

CONTEMPORARY INDIA AND EDUCATION

Dr. S. Karthiyayini

Imaginex Inks Publication

71A 71B First Street, RKV Avenue,
Old Pallavaram, Chennai 600117, India.

Phone: +919962991087

e-mail: info@imaginexinkspublication.com

CONTEMPORARY INDIA AND EDUCATION

Authored by

Dr. S. Karthiyayini

February 2025

©All rights exclusively reserved by the Authors and Publisher.

This book or any part thereof may not be reproduced in any form without the written permission of the Authors and Publisher.

Price: Rs. 350

ISBN: 978-81-982083-4-7

Published by and copies can be obtained from:

Imaginex Inks Publication

71A 71B First Street, RKV Avenue,
Old Pallavaram, Chennai 600117, India.

Phone : +919962991087

E-mail : info@imaginexinkspublication.com

AUTHOR PROFILE

DR. S. KARTHIYAYINI



Dr. S. Karthiyayini, M.Sc., M.Ed., M.Phil., Ph.D. (Education), is an esteemed Associate Professor at the School of Education, Vels Institute of Science, Technology and Advanced Studies, Pallavaram. With an impressive 18 years of teaching experience at the university level and 7 years in schools, she has dedicated her career to shaping future educators and contributing to the academic community.

Dr. Karthiyayini has presented over 30 research articles in peer-reviewed and UGC CARE-listed journals, in addition to participating in more than 21 national and international conferences. Her work has earned her more than 10 awards, a testament to her expertise and commitment to education.

As a Ph.D. mentor, she has successfully guided 3 scholars to completion, while currently supervising 9 more. Dr. Karthiyayini has also directed more than 30 M.Ed. theses, contributing to the growth of research in education.

DISCLAIMER

This textbook, *Contemporary India and Education*, is an academic work published by Imaginexinks Publication with all rights reserved. The content presented in this book is based on thorough research, analysis, and the author's interpretation of educational concepts, policies, and frameworks. The views and opinions expressed are solely those of the author(s) and do not necessarily reflect those of Imaginexinks Publication or any affiliated institutions.

Every effort has been made to ensure that the information in this textbook is accurate and up-to-date. However, Imaginex Inks Publication and the author(s) do not guarantee the absolute accuracy or completeness of the information contained herein. Any similarities to actual persons, organizations, or events are coincidental.

The responsibility for the originality, authenticity, and accuracy of the content lies solely with the author(s). Imaginexinks Publication assumes no liability for claims of plagiarism or misinterpretation of facts. The publisher is not liable for any errors, omissions, or damages resulting from the use or reliance on the information in this textbook.

PREFACE

Education has always been the cornerstone of societal progress, shaping individuals and communities through knowledge, values, and critical thinking. In the context of contemporary India, the education system plays a pivotal role in navigating the country's rich diversity, evolving social structures, and economic aspirations.

From foundational concepts of education and philosophy to the intricate relationships between democracy, diversity, and educational equity, this text delves into both the theoretical and practical aspects of education in India. Key topics include the influence of various educational commissions, the implementation of universal education programs, and the ongoing challenges of social inequality in schooling. Special emphasis is given to the role of education in fostering inclusivity, equity, and social justice, particularly for marginalized groups.

Designed for educators, policymakers, students, and researchers, this book not only provides a detailed understanding of India's educational challenges and achievements but also encourages critical reflection on the way forward. By exploring the intersections between education, philosophy, and social values, *Contemporary India and Education* seeks to provide a nuanced perspective on how education can shape a more just and progressive society.

ACKNOWLEDGEMENT

The journey of writing this book has been deeply rewarding, and I would like to express my sincere gratitude to the Vels Institute of Science, Technology, and Advanced Studies for their continuous support and for providing an enriching academic environment. I extend my thanks to my esteemed colleagues, whose collaboration and intellectual discourse have contributed significantly to the development of this work.

A special note of appreciation goes to my students, who have been a constant source of inspiration, and to my mentors, whose guidance has been invaluable in shaping my academic endeavours. I am profoundly thankful to my family for their unwavering encouragement and patience, without which this book would not have been possible.

This book is the culmination of years of research, teaching, and personal reflection. I hope it provides readers with a deeper understanding of the complexities and opportunities within India's educational system, and that it sparks further inquiry and dialogue.

Dr. S. Karthiyayini

Associate Professor,

School of Education, Vels Institute of Science, Technology and
Advanced Studies

CONTEMPORARY INDIA AND EDUCATION

UNIT-I: INTRODUCTION TO EDUCATION AND PHILOSOPHY

Education – Meaning, Definition, Aims and Objectives, Nature and Scope of Education; Purpose and Process of Education. Types of Education: Formal, Informal, and Non-Formal; Levels of Education: Pre-Primary, Primary, Secondary, Senior Secondary, and Professional. Philosophy: Concept, Meaning, and Definition. Branches of Philosophy. Relationship Between Philosophy and Education. Philosophy and Aims of Education. Philosophy and Curriculum. Philosophy and Methods of Teaching. Philosophy and the Concept of Discipline. Philosophy and the Teacher. Philosophy and the Textbook.

UNIT-II: SOCIAL VALUES AND SOCIAL DIVERSITY

Values: Meaning, Definition, and Classification of Values. Importance of Social Values. Democracy: Definition, Characteristics, and Types of Democracy. Democracy and Education. Relationship Between Democracy and Education. Principles of Democracy: Concept, Types, and Merits. Characteristics of Socialism. Secularism: Concept, Characteristics, and Merits of Secularism. Social Diversity: Meaning and Definition. Education for Understanding Social Diversity in India. Levels of Social Diversity: Caste, Religion, Language, and Region. Role of Education in Creating Positive Attitudes Towards Diversity.

UNIT-III: EDUCATIONAL PROGRAMMES FOR QUALITY EDUCATION

Universal Elementary Education (UEE) - Sarva Shiksha Abhiyan: Objectives, Achievements, and Challenges. Right to Education. Rashtriya Madyamik Shiksha Abhiyan (RMSA). Rashtriya Uchchatar Shiksha Abhiyan (RUSA). Samacheer Kalvi. Operation Blackboard. Integrated Child Development Services. Transit Schools. Education of Women and Underprivileged Sections of Society. NIOS. Education for Collective Living and Peaceful Living. Four Pillars of Education as Viewed by Delors Commission Report.

UNIT-IV: EDUCATION COMMISSIONS AND LANGUAGE POLICY

Recommendations of Education Commissions: Dr. Radhakrishnan Commission (1948-49), Mudaliar Commission (1952-53), Indian Education Commission (1964-66), National Policy of Education (1986), Ramamurthy Review Committee (1992). Place of Education in the Indian Constitution. Right to Information Act. National Curriculum Framework (2005). National Curriculum Framework for Teacher Education (2009). Role of a Teacher with Reference to Fundamental Rights and Duties of Citizens. NEP (2022). Language Policy During Pre-Independent and Post-Independent India. Language Policy in the Indian Constitution. Views of Great Thinkers on Medium of Instruction: Tagore, Gandhi, Vivekananda, Aurobindo.

UNIT-V: EQUALITY IN EDUCATION

Equality of Educational Opportunity. Equality in Constitutional Provisions. Inequality in Schooling: Causes of Inequality, Discrimination, and Marginalization in Education. Types of Inequality: Caste, Gender, Class, Region. Elimination of Social Inequalities Through Education. Education for Marginalized Groups: Dalits, Tribals, and Women

TABLE OF CONTENTS

1	INTRODUCTION TO EDUCATION AND PHILOSOPHY	
1.1	INTRODUCTION	1
1.2	MEANING OF THE EDUCATION	1
1.3	ETYMOLOGICAL MEANING OF EDUCATION	2
1.4	EDUCATION - DEFINITIONS	2
1.5	AIMS OF EDUCATION	4
1.6	NATURE OF EDUCATION	7
1.7	SCOPE OF EDUCATION	9
1.8	TYPES OF EDUCATION	11
1.9	CHARACTERISTICS OF FORMAL EDUCATION	12
1.1	MERITS OF THE THREE TYPES OF EDUCATION	13
1.11	DEMERITS OF THE THREE TYPES OF EDUCATION	14
1.12	EDUCATIONAL ACCESS WITHOUT INSTITUTIONS	20
1.13	CONCLUSION:	21
1.B	PHILOSOPHY	
1.B.1	INTRODUCTION	22
1.B.2	CONCEPT OF PHILOSOPHY	22
1.B.3	ETYMOLOGY OF PHILOSOPHY	22
1.B.4	VARIOUS PHILOSOPHERS' DEFINITIONS OF PHILOSOPHY	23
1.B.5	BRANCHES OF PHILOSOPHY	24
1.B.6	RELATIONSHIP BETWEEN EDUCATION AND PHILOSOPHY	26
1.B.7	IMPACT OF PHILOSOPHY ON EDUCATION	27
1.B.8	PHILOSOPHY AND AIMS OF EDUCATION	27
1.B.9	PHILOSOPHY AND CURRICULUM	28
1.B.10	TEACHING METHODS AND PHILOSOPHY	28
1.B.11	PHILOSOPHY AND THE CONCEPT OF DISCIPLINE	29
1.B.12	PHILOSOPHY AND TEACHER	29
1.B.13	PHILOSOPHY AND TEXTBOOK	30
1.B.14	CONCLUSION	30

2.A	SOCIAL VALUES AND SOCIAL DIVERSITY	
2.A.1	INTRODUCTION	33
2.A.2	CONCEPT OF VALUES	33
2.A.3	IMPORTANCE OF VALUES	34
2.A.4	TYPES OF VALUES	36
2.A.5	CREATION OF VALUES	40
2.A.6	CONCLUSION	42
2.B	DEMOCRACY	
2.B.1	DEFINITION OF DEMOCRACY	43
2.B.2	SOCIALISM	51
2.B.3	SECULARISM	57
2.B.4	CONCLUSION	61
2.C	SOCIAL DIVERSITY	
2.C.1	INTRODUCTION	62
2.C.2	INDIVIDUAL DIVERSITY	63
2.C.3	REGIONAL DIVERSITY	67
2.C.4	LINGUISTIC DIVERSITY	73
2.C.5	RELIGIOUS DIVERSITY	75
2.C.6	CASTE DIVERSITY	78
2.C.7	TRIBAL DIVERSITY	81
2.C.8	CONCLUSION	82
3	EDUCATIONAL PROGRAMMES FOR QUALITY EDUCATION	
3.1	INTRODUCTION	85
3.2	UNIVERSALIZATION OF ELEMENTARY EDUCATION IN INDIA (UEE)	86
3.3	SARVA SHIKSHA ABHIYAN (SSA)	89
3.5	RIGHT TO EDUCATION ACT	91
3.6	RMSA (RASHTRIYA MADHYAMIK SHIKSHA ABHIYAN)	93
3.7	RASHTRIYA UCHCHATAR SHIKSHA ABHIYAN (RUSA)	94
3.8	SAMACHEER KALVI	96
3.9	OPERATION BLACKBOARD	98

3.1	THE INTEGRATED CHILD DEVELOPMENT SERVICE (ICDS)	100
3.11	THE NATIONAL INSTITUTE OF OPEN SCHOOLING (NIOS)	106
3.12	THE DELOR'S COMMISSION REPORT (1996) LEARNING - 'THE TREASURE WITHIN'	109
3.13	CONCLUSION	115
4	EDUCATION COMMISSIONS AND LANGUAGE POLICY	
4.A	EDUCATION COMMISSIONS	118
4.A.1	INTRODUCTION	118
4.A.2	DR. RADHA KRISHNA COMMISSION (1948-48)	118
4.A.3	MUDALIAR COMMISSION 1952-53/ SECONDARY EDUCATION COMMISSION	125
4.A.4	INDIAN EDUCATION COMMISSION / KOTHARI COMMISSION	131
4.A.5	THE NATIONAL POLICY OF EDUCATION 1986 OR NPE 1986	138
4.A.6	RAMAMURTI REVIEW COMMITTEE	145
4.A.7	NATIONAL CURRICULUM FRAMEWORK 2005 (OR) NCF 2005	147
4.A.8	NATIONAL EDUCATION POLICY 2020 (OR) NEP 2020	154
4.B	LANGUAGE POLICY DURING THE PRE- INDEPENDENT AND POST- INDEPENDENT INDIA	
4.B.1	INTRODUCTION	162
4.B.2	THE SIGNIFICANCE OF A LANGUAGE POLICY IN EDUCATION	163
4.B.3	A DISCUSSION OF LANGUAGE POLICY IN INDIAN EDUCATION FROM A HISTORICAL PERSPECTIVE	163
4.B.4	VIEWS OF GREAT THINKERS ON EDUCATION AND MEDIUM OF INSTRUCTION:	168
4.B.5	MAHATMA GANDHI	172
4.B.6	SWAMI VIVEKANANDA	179
4.B.7	AUROBINDO GHOSH	186
4.B.8	CONCLUSION	195

5	EQUALITIES IN EDUCATION	
5.1	INTRODUCTION	199
5.2	THE DIFFERENCE BETWEEN EQUITY AND EQUALITY	200
5.3	IMPORTANCE OF EQUITY AND EQUALITY IN SCHOOLS	201
5.4	MEANING OF EQUALITY OF EDUCATIONAL OPPORTUNITY	202
5.5	NEED AND SIGNIFICANCE OF EQUALITY AND EQUITY IN EDUCATION	205
5.6	REASONS FOR DISPARITIES IN EDUCATIONAL OPPORTUNITIES	208
5.7	TYPES OF INEQUALITY	211
5.8	ACTIONS MADE TO ENSURE EQUIVALENCE IN EDUCATIONAL OPPORTUNITIES	212
5.9	ELIMINATION OF SOCIAL INEQUALITIES THROUGH EDUCATION	216
5.10	EDUCATION FOR MARGINALIZED GROUPS	218
5.11	CONCLUSION	222

UNIT-I

INTRODUCTION TO EDUCATION AND PHILOSOPHY

1.1 INTRODUCTION

Education is the prudent, optimistic, and courteous development of knowledge and transformation carried out with the conviction that everyone ought to have the opportunity to participate in life. According to our definition, education is the process of allowing truth and possibilities to be invited, as well as supporting and allowing time for exploration. According to John Dewey (1916), it is "a process of living and not a preparation for future living" and is therefore a social process. According to this perspective, educators focus more on learning and interacting with people than on taking action.

1.2 MEANING OF THE EDUCATION

Education is a continuous process that aids in the development of people's attitudes, abilities, and knowledge. It elevates a person to a level of civilization, refinement, culture, and education. Education is the only way to create a society that is civilized and socialized. There are various ways to define it, including:

- **A systematic process:** Rules govern the systematic process of education, which occurs in institutions.
- **A continuous process:** Education lasts from the moment of birth till death.
- Education begins at birth and continues until death.
- **A process of individual development:** Education helps people develop physically, intellectually, aesthetically, morally, socially, and spiritually.
- **A process of social development:** Education is a force that improves society in many ways.

- **A process of behaviour modification:** Education helps improve and modify human behaviour.
- **A process of knowledge acquisition:** Education is a way to acquire knowledge, experience, and skills.
- **A process of adjustment:** Education helps people adjust to themselves, their families, friends, and society.
- **A process of reconstruction:** Education helps people reconstruct their experiences in a socially desirable way.

1.3 ETYMOLOGICAL MEANING OF EDUCATION

Etymologically, the word ‘Education’ has been derived from different Latin words.

- ‘educare’ which means ‘to bring out’ or ‘to 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, educate’.
- ‘ēducātiō’ which means ‘a breeding, a bringing up, a rearing’.

1.4 EDUCATION - DEFINITIONS

Different educationists’ thoughts from both Eastern and Western side have explained the term ‘education’ according to the need of the hour. Various educationists have given their views on education. Some important definitions are:

- **Mahatma Gandhi** – “By education I mean an all-round drawing out of the best in man – body, mind and spirit.”
- **Rabindranath Tagore** – “Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.”
- **Dr. Zakir Husain** – “Education is the process of the individual mind, getting to its full possible development.”

- **Swami Vivekananda** – “Education is the manifestation of divine perfection already existing in man.”
- **Aristotle** – “Education is the creation of sound mind in a sound body.”
- **Rousseau** – “Education is the child’s development from within.”
- **Herbert Spencer**– “Education is complete living.”
- **Plato** – “Education is the capacity to feel pleasure and pain at the right moment.”
- **Aristotle** – “Education is the creation of a sound mind in a sound body.”
- **Pestalozzi** – “Education is natural, harmonious and progressive development of man’s innate powers.”
- **Froebel** – “Education is enfoldment of what is already enfolded in the germ.”
- **T.P. Nunn** – “Education is the complete development of the individuality of the child.”
- **John Dewey** – “Education is the process of living through a continuous reconstruction **of experiences.**”
- **Indira Gandhi** – “Education is a liberating force and, in our age, it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances.”

John Locke said, “Plants are developed by cultivation and men by education”. Without the illumination of education, this world would have been shrouded in intellectual gloom. It is accurate to state that education is the story of civilization. Education is therefore essential to human existence. It is the fundamental prerequisite for a person's overall development and a key tool for boosting prosperity and well-being through education.

1.5 AIMS OF EDUCATION

Activities are guided by goals. The necessities of the circumstance are taken into consideration when formulating educational goals. Human nature is complex, having many demands that are connected to life. The goals of education are linked to life principles.

The full development of humanity on this planet ought to be the aim of education. UNESCO research states that "the fundamental aim of education is the physical, intellectual, emotional, and ethical integration of the individual into a complete man/woman."

Forming children into human beings dedicated to fostering the development of human communities characterized by love, camaraderie, freedom, justice, and peace is another objective of education. Only by allowing them to experience the importance of these values inside the educational setting will students be shaped. Only via their own living examples, which were expressed in hundreds of little and large verbal and physical interactions with students, could teachers accomplish this.

1.5.1 INDIVIDUAL AND SOCIAL AIMS

The two main goals of education are societal and individual goals. Their separate goals are in opposition to one another, and the development of individuality is valued. Through people not achieving their goals, social aim prioritizes the advancement of society. As we shall see, however, the formation of personality takes on significance solely within a social context.

1.5.1.1 INDIVIDUAL AIMS

"Nothing goods enter the human world except in and through the free activities of individual men and women," according to Sir Percy Nunn, who also notes that educational practices must be shaped by the person. Education should provide the greatest amount of flexibility to explore innate potentialities.

Because:

1. The belief held by biologists is that each person is unique. Every child is a brand-new, one-of-a-kind creation and a fresh life experiment. "Education is for the individual," asserts Thompson. The focus of all educational endeavours and activities should be the individual.
2. According to naturalists, the primary goal of education is each person's independent growth. "Everything is good as it comes from the Author of Nature, but everything degenerates in the hands of man," according to Rousseau. Everything is created by God to be good; when man tampers with it, it turns bad. Everything is created by God, but man turns it bad. Therefore, the greatest amount of freedom for personal growth should be granted to each individual.
3. Due to individual differences, psychologists think that education is a personal process. No two people are alike. Therefore, education ought to be tailored to each person's interests.

1.5.1.2 CRITICISM OF INDIVIDUAL AIM

Since humans are social animals, individual goals are undesirable. The interests of society should be safeguarded.

1. Individual objective makes individual selfish.
2. The greatest amount of freedom could be detrimental to society.
3. Individuality cannot arise from a vacuum; it develops in a social atmosphere.
4. Individuals cannot grow until society does.
5. Who will identify a society in which people are self-centred?

1.5.2 SOCIAL AIM

Supporters consider the state or society to be genuine or supreme. The person is merely a tool. The goal of education is to advance society. The purpose of education is to benefit society. The state's wellbeing is the purpose of education. The state will shape the person into what it wants. It equips the person to perform a variety of social responsibilities. Apart from society, personality is meaningless and individuality is worthless. Individuals will naturally evolve if society does. Society is crucial in this situation.

1.5.2.1 CRITICISM OF SOCIAL AIM

1. It reduces people to nothing more than a government tool.
2. It turns a person into a simple non-being.
3. Society disregards people's justifiable needs, wants, and interests.
4. It hinders the growth of the individual's uniqueness.

1.5.3 INTEGRATING THE SOCIAL AND PERSONAL GOALS OF EDUCATION

Education's societal and individual goals are distinct from one another. They are in opposition to one another. It isn't true. Individuals and societies cannot coexist. While society advances via the growth of its individual members, the person is the product of society. A person cannot grow up in a vacuum. John Adams once said, "Individuality needs a social medium to grow." Additionally, according to T.P. Nunn, "individuality develops in a social environment."

1.6 NATURE OF EDUCATION

The nature of education is the same as its meaning. It's really complicated. Now, let's talk about the nature of education:

1. **Education is a continuous and lifetime process: Education is a lifelong process.** It lasts until death and starts in the mother's womb. It is the process by which a person grows from childhood to maturity. It includes the influence of every factor that molds an individual's personality.
2. **Education is a systemic process:** It refers to carrying out its operations via a methodical organization and set of rules.
3. **Education promotes both individual and societal growth:** It is referred to be a force for social development because it improves all facets of society.
4. **Education is behaviour modification:** The educational process improves and modifies human behaviour.
5. **Education serves a purpose:** each person has a life objective. Education plays a role in achieving that objective. Every educational activity is centred on a certain goal.
6. **Education is training:** Skills are taught in a positive and socially acceptable manner, using human senses, intellect, behaviour, and activities.
7. **Education is instruction and guidance:** It teaches and guides an individual to fulfil his ambitions and aspirations in order to elevate himself as a whole.
8. Without education, life is meaningless and resembles that of a beast. Education is life. For every feature and situation to develop properly, education is required.
9. **Education is the ongoing reconstruction of our experiences:** According to John Dewey, education is the process of reconstructing and remodelling our experiences in a way that is socially acceptable.

10. **Education facilitates individual adjustment:** Education facilitates personal adjustment since men are social beings. If he can't adjust to numerous aspects of life, his personality won't be balanced. Through the educational system, he learns to adjust to his peers, classmates, parents, relatives, neighbours, teachers, and other individuals.
11. **Education fosters balanced development:** Education emphasizes the whole growth of a kid. In order for a person to rise above his animal instincts and become a civilized person, it serves the purposes of his physical, mental, artistic, moral, economic, and spiritual development.
12. Rather than being a static process, education is a dynamic one that molds kids to fit changing times and situations. It continuously inspires the individual to progress. It reconstructs society to meet the changing needs of the time and place.
13. Adams asserts that the process of education is a bipolar one, in which one personality affects another to change the way another develops. It is a conscious and purposeful process.
14. **Education is a three-dimensional process:** As John Dewey once said, "Every education proceeds by the individual's participation in the social consciousness of the race." Therefore, the goals, subjects, and delivery methods of education will be decided by society. Therefore, the three poles that comprise the educational process are society, the student, and the instructor.
15. Growth is accompanied by more growth, and education is accompanied by more education. "An individual is a changing and growing personality," as John Dewey once said. The purpose of education is to aid in the process of personal development. Therefore, education is essential to the development of the ideal society and human being. Every nation and community must offer general happiness and prosperity to its people.

1.7 SCOPE OF EDUCATION

The term "scope" refers to the range of the outlook field or the opportunity for the operation and implementation of an activity. The definition and use of education are broader.

1.7.1 PHILOSOPHY OF EDUCATION

The goals, nature, significance, and purpose of education are all covered by philosophy of education, which is a very old and crucial aspect of education.

1.7.2 PSYCHOLOGY OF EDUCATION

The development of the child is the primary goal of education. Understanding a child's physical, mental, emotional, social, and individual differences, personality, thinking, reasoning, and problem-solving abilities is made easier with the aid of psychology.

1.7.3 SOCIOLOGY OF EDUCATION

A child's understanding of society's nature, types, and the manner in which culture and society are interrelated is essential because he is a part of it.

1.7.4 THE HISTORY OF SCHOOLING

Understanding the subjects' history, place of origin, growth, development, and aspects is also crucial. Additionally, the educational system's teaching methodology throughout the ancient, medieval, British, and contemporary eras.

1.7.5 THE FINANCIAL ASPECTS OF EDUCATION

A top-notch, cost-effective education is essential for the expansion of both the market and business.

1.7.6 METHOD OF INSTRUCTION

While they used to be passive listeners, students now actively participate in the educational process alongside their teachers. As a result, increasing proficiency in a variety of instructional methods is essential.

1.7.7 SUPERVISION AND MANAGEMENT OF EDUCATION

The system and the educational institution must be effectively controlled and supervised for the educational process to be successful. Personnel management, autonomy, democratic administration, and finance regulation, among other things.

1.7.8 PROBLEMS OF EDUCATION

This category includes suggestions and solutions for problems relating to administration and instruction.

1.7.9 POPULATION EDUCATION

Population education is used to raise awareness of the unwelcome population growth.

1.7.10 ENVIRONMENTAL EDUCATION

Today's intelligence is drowned by ecological imbalances. So, looking at the environmental problems study of environment education has great importance.

1.8 TYPES OF EDUCATION

Education is the progression of the process of thinking and learning. It goes beyond the four walls of the classroom. We can divide education into three main types.

- Formal Education
- Informal Education
- Non-formal Education

This section below explains each of the three kinds of education.

1.8.1 FORMAL EDUCATION

- This usually takes place on school property and is frequently referred to as formal learning. It makes reference to the core academic knowledge that children are taught in an organized manner.
- This continues throughout elementary school, high school, and college. Such instruction is provided by highly qualified teachers who are masters of the teaching craft.
- Both students and teachers actively participate in the educational process and are aware of the facts.
- Formal education includes classroom instruction, certification and grading by the institution and the structured study of multiple courses with a suitable curriculum acquired by enrolling in an institution.

1.8.2 INFORMAL EDUCATION

- In this type of education, a parent teaches a child life skills like cooking or riding a bike outside of the classroom. Books and educational websites are additional resources for informal education.

- The proper teaching methodology is not used in schools to provide this kind of instruction. It isn't planned or deliberate. It is a skill that is learned via constant practice and peer observation.
- Examples include teaching a child some basic personality traits, acquiring a mother tongue, participating in particular extracurricular activities, etc.

1.8.3 NON-FORMAL EDUCATION

- It relates to adult literacy instruction, adult basic education, or skill development. A person may need to get a variety of regular, methodical teaching in order to develop a particular talent or aptitude.
- This type of instruction is highly flexible and includes a range of exercises. Examples include fitness programs, adult education classes offered in the community, free courses available on numerous platforms, etc.

1.9 CHARACTERISTICS OF FORMAL EDUCATION

1.9.1 THE CHARACTERISTICS OF THE THREE FORMS OF EDUCATION ARE AS FOLLOWS:

- It is carefully organized
- It follows a certain delivery structure.
- It is chronological and methodical
- It requires highly qualified experts and requires a regular cost to be paid.
- It is time-bound and subject-oriented.

1.9.2 CHARACTERISTICS OF INFORMAL EDUCATION

- It is an independent learning approach without a predetermined curriculum.

- It is not scheduled or prearranged
- It is a practice-based aspect of learning
- There isn't always a cost involved.
- No degrees or credentials are required
- It is a lifelong process in a natural way.

1.9.3 CHARACTERISTICS OF NON-FORMAL EDUCATION

- It is very adaptable and flexible
- It is scheduled yet occurs independently of the academic instruction offered by the school system.
- In general, there is no upper age limit for receiving this kind of schooling.
- It encompasses both academic and practical education
- It might or might not involve fees or certifications.
- It may be pursued full-time, part-time, or as a career.

1.10 MERITS OF THE THREE TYPES OF EDUCATION

1.10.1 MERITS OF FORMAL EDUCATION

- It follows a methodical process, is organized and planned, moves forward step-by-step
- It is the most basic information that everyone needs to understand in order to learn other things.
- Professionals and instructors have earned their qualification.

1.10.2 MERITS OF INFORMAL EDUCATION

- It uses a range of methods and has no set time frame
- It is a spontaneous process of learning that might come from anywhere.
- It needs constant practice and refinement.
- Experts or professionals are not required for this learning.
- Merits of Non-formal Education:

1.11 DEMERITS OF THE THREE TYPES OF EDUCATION

1.11.1 DEMERITS OF FORMAL EDUCATION:

- Because of the length of academic sessions, some exceptionally talented pupils become disinterested.
- It is expensive and inflexible
- Exams and grades can occasionally cause stress and anxiety.
- Time and money might also be wasted by an incompetent and non-standard educational system.

1.11.2 DEMERITS OF INFORMAL EDUCATION:

- A lot of false information can be found on different social media sites.
- It doesn't adhere to a set timetable or schedule.
- The students lack self-control and a positive mindset.
- The outcomes are rather uncertain.

1.11.3 DEMERITS OF NON-FORMAL EDUCATION:

- You don't need a professional or trained teacher to teach non-formal education if you are learning it only for fun.
- There are no routine tests to assess the skill progress.
- The likelihood of phony credentials from various organizations is high.

1.11.4 LEVELS OR STAGES OF EDUCATION IN INDIA TODAY

In India, schooling is conducted according to a standard framework called the 10+2 system. All Indian States and Union Territories adhere to this arrangement. However, according to the system, not all of them exhibit a clear pattern.

1. Pre-Primary Stage

In India, the age range for early childhood education, also known as pre-primary education, is three to six years. These institutions are known as kindergartens, play schools, or play groups, and their major goal is to get kids ready for primary school. Through play and games, kids pick up the fundamentals of conduct, communication, and object identification. Some parents believe it is preferable to send their children to pre-primary as early as age two, despite the fact that the entry age is set at three years old. Pre-primary lessons are not included in the required 10+2 school years or a set curriculum because they are a preparation phase. Play Group, Nursery, Lower Kindergarten (LKG), and Upper Kindergarten (UKG) are among the levels.

Common name – Pre-Primary or Play School

- **Age of attending** – 3 years to 5 years
- Years in this level – 2 to 3 years
- Compulsory – No
- **Objective** – Preparation for formal education

2. The Primary Stage

In India, students in both private and public primary schools typically range in age from five to twelve. This stage of study lasts four to five years. English, Hindi, mathematics, environmental science, and general knowledge are among the often-taught disciplines. Often referred to as elementary education, it is free in public institutions but costs money in private ones. For pupils in grades six through fourteen, the government has mandated elementary education. The majority of basic education offered by primary

Common name – Primary School or Elementary Education

- **Age of attending** – 6 to 11 years

- Years in this level – 5 to 6 years
- Compulsory – Yes
- **Objective** – Introduction to basics of key subjects
- **States/UTs that follow 1st to 5th class of primary education** – Arunachal Pradesh, Manipur, Orissa, Himachal Pradesh, Punjab, Chandigarh, Delhi, Andhra Pradesh, Haryana, Jammu & Kashmir, Bihar, Karaikal, and Yanam parts of Pondicherry Madhya Pradesh, etc.
- **States/UTs that follow 1st to 4th class of primary education** – Maharashtra, Assam, Karnataka, Goa, Kerala, Meghalaya, Gujarat, Mizoram, Daman & Diu, Nagaland, the Mahe area of Pondicherry, Lakshadweep, Maharashtra, and Dadra & Nagar Haveli, among others.

3. The Middle Stage

Students in grades five through eight, who range in age from twelve to fourteen, make up the middle stage of school, which spans three to four years of academic study. In order to reflect the variety of educational levels in India, teaching increasingly difficult subjects within the foundational subjects taught at the basic school level is the aim of education at this point. Schools that offer instruction up to the eighth grade go by a variety of names, such as senior school and high school.

- **Common name** – High School, Senior School or Middle School
- **Age of attending** – 12 to 14 years
- Years in this level – 2 years
- Compulsory – Yes
- **Objective** – Advance or more complex aspects of the main subjects
- **States/UTs that offer 5th – 7th class of middle stage** – Goa, Assam, Kerala, Gujarat, Dadra & Nagar Haveli, Karnataka, Daman & Diu, Lakshadweep, etc.

- **States/UTs that offer 6th – 8th class of middle stage** – Delhi, Haryana, Arunachal Pradesh, Punjab, Madhya Pradesh, Chandigarh, Andaman & Nicobar Islands, etc.

4. The Secondary Stage

Students in this educational stage, who range in age from 14 to 16, are enrolled in classes 9 and 10. Secondary schools are educational institutions that provide instruction up to this point. In keeping with the middle school names used at the preceding level, they are sometimes called senior schools or high schools. At the conclusion of this phase, students sit for formal board exams that assess their knowledge and abilities. These tests are administered by educational boards that are not affiliated with the students' current school. The 10 years of the 10+2 model are made up of the three formal education stages listed above: primary, middle, and secondary.

- **Common name** – Secondary School, High School or Senior School
- **Age of attending** – 14 to 16 years
- **Years in this level** – 2 years
- **Compulsory** – Not as per the government, however, mandatory in perusal of higher education
- **Objective** – Advanced and detailed concept of key subjects
- **States/UTs that follow the 8th – 10th class of the secondary stage** – Gujarat, Karnataka, Kerala, Goa, Lakshadweep, Daman & Diu, and Dadra & Nagar Haveli, among others.
- **States/UTs that follow the 9th – 10th class of secondary stage** – Andaman & Nicobar Islands, Tamil Nadu, Chandigarh, Delhi, Rajasthan, Punjab, Sikkim, the Karaikal region of Pondicherry, etc.

5. Senior Secondary Stage

In the 10+2 scheme, this is the next +2 level. The two-year senior secondary level of schooling is regularly observed across the country. Students in the senior secondary, which includes classes 11 and 12, range in age from 16 to 18. Students are given the option to choose their areas of interest at the start of this stage and work on them for two years. In order to assess students' knowledge and proficiency in the selected areas, the educational boards administer board exams outside of the school's boundaries at the conclusion of the 12th grade. Senior Secondary Schools or Higher Secondary Schools are the names given to educational institutions that provide instruction at this level. This stage, known as junior college, is also provided by colleges or universities in a few states, such as Maharashtra.

Common name – Senior Secondary School, Higher Secondary School or Junior College

- **Age of attending** – 16 to 18 years
- **Years in this level** – 2 years
- **Compulsory** – Not as per the government, however, mandatory in perusal of higher education
- **Objective** – Advanced and detailed knowledge of chosen subjects

6. Undergraduate Stage

In India, the undergraduate stage, also referred to as graduation or a bachelor's degree, lasts three to four years and consists primarily of three-year courses in the arts, humanities, science, and commerce. Engineering, agriculture, pharmaceuticals, and other degree programs have a four-year curriculum, but bachelor's degrees in law, medical, architecture, and other areas take five years. At the age of 18, students typically start this stage immediately after completing senior secondary school. Both

performance in the senior secondary board-level exam and entrance exams are used to determine admission to colleges, universities, or specialized institutions at this stage. Courses at this level are offered by about 90% of Indian colleges.

- **Common name** – Undergraduate degree, Bachelor’s Degree or Graduation
- **Age of attending** – 18 to 23 years
- **Years in this level** – 3 to 5 years
- **Compulsory** – Not as per the government, however, mandatory in perusal of higher education
- **Objective** – Subject specialisation and in-depth knowledge of specific fields

7. Postgraduate Stage

Universities provide the majority of postgraduate education, also known as higher education. Depending on the depth of work, these two- to three-year courses are also known as master's or doctoral degrees. While doctoral research and studies take at least three years, master's studies often last two years. This stage is mostly focused on expanding knowledge, investigating more recent facets, and doing original work in particular subjects and subtopics of chosen disciplines. This level of education focuses on specializations, and only students who want to engage with significant research projects or pursue academic careers enrol in these courses.

- **Common name** – Postgraduate Degree, Master’s Degree or Doctorate.
- **Age of attending** – 21 to 25 years
- **Years in this level** – 2 to 3 years
- **Compulsory** – No
- **Objective** – Sub-topic research within a subject specialisation and subject matter expertise

1.12 EDUCATIONAL ACCESS WITHOUT INSTITUTIONS

For a variety of reasons, the Indian education policy also accommodates individuals who wish to continue their education outside of official institutions.

1.12.1 DISTANCE EDUCATION IN INDIA

The Distance Education Council of India regulates the distance learning that institutions offer. Those who are unable to attend traditional schools or universities can benefit from distance learning. The National Institute of Open Schooling provides remote learning instruction at the school level. On the other hand, Open Universities offer distant learning at the college or university level. The internet can also be used to seek distance learning. Through BITS Virtual University, some institutions, such as the Birla Institute of Technology and Science (BITS), offer online education.

1.12.2 ADULT EDUCATION IN INDIA

In India, the Department of School Education and Literacy is in charge of adult education. The Department's Bureau of Adult Education and National Literacy Mission serves as the National Literacy Mission Authority's (NLMA) Secretariat. On May 5, 1988, the National Literacy Mission was established with the goal of giving adult education a fresh feeling of urgency and gravity. The NLMA receives the technical and resource support its needs from the Directorate of Adult Education.

1.12.3 HOMESCHOOLING IN INDIA

In India, homeschooling is not common nor widely recognized. This kind of alternative education is taken into consideration for those with disabilities or those who, for a variety of reasons, are unable to attend regular school. Others employ Waldorf education, the Montessori Method, Unschooling, Radical Unschooling, or school-at-home. Others favour the specified course for the IGCSE, CBSE, NIOS, or NOS. Finding the best support system may be as simple as clicking on a link, regardless of the type of education you and your child choose formal or non-institutional, thanks to the advent of smart edtech, digital resources, and accessible internet access. Extra Marks and other online learning applications are designed to assist kids and their parents in addition to school administrators and teachers. With products like Smart School Solutions, it can help all parties involved and guarantee that every child receives a smooth, high-quality education.

1.13 CONCLUSION

James Ross asserts that "the development of valuable personality and spiritual individuality is the aim of education." The ultimate goal of education is to help each person become the best version of themselves as members of society. Allow education to fuel each person's fire with societal oil.

UNIT-I B

PHILOSOPHY

1.B.1 INTRODUCTION

Philosophy is defined as "love of wisdom." Philosophy, in its widest definition, is the study of basic facts about oneself, the universe, and one's place in it as well as in interpersonal relationships. Philosophy is similar to an academic discipline in many ways. Philosophy students are constantly posing, addressing, and debating the most significant questions in life. Key areas of study in academic philosophy are typically divided to allow for a more methodical investigation of the topic.

1.B.2 CONCEPT OF PHILOSOPHY

The logical, abstract, and systematic study of reality in its whole or of the fundamental elements of human experience and existence is known as philosophy. Philosophia, the Latin term for "love of wisdom," is derived from Greek. Philosophical research is an important part of many civilizations' intellectual histories.

Philosophy is a way of thinking about many things, such as existence, morality, significance, and worth. Reason, reflection, response, and re-evaluation are the four Rs of that "way of thinking." The aim is to increase comprehension. It is believed that learning philosophy will improve our ability to think clearly and make good decisions, which will improve our quality of life overall.

1.B.3 ETYMOLOGY OF PHILOSOPHY

The ancient Greek words "Philos," which means "love," and "Sophia," which means "knowledge," are the roots of philosophy. Some sources assert that the term was originally employed by the Pre-Socratic philosopher Pythagoras, though this is unconfirmed. Beginning around 1175 CE, the word mostly came into the English

language from Old French and Anglo-Norman. The Latin philosophia is also the source of the French philosophie. "The study of the fundamental nature of knowledge, reality, and existence, and the basic limits of human understanding," "profound learning as transmitted by the ancient writers," and other terms have been added to the definitions of philosophy. "Deep wisdom consisting of love of truth and virtuous living," and "advanced study of the speculative subjects (logic, ethics, physics, and metaphysics)."

1.B.4 VARIOUS PHILOSOPHERS' DEFINITIONS OF PHILOSOPHY

Numerous scholars and thinkers have defined philosophy from various philosophical vantage points. By examining the definitions, they made their philosophical stances clear. Throughout history, philosophers have offered a variety of explanations for philosophy. Below is a list of some of the most well-known:

- **According to Aristotle:** "Philosophy is a science which discovers the real nature of supernatural elements".
- **As said by Levison:** "Philosophy is mental activity".
- **As stated by Karl Marks:** "Philosophy is the interpretation of the world in order to change it".
- **As stated by Hegel:** "Philosophy is that which grasps its own era in thought."
- **According to Immanuel Kant:** The definition of philosophy is "the science and criticism of cognition."
- **As stated by Russell:** "Philosophy proper deals with matters of interest to the general educated public, and loses much of its value if only a few professionals can understand it."
- **As stated by Henderson:** "Philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems which men have ever faced."

- **According to Dewey:** “Philosophy is not a panacea (remedy for all kinds of diseases/troubles) for the problems of men, but is that which emerges out of the method employed by them to solve their problems.”
- **Aristippus considers:** “The ability to feel at ease in any society” is what philosophy is all about.
- **As said by Socrates:** “Philosophy is a daily activity”.
- **As said by Phenix:** “Science looks solely for new facts to find. Fact-finding is not of interest to philosophy. Instead, it is only concerned with facts as long as they may be used to inform a viewpoint. It attempts to arrange, construe, elucidate, and critique the scientific facts that have already been revealed.”

1.B.5 BRANCHES OF PHILOSOPHY

As the modern era came to an end, philosophy adopted a more limited definition that is still in use today. In this new use, the term is mostly associated with philosophical disciplines like as ethics, epistemology, and metaphysics. It encompasses, among other things, the rational evaluation of facts, principles, and reality. As such, it differs from other fields of logical investigation like mathematics and the empirical sciences. Logic, ethics, epistemology, and metaphysics are the four primary branches of philosophy.

1.B.5.1 METAPHYSICS

The study of reality, or what exists in the world, how it is organized, and what it is like, is at the heart of metaphysics. Philosophers of metaphysics discuss issues like these:

- Is there a God?
- What is meant by truth?
- First, what is a person? What about a person doesn't change throughout time?
- Is the universe made entirely of matter?

- Do people have minds? If so, what is the relationship between the mind and body?
- Do people have free will?
- What causes one incidence to result in another?

1.B.5.2 EPISTEMOLOGY

The study of knowledge is called epistemology. Its main interests are how and what we can learn about the world. In epistemology, the following issues are frequently brought up:

- Know what knowledge is?
- Do we know knowledge at all?
- How did we come to know this?
- Do we have the right to claim to know some things?

1.B.5.3 ETHICS

In the study of ethics, the best course of conduct and what we ought to do are often explored. Addressing this challenge prompts more profound inquiries about what is good and moral. Therefore, the ethicist tries to respond to inquiries like these:

- What is remarkable? What makes persons or actions exceptional?
- Which is right? Why do some behaviours make sense?
- Is morality biased or impartial?
- And how ought I to behave toward others?

1.B.5.4 LOGIC

The justifications or explanations people offer for their responses to these queries are another essential component of studying philosophy. Philosophers use logic to examine the content and organization of arguments in order to achieve this. Logicians pose questions such as these:

- What qualifies as "good" or "bad" thinking?
- How can we determine if a given line of reasoning is sound or flawed?

1.B.6 RELATIONSHIP BETWEEN EDUCATION AND PHILOSOPHY

Education and philosophy have a lot in common. Philosophy of education is applied philosophy, or education is the application of philosophy. The term philosophy of education refers to the application of philosophy to the investigation of educational issues.

Actually, philosophy serves as the cornerstone or basis upon which educational goals are built. Education and philosophy go hand in hand. In this relationship, philosophy and education are reconstructive; they are means and ends, process and product, and give and receive in the tides of thought and action.

Like the two sides of a coin, philosophy and education offer opposing perspectives on the same item, and one is inferred by the other." Ross stated. Sir John Adams once said that "education is the dynamic side of philosophy." One is more energetic if the other is contemplative. According to John Dewey, philosophy can be characterized as the theory of education in its broadest sense. Additionally, he sees education as a testing ground where philosophical discrepancies are made tangible.

According to Spencer, only true philosophers can afford true education. According to Gentile, without philosophy, education would be unable to comprehend the exact nature of learning.

According to Fichte, without philosophy, the art of teaching will never fully become obvious.

We may simply conclude that philosophy and education are closely associated based on the assertions and opinions presented above. The best

method to achieve the values and standards of a decent life that philosophy suggests is through education. Philosophy addresses the aims, whereas education addresses the means. There is a philosophical basis for education. All that is necessary is to think about and evaluate philosophy in the context of historical events and many viewpoints on life and its problems. It has been accurately said that without philosophy, philosophy would be crippled, and without philosophy, education would be a blind endeavour.

1.B.7 IMPACT OF PHILOSOPHY ON EDUCATION

Philosophy has an impact on all facets of schooling. It establishes the goals of the curriculum, includes teaching strategies, outlines discipline concepts, specifies the role of the instructor in the educational process, and more. It also resolves all issues related to education.

1.B.8 PHILOSOPHY AND AIMS OF EDUCATION

Education is a deliberate and planned endeavour. The main objective of education is to achieve its goals. Philosophy bases its objectives on fundamental reasoning and in-depth knowledge. Rusk claims that whereas education offers methods to reach the goal of life, philosophy establishes what it considers to be the end. The goals of education are in conflict with the evolving philosophy of life, having evolved along with it. The goals of education have been prescribed by several philosophies.

1. Idealism suggests elevating the human personality as education's primary goal.
2. Naturalism highlights the primary goal of education as being self-preservation.
3. Pragmatism views the goal of education as a person's socialization.

1.B.9 PHILOSOPHY AND CURRICULUM

Philosophical practice and theory are two different aspects of the field. One could consider curriculum, which is the subject matter of education, to be the pragmatic aspect of philosophy. As a forceful but abstract entity, philosophy of education recommends a curriculum to accomplish its goals. Rusk asserts that "the curriculum question is the one where the dependence of education on philosophy is more marked."

The curriculum is created in accordance with educational objectives, which are ultimately dictated by the meanings of life, which philosophy greatly influences. Different ideas have led to the prescription of various curriculum types. Idealists place a strong focus on higher ideals and advocate for the study of literature, the humanities, logic, ethics, and religion.

Physical sciences and firsthand experiences are the primary concerns of naturalists, who recommend events and subjects that take into account the child's current experiences, interests, and hobbies.

Studying functional disciplines like language, social studies, general science, and other activities more important to pragmatics.

1.B.10 TEACHING METHODS AND PHILOSOPHY

A technique is a means of connecting the students with the content. Naturalists place a high value on inspiring students, providing them with first-hand experiences, and maintaining their attention since the philosophy of education dictates the methods of instruction. Idealists support the lecture and discussion format. Their only goal is to establish an environment that is conducive to an individual's development.

As instructional strategies, pragmatics suggests socialization tactics, projects, problem-solving strategies, and other activities.

1.B.11 PHILOSOPHY AND THE CONCEPT OF DISCIPLINE

Philosophy reflects some ideologies or philosophical prepossessions as well as the philosophy of life. A widespread idea from the past, like "spare the rod and spoil the child," reveals the underlying attitude.

The idea of discipline by natural consequences is one that naturalists support.

Idealists value inner discipline, often known as intellectual or mental discipline.

Pragmatists place little emphasis on self-discipline, whether it be internal or external.

1.B.12 PHILOSOPHY AND TEACHER

The teacher is the key player and the centre of the educational process. The interaction between the teacher and the students is how education occurs. The child's personality is influenced by the instructor, who also gives him new life, beliefs, and a thoughtful awakening. A successful teacher must understand the philosophy of education and the components that go along with it. The function of a teacher has been established by several educational systems based on their guiding ideas.

Idealism places great importance on teachers, expecting them to mold their students into spiritual beings through inspiration and influence

According to naturalism, teachers are the stage managers who must create a learning atmosphere. A teacher's job is defined by pragmatics as that of a friend, mentor, and philosopher.

1.B.13 PHILOSOPHY AND TEXTBOOK

A textbook is a crucial teaching and learning tool that needs to represent the philosophically determined prevailing ideals in society. It ought to conform to the widely recognized social norms, values, and ideals. It must be written with consideration for the political, social, cultural, and philosophical climate of the time in which it was written.

1.B.14 CONCLUSION

Philosophy and education are closely linked even though they are two separate academic fields. Philosophy provides the ideal that education, which aims to transform the natural man, might strive for. The topic of man is shared by philosophy and education. Consequently, " Education without philosophy is blind, and philosophy without education is invalid.

REVIEW QUESTIONS

3 MARKS

1. Define Education.
2. List the aim of Education.
3. Define Philosophy.
4. State any 4 natures of Education.
5. What are the differences between formal and informal Education.
6. What is formal Education?
7. Write the disadvantages of formal Education.
8. State the advantages of formal Education.
9. What is non-formal Education?
10. Write the disadvantages of non-formal Education.
11. Write the advantages of non-formal Education.
12. What is informal Education?
13. Write the advantages of informal Education.
14. Write the disadvantages of informal Education.
15. List the branches of philosophy.

8 MARKS

1. Explain briefly the three major branches of philosophy.
2. Explain briefly about the Scope of Education.
3. Write a short note on nature of Education.
4. Discuss the types of education in India.
5. Illustrate the general aims of education.
6. Write a short note on Knowledge Aim and Vocational Aim.
7. Write a short note on Moral Aim and the complete Living Aim.
8. Write a short note on harmonious Development of Personality and Leisure aim.

15 MARKS

1. Elucidate the statement “Philosophy and Education are the two sides of the same coin.
2. Discuss briefly the different types of aims of education.
3. Discuss in detail about levels of education in India.
4. Illustrate the relationship between philosophy and Education.
5. Illustrate the specific aims of education

UNIT- II A

SOCIAL VALUES AND SOCIAL DIVERSITY

2.A.1 INTRODUCTION

The fundamental ideas and precepts that direct our behaviour and choices are known as values. They have an impact on our actions, priorities, and interpersonal interactions. This chapter will examine values, their types, their significance, and their impact on day-to-day living. Knowing values, whether they be community-wide or personal, enables us to make meaning of the decisions we make and the connections we have.

This conversation provides insightful viewpoints whether your goal is to deepen your ethical basis or comprehend the various values that shape human behaviour. Understanding and upholding principles might help us live a more contented and meaningful life as we negotiate the challenges of contemporary living.

2.A.2 CONCEPT OF VALUES

Values are core principles and beliefs that help people or groups decide what matters to them and what doesn't. They impact people's behaviour, motivations, perceptions, and personalities, hence impacting how they see and engage with the environment. Values serve as a framework that aids in prioritizing the most important things and frequently influences choices. Since everyone has different values, values are important in determining how people interact with the world.

For instance, one individual may value honesty, which would lead them to always speak the truth, while another may value community, which would emphasize the worth of cooperating and helping one another. Fairness, loyalty, respect, and responsibility are just a few of the many ideas that can be included in values. These principles direct our day-to-

day activities and aid in the development of our social and personal identities.

2.A.3 IMPORTANCE OF VALUES

Values are essential in forming our life and directing our behaviour. The following is a list of values' importance.

Decision-Making:

Values guide our decisions like a compass. Values assist us in choosing the course that best fits our beliefs about what is significant and right when faced with decisions of any size. Decisions become more principled and consistent as a result. For example, assume you are a supporter of environmental preservation. This value may influence your decision to purchase an electric car rather than a gasoline-powered one, demonstrating your dedication to lowering your carbon footprint.

Conduct and Uniformity:

We can preserve consistency in our behaviour by upholding a set of values. In both personal and professional interactions, this consistency fosters predictability and confidence. For instance, when an individual's integrity is a fundamental value, they always speak the truth and keep their word. This conduct fosters trust between co-workers and peers.

Sense of Identity:

Our identity is fundamentally shaped by our values. They assist to define our distinct character and set us apart from others by reflecting who we are and what we stand for. For example, A creative person could work in the arts as a professional and enjoy artistic pastimes like writing or painting. These decisions influence how they view themselves and are perceived by others, reflecting and reinforcing their identity as a creative person.

Motivation and Purpose:

We are motivated and have reasons to act in particular ways because of our values. They provide our everyday activities and long-term objectives a sense of significance and fulfilment by giving them meaning and purpose.

For example, a teacher who values education and lifelong learning may be inspired to keep improving their techniques and expertise. This gives them a sense of fulfilment and improves their own lives as well as their pupils' educational experiences.

Conflict Resolution:

By offering a framework for weighing the possibilities and selecting the course of action that most closely aligns with our values, values can assist in resolving disputes. Fairer results and improved resolution of interpersonal conflicts may result from this. For example, when team members disagree on a project, individuals who value cooperation and teamwork may suggest a compromise that takes aspects of each proposal into account. This method advances the project while honouring everyone's contributions.

Cultural Understanding and Cooperation:

Within a group or organization, shared values can foster collaboration and strengthen social ties. Conflicts can be avoided and cross-cultural encounters improved by acknowledging and appreciating differences in values. For example, recognizing and honouring cultural differences, such as respect for elders, can enhance interactions in a multicultural workplace. Younger workers might, for example, be respectful of their more senior co-workers during conversations, which promotes harmony in the workplace.

Stress Management:

We are likely to feel less stress and internal conflict when our behaviours reflect our values. We experience security and fulfilment when we live up to our principles.

For example, a person who places a great importance on family would select a flexible work schedule over a more taxing, well-paying position. Because it is in line with their value of family time, this choice lowers stress and increases life happiness.

2.A.4 TYPES OF VALUES

The following provides a detailed explanation of each of the six value categories, along with examples.

2.A.4.1 INSTRUMENTAL VALUES

We accomplish our intended purposes or goals by using instrumental values, also known as instrument values. They are the favoured behaviours or attributes that are largely prized for their ability to assist us in achieving more important goals. These values are valued for their ability to help us accomplish other goals that we deem significant, not necessarily for their intrinsic value.

Instrumental Value Examples:

- **Efficiency:** praised for increasing output and cutting waste, which can more successfully support the accomplishment of personal or professional objectives.
- **Honesty:** regarded as essential for establishing trust in interpersonal, professional, and business connections, which results in improved and more consistent interactions.
- **Ambition:** Encourages people and organizations to aim higher and make changes, which frequently results in success in a variety of endeavours.

- **Courage:** This quality enables people to take chances and confront challenges, which is crucial for developing personally and accomplishing difficult objectives.
- **Discipline:** This is crucial for sustaining consistency and concentrating on long-term goals, which promotes personal growth and goal achievement.

2.A.4.2 TERMINAL VALUES

Unlike instrumental values, terminal values are the final objectives or states of being that people aim to reach. These values stand for the fundamental goals that people believe are most important and desirable in their lives; in other words, these are the things that people eventually hope to achieve or uphold. Terminal values are sought after for their own reason and are thought to be intrinsically valued.

Examples of Terminal Values:

- **Security:** Economic and mental security are common ultimate ideals that include safety, stability, and fearlessness.
- **Freedom** is the capacity to select one's own course in life without excessive limitations
- **Inner peace** is a condition of calm and tranquillity within oneself, devoid of internal strife or anxiety.
- **Self-Respect:** Maintaining a positive self-image and self-esteem that aligns with one's own standards and values is known as self-respect.
- **Success** is a broad terminal value that can be interpreted in a number of ways, including reaching personal objectives, professional goals, or other success indicators.
- **Equality:** The quest for justice and fairness, guaranteeing that all people have the same rights and opportunities.
- **Friendship:** entails developing solid, sustaining bonds that offer camaraderie and respect to one another.

- **Health:** Preserving one's bodily and mental well-being is a typical terminal value.

2.A.4.3 CULTURAL VALUES

The fundamental ideals and standards that members of a particular cultural group adhere to, known as cultural values, serve as a guide for actions, choices, and interactions both inside and outside the group. These principles are conveyed from generation to generation and are engrained in the community's social fabric, influencing social conventions and the group's collective identity.

For Example:

- Tradition
- Respect for Elders
- Collectivism
- Patriotism
- Humility and
- Religious faith.

2.A.4.4 SOCIAL VALUES

The norms and values that society as a whole considers significant in interpersonal relationships are known as social values. These values have an impact on how people act in a community, how they interact with one another, and what conduct is seen appropriate or inappropriate. Social values facilitate harmonious social relationships, uphold order, and promote respect for one another.

For Example:

- Justice
- equality
- Respect for diversity

- Human rights
- Democracy and
- Community service.

Economic and Political Values

Political and economic systems are governed by different but connected sets of principles known as political and economic values, respectively. In the fields of governance and the economy, these principles have an impact on choices, laws, and actions.

2.A.4.5 ECONOMIC VALUES

The rules and guidelines that control economic behaviour and decision-making in societies are referred to as economic values. They have an impact on the distribution of wealth, the allocation of resources, and the conduct of economic activity. Common economic values include:

- **Efficiency:** The emphasis on optimizing resource utilization, reducing waste, and increasing outputs from specified inputs.
- **Growth:** Stressing how raising economic outputs, like GDP growth, is crucial for raising living standards.
- **Equity:** Aiming to lessen inequalities between various social groups, equity is concerned with the equitable distribution of financial resources and opportunities.
- **Sustainability:** valuing methods usually associated with environmental care that ensure the utilization of resources does not harm future generations.
- **Innovation:** Giving new concepts, tools, and techniques that can boost output and financial results top priority.

2.A.4.6 POLITICAL VALUES

The guiding ideals that shape a society's governance are known as political values. These principles influence the acquisition, use, and defence of power. They are essential in forming laws, policies, and political institutions. Important political principles consist of:

- **Democracy:** Appreciating how citizens participate in the decision-making process, frequently by casting ballots and holding free and fair elections.
- **Freedom:** Stressing the rights and freedoms of the person, including the freedom of association, speech, and religion.
- **Respect for the law:** The idea that all people, organizations, and entities must abide by laws that are independently decided, equally enforced, and publicly announced.
- **Equality:** Making certain that every citizen has equal legal protection as well as equal access to political and social opportunities.
- **Security:** Giving the state's defence against both internal and foreign threats first priority, as well as the safety of its citizens.

2.A.5 CREATION OF VALUES

A complicated relationship between social contacