individual attempts.

NOTES

3.9 KEY TERMS

- **Cultural inertia:** Cultural inertia refers to some blind beliefs, superstition customs, taboos and traditions which are passed down from generation to generation, and are considered sacred and inviolable.
- **Social cohesion:** Social cohesion or a cohesive society works towards the well-being of all its members, fights exclusion and marginalization, creates a sense of belonging, promotes trust, and offers its members the opportunity of upward mobility.

3.10 ANSWERS TO ‘CHECK YOUR PROGRESS’

NOTES

1. Active agencies are those which try to control the social process and direct it to a definite goal. In this agency, there is a direct interaction between the educator and the educand. They influence each other in the process of learning. The schools, the community, the family, the State, the social clubs, the religion etc. are known as the active agencies of education.
2. School as a social system performs four important functions simultaneously:
 - Emancipation of the child from the family
 - Internalization of social values and norms, at a higher level than as available in the family
 - Differentiation of the school class in term of actual achievement
 - The selection and allocation of human resources into the adult role system.
3. Non-formal education is not an alternative to the formal education system. It is a support system or a support service to the formal education system to realize the goal of Universalization of Elementary Education (UEE).
4. Continuing education, as the term indicates, is essentially a follow-up education. Its starting point depends on from where one wishes to take off and continues one's education in whatever field one wants. It can be in the nature of post-literacy to post-post-graduation programmes or anything in between.
5. Social change is a term used to describe variation in or modification of any aspects of social processes, social interactions or social organization, and are variations from accepted modes of life existing in a society from time to time.
6. The factors affect the social structure of a setup are:
 - Physical environment
 - Scientific and technological advancement
 - Inter-dynamics
7. Cultural inertia refers to such blind beliefs, superstition customs, taboos, traditions, etc. which are passed down from generation to generation, and are considered sacred and inviolable.
8. We experience modernization in many different forms. The most spectacular of it is industrial and technological forms. Besides these, modernization also takes place in the field of education, culture, social order, methods of agriculture, bureaucracy etc. when changes take place in these areas, we call it modernization.
9. The two patterns of modernization are capitalist and non-capitalist patterns.
10. Individual rights can be classified into the following three categories: Civil rights, Political rights and Social and Economic rights.

11. The most common categorization of human rights is as follows:
 - Civil and political rights
 - Economic, social and cultural rights
12. Some of the most important characteristics of human rights are as follows:
 - Guaranteed by international standards
 - Legally protected
 - Focus on the dignity of the human being
 - Oblige states and state actors
 - Cannot be waived or taken away
 - Interdependent and interrelated
 - Universal
13. The Convention on the Rights of the Child, 1989 (CRC) was adopted by the UN General Assembly in 1989, and came into force in 1990.
14. India is still not a member of the following International Labour Organization (ILO) Conventions:
 - Minimum Age Convention, 1973 (No. 138)
 - Worst Forms of Child Labour Convention, 1999 (No. 182)
15. Human beings are born with a cultural environment which consists of:
 - Tools, buildings, equipments, machines and other material objects, which man has made out of his physical environment for his comforts and use.
 - The meaning which are attached to things and their various qualities together with the symbolic systems and all other creations of man.
 - Beliefs, customs, attitudes, mutual associations and all religious or social organizations.
 - Style of living, dressing and participation in various social subsystems.
16. Man commonly respects old concepts, dogmas and mores. He prefers to follow the path of his ancestors. In such spheres as religion, novelty is not only objected to, but also regarded as a sign of depravity. This is called psychological dogmatism.
17. The features of stratification system are:
 - It is governed by social norms and sanctions.
 - It is likely to be unstable because it may be disturbed by different factors.
 - It is intimately connected with the other systems of society such as political, family, religious, economic, educational and other institutions.
18. Horizontal mobility refers to the transition of an individual or social object from one social group to another situated at the same level. Horizontal shifting occurs usually without any noticeable change.

NOTES

NOTES

3.11 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Differentiate between active and passive agencies of education.
2. State in brief the important functions performed by media.
3. What are the essential features of non-formal education?
4. What are the different forms of social change?
5. Differentiate between modernization and westernization.
6. State in brief the cultural lag theory.

Long-Answer Questions

1. Discuss the functions performed by schools.
2. How can education be seen as an instrument of social change? Discuss.
3. Discuss the meaning and significance of human rights and duties.
4. Analyse the different standards and conventions of Child Rights.
5. Discuss the history and dimensions of culture and education.
6. Differentiate between the Marxian and Weberian theory of social stratification.

3.12 FURTHER READING

Dave, R.H. 1976. *Foundations of Lifelong Education*. UNESCO Institute of Education.

Veerman, Philip.E. 1992. *The Rights of the Child and the Changing Image of Childhood*. Kluwer Academic Publishers. Netherlands.

UNIT 4 CURRENT ISSUES RELATED TO EDUCATION

NOTES

Structure

- 4.0 Introduction
- 4.1 Unit Objectives
- 4.2 Equalization of Educational Opportunities
 - 4.2.1 Right to Education (RTE)
- 4.3 Problems of Education of the Deprived Classes
 - 4.3.1 Education of Scheduled Caste
 - 4.3.2 Education of Scheduled Tribes
 - 4.3.3 Education of Minorities
 - 4.3.4 Education of Women and Rural Population
- 4.4 Constitutional Provisions Related to Education
 - 4.4.1 Major Activities and Organizations of the Department of Education of the Ministry of Human Resource Development, Government of India
 - 4.4.2 Important Organizations in the Field of Education at the Central Level
- 4.5 Liberalization, Privatization and Globalization (LPG) in Education
- 4.6 Summary
- 4.7 Key Terms
- 4.8 Answers to 'Check Your Progress'
- 4.9 Questions and Exercises
- 4.10 Further Reading

4.0 INTRODUCTION

A number of issues and controversies now face educators and communities. Among them are discipline and security; race, ethnicity, and equality; mainstreaming; and public versus private education.

Some of the current issues relating to education are equalization of educational opportunities, the problem of educating the deprived classes and the recent liberalization, privatization and globalization experienced in the field of education.

4.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the concept of equalization of educational opportunities
- Analyse the problems of the education of the deprived classes
- Describe the constitutional provisions related to education
- Differentiate between liberalization, privatization and globalization
- Discuss the educational provisions for women and rural population

4.2 EQUALIZATION OF EDUCATIONAL OPPORTUNITIES

NOTES

Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration. Just like other sectors of the society, the concept of equalization should also lie in the educational system of the country. It is good to have equalization of educational opportunities for the progress of the country. While discussing the aspect of equalization of education opportunities, the Kothari Commission has stated that 'One of the most important objectives of education is to equalize opportunity, enabling the backward or un-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society in which the exploitation of the weak will be minimized.'

For all of us, it is important that we know the clear difference between the concept of equality and equity and not confuse between the two. Equity refers to fairness that may require different treatment or special measures, for some persons or groups whereas equality refers to the same treatment in dealings, quantities or values.

Equity involves fairness and moral values, which has made it a reason for tension and battle amongst all mankind since times immemorial. It even poses to be a great hurdle in the imparting of education. This equity barrier has its effects on three main education groups, which are race, gender and special needs. So, in order to overcome all the equity and equality issues regarding education, the Constitution provides certain provisions and the Indian Government has also started many programmes in this regard.

There are various factors that lead to inequality in education. Some common factors could be gender, high drop-out rate and lesser enrolment. Inequality in schooling is also a major hindrance in equity and equality of education.

Gender

Like in the case of race and special needs, it is just as important in the case of gender, too, to take note that it is not on all occasions fair to treat everyone the same. The learning approaches of boys and girls differ and both genders learn differently. Both genders even approach, analyse and solve problems differently. Sexual harassment is a problem faced more by females than by males and sexual harassment lowers self-esteem leading to inter-gender equity troubles.

Today, the treatment meted out to the genders comes from gender perceptions built over the years and those that existed years back. Equality among gender stems from their already existing equality among races. In existence are various

misconceptions regarding women, for example they cannot learn as well as men do, they are incapable of voting like men, or they just cannot take decisions of importance like men can. Even though the society in the present times does not see women in the same manner, yet there remain a few negative undertones and unintentional biases regarding women and education embedded within societal messages.

Special Needs

It is probably quite difficult to accommodate children with special needs with equity and equality. The reason for this could be that despite the fact that they all are kept in a single category, individually their needs do differ. Besides the monetary cost of accommodating students with special needs, the cost of time also exists. To obtain equity and inclusion of children with special needs, you need to do the following:

- Ensure equal access by putting in place both input and output features
- Train educators and make them aware
- Get students ready for real world

Not that each bit of technology set up in the schools can be made ready for children with special needs but it should be accessible. Educators should have awareness about that which can be made available for children with special needs and they must also be equipped with knowledge of how to apply accommodations to children with special needs. Both schools and districts need to participate actively in developing the curricula. Let us look at the meaning of some terms associated with equity in education:

- **Equal access:** This implies impartiality in providing opportunity. The hindrance to this could be caused by the legal or physical barriers imposed on access to education.
- **Equal educational opportunities:** This implies providing each student with the same treatment, opportunities, and resources.
- **Equity:** This implies making available educational opportunities with impartiality, justice, and fairness.
- **Educational equity:** Educational equity has its basis in the principles of justice and fairness for every student when it comes to success, treatment, providing of opportunities and allocation of resources. With these principles, there is a high probability of there being equality for each student in terms of educational results even in diverse groups. Each of the strategies applied are systematic, carefully planned and with a clear focus and have as their basis the core learning – teaching core concepts.

There are seven key components identified in the process of attaining excellence in education through the combination of effective and equitable practices in school. Let us look at these components.

- **Access:** This refers to opportunities being made available to every student to take part in each one of the various aspects associated with the process of education, as well as in including resources and facilities of learning pertaining to co-curricular and extracurricular programs.

NOTES

NOTES

- **Instruction:** It refers to those instructions that will promote an image of positivity for diverse groups as well as create a strong commitment to an equitable teaching-learning environment.
- **Materials:** It is of prime importance to keep the use of learning material and learning aids to a minimum if it cannot be avoided all together, so that any bias in language, pictures, graphics and content can be minimized.
- **Assessment:** There should be a checking of and accounting for differences in the cultural background and style of learning of the various students and this should form a firm basis for aligning the assessment with curricula and instruction of the school and its various goals of improvement.
- **Interactions:** It is possible that attitudes are biased and are relating with students in varied manners, based on factors like ethnicity, ability, sex and race.
- **Attitudes:** Attitudes should be monitored for prejudice and bias, which whether or not intentional, are capable of creating discriminatory behaviour and may affect the performance of the student.
- **Language:** There is a need to regularly monitor for overt or subtle biases that have the power to reinforce, create, or influence prejudice to languages.

Causes for Inequality of Educational Opportunities

The various causes for inequality of educational opportunities are:

- **Lack of educational facilities:** There are many places and areas in the country where educational institutions do not exist. Children residing in those areas do not acquire similar kind of chance as children who have the amenities in other countries or other states.
- **Poverty:** Children coming from the poor sections of the community do not have the same chances to study in the neighbourhood of an educational institution as the ones who come from affluent family.
- **Difference in the standard of educational institutions:** Difference in the values of colleges and schools lead to educational inequality. Students coming from rural educational institutions do not match up well when admissions to professional courses are made on behalf of selection tests.
- **Difference in home environments:** An adolescent from the rural house or from the urban slum area whose parents are illiterate cannot get the same kind of environment and prospect which an adolescent from a higher class house with extremely knowledgeable parents receives.
- **Disparity in education of boys and girls:** Due to the conservative nature of some societies, there is a broad difference between the education of girls and boys.
- **Disparity due to advanced classes and backward classes:** Another factor that has led to inequality of opportunity in education is the existence of different types of classes.

- **High private costs of education:** The private cost of education required for the text books, supplies, etc. have improved very significantly in current years in public schools. The parents are required to incur very heavy expenditure for this purpose.

Steps for the Equalization of Educational Opportunities

- **Eradication of tuition fees:** All nations should work together for the development of education so that a stage will come when education will become tuition free.
- **Free textbooks at various stages:** It is very essential that a programme of providing free text-books should be given very high priority and introduced immediately at all stages of education.
- **Book-banks:** In secondary schools and in institutions of higher education, a programme of book-banks should be encouraged and developed.
- **Grants for purchase of books:** The best of the students in educational institution belonging to backward classes should be given grants annually to obtain books which may not necessarily be text-books.
- **Scholarships:** There should be an adequate programme of scholarships so that the best use is made of the available talent.
- **Transport facilities:** Adequate transport facilities may be provided in the rural areas and for the students of backward classes so that students are encouraged to attend an educational institution.
- **Day study centres and lodging houses:** A large number of day study centres and lodging houses at the minor and university stage should be provided to students who do not have adequate facility to study at home.
- **Earn and learn facilities:** As a supplement to the programme of scholarships, facilities for students to earn and play must be provided.
- **Special facilities for girls:** Special incentives may be provided to the girls.
- **Admission policy:** There is a great need to introduce an egalitarian element in admissions to institutions so that students coming from rural areas are not handicapped due to language or some other factors.
- **Special assistance to backward areas or states:** At the national level, it should be regarded as the responsibility of the Government of India to secure equalization of educational development in the developing states. The necessary programmes for this including special assistance to the less advanced states should be developed.
- **Compensatory and remedial education:** Compensatory education means provision of such special training and incentives as would compensate for the initial disadvantages experienced by the children of the culturally, economically and socially deprived groups. The compensatory measures include free school uniform, textbooks and meals. It also includes remedial classes. Such a

NOTES

NOTES

treatment is likely to be very useful for their educational, emotional and social development.

- **Common school system:** A system of common school for education should be developed. It should be preserved and maintained at a stage of excellence and competence. This is a very helpful step towards eradicating the separation that exists in our society between the educational institutions for the poor and those for the rich ones. The existing 'caste' system in the educational system should be gradually abolished.

4.2.1 Right to Education (RTE)

As quoted from the report of Committee of CABE on 'Universalization of Secondary Education' (set up by the Ministry of Human Resource Development, Government of India):

The Constitution of India, under the original Article 45, directed the State to endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.

This provision implicitly covered early childhood care and education (including pre-primary education) for children below six years of age and eight years of elementary education (Class I to VIII) for the 6-14 year age group. The priority given by the Constitution to this provision was clearly evident from the time-frame specified therein; no other clause in the Constitution carries this sense of urgency.

Yet, the State managed to ignore the agenda of Universal Elementary Education (UEE) for four long decades just because Article 45 was placed in Part IV of the Constitution i.e. Directive Principles of State Policy and, therefore, was seen as not being justiciable. It was only in 1993 that the situation changed dramatically when the Supreme Court, in the case of Unnikrishnan J.P. vs. State of Andhra Pradesh and others, gave all children a Fundamental Right to 'free and compulsory education' until they 'complete the age of fourteen years' and stated that this right 'flows from Article 21' i.e. Right to Life. In the context of this Committee's Terms of Reference, it may further be noted that the Supreme Court in the same judgment ruled that, after the age of fourteen years, the Fundamental Right to education continues to exist but is 'subject to limits of economic capacity and development of the State'.

It is this historic interpretation of the Constitution and similar judgments coming from the highest judiciary of the land that eventually persuaded the Government of India to constitute the Saikia Committee of State Education Ministers (1996) whose report in January 1997 recommended that the 'Constitution of India should be amended to make the right to free elementary education up to the 14 years of age, a fundamental right.' This was followed by the introduction of the Constitutional 83 Amendment Bill in the Parliament (1997) and eventually the passing of 'The Constitution (Eighty-Sixth Amendment) Act, 2002' – more than half a century after India's independence. In the process, however, the intent of the 1993 Supreme Court judgment as well as the Saikia Committee recommendation (1997), was diluted by exclusion of almost 17 crore children from their right to early childhood care and

pre-primary education, the significance attached to this agenda in the National Policy on Education – 1986 notwithstanding.

CHECK YOUR PROGRESS

1. How is the inclusion and equity of children with special needs obtained?
2. State any two causes for inequality of educational opportunities.
3. What is common school system?

NOTES

4.3 PROBLEMS OF EDUCATION OF THE DEPRIVED CLASSES

Surprisingly, the concept of ‘disadvantaged’ that we heard was not centered primarily on those causes traditionally cited: race, ethnic group, poverty, or sex. Rather, the concept of ‘disadvantaged’ was focused on ‘denied access to the tools needed for self-sufficiency.’

The term ‘disadvantaged’ has been used traditionally as an adjective, as if to describe a quality inherent to the group. It is now also used as a verb, to describe a process in which mainstream society acts in a way that ‘disadvantages’ a particular group. People see themselves as disadvantaged to the extent they are denied access to and use of the same tools found useful by the majority of society. These include autonomy, incentive, responsibility, self-respect, community support, health, education, information, employment, capital, and responsive support systems.

A major feature of ‘disadvantagement’ is the presence of ‘barriers to self-sufficiency.’ These barriers are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society’s regard for a group, government and corporate practices, and certain conditions of the group itself.

A disadvantaged group is defined by the particular pattern of denied resources and barriers it faces (rather than the fact of race, or poverty, or sex). A disadvantaged group may face more than one barrier. Some barriers may be more easily surmounted or moved than others. Each group presents its own pattern of disadvantagement and barriers to self-sufficiency; the implied solutions would vary from group to group as well.

Overcoming disadvantagement, then, means overcoming or removing barriers to self-sufficiency. This can take many forms, depending on the pattern presented, but would include enabling or empowering the group’s own efforts to develop the tools or resources needed for its own self-sufficiency.

Noteworthy is what was not portrayed as central to the definition of ‘disadvantaged,’ No one said that ‘more cash’ would solve their problems; and no one said that ‘more government assistance’ would fix what was wrong. While these deficiencies may make up part of the picture, they are not perceive.

NOTES

4.3.1 Education of Scheduled Caste

1. The central focus in the SC's educational development is their equalization with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions – rural male, rural female, urban male and urban female.
2. The measures contemplated for this purpose include:
 - Incentives to indigent families to send their children to school regularly till they reach the age of fourteen.
 - Pre-metric scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from class I onward. All children of such families, regardless of income, will be covered by this scheme and time-bound programmes targeted on them will be undertaken.
 - Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial courses to improve their prospects for further education and employment.
 - Recruitment of teachers from scheduled castes.
 - Provision of facilities for SC students in students hostels at district headquarters, according to a phased programme.
 - Location of school building, balwadis and adult education centers in such a way as to facilitate full participation of the scheduled castes.
 - The utilization of N.R.E.P. and R.L.E.G.P. resources so as to make substantial educational facilities available to the scheduled castes.
 - Constant innovation in finding new methods to increase the participation of the scheduled castes in the educational process.

4.3.2 Education of Scheduled Tribes

The following measures will be taken urgently to bring the scheduled Tribes at par with others:

- Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the N.R.E.P., R.L.E.G.P., and tribal welfare schemes.
- The socio-cultural milieu of the STs has distinctive characteristics including, in many cases, their own spoken languages this underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.
- Educated and promising scheduled tribe youths will be encouraged and trained to take up teaching in tribal areas.
- Residential schools, including Ashram schools, will be established on a large scale.

- Incentive schemes will be formulated for the scheduled tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasize technical, professional and par-professional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.
- Anganwadis, non-formal and Adult Education Centres will be opened on a priority basis in areas predominantly inhabited by the scheduled tribes.
- The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people's as also of their enormous creative talent.

NOTES

4.3.3 Education of Minorities

In pursuance of the revised programme of Action (POA) 1992, two new centrally-sponsored schemes, i.e., (i) Scheme of Area Intensive Programme for Educationally Backward Minorities and (ii) Scheme of Financial Assistance for Modernization of madarsa education were launched during 1993-94.

The objective of Scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic education in restructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools. Under the scheme cent per cent assistance is given for – (i) establishment of new primary and upper primary schools, non-formal education centers, wherever necessary; (ii) strengthening of educational infrastructure and physical facilities in the primary and upper primary schools; and (iii) opening of multi-stream residential higher secondary schools for girls belonging to the educationally backward minorities.

The scheme of Financial Assistance for Modernization of madarsa education is being implemented to encourage traditional institutions like Madarsa and Maktabas to introduce Science, Mathematics, Social Studies, Hindi and English in their curriculum. Under this scheme, cent per cent assistance is given to such institutions for appointment of qualified teachers for teaching the new subjects to be introduced.

The forty-second Amendment of 1976 to the Constitution brought about drastic changes in the Indian Constitution. Before 1976, education was a State List subject while the Central Government used to play only an advisory role. Soon it was felt by the educational administration that education should be the joint responsibility of the Central Government and state governments. It was evicted by a Constitutional Amendment in 1976. The Amendment was made on the recommendation of the Swaran Singh Committee to put education on the Concurrent List. The report of the Committee stated, 'Agriculture and Education are subjects of primary importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve all-India policies in relation to these two subjects cannot be over-emphasized'. In accordance with this Act of 1976, education was put on the Concurrent List with the implications that both the Centre and the States can legislate on any aspect of education from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

NOTES

The forty-second Amendment makes Central Government and State Governments equal partners in framing educational policies; but the enactment on the laws on education, i.e., the executive power, has been given to the Union. The states have limited powers to the extent that these do not impede or prejudice the exercise of the executive powers of the Union. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies like Central Advisory Board of Education (CABE) play a crucial role in the Indian education system.

Article 45 of the Constitution clearly directs that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the states. Within 10 years, i.e., by 1960, universal compulsory education was to be provided to all children up to the age of 14. Unfortunately, this directive could not be fulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

- **Education of minorities:** Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions. It lays down:
 - All minorities, whether based on religion or language, shall have the right to establish and administer educational institution of their choice.
 - The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.
- **Language safeguards:** Article 29 (1) states: 'Any section of the citizen, residing in the territory of India or any part, thereof, having a distinct language, script or culture of its own, shall have the right to conserve the same'. Article 350B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.
- **Education for weaker sections:** Articles 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

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

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes. It states: 'The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.

- **Secular education:** India is a secular state. Spirituality based on religion, had always been given a high esteem in India. Under the Constitution, the

minorities, whether based on religion or language have been given full rights to establish educational institutions of their choice.

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

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

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

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

Article 30 states, 'The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language'.

- **Equality of opportunity in educational institutions:** Article 29 (1) states, 'No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.

Article 30 (1) also states, 'All minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

4.3.4 Education of Women and Rural Population

The 2001 IFAD Rural Poverty Report recognizes the gap between male and female educational opportunities. The report observes that female schooling does more at the margin for income, poverty reduction and child health and nutrition than does extra male schooling. Nevertheless, rural women are often marginalized from both formal and non-formal education opportunities.

Rural girls are less likely to achieve the same level of basic education as boys. If one of the children in a household has to drop out of school because of family (usually the mother's) workload, the cost of schooling or for other reasons, it is usually the girl child. If poverty precludes sending more than one child to attend school in town, then it is the boy who is normally selected to attend.

An IFAD poverty assessment in Asia noted that in China, when women's work burden increases as a result of male out-migration, it is a common pattern for the elder girl to have to drop out of school to help. The effect is similar in many other countries. Cultural concerns over 'excessive' and 'dangerous' education for females are a recognized factor in many Near East and North African countries.

NOTES

NOTES

Rural women are less likely to have access to useful non-formal education or training opportunities, with the exception of literacy courses and courses in handicrafts. A recent IFAD/FAO study in Africa notes that women very rarely participate in courses on animal traction. Even training on animal health often excludes women even when they are the ones doing the livestock-raising. Such gender bias may have been justified at one point in time, but now, with large-scale male out-migration, women are performing most farming tasks and therefore need equal access to knowledge.

Two constraints on women's participation that programmes can address are the duration and location of the training. But the social and cultural constraints will be more difficult to change and such change will probably take a long time. There were a number of reasons for this, including the absence of land rights for women, women's workload, lack of husbands' support, the low self-esteem of women, women's difficult access to information on available training, and cultural norms. Some of the factors that operate against women's access to formal and non-formal education and training can be modified by development programmes. These include the timing and location of non-formal courses, and the better provision of information to women on what courses are available. Changing cultural attitudes and norms will take longer, particularly with the adult population. Development initiatives will be able only to make a start.

CHECK YOUR PROGRESS

4. What does Article 30 of the Indian constitution say about education of minorities?
5. What is secular education?

4.4 CONSTITUTIONAL PROVISIONS RELATED TO EDUCATION

Every country has a constitution with a philosophy of its own which embodies the ideals, values, hopes and aspirations of its people. Hence, it is normal for education to be a significant area of development. It provides the concept of the economic and social order for which youth of the country should be educated.

The Preamble to the Constitution has been described as an identity card of the Constitution. It indicates the high moral tone of the Constitution. It is a solemn pledge given to the nation. It contains the epitome of the objectives to which the people of a country are permanently committed and at the same time serves as a challenge to people to adhere to the ideals embodied in it and regulate their life and conduct accordingly.

Preamble to our Constitution

The Preamble to our Constitution is stirring. It contains laudable objectives and gives an inspiring picture of India's future. The Preamble to the Constitution, which as amended in 1976, gives a rundown on the aspirations and goals of the Constitution:

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 to all

Fraternity assuring the dignity of the individual and the unity and integrity of the Nation

In Our Constituent Assembly this twenty-sixth day of November, 1949 do Hereby Adopt, Enact and Give to Ourselves This Constitution.

Note: Three new terms—Socialist, Secular and Integrity were added to the original text of the Preamble when the Government passed the 42nd Amendment in 1967.

Education in the Concurrent List

Till recently education was a State subject but with the 42nd Amendment in the Constitution which received President's assent on 18 December 1976, it was put on the Concurrent List. The amendment was suggested by a Committee headed by S. Swaran Singh, appointed by the Congress Party. The committee said, 'Agriculture and education are subjects of prime importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve all India policies in relation to these two subjects cannot be over-emphasized.'

Entry 25 of the Concurrent List includes, 'Education, including technical education, medical education and universities subject to entries 63, 64, 66 of list 1, vocational and technical training of labour'.

Various Constitutional Provisions Relating to Education

- 21 A. **Right to Education:** The state shall provide free and compulsory education to all children of the age group of six to fourteen years in such manner as the state may, by law, determine.
27. **Freedom as to payment of taxes for promotion of any particular religion:** No person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion of religious denomination.
28. **Freedom as to attendance at religious instruction or religious worship in certain educational institutions:** (1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds.
(2) Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

NOTES

NOTES

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

Article 45 of the Constitution clearly directs that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the states. Within 10 years, i.e., by 1960, universal compulsory education was to be given to every child till 14 years of age. Unfortunately, this directive remains unfulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

29. **Protection of interests of minorities:** (1) 'Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same'.

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

30. **Right of minorities to establish and administer educational institutions:**

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(1) In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

45. **Provision for early childhood care and education to children below the age of six years:** The State shall strive for provision of timely baby-care and education for every child till they reach six years of age.

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 backward classes and specifically, the Scheduled Castes and the Scheduled Tribes and shall safeguard them from social injustice and all forms of exploitation.

(i) **Language safeguards:** Article 29 (1) states: 'Any section of the citizen, residing in the territory of India or any part, thereof, having a distinct language, script or culture of its own, shall have the right to conserve the same'.

Article 350B provides for the appointment of special officer for linguistic minorities to investigate all matters relating to the safeguards provided for linguistic minorities under the Constitution.

350A. Facilities for instruction in mother-tongue at primary stage—It shall be the endeavour of every State and of every local authority within 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; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.

NOTES

- (ii) **Education for weaker sections:** Articles 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

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

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

It states: 'The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.

337. Special provision with respect to educational grants for the benefit of Anglo-Indian community: During the first three financial years after the commencement of this-Constitution, the same grants, if any, shall be made by the Union and by each State for the benefit, of the Anglo-Indian community in respect of education as were made in the financial year ending on the thirty-first day of March, 1948.

During every succeeding period of three years the grants may be less by ten per cent, than those for the immediately preceding period of three years:

Provided that at the end of ten years from the commencement of this Constitution such grants, to the extent to which they are a special concession to the Anglo-Indian community, shall cease:

Provided further that no educational institution shall be entitled to receive any grant under this article unless at least forty per cent of the annual admissions therein are made available to members of communities other than the Anglo-Indian community.

- (iii) **Secular education:** India is a secular state. Spirituality based on religion, has always been held in high esteem in India. Under the Constitution,

NOTES

the minorities, either on religious or linguistic basis, have been given full rights to set up educational institutions of their choice.

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

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

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

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

Article 30 states, 'The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language'.

350B. Special Officer for linguistic minorities: (1) There shall be a Special Officer for linguistic minorities to be appointed by the President.

(2) It shall be the duty of the Special Officer to investigate all matters relating to the safeguards provided for linguistic minorities under this Constitution and report to the President upon those matters at such intervals as the President may direct, and the President shall cause all such reports to be laid before each House of Parliament, and sent to the Government of the States concerned.

351. Directive for development of the Hindi language: It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the Eighth Schedule, and by drawing, wherever necessary or desirable for its vocabulary, primarily on Sanskrit and secondarily on other languages.

(iv) Equality of opportunity in educational institutions: Article 29 (1) states, 'no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.

Article 30 (1) also states, 'All minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

Higher education and research: Parliament has the exclusive rights to enact legislation in respect of institutions and Union Agencies mentioned in entries 62, 63, 64, 65 and 66 of list-I Union List.

NOTES

62. The institutions known at the commencement of this Constitution as the National Library, the Indian Museum, the Imperial War Museum, the Victoria Memorial and the Indian War Memorial, and any other like institution financed by the Government of India wholly or in part and declared by Parliament by law to be an institution of national importance.
63. The institutions known at the commencement of this Constitution as the Benares Hindu University, the Aligarh Muslim University and the [Delhi University; The University established in pursuance of article 37 IE;] any other institution declared by Parliament by law to be an institution of national importance.
64. Institutions for scientific or technical education financed by the Government of India wholly or in part and declared by Parliament by law to be institutions of national importance.
65. Union agencies and Institutions for:
 - Professional, vocational or technical training, including the training of police officers
 - The promotion of special studies or research
 - Scientific or technical assistance in the investigation or detection of crime.
66. Co-ordination and determination of standards in institutions for higher education or research and scientific and technical institutions.
67. Ancient and historical monuments and records, and archaeological sites and remains, 4[declared by or under law made by Parliament] to be of national importance.

Constitutional Provisions: A Contradiction

On a very close examination of all the provisions of the Constitution which have a bearing on education, one cannot help the feeling that there is an element of basic contradiction in the role which the Constitution attempts to assign to the Government of India in Education. Following contradictions have been pointed out in the Constitutional provisions regarding education:

- Article 21A of the Constitution places special responsibility on the Centre regarding the spread of universal compulsory elementary education in the country though the States are responsible for the organization of primary education.

NOTES

- States are responsible for the growth, improvement and administrative organization of Secondary Education but the obligations regarding advice, coordination and upholding of benchmarks in higher education empowers it to plan programmes for the improvement of secondary education.
- Article 46 envisages that the Centre must provide more assistance to some States as compared to others to remove regional cultural imbalances.
- According to Article 350A, the Centre must safeguard the cultural interests of the minorities and ensure that sufficient provisions exist for their children to receive at least basic education through their own mother-tongue. Thus the Centre is required to intervene in the educational and language policies of the State.
- Article 351 makes the Centre exclusively liable to develop the national language. Non-Hindi States virtually do not like that the Centre should take any initiative for the promotion of Hindi while the Hindi-speaking States blame the Centre for ignoring this article.
- According to Entry 66 of List I, the Centre is responsible for co-ordination and determining the level of education in universities and scientific, technical or research institutions.
- Entry 20 of List III places special responsibility on the Central Government of participating in the educational planning. Economic and Social Planning comes under the Concurrent List. Thus, education being an instrument for economic and social development, cannot be ignored by the Centre.
- Till recently education was a State subject but the resources of the State are too meager to provide for the development of education. They are always dependent upon the Centre for getting grants. Though education has been made a concurrent subject, yet the Centre is not playing any significant role.

Contradictions or strong points: However, many experts do not consider that these are contradictions. They view the situation from a different angle. According to them these are not contradictions but strong points which make the Centre and the State equally responsible for the promotion of education in the country. They point out, 'The Centre, which controls the purse strings necessarily has the most dominating voice in the over-all determination of policies, priorities and programmes. From this point of view, therefore, education begins to look not only as a joint responsibility, but almost like a 'partnership' in which the Government of India plays the role of the 'Big-Brother'.'

It would be wrong to think that the spirit of making education a State subject has been very greatly undermined by giving too many responsibilities to the Centre. The framers of the Constitution were right in incorporating in the Constitution the good features of both the centralized and decentralized systems of education. They found an ideal via-media between the claims of complete centralization and complete provincialization.

Constitution is correct. The Education Commission (1964-66) studied the problems with great care and after a careful analysis it favoured the role which the

Centre was discharging and expressed views opposed to making education a Central or Concurrent subject. It observed:

‘We have examined this problem very carefully. We are not in favour of fragmenting education and putting one part in the Concurrent and the other in the State List—education should, under any circumstances, be treated as a whole. We are also of the view that in a vast country like ours, the position given to education in the Constitution is probably the best because it provides for central leadership of a stimulating but non-coercive character. The inclusion of education in the Concurrent List may lead to undesirable centralization and greater rigidity in a situation where the greatest need is elasticity and freedom to experiment. We are convinced that there is plenty of scope with the present Constitutional arrangement to evolve a workable Centre-State partnership in education and that has not yet been exploited to the full. The case for amending the Constitution can be made only after this scope is fully utilized and found to be inadequate. All things considered, we recommend that an intensive effort be made to exploit fully the existing provisions of the Constitution for the development of education and evolution of the national educational policy. The problem may then be reviewed again after, say, ten years.’

Arguments in favour of making education a concurrent or central subject:

- It is considered that if we are very serious in fulfilling the Directive Principles of Article 45 of the Constitution of providing universal education, we must give power to the Centre. The States have miserably failed to achieve this objective.
- For effective planning and implementation of economic and social programmes, the Centre must assume powers.
- People have a great desire to have a national system of education which is only possible when the Centre gives the lead and provides effective leadership to the States.
- For the creation of an egalitarian society, it is important that the Centre should be charged with the duty of looking after education.
- There is a feeling among a section of population that because of local, vested and parochial interests, the educational leadership at the State level is not suitable or below par and that the Centre should assume the responsibility of providing effective leadership.
- The resources of the Centre are very vast and it could spend more money on education.
- The role of the Centre is considered very vital in promoting national integration through education.
- It is argued that with the creation of an all India Educational Services, it will be possible for the Centre to carry out educational reforms in the country.

M.C. Chagla, the then Education Minister, stated in the State Education Ministers Conference held in New Delhi in April 1964, ‘We must set up institutions in the centrally sponsored sector which will act as models. If I may change the phrase, I would like to have all over the country peaks of excellence which could be a sort of beacon-lights of all other institutions fired with ambition to attain the same high

NOTES

NOTES

position. I would also like to have in the centrally sponsored sector certain aspects of education which are vital to the very structure of education.’

The Committee of the Members of Parliament on Higher Education studied the whole matter and suggested that higher education, at least, should be made part of the Concurrent List. The members P.N. Kirpal and V.S. Jha believe that education, in its entirety, should be comprised in the Concurrent List. According to them, independence has proved this after years of experience, that because of the absence of sufficient power at the Centre, the implementation of national policies was not appropriate. In addition to this, the commendable suggestions of majority of commissions and committees in different domains of education remained on paper. Even the resolutions unanimously adopted by the conferences of Education Ministers and the Central Advisory Board of Education remained unimplemented. They think that although there is some scope for more effective implementation within the present constitutional set-up by evolving suitable conventions and especially by developing new attitudes to the national character of education, these changes will not be easy to be brought about and they will not be sufficient. They, therefore, think that the Union Government should be invested with legal authority in the field of education, which should appear in the Concurrent List of subjects. Education became a concurrent subject in 1976.

- **University Education Commission, 1948:** ‘Education should be the responsibility of both the Centre and its constituents.’

‘The significant thing was that even among the representatives of Provincial Governments a substantial majority preferred concurrency’.

‘The need for ensuring a national guarantee of minimum standards of efficiency made it impossible for university education to remain a purely provincial subject.’

- **Committee of National Integration, 1962:** ‘Education should play a decisive role in creating in the country a strong consciousness of its oneness. There is, therefore, an absolute need for evolving a sound national policy on education by making large-scale changes in the present system in order to meet the growing requirements of the country’.

- **Education Commission, 1966:** It believes that the much prized goal of national integration can only be achieved through a well regulated system of education and urges that the Centre should assume increasing responsibility in directing it.

Among the many central responsibilities suggested by the Commission are manpower planning in crucial sectors such as agriculture, engineering and medicine, the development of a programme of scholarships, equalization of educational opportunities, the vocationalisation of secondary education, the improvement of educational standards and research with special reference to the post-graduate stage.

- **Government of India Resolution on National Policy on Education, 1968:** ‘Considering the key role which education, science and research play in

developing the human and material resources of the country, the Government of India will, in addition to undertaking programmes in the central sector, assist the State Governments for the development of programmes of national importance where co-ordinated action on the part of the Centre and the States is called for’.

- **Swaran Singh Committee, 1976:** According to this Committee, ‘Education is a subject of prime importance to the country’s progress. The need to evolve All-India policies in relation to this subject cannot be over-emphasized’.

V.KR.V. Kao, a noted economist and former Union Minister of Education, stated that the talk of amending the Constitution to make education a central or concurrent subject will not be desirable in the existing context in view of the following reasons—

- The States would be losing their initiative in raising resources for implementation of various educational programmes.
- The States would consider it an encroachment on their rights when the Centre thinks of constituting an All-India Education Service for the development of a national system of education.
- Wedded, as we are to the democratic pattern of society, it is but natural that the States should play an active role in the field of education. In case education is not in the purview of the States, they are likely to lose all initiative and may not actively participate in the Social Development Programme.

Selective Role of the Central Government

Regarding the part to be played by the Central Government the Secondary Education Commission 1952-53 writes, ‘We are of the opinion that in view of the larger interest involved, financial aid from the Centre is necessary and may reasonably be expected’. The Commission stresses that the active co-operation of the Centre with the States is essential to promote education in the country, to improve its quality and to carry on the necessary research in the different fields of education which may ultimately be incorporated in the educational system.

There are three factors that have helped the Central Government to extend its function as an advisory and co-coordinating agency.

The first is that the paucity of finance of almost all the States to support their educational programmes has made them look to the Central Government for grants and subsidies for short as well as long-term projects. Second, Central Government being a repository of information from all States often functions as a clearing house for all of them. Third, the fact that all State Governments are controlled by the same political party which wields power at the Centre has also helped the Central Government to extend its functions.

Regarding the cooperation of the Centre and the States, Maulana Azad, the then Education Minister remarked, ‘That education was of course a State subject and the Centre has never believed in interfering. But the Centre could also not sit back and say that their responsibility was over. The Centre could offer advice, give help, and make efforts towards the implementation of the schemes. The reform of

NOTES

NOTES

the education system as a whole and fulfilment of the plan targets aimed at uniformly high standard of education throughout the country ... We have, on the one hand, to wipe out the deficiencies of the past 200 years. On the other hand, we have to remove the lethargy of the people and bring to the town and countryside a new vision and a new energy. We cannot accomplish this task unless we co-operate in this collective venture of national redemption.'

Similarly, KL. Shrimali, an educationist and Education Minister observed, 'The test of Indian statesmanship is whether a pattern of education can be evolved where a working partnership is established between the Centre and State Governments since both have responsibilities for the education of children. It is not impossible to work out a system in which the Central Government assumes greater responsibilities for the education of children. It is not impossible to work out a system in which the Central Government assumes a greater responsibility for financing education and for carrying out general national policies and leave administrative authority in the hands of the State Governments. The Welfare State of our concept will come into existence only when the centrifugal and centripetal forces are harmonized.'

The Education Commission 1964-65 observed: 'We are convinced that the radical reconstruction of education that we have recommended in this report will not be possible unless (1) the Government of India provides the needed initiative, leadership and financial support, and (2) educational administration, both at the Central and State levels, is adequately strengthened.' A research study entitled 'A critical study of Centre-State Relationship in Education from 1871 to 1973 in India' undertaken by MX. Sachdeva in 1975 stated: 'Broadly speaking, it may be concluded that the Central Government has consolidated its position so far as its educational role is concerned. Primarily, as an advisory and co-coordinating authority it has become an equal partner. Whenever the constitutional provisions in education have no sanction for some of the Centre's activities, it can easily take recourse to its other privileges. Under the plea of equality of educational opportunity, the Centre has been taking large measures. The Central Government has been formulating the national education plans as well as appointing Education Commissions for different aspects of education. The trend is towards increasing activities of the Centre.'

A Meaningful Partnership

'The National Policy on Education 1986 revised in 1992 has described the relationship between the Central Government and State Governments as that of 'a meaningful partnership'. The 1986 policy in part 3, para 13 has observed, 'The Constitutional Amendment of 1976, which includes Education in the Concurrent List, was a far reaching step whose implications—substantive financial and administrative—require a new sharing of responsibility between the Union Government and the States in respect of this vital area of national life. While the role and responsibility of the States in regard to education will remain essentially unchanged, the Union Government would accept a larger responsibility to reinforce the national and integrative character of education, to maintain quality and standards ' (including those of the teaching profession at all levels), to study and monitor the educational requirements of the country as a whole in regard to manpower for development, to cater to the needs of

research and advanced study, to look after the international aspects of education, culture and Human Resource Development and, in general to promote excellence at all levels of educational pyramid throughout the country. Concurrency signifies a partnership which is at once meaningful and challenging; the National Policy will be oriented towards giving effect to it in letter and spirit.'

Educational Administration at the National Level

A perusal of the constitutional provisions reveals that Central Government is expected to play a significant role in the field of education. Though Ministry of Human Resource Development, Department of Education, Government of India, discharges the major responsibility in the field of Education on behalf of the Government of India, yet there are other Ministries at the Centre which also perform functions in the field of education. Broadly speaking, following are the major functions performed by the Ministry of Human Resource Development, Government of India.

- **Planning:** Educational planning is an important component of the overall planning of the nation. The Central Government decides and sets goals and prepares the educational plan to be put into action by the country as a whole. Of course it consults State Governments.
- **Educational reforms:** From time to time, the Government of India has set up Commissions which have gone into the various aspects of education at different levels and have provided valuable recommendations and suggestions. These recommendations have further been considered by the experts and the States requested to implement the recommendations of the expert bodies.
- **Organization:** For carrying out educational plans, Government of India has set up institutions like All-India Council of Technical Education and the National Council of Educational Research & Training which offer recommendations to the States in the domain of Education.
- **Direction:** The Central Government also directs and guides the State Governments, local bodies and private enterprise so as to encourage education on right lines. This is being done by the Ministry through the Central Advisory Board of Education.
- **Control:** As the State Governments require financial help from the Centre for supporting their educational programmes, they look for grants to the Central Government. The Central Government provides fixed quota of grants to the States, local bodies and private agencies. Hence, it operates ample authority on education.
- **Equalization of educational opportunities:** Government of India is wedded to the establishment of an egalitarian society and therefore has taken many steps to provide equal educational opportunities to the weaker sections of the society. It has initiated a large number of programmes in this direction.
- **Pilot projects:** The Ministry of Human Resource Development, Government of India, has launched many pilot projects like rural universities, regional institutes, curriculum reform and textbooks, etc. By starting these projects,

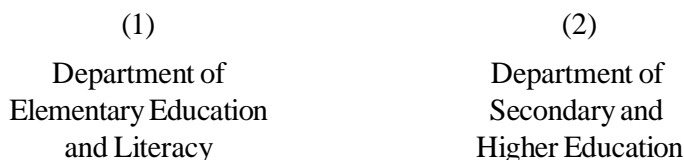
NOTES

NOTES

the Ministry aims at providing enlightened leadership all over the country.

- **Management and organization:** Management and organization of education in the Union Territory and centrally-administered areas. Centre is directly responsible for education in various Union territories and other centrally-administered areas.
- **Clearing house function:** Department of Education serves as a depository of information and ideas of education, research, training and statistics. From time to time it brings out useful information on various aspects of education. The Department of Education also publishes a few educational journals which have proved to be very helpful in disseminating information in the country.
- **Liaison with UNESCO:** Department of Education carries out some programmes in cooperation with UNESCO. The Indian National Commission for Cooperation with UNESCO is the agency through which these programmes are organized.
- **Promotion of cultural contact:** The Department of Education also takes suitable steps for the promotion and propagation of cultural contacts not only within the country but also outside.
- **Opening central institutes:** The Department of Education holds direct responsibility for the running of a few universities, National Libraries, Museums, Art Galleries, Central Schools, and Navodaya Vidyalayas.

Organization Chart of the Ministry of Human Resource Development, Government of India:



The Department of Education, one of the constituents of the Ministry of Human Resource Development, is under the overall charge of the Minister of Human Resource Development. The secretariat of the Department is headed by the Secretary who is assisted by the Additional Secretary and an Educational Adviser (Technical). Each Department is under the charge of Joint Secretary/Joint Educational Adviser assisted by the Divisional Heads.

CHECK YOUR PROGRESS

6. When was education included in the concurrent list?
7. State some of the pilot projects launched by the Ministry of Human Resource Development.

4.4.1 Major Activities and Organizations of the Department of Education of the Ministry of Human Resource Development, Government of India

Current Issues Related to Education

Let us look at the various departments of education of HRD, Government of India

NOTES

1. School Education

School Education is primarily a responsibility of the States. However, the Government of India is concerned with a few significant programmes of national importance designed to contribute towards the improvement of standard, and those that promote national integration. The Government of India performs most of the functions through the National Council of Educational Research and Training and other autonomous organizations.

Government financed organizations and institutions in the field of school education include:

- National Council of Educational Research and Training, New Delhi
- Kendriya Vidyalaya Sangathan, New Delhi
- Central Board of Secondary Education, Delhi
- Central Tibetan Schools Administration, Delhi
- Ladakh Institute of Higher Studies, Delhi
- Bal Bhavan and National Children's Museum, Delhi
- National Open School, New Delhi
- The Navodaya Vidyalaya Samiti, New Delhi, running schools for the benefit of talented children

Activities of the Department in this respect are as under:

- Assistance to Voluntary Educational Organizations in the field of school education
- Meetings of the Central Advisory Board of Education
- Reorganization and expansion of Science Teaching at School Stage. Agreement with the UNESCO-UNICEF in April 1967
- Educational Television Programme with the assistance of UNDP-UNESCO
- School textbooks and the National Board of School Textbooks
- Three textbooks printing presses—Bhubaneswar, Chandigarh and Mysore
- National Prize Competition for Children's Literature for promoting the production of good books for children
- Nehru Bal Pustakalaya Scheme for the mass production of supplementary reading material for children since 1968-69
- Mid-day meals programme under the Indo-CARE Agreement for the supply of gift food
- Desh Gitanjali Scheme for strengthening the sense of national identity among school children

NOTES

- Operation Blackboard Scheme
- Non-formal Education Scheme
- Minimum Levels of Learning (MILLS) Project
- Vocationalisation of Secondary Education Scheme
- Educational Technology Programme
- Improvement of Science Education in Schools
- Environment Orientation to School Education Scheme
- Computer Education in Schools—A Pilot Project on Computer Literacy and Studies in Schools (CLASS)
- National Population Education Project
- Integrated Education for the Disabled Children
- Promotion of Yoga
- Running of Central Schools
- Running of Navodaya Vidyalayas

School Teachers

- National Foundation for Teachers Welfare (1962) for providing financial assistance to teachers.
- National Award for Teachers
- National Scholarship Scheme for Children of School Teachers
- Mass Orientation of School Teachers (MOST)
- Setting up of about 600 District Institutes of Education and Training (DIETs)
- Strengthening of about 250 Secondary Teacher Education Institutes (STEIs)
- Development of about 40 STEIs as Institutions of Advanced Study in Education (IASEs)
- Strengthening of State Councils of Educational Research and Training (SCERTs)

2. Higher Education and Research

At the University stage, the Ministry is mainly concerned with:

- The Central Universities
- The institutions 'deemed to be Universities' under Section 3 of the University Grants Commission Act
- Coordination and maintenance of standards of higher education as laid down through the University Grants Commission (UGC)
- The rural institutes of higher education
- Revision of salary scales of university and college teachers and special assistance to State Governments
- Grants, loans for construction of hostels to voluntary organizations in big cities and State Governments and Delhi University and its affiliated colleges

- Grants to institutes of higher learning of all India importance
- Cultural exchange programmes with foreign countries

Following institutions and organizations are financed by the Department of Education:

- Administrative Staff College of India, Bella Vista, Hyderabad
- Association of Indian Universities, Rouse Avenue, New Delhi
- Central Universities
- India Council of Historical Research, New Delhi
- Indian Council of Social Science Research, New Delhi
- Indian Institute of Educational Planning and Administration (renamed as National University of Educational Planning and Administration), New Delhi
- University Grants Commission, New Delhi
- Indian Council of Philosophical Research, New Delhi

3. Technical Education

- All India Council for Technical Education, New Delhi
- Indian Institute of Science, Bangalore
- Indian Schools of Mines, Dhanbad
- Indian Institute of Technology (IITs—Mumbai, Delhi, Kanpur, Kharagpur, Chennai, Guwahati, Roorkee)
- Indian Institutes of Management (IIMs—Ahmedabad, Bangalore, Calcutta, Indore, Kozhikode and Lucknow)
- National Institute of Industrial Engineering, Mumbai
- National Institute of Foundry and Forge Technology, Ranchi
- Technical Teachers' Institutes (Bhopal, Kolkata, Chandigarh and Chennai)
- Indian Institute of Information and Management, Allahabad
- School of Planning and Architecture, New Delhi
- Indian Institute of Information Technology, Allahabad

4. Book Promotion and Copyright

- National Book Trust of India, New Delhi
- National Book Development Council, New Delhi
- Raja Ram Mohan Roy National Educational Service Centre, New Delhi

5. Languages

- National Council for Promotion of Urdu Language (earlier Taraqui-e-Urdu Board, Bureau of Promotion of Urdu), New Delhi
- Central Hindi Directorate, New Delhi
- Central Institute of English and Foreign Languages, Hyderabad

NOTES

NOTES

- Central Institute of Indian Languages, Mysore
- Commission for Scientific and Technical Terminology, New Delhi
- Kendriya Hindi Sansthan, New Delhi
- Shri Lai Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, New Delhi
- Rashtriya Sanskrit Sansthan, New Delhi

6. Adult Education

Following are the important organisations:

- Directorate of Adult Education, New Delhi
- National Institute of Adult Education, New Delhi
- Shramik Vidyapeeths (SVPs)—Thirty-seven in number; Though an autonomous organization, it functions as the academic

International Cooperation

The Indian National Commission for Cooperation with UNESCO - INC, New Delhi.

4.4.2 Important Organizations in the Field of Education at the Central Level

Some important organizations in the field of education at the central level are:

1. Central Advisory Board of Education

The Central Advisory Board of Education, the oldest and the most important advisory body of the Government of India on education was first established in 1920, dissolved in 1923, and revived in 1935. The idea of a Central Advisory Board of Education was first put forward by the Calcutta University Commission (1917-19). Approximately concurrently the Government of India Act, 1919 made education a provincial and a transferred subject, giving the Central Government minimum control. This altered the attribute of the Government of India from that of an executive to an advisory authority in matters of education. Imperatively a Central Advisory Board of Education was set up in 1920, but after a very short life was eradicated in 1923 for economic reasons. For the next twelve years the absence of an agency to advise the Government of India on education was keenly felt. Consequently, the present Central Advisory Board of Education was revived in 1935. The Union Minister of Education and Human Resource Development is the Chairman of the Board whose composition includes distinguished educationists from all parts of the country and the representatives of the Government of India, the State Governments, the Parliament and the Universities. The functions of the Board are (a) to advise on any educational question which may be referred to it by the Government of India or by any local Government and (6) to call for information and advice regarding educational developments of special interest and value to India, to examine this information and circulate it with recommendations to the Government of India and to local Governments.

Over all these years, the contribution of the Board in shaping the educational thinking in India bears a unique significance.

2. National Council of Educational Research and Training (N.C.E.R.T.), New Delhi

The National Council of Educational Research and Training (N.C.E.R.T.) was established in September 1961 with Headquarters at New Delhi with a view to improving school education.

Though an autonomous organization, it functions as the academic adviser to the Union Education Ministry. In formulating and implementing its policies and programmes in the field of school education, the Ministry draws upon the expertise of NCERT. The NCERT is fully financed by the Government of India.

Functions: Its important functions are:

- To undertake, aid, promote and co-ordinate research in all branches of education
- To organize pre-service and in-service training mainly at an advanced level
- To organize extension services
- To disseminate improved techniques
- To act as a clearing house for all ideas and information on all matters relating to school education
- To undertake the preparation and publication of books, materials, periodicals and other literature to achieve its objectives

In addition to research, development, training, extension, publication and dissemination activities, the NCERT acts as a major agency for implementing the bilateral Cultural Exchange Programmes with other countries in the field of school education. It also interacts and works in collaboration with international organizations, visiting foreign experts and delegations and offers various training facilities to educational personnel from developing countries.

Constituent Units

The major constituent units of the NCERT are:

- National Institute of Education (NIE), New Delhi
- Central Institute of Educational Technology (CIET), New Delhi
- Pandit Sunderlal Sharma Central Institute of Vocational Education (PSSCIVE), Bhopal
- Regional Institute of Education (RIE), Ajmer
- Regional Institute of Education (RIE), Bhopal
- Regional Institute of Education (RIE), Bhubaneswar
- Regional Institute of Education (RIE), Mysore
- North-East Regional Institute of Education (NE-RIE), Shillong.

Departments of National Institute of Education

- Department of Elementary Education
- Department of Education of Groups with Special Needs

NOTES

NOTES

- Department of Women's Studies
- Department of Education in Science and Mathematics
- Department of Teacher Education and Extension
- Department of Education in Social Sciences and Humanities
- Department of Educational Psychology and Foundations of Education.
- Department of Educational Measurement and Evaluation.
- Department of Educational Surveys and Data Processing.
- Department of Education Research and Policy Perspective.

In order to carry out its functions effectively, NCERT works in close association with education departments in the States and it has a network of 17 offices of field advisers in different States. It also maintains close liaison with universities and usually with every institution established in the country for promoting the objectives of school education. In addition, it interacts with international bodies.

The following institutions are run by the NCERT:

- National Institute of Education (NIE)
- Central Institute of Educational Technology (CIET)
- Five Regional Institutes (Originally Colleges) of Education
- 17 Field Units.

The National Institute of Education consists of the following departments:

- Department of Education in Social Sciences and Humanities (DESSH)
- Department of Field Services and Coordination (DFSC)
- Department of Teacher Education and Special Education and Extension Services (DTESEES)
- Department of Pre-School and Elementary Education (DPSEE)
- Department of Educational Psychology, Counselling and Guidance (DEPC & G)
- Department of Education in Science and Mathematics (DESM)
- Department of Measurement, Evaluation, Survey and Data Processing (DMES & DP)
- Department of Vocationalization of Education (DVE)
- Department of Policy, Research, Planning and Programming (DPRPP)
- Publication Department (PD)
- Workshop Department (WD)
- Department of Library Documentation and Information (DLDI)
- Journals Cell (JC)
- International Relations Unit (IRU)

The Regional Colleges of Education are located at Ajmer, Bhopai, Bhubaneswar and Mysore. These colleges offer these courses: B.A. (Hons.); B.Ed., B.Sc. (Hons.); (Pass) B.Ed., B.Ed., Arts (Elementary/ Secondary Education); B.Ed; Science (Elementary Secondary Education); B.Ed. (Agriculture/Commerce/Social Education); B.Ed. (English/Hindi/Urdu); B.Ed. (Summer School-Cum-Correspondence Course); M.Ed. (Elementary/Secondary Education); M.Sc. Ed. (Physics/Chemistry/Mathematics/Life Sciences); Ph.D. (Education). The regional colleges are now renamed as Regional Institutes of Education. University Grants Commission (U.G.C.)

The University Grants Commission was set up by the Government of India under an Act (3 of 1956) of Parliament in 1956. The functions of the Commission in Section 12 of the Act are:

It shall be the general duty of the Commission to take, in consultation with the universities or other bodies concerned, all such steps as it may think fit for the promotion and coordination of university education and for the determination and maintenance of standards of teaching, examination and research in universities, and for the purpose of performing its functions under the Act, the Commission may:

- Inquire into the financial needs of the universities
- Allocate and disburse the fund of the Commission, grants to the universities
- Recommend to any university the measures necessary for the improvement of university education and advise the university upon the action to be taken for the purpose of implementing such recommendations
- Advise any authority on the establishment of a new university or on proposals connected with the expansion of the activities of the university
- Collect information on all matters relating to university education in India and other countries as it thinks fit and make the same available to any university
- Perform such other functions as may be prescribed or as may be deemed necessary by the Commission for advancing the cause of higher education in India or as may be incidental or conducive to the discharge of the above functions

Composition: The members of the Commission are chosen as follows:

- Not more than three members from among the Vice-Chancellors of the universities
- Two members from among the officers of the Central Government to represent the government
- The remaining number from among the persons who are educationists of repute provided that not less than one-half of the total numbers so chosen shall be from among persons who are not officers of the Central Government or of any State Government. The Central Government shall nominate the Chairman of the Commission.

NOTES

NOTES

3. National Institute (now University) of Educational Planning and Administration (NIEPA), New Delhi

The National Institute of Educational Planning and Administration (formerly the National Staff College for Educational Planners and Administrators) is an autonomous institution set up and fully financed by the Government of India. It is registered as a Society under the Societies Registration Act XXI of 1860 in December 1970. As the apex training institute in India for educational planners and administrators, its main functions are training, research and administration. The main activities undertaken by the institute include, training and reorientation of senior educational administrators from the Centre and the States, according to their needs and background, research in problems of educational planning and extension service in this field to the States and other organizations, seminars, workshops and conferences on themes of topical interest in educational planning and administration and provision of training and research facilities to other countries, especially of Asian region.

4. Indian National Commission for Cooperation with UNESCO, New Delhi

India is one of the founder members of the United Nations Educational, Scientific and Cultural Organization (UNESCO) which was established with headquarters in Paris in November 1946. The Indian National Commission for Cooperation with UNESCO performs its role not only as a coordinating agency at the national level but also collaborates with other National Commissions of Asia and the Pacific region and with UNESCO's regional offices in New Delhi, Bangkok, Jakarta, Karachi and other places in fostering regional and sub-regional cooperation and for bringing about better understanding of UNESCO projects and activities.

5. National Council for Teacher Education (NCTE)

It was on the 21 May 1973 that a Resolution (No. F-7-6/71-School 2) was passed by the Ministry of Education, Government of India, wherein it was decided to set up a National Council for Teacher Education. The Resolution reviewed in brief the present status of teacher education in the country, referred to the recommendations made in the past by the Indian Education Commission (1946-66) and by various bodies in this regard and stressed the urgent need to have a national body which could look after the planning, co-ordination and effective execution of schemes of teacher education.

The National Council for Teacher Education (NCTE) which had been in existence for the last more than two decades was given a statutory recognition by a gazette notification issued on 17 August 1995 (Notification No. 484) by the Ministry of Human Resources Development (Department of Education). This was done in pursuance of the National Council for Teacher Education Act, 1993 (No. 73 of 1993). This Act has been enacted with a view to achieving 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. According to the Act, 'Teacher Education' includes programmes of education, research or training of persons for equipping them to teach at the pre-primary, primary, secondary and senior secondary stages in

schools, and includes non-formal education, part-time education, adult education and correspondence education. It is further provided in the Act that every institution offering or intending to offer a course or training in Teacher Education on or after 17th August 1995 is to seek recognition in accordance with this Act by making an application to the respective Regional Committee of the NCTE. Further, any institution which has been recognised under the Act has to seek permission to start any new course or training in Teacher Education by making an application to the Regional Committee of the NCTE.

The NCTE functions through various academic committees.

NOTES

6. Association of Indian Universities, New Delhi

Formerly known as Inter-University Board of India and Ceylon, it was set up in 1967 with these main objectives: to serve as an Inter-University Organisation; to act as a liaison between universities and the Central and State governments; to help universities to maintain their standards, and to act as the representative to universities of India.

7. Central Board of Secondary Education (CBSE), New Delhi

The reconstituted Central Board of Secondary Education, New Delhi (CBSE) came into being with effect from 1 July 1962. Though the Board is an autonomous body, its supreme control vests in the Government of India. The Board conducts examinations at the secondary and senior secondary stage of education. Its services may be availed of by any educational institution in India or outside India which wishes to prepare candidates for the examinations conducted by the Board. Total number of institutions affiliated to the Board in 2007 was about 7,300.

8. Central Tibetan Schools Administration, Delhi

The Central Tibetan Schools Administration, New Delhi was set up as an autonomous organisation in 1961 and registered under the Societies Registration Act of 1860. The object of the Administration is to run, manage and assist institutions for the education of the children of Tibetan refugees in India. It runs 6 residential schools. The total number of students studying in the 14 schools run or aided by the Administration is about 10,000.

9. Kendriya Vidyalaya Sangathan, New Delhi

The Scheme of Central Schools was approved by the Government of India in November 1962 with the idea of encouraging the growth of Secondary Schools having a common syllabus and medium of instruction and for providing uniform educational facilities throughout the country for the children of transferable Central Government Employees including Defence personnel. Thus, as a first step towards implementing this scheme, 20 Regimental schools were taken over the re-designated as 'Central School' or 'Kendriya Vidyalayas' during the academic year 1963-64. The number of Kendriya Vidyalayas has since gone up phenomenally and was about 930 in 2007 in which more than 7,50,000 students were studying.

NOTES

10. Navodaya Vidyalaya Samiti, New Delhi

In pursuance of the National Policy on Education 1986, regarding pace-setting schools, the Navodaya Vidyalaya Samiti has been constituted under the Ministry of Human Resource Development. The objects for which the Society is established are:

- To establish, endow, maintain, control and manage schools and to do all acts and things that are conducive to the promotion of such schools which will have the following objectives:
 - o To provide good quality modern education—including a strong component of inculcation of values, awareness of the environment, adventure activities and physical education—to the talented children predominantly from the rural areas without regard to their family's socio-economic condition.
 - o To provide facilities, at a suitable stage, for instruction through a common medium, viz., Hindi and English, all over the country. (iii) To offer a common core-curriculum for ensuring comparability in standards and to facilitate an understanding of the common and composite heritage of our people.
 - o To progressively bring students from one part of the country to another in each school to promote national integration and enrich the social content.
 - o To serve as a focal point for improvement in quality of school education through training of teachers in life situations and sharing of experience and facilities.
- To establish, develop, maintain and manage hostels for the residence of students of Navodaya Vidyalayas.
- To aid, establish and conduct other institutions as may be required for the furtherance of the Society's objects in any part of India.
- To do all such things as may be considered necessary, incidental, or conducive to the attainment of all or any of the objects of the Society.

Suggestions Regarding Administrative Reforms at the Central Level

- **Liberal grants to backward areas:** For extending equality of opportunity to all the areas, it is necessary that the Centre provides liberal financial grants to backward areas. The Centre, however, must ensure that adequate control is exercised over this expenditure.
- **All India education service:** The constitution of the All India Educational Service is a step of considerable importance which the Centre must take.
- **Involvement of Chief Ministers of States:** The Chief Ministers of States will have to be involved in the framing of educational policies and programmes. At present all discussions of educational policy are generally held with Education Ministers only with the result that discussions and decisions cannot always be put across. It would, therefore, be a great help, if for discussions of

basic or important issues, joint conferences of Chief Ministers and Education Ministers can also be held.

- **Close working collaboration between officers:** While we are striving to promote harmonious relations between the Centre and the States, we should also make simultaneous efforts to strengthen a close working collaboration between officers and academicians at the Centre and the corresponding officers and academicians in the States.
- **Centrally-sponsored sectors:** We must remember that the centrally-sponsored sector, or earmarked Central grants for education, are in vogue on a large scale even in the United States. Experience has shown that they can help the Centre to develop a coordinated and concerted programme of educational development in a few crucial sectors in all parts of the country. It should, therefore, be our concern to see that the weaknesses of the old form of operating the centrally-sponsored sector are eliminated.
- **Coordination of schemes:** Apart from the Ministry of Human Resource Development, many other Ministries at the Centre have taken up several educational programmes. It is very essential that these programmes are properly coordinated.

Role of Central Government in the Financing of Education

Ever since independence, the Central Government has started spending increasing amounts on education. From 25 per cent in the First Plan, its percentage of share to plan expenditure increased to 37 per cent in the Seventh Plan. Following are the important reasons for the increase:

- The Central Government assists the States in realizing the Constitutional provision for providing compulsory primary education in the age group of 6 to 14 years
- The Central Government assists the backward States for providing better educational opportunities
- The Central Government has large resources for collecting finances
- The Central funds must be utilized for providing equality of opportunity.

The Central Government assists the States for educational development in the following ways:

- Performs educational functions through NCERT, UGC, Central Universities, Central Schools Organizations
- Sponsors schemes fully financed by it but implemented by the States
- Partially finances some programmes planned and implemented by the State Governments
- Provides grants to a number of voluntary organizations especially in the field of adult education.

NOTES

NOTES

Role of States in Education

Though education has been in the Concurrent List in the Constitution since 1976, it remains primarily a State activity. Bulk of the investments is made by the State Governments. Free and compulsory education is expected to be provided by the States for all children up to 14 years of age. In most States, education is free in the entire school stage. Up to class XII education is free for girls in all the States. The fee structure for higher education in the colleges and universities has virtually remained unchanged for many years. The pattern of educational development has, consequently, come to be dependent on the availability of public resources for education. On account of increasing resource crunch, however, share of education in plan allocations has been declining over the years. Allocations have come to be sub-optimal.

Suggested Reforms at the State Level

The recommendations of the Education Commission (1964-66) still hold good in reforming the administrative and financial structure at the State level. It observes, 'As we visualize it, the responsibility for school education will rest squarely on the State Governments. The local authorities will, no doubt, have a good, deal of initiative and we should like the State Governments to encourage them by adopting flexible policies. But, by and large, they will act as agents of the State Governments and exercise delegated powers.' Therefore the State Education Department, which is the key faction of the State Government to tackle education matters, should take the following steps:

- Modification of periodicals and updating the curricula, creation of textbooks, teachers' guides and other teaching and learning materials and advancement in approaches of teaching and validation.
- Prescribing the standards to be maintained in schools in consultation with professional bodies like the State Board of School Education, and State Evaluation Organization and enforce them through the inspectorate, provision of funds, and organization of the needed supporting services.
- Supply of teachers, for fixing their remuneration, retirement benefit and conditions of work and service and for organizing teacher preparation, both pre-service and in-service, on proper lines and for establishing, conducting or aiding training institutions of high quality with adequate intakes and outputs.
- Inspection and supervision of schools which may be exercised directly through the officers of the State Education Departments or indirectly through a special organization set up for the purpose, e.g., the State Boards of School Education, or both.
- Establishment and maintenance of a State Evaluation Organization whose objective would be to coordinate standards as between the different districts in the State and to help in the development of national standards at the end of the higher primary, lower secondary and higher secondary stage.
- Encouragement, guidance and assistance to the local authorities created for the administration of school education and help them maintain quality institutions at different stages of school education and provide a regular programme of

extension services to schools in order to secure a continual improvement of standards.

- Establishment and maintenance of a State Institute of Education whose primary objective is to help through suitable programmes of research, training and extension, the local authorities and the inspecting officers to improve standards.
- The present administrative set-up seems to be very much clerk-oriented; it is time we evolve an officer- or teacher- or educator-oriented administration.
- The present administrative set-up should be decentralized. There should be delegation of responsibilities and powers from the State secretariat department to the directorate, from the directorate to the district office and so on down the line.
- Professional educationist should be given a prominent place at the policy-making level in the secretariat.
- The head of the education department should invariably be a professionally qualified educationist rather than a general administrator.
- The education officers who are called upon to implement the educational plan should also be actively involved in its formulation and evaluation.
- Suitable awards and prizes may be instituted with a view to promoting experimentation and innovation.
- The Director of Education must maintain a close and personal touch not only with district level officers but also with principals and teachers so as to provide them with necessary guidance and intellectual stimulation.
- Good practices formed in educational institutions should be publicized.
- A special cell known as information unit should be established for paying better attention to evaluation with regard to different categories of staff.

NOTES

Ramamurti Committee Report (1990) on the Administration of Education

1. **Decentralization of educational management at all levels:** Ramamurti Report (1990) has laid great stress on the decentralization of administration and management of education in view of the 'sheer size and diversity of the country'. It has observed, 'In the sphere of education, the size and diversity of the country get reflected in magnitude of the population to be provided education, number of the educational institutions to be established from the basic to the college level, the number of languages in which delivery services have to be organized, the cultural and regional diversities which have to be organized, the cultural and regional diversities which have to be linked to the content and process of education, etc. Decentralization is the only solution to these problems. There is need for decentralization of educational planning and management all the way down at all levels, from the Centre to the States, from the States to the districts, from the districts to the blocks, from the blocks to the panchayats/villages and habitations.'

NOTES

Decentralization in the university system would mean autonomy for the universities and colleges as well as for the respective facilities and individual teachers. Examination reforms including establishment of continuous, comprehensive internal evaluation cannot come about unless delegation of authority and decentralization of functions becomes real down to the level of teachers. Educational complexes recommended by the Committee are construed as an instrument of bringing about decentralization.

2. **Convergence of services:** Side by side with emphasizing decentralization as the cornerstone of planning and implementation of educational programmes, the Committee has laid much stress by convergence of services already available through the parallel infrastructure created in several departments vitally connected with education. This would call for institutionalized coordination mechanisms to be evolved and to be set into operation as a rule of practice.
3. **Participative management:** The Committee has envisaged the concept of participative educational order as being relevant to every stage of education as only involvement through participation can bring about the environment for genuine reform. Important modalities contemplated in this regard are involvement of the colleges and universities in issues of regional development and improvement of school education; creation of school complexes, bringing about mutual coordination between primary schools, middle schools, high schools, colleges, and universities (the universities affiliating themselves, as it were, with these complexes so that management of education becomes a job of the professional); forging education-industry interactions for the purpose of bringing about cost-effective and practice-oriented vocationalisation of school education, involvement of the village communities in working for the goal of universal elementary education; non-formalizing the formal school system so that the system itself reaches out to the door-steps of those who are out of school, apart from being attractive to, and also be capable of retaining them; assignment of meaningful role to genuine voluntary agencies engaged in educational development programmes; and, of course, the teacher being placed centre-stage in educational reform at all levels with careful attention devoted to their status, recruitment modalities, service conditions and training.
4. **Inter-departmental coordination:** The Ministry of Human Resource Development should undertake a serious review of the situation regarding inter-departmental coordination to bring about convergence of service coming within the purview of the individual departments under the Ministry. The Ministry should also lay down specific modalities of bringing about this coordination and convergence of services. An appropriate institutionalized mechanism should be created for the purpose by the Ministry. Inter-departmental coordination should percolate down to the grassroot levels for the purpose of bringing about convergence of services, particularly, for facilitating girls' universalization of elementary education through support services such as provision of access for them to water, fodder and fuel.

5. **Appropriate functioning of Central Institutes:** Institutions like the NCERT and UGC should bring about a sea change in their style of functioning, confining themselves to the role of coordination and providing resource support. They should allow institutions in the State and sub-State levels areas of their competence in a way relevant to the local circumstances.
6. **Educational Advisory Service:** Instead of creating the Indian Education Service, Cadres of Educational Advisory Service should be created in the States on the model of the Government of India. (In the Government of India, larger number of posts should be operating under the Advisory Service.)
7. **Involvement of voluntary organizations:** While liberal flow of funds for securing people's participation through voluntary agencies in unobjectionable, care be taken to see that the same does not dilute the voluntary spirit of these institutions or distract them from their originally chartered course of action.
In the matter of securing participation of voluntary agencies, the preferred path should be for the government to respond to the initiatives of voluntary organizations with reference to their own programmes.
8. **Educational complexes:** The Committee has recommended educational complexes in place of school complexes as envisaged by the Education Commission 1964-66.

NOTES

CHECK YOUR PROGRESS

8. State some of the institutions financed by the Department of Education.
9. State the major constituent units of NCERT.
10. How does the Central Government assist the States for educational development?

4.5 LIBERALIZATION, PRIVATIZATION AND GLOBALIZATION (LPG) IN EDUCATION

The internationalization, so far witnessed in the Indian service sector, is entirely different in content, approach and practice from what is envisaged in the liberalization–privatization–globalization (LPG) policies of General Agreement on Trade in Services (GATS). Opportunities for liberalization depend on the existing policies, the regulatory environment and the supporting infrastructure in a particular service sector. There are benefits and costs associated with export promotion and import liberalization in education services. For instance, exports or consumption abroad could help generate resources, create employment, expand facilities and raise the standard in higher education sector. At the same time, it can aggravate the existing shortage of human capital and drive down the quality of education services.

NOTES

Liberalization, privatization and globalization started long ago, and they are on-going processes. With significant changes in technology relating to transport and communication, and with changes in the public policy relating to trade in goods and services; the process of liberalization, privatization and globalization have gained more acceleration. Interaction between the people of one nation and the rest of the world has been increasing year after year.

Independent India, in fact, inherited inward-oriented policy and in the early years of planning, an import-substitution regime with an anti-export bias was considered to be quite appropriate for India.

The impact of the inward looking policy pursued for long by India was that self-reliance was conceived as self-sufficiency irrespective of comparative advantages. The developments in the late 1980s and early 1990s prepared the ground for the rejection of the inward-looking policy and the acceptance of the outward-looking policy as a part of the overall economic reforms.

Liberalization of the external sector was accepted as an important goal and starting from the early 1990s, gradually tariffs have been lowered and quantitative restrictions have been eliminated. The policies towards foreign technology and capital have been re-oriented in such a way so as to facilitate their greater inflow into the country and thus Indian economy has witnessed the emergence of great degree of openness. There are today greater opportunities for the inflow as well as outflow of material and financial resources, labour, technology, ideas etc. In other words, considerable degree of globalization of the Indian economy has taken place and this process will continue.

Ancient records of the Indian tradition testify that the country had a well developed higher education system at par with the modern university system. Thousand years of foreign aggression ruined the well-knit educational set-up. The earliest known university in India dates back to Sixth Century BC, which was set up in Takshashila (now in Pakistan). Two more universities, Nalanda and Vikramasila (Bihar), date back to Fourth Century AD and Fifth Century AD, respectively. The modern higher education system in India is only 145 years old, with the first three universities set up in Bombay, Calcutta and Madras in 1857, under the British rule.

Universities are established to assist in the economic, social and cultural development of a country. Universities also undertake research relevant to local needs, and interact and provide valuable services to their community by making their resources available through advice and consultancy. Being centres of higher education and public funding, they are accountable to the people and ought to respond to the overall national education plans. At the same time, universities are international in their outlook and are an integral part of the global structure.

International cooperation has been a focus area in prompting the ideal and objectives of higher education. India has been following the policy of international cooperation by way of partnership where countries assist each other by sharing the successful experiences, technologies, material and financial sources and learn to appreciate each other's cultural heritage. The Indian higher education system is

universal in outlook and international in approach. India entered into collaborations with other countries in the field of research, publication and curriculum development. Already, the country has established linkages with international agencies on the dissemination of knowledge.

Indian National Commission (INC), set up in 1949, is the apex advisory body for coordinating programmes at national and international levels in collaboration with United Nations Educational, Scientific and Cultural Organization (UNESCO). India contributes to the activities of UNESCO and its regional offices through participation in numerous workshops, symposia and conferences. It assists in the organization of national, regional and inter-regional activities in India and also participates in all areas of competence. So far, nine UNESCO chairs have been set up in India in diverse areas such as cultural development, eco-technology, science education, peace, human rights and democracy, energy, small industries and teacher education. Proposals for setting up more UNESCO chairs in social sciences and science disciplines are under consideration.

The Department of Education in the Ministry of Human Resource Development has also built relations with other international organizations such as Commonwealth Secretariat, Commonwealth of Learning, South Asian Association for Regional Cooperation (SAARC), UN Organizations, Non-Aligned Movement (NAM) and Shastri Indo-Canadian Institute. The Bilateral Exchange Programmes connected with the university sector in India and other countries, are implemented by UGC on behalf of the Government of India. In 1996–97, such programmes had been initial with 70 countries.

Trading in Education

During the Uruguay Round of the General Agreement on Trade and Tariffs (GATT), in 1994, the general conclusion made by member countries was that trade in services be also covered under a multilateral agreement in view of the substantial growth of services and the shift in the composition of GNP of most countries in favour of the service sector. World Trade Organization (WTO) was established in 1995 as a replacement to GATT. Under WTO, two areas were clearly identified for multilateral agreement trade in goods and merchandise (as in GATT) and trade in services (covered by GATS). The highest decision-making body of WTO is its 'ministerial'. Till 2001, four ministerial have been held.

GATS was one of the agreements signed under the purview of WTO, which came into force from 1996. The objective of GATS is to establish a multilateral framework for services similar to trade in goods involving reduction in tariff barrier to trade. It is a multilateral agreement based upon the premises that progressive liberalization of trade in commercial services will promote economic growth in trade in WTO member countries. It provides a legally enforceable right to trade in all services and covers all services except those provided entirely by the government. The agreement presently covers 12 specified services, including educational services. The approach adopted is a progressive one and covers all services through negotiated commitments and progressive liberalization.

NOTES

NOTES

The preamble of GATS has given certain guidelines for negotiations. One of them under the provisions of GATS is that every country is expected to list its commitments with respect to different sectors and sub-sectors and also the activities therein. They can also list out limitations on market access and national treatment. For example, in the sub-sector of higher education, a country may make the commitment of allowing foreign universities to operate within its boundaries, but with the limitation that the country can operate only one branch/campus. Under the principle of national treatment, the host countries can allow its own universities to have more than one campus.

Globalization has resulted in higher education being thought of as a commercial product, with dealings in it being governed essentially by market forces and the principles of marketplace. India registered its opposition in discussions of Uruguay Round of 1994 on bringing services into the purview of trade rules by WTO. India held the opinion that the services were an area best left to domestic regulation and that it could not naturally fall under the purview of the global trading system. Notwithstanding the opposition of developing countries like India, and a few developed countries, the education sector was included in the trade negotiations agenda. The outcome of Uruguay Round of negotiations was GATS.

GATS defines the service trade as occurring through four possible modes of supply, which are as follows:

- **Cross-border supply:** This mainly relates to courses provided through distance education, the Internet, any type of educational testing service and any educational material that can be sent across national boundaries.
- **Consumption abroad:** This refers to the education of foreign students, and is the most common form of trade in educational services.
- **Commercial presence:** This refers to the actual presence of foreign investors in a host country. This would also include foreign universities providing for courses or setting up institutions in another country.
- **Movement of natural persons:** This refers to a movement of people across countries to provide or utilize educational services.

Two basic principles underlying GATT (goods) are preserved and adopted in the GATS (services). These principles are the Most Favoured Nation (MFN) and National Treatment. MFN treatment means equal opportunities to all WTO members. National Treatment means treating one's own national and foreigners equally. If the principle of National Treatment is to be implemented, a foreign education service producer has to be given the same treatment, which is given to a national/local education service provider in a country. Countries are free to decide which service sectors they wish to subject to market access and national treatment discipline. Countries can also specify in their schedules the limitations and exceptions they wish to maintain on market access and national treatment. The market access and treatment commitment are made for each of the four modes of supply.

Categories of Education Services

Under GATS' guidelines, education services are now tradable and mention has been made about the categories and mode of education services. Five categories have been given in the guidelines. These are as follows:

- **Primary education services:** These include services related to primary education and pre-school education, but exclude those related to child day-care and adult literacy programmes.
- **Secondary education services:** These cover high school education, first level technical and vocational education, and education for handicapped students.
- **Higher education services:** These cover two distinct types of activities. The first relates to teaching of practical skills (training) in post-secondary, but sub-degrees, technical and vocational training institutions. The second relates to conventional education provided by the universities, the colleges affiliated to them, and the specialized professional institutions recognized to be universities level institutions.
- **Adult and continuing education services:** These relate to education provided to adult learners and include lifelong education programmes. Even additional learning in general and vocational subjects are provided along with refresher or re-training programmes.
- **Other education services:** These cover other types of education, which are not precisely defined by the level, but have ultimate value in terms of learning and training. Thus, it includes special training programmes conducted by industries and organized coaching classes, but excludes programmes related to recreation and education services provided through governesses or tutors at home.

4.5.1 Impact of LPG on Higher Education

In India, with the initiation of economic reforms and adoption of the strategy of liberalization–privatization–globalization (LPG), the higher education scenario has undergone many changes. The government has drastically reduced funding to the higher education sector and has instructed institutions to mobilize internal resources. Many institutions have raised fees for different courses, especially job-oriented courses under this scheme of self-financing. The government has allowed easy entry to private providers in the field of education, who are guided by considerations of profitability in the area of higher education. There has been a proliferation of institutions imparting higher education in the discipline of engineering, business management, computers, journalism, multimedia, tourism, hotel management, etc. In most cases, in spite of a high fees structure, the quality of education provided is far from satisfactory.

There has also been a rapid increase in foreign education provision in India with the imminent entry of WTO in the area of educational services. This trend is gathering momentum and is very likely to assume importance in future development

NOTES

NOTES

of higher education in India. Indian students going to the US, the UK and other European countries for higher studies and training is a common trend now. Foreign education has acquired new dimensions in changing times. An aggressive campaign by these countries is being undertaken to woo Indian students to their universities and colleges. With more than 7 million students enrolled for higher education in India, the scope and possibilities it offers to overseas suppliers are enormous and commercially highly lucrative.

Some foreign universities have engaged Indian agencies and firms to recruit students to study in their universities. In 1999, about 20,000 students went abroad for education. Against this, on an average only 1,500 students per year came to India, number of students enrolled under cross-border supply and other modes is not known. Courses offered by foreign universities mostly relate to hospitality services, management, medical and information technology. The target group for foreign universities is the economically well to do Indians. Under GATS provisions, the non-organized private suppliers will get an impetus. Public education suppliers would be marginalized in the race.

This form of education services, viz., consumption abroad, is the most common form and one that has always existed. More recently, another form has developed which consists of setting up facilities abroad by education providers, also known as 'commercial presence'. Systematic data on this is not available but its popularity in recent years has increased in developing countries like India. With a view to enhance domestic capabilities in higher education in a way that would also involve reduced foreign exchange costs, developing countries have allowed foreign universities to operate local campuses in collaboration with private colleges. Alternatively, foreign universities have entered into 'winning arrangements' with domestic private colleges through franchises. On their part, the foreign universities have resorted to progressive marketing of their educational programmes in developing countries.

LPG of education is looked upon as a mixed blessing. In the context of higher education, its inclusion in WTO is being accepted with mixed reactions in developing countries. There is widespread concern in developing countries like India pertaining to ambiguities in interpreting the scope of coverage of services under GATS. A strong feeling prevails that GATS negotiations would serve the interests of the industrial lobby in the developed countries enabling them to capture the markets in the developing countries. This will especially be so on account of uneven bargaining power among developed and developing countries. On the positive side, it is felt that there are equal opportunities at intellectual interactions with the knowledge-based economies of the world.

Globalization also offers opportunities for India to export education and earn foreign exchange. Foreign institutions being better endowed in terms of infrastructure, financial resources, staff, reputation, etc., provide high competition to the Indian institutions. Many meritorious students and those with paying capacity do join foreign institutions. Being in a weaker position to compete with their established foreign counterparts, Indian institutions become increasingly marginalized. This factor exacerbates the existing inequalities between developed countries. The growth of

domestic universities halts, and national needs and aspirations take a backseat while the ground is set for cultural invasion.

There is another aspect of inequality that becomes more pronounced, viz., between students belonging to different economic strata. Foreign education which is far more expensive can be opted for by wealthy students only. As it promises jobs with higher earnings, a wider gulf is created between students coming from different economic backgrounds.

Higher education becomes increasingly commercialized; the criterion of probability being the overriding concern, and the noble ideas, and values which higher education symbolized earlier become almost obsolete in the globalized world. Higher education is being viewed more as a 'private good' both by society and the government. The latter is, in fact, encouraging this trend as it is facing difficulties in funding higher education and instructing institutions to generate funds. In India, apart from raising fees or introducing self-financing courses, not much headway has been made in this regard.

Sometimes institutions providing market-specific programmes are not even universities. They are business enterprises with no faculty of their own. They hire contractors to produce and deliver specific programmes. Another important aspect relates to quality control and academic independence. It is essential for every country to maintain control over its academic institutions. It is becoming increasingly difficult for individual institutions as well as countries to maintain academic freedom when they have practically no control over import of education through the various modes that have come to operate in this sector. The 'for-profit' institutions are operating in a largely unregulated environment, providing access at low prices to all those who seek it. Many of these institutions are thriving because foreign degrees enjoy a special status in some segments of the job market in developing countries.

Educational institutions are involved in the process of nation building through creation and dissemination of knowledge and service to community. The presence of foreign institutions will convert education from a social service and public good into a private service and private commodity. The course content too would not be determined by national requirement, but only by the requirement of the global market.

Advantages of LPG to Higher Education

The following advantages may be expected from LPG to higher education in India:

- The regional and international cooperation among developing countries can help in capacity building in many areas, and enable them to withstand the international market strategy.
- Innovations through new providers and delivery modes, greater student access and increased economic gain.
- Improvement in the quality of higher education due to competition.
- Large number of agencies provide higher education opportunities, domestically and internationally.
- Use of Information and Communication Technologies (ICT) for domestic and cross-border delivery of programmes.

NOTES

- Students can have greater access to a wider range of education opportunities at home and abroad.
- Increasing access to education and reducing knowledge gap in developing countries.

NOTES

Disdvantages of LPG to Higher Education

Apprehensions are made by concerned countries about the possible disadvantages or demerits of LPG in the education sector. These apprehensions exist only among developing countries. In brief, the following points may be raised in this regard:

- Increase in costs and tuition fees to be borne by students at public and private institutions.
- Public institutions may seek alternate sources of funding which leads to their gradual privatization.
- Student access may get further limited because trade will commercialize education and lead to escalation of the cost of education.
- According to the GATS rules, public funding is equated to unfair subsidy. Foreign providers insist governments to decrease funding, thereby jeopardizing the public funded domestic institutions.
- GATS facilitates uninterrupted mobility of professionals and skilled labourers. Favourable service conditions and lucrative pay packages may draw the best teachers and researchers towards developed countries creating an artificial shortage, which later can be exploited for trade benefits of the developed countries.
- Profit motivated private universities may emerge and higher education, which is regarded as a 'public good', may come to be treated as a profitable business.
- The demographic pressure, coupled with crunch in resources in developing countries, may provide a fertile ground for enterprising foreign providers of higher education from developed countries.
- The foreign providers may offer courses in mostly professional areas such as management, accountancy, finance, law and information technology that do not require establishment of heavy infrastructure. They may offer only profitable subjects leaving public institutions to deal with non-profitable subjects in sciences and humanities.
- With lack of an effective mechanism in place to control the quality of courses delivered by foreign providers in the context of liberalized education, many foreign providers offer courses of dubious quality and function as 'degree mills'.
- Foreign providers could increase the social divide in developing countries as affluent and middle class students would opt for private and foreign institutions whereas economically restrained students would options public institutions which cannot afford to offer best academic environment due toe shortage of funds. This would lead to re-establishment of elitism in education.

Indian education, particularly higher education, falls within the ambit of the WTO and GATS. So far only 44 of the 144 WTO members have commitments to education and only 21 of these have included commitments of higher education. Only four (Australia, New Zealand, USA and Japan) of the 21 countries with higher education commitments have submitted a negotiating proposal outlining their interests and issues. Education with total global outlay of one trillion dollars representing over 50 million teachers, one billion students and hundreds of thousands of educational institutions, in the perception of WTO, is a big service industry with immense potential for trade and market.

We have, therefore, to accord the MFN status to other countries enabling them to open their university campuses on Indian soil and admit Indian students to their institutions. As a reciprocal measure, Indian universities can open their campuses in other countries and admit students from these countries. Globalization has multidimensional impact on a highly heterogeneous system like the Indian education. While it may bring some benefits, unless effective controls are thought of and implemented, it could result in more loss than gain.

India cannot go in isolation and is bound to go with the rest of countries of the world, so it is better to think about the possible ways by which it can develop its higher education system via LPG. The following suggestions may be given:

- A clear and compatible regulatory mechanism has to be developed to monitor, control and restrain the private and foreign providers in order to ensure national policy objective and safeguard public interest.
- New types of education providers, new delivery modes, new cross-border education institutions and new levels of student mobility can create confusion for the recognition of qualifications and transfer of academic credits. The business lobbies in higher education exploit the situation and pressurize the government to make resolutions favourable to their interests. Here lies the role of national quality assurance agencies for assessment of the programmes and accreditation of the institution and recognition of qualifications.
- The recognition of degrees and quality assessment of the problems and institutional accreditation of all domestic and foreign education providers should be made mandatory through national quality assurance agencies. In India, the National Assessment and Accreditation Council (NAAC), which is the founder-number of International Network of Quality Assurance Agencies in Higher Education (INQAAHE), can successfully carry out this task.
- The higher education sector needs to discuss and debate all issues on internationalization, globalization and trade liberalization of higher education to understand the threats as well as the opportunities of GATS.
- Effective control mechanism so that foreign providers do not hamper the development objectives of the country.
- The government should make thorough consultation with its academics, intelligentsia and legal experts before listing its commitments in higher education services in the context of GATS.

NOTES

NOTES

- A national policy on (a) restructuring of academic courses, (b) modern teaching–learning methods, and (c) curricular design may be adopted to prepare the Indian higher education system to face the challenges of globalization.
- To complete with the best in the world, it is necessary to upgrade the academic curriculum, strengthen the physical infrastructure, appoint scholar teachers and improve the assessment of students.
- It is essential for governments of developing countries to acknowledge that there is a factor of ‘public good’ to universities that contribute to the socio-cultural development of the nation. Hence, it is imperative to make the local universities strong and well performing to get recognition internationally to compete with the foreign and private providers.
- For internationalization of Indian higher education, it is essential to have a uniform credit based system with international compatibility.
- Teaching methods have to be modernized to enable the faculty to minimize the traditional method of instruction, use digital presentation of lecture notes and make contact teaching more effective. Digital repository of course materials of modules may be developed, feedback through student evaluation of courses, employers’ opinion, and peer suggestions should be an integral part of the operational system of institutions.
- In order to control the operation of foreign providers and protect students from bogus institutions, there must be a national regulatory framework. Effective mechanism has to be formulated to regulate the delivery of cross-border education, especially virtual education.

The basic objective of globalization is to enhance productivity and to make the educational system an instrument for preparing students who can compete in the world market as productive members of society. An important component of globalization in relation to education is the need of producing manpower of high quality who can successfully face competition in the world market. The new identity of Indian graduates as promoters of economic growth at a global level and affordability of Indian families to spend more money on education coupled with liberal policy of the government for giving foreign exchange for education has made India a prime destination for developed nations. They are looking at India as a good ‘education market’.

It is interesting to see that consumption abroad i.e., through the presence of students abroad, is present, the most important mode of trade in higher education. But now other modes like cross-border supply (distance education mode) and commercial presence (setting of university campus in other countries) are becoming equally important. Trade in educational services is already in full swing and some of the advanced countries like the US, the UK, Germany, France and Australia are attracting large number of students from developing countries. In doing so, they are making sizeable profits; conversely, India, which was attracting a few thousand students, mostly from countries in its immediate neighbourhood, has suffered a severe setback in this respect in the recent past. The best talents groomed in national

institutes and universities migrate to advanced countries in search of better facilities and lifestyles, in the ultimate analysis, huge sums of money invested on them for providing quality and advanced education turn out to be a waste as the advanced countries utilize their services without expending a penny from their exchequers. Effective measure have to be adopted to prevent this brain-drain.

With patronage of the Indian Government and other important academic bodies, India can make education name for itself more attractive and professional to create a brand in the foreign market. Indian education is equally good and cost effective. For India, the target areas to export higher education should be South East Asian countries, Gulf countries, African Nations and other Third World countries. For developed countries, programmes like ayurveda, yoga, philosophy, performing arts and Indian heritage and culture could be offered. Internationalization of higher education provides wider scope and options to students. In this changing scenario, it is essential that every Indian institution defines the extent, content and emphasis of its degree courses in clear and unambiguous terms. This should be done, so as to establish its equivalence at various stages of progress with similar courses in the international context. Globalization has a multi-dimensional impact on the system of education. It has underlined the need for reforms in education system with particular reference to wider utilization of information technology, giving productivity dimension to the educational system and emphasis on research and development. Some other suggested changes to benefit from LPG in higher education are as follows:

- Education interaction should be increased with developed countries for knowledge-based education
- Government should make a proper comprehensive policy for privatizing higher education which will be able to compete with foreign institutions/ universities
- Rationalize the fee structure of universities/college and stop profit-based nature of higher education through Act
- ‘Plough Back’ earning into higher education
- In LPG age, the government should review entire educational pattern/ policy for universalization of quality and knowledge-based higher education encouraging private funding from NRIs, industrial concerns, international institutions and philanthropists
- Expansion of distance education should be done
- Virtual universities should be established

It is, therefore, necessary that India should decide on the nature and extent of globalization it can constructively introduce in its socio-economic and educational systems. While it is difficult to resist the temptation of falling in line with the international community, it is necessary that while doing so, the paramount importance is given to national interest. This is more important in the field of higher education i.e., intimately connected with the development of people, economically and socially, and in the development of the Indian economy.

NOTES

NOTES

CHECK YOUR PROGRESS

11. What was the impact of the inward looking policy pursued by India?
12. State the objective of GATS.
13. State some of the advantages of LPG to higher education.

4.6 SUMMARY

- Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration.
- Like in the case of race and special needs, it is just as important in the case of gender, too, to take note that it is not on all occasions fair to treat everyone the same.
- The learning approaches of boys and girls differ and both genders learn differently. Both genders even approach, analyse and solve problems differently.
- Educational equity has its basis in the principles of justice and fairness for every student when it comes to success, treatment, providing of opportunities and allocation of resources.
- A system of common school for education should be developed. It should be preserved and maintained at a stage of excellence and competence.
- Surprisingly, the concept of “disadvantaged” that we heard was not centered primarily on those causes traditionally cited: race, ethnic group, poverty, or sex. Rather, the concept of “disadvantaged” was focused on “denied access to the tools needed for self-sufficiency.”
- A major feature of “disadvantagement” is the presence of “barriers to self-sufficiency,” These barriers are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society’s regard for a group, government and corporate practices, and certain conditions of the group itself.
- Every country has a constitution with a philosophy of its own which embodies the ideals, values, hopes and aspirations of its people. Hence, it is normal for education to be a significant area of development.
- It provides the concept of the economic and social order for which youth of the country should be educated.
- Till recently education was a State subject but with the 42nd Amendment in the Constitution which received President’s assent on December 18, 1976, it was put on the Concurrent List.

- Regarding the part to be played by the Central Government the Secondary Education Commission 1952-53 writes, 'We are of the opinion that in view of the larger interest involved, financial aid from the Centre is necessary and may reasonably be expected'.
- The Department of Education, one of the constituents of the Ministry of Human Resource Development, is under the overall charge of the Minister of Human Resource Development.
- The Central Advisory Board of Education, the oldest and the most important advisory body of the Government of India on education was first established in 1920, dissolved in 1923, and revived in 1935.
- The National Council of Educational Research and Training (N.C.E.R.T.) was established in September 1961 with Headquarters at New Delhi with a view to improving school education.
- The internationalization, so far witnessed in the Indian service sector, is entirely different in content, approach and practice from what is envisaged in the liberalization– privatization– globalization (LPG) policies of General Agreement on Trade in Services (GATS).
- Liberalization of the external sector was accepted as an important goal and starting from the early 1990s, gradually tariffs have been lowered and quantitative restrictions have been eliminated.
- Ancient records of the Indian tradition testify that the country had a well developed higher education system at par with the modern university system. Thousand years of foreign aggression ruined the well knit educational set-up.
- GATS was one of the agreements signed under the purview of WTO, which came into force from 1996. The objective of GATS is to establish a multilateral framework for services similar to trade in goods involving reduction in tariff barrier to trade.
- In India, with the initiation of economic reforms and adoption of the strategy of liberalization–privatization–globalization (LPG), the higher education scenario has undergone many changes.

NOTES

4.7 KEY TERMS

- **GATS:** The General Agreement on Trade in Services (GATS) is a treaty of the World Trade Organization (WTO) that entered into force in January 1995 as a result of the Uruguay Round negotiations.
- **NCERT:** National Council of Educational Research and Training (NCERT) is an autonomous organization set up in 1961 by the Government of India to assist and advise the Central and State Governments on policies and programmes for qualitative improvement in school education.

4.8 ANSWERS TO ‘CHECK YOUR PROGRESS’

NOTES

1. To obtain equity and inclusion of children with special needs, the following should be ensured:
 - Ensure equal access by putting in place both input and output features
 - Train educators and make them aware
 - Get students ready for real world
2. Two causes for inequality of educational opportunities are:
 - Lack of educational facilities
 - Poverty
3. A system of common school for education is a very helpful step towards eradicating the separation that exists in our society between the educational institutions for the poor and those for the rich ones.
4. Article 30 of the Indian constitution lays down the following regarding education of minorities:
 - All minorities, whether based on religion or language, shall have the right to establish and administer educational institution of their choice.
 - The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.
5. India is a secular state. Spirituality based on religion, has always been held in high esteem in India. Under the Constitution, the minorities, either on religious or linguistic basis, have been given full rights to set up educational institutions of their choice. This comes under secular education
6. Education was included in the concurrent list on 18 December 1976.
7. The Ministry of Human Resource Development, Government of India, has launched many pilot projects like rural universities, regional institutes, curriculum reform and textbooks, etc. By starting these projects, the Ministry aims at providing enlightened leadership all over the country.
8. Some institutions financed by the department of education are:
 - Administrative Staff College of India
 - Association of Indian Universities
 - Central Universities
 - India Council of Historical Research
9. The major constituent units of the NCERT are:
 - National Institute of Education (NIE), New Delhi
 - Central Institute of Educational Technology (CIET), New Delhi

- Pandit Sunderlal Sharma Central Institute of Vocational Education (PSSCIVE), Bhopal
 - Regional Institute of Education (RIE), Ajmer
 - Regional Institute of Education (RIE), Bhopal
 - Regional Institute of Education (RIE), Bhubaneswar
 - Regional Institute of Education (RIE), Mysore
 - North-East Regional Institute of Education (NE-RIE), Shillong.
10. The Central Government assists the States for educational development in the following ways:
- Performs educational functions through NCERT, UGC, Central Universities, Central Schools Organizations, etc.
 - Sponsors schemes fully financed by it but implemented by the States.
 - Partially finances some programmes planned and implemented by the State Governments.
 - Provides grants to a number of voluntary organizations especially in the field of adult education.
11. The impact of the inward looking policy pursued for long by India for long was that self-reliance was conceived as self-sufficiency irrespective of comparative advantages attempts made to replace imports by domestic production. The developments in the late 1980s and early 1990s prepared the ground for the rejection of the inward-looking policy and the acceptance of the outward-looking policy as a part of the overall economic reforms.
12. The objective of GATS is to establish a multilateral framework for services similar to trade in goods involving reduction in tariff barrier to trade. It is a multilateral agreement based upon the premises that progressive liberalization of trade in commercial services will promote economic growth in trade in WTO member countries. It provides a legally enforceable right to trade in all services and covers all services except those provided entirely by the government.
13. Some of the advantages of LPG to higher education are:
- The regional and international cooperation among developing countries can help in capacity building in many areas, and enable them to withstand the international market strategy.
 - Innovations through new providers and delivery modes, greater student access and increased economic again.
 - Improvement in the quality of higher education due to competition.
 - Large number of agencies provide higher education opportunities, domestically and internationally.

NOTES

NOTES

4.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on Right to Education (RTE).
2. What does article 46 of the Indian constitution say about the education of the weaker sections?
3. State the role of Central Government in the financing of education.
4. State some of the categories of education services.

Long-Answer Questions

1. Discuss the steps taken towards the equalization of educational opportunities.
2. Analyse the problems faced in the education of the deprived classes, particularly the scheduled caste and the scheduled tribes.
3. Discuss the constitutional provisions related to education.
4. Write a detailed note on liberalization, globalization and privatization in education.

4.10 FURTHER READING

IFAD. 2001. Rural Poverty Report 2001: *The Challenge of Ending Rural Poverty*. Oxford University Press.

Jerry Aldridge, Renitta L. Goldman. 2007. *Current Issues and Trends in Education*. Pearson/Allyn and Bacon.

NOTES

NOTES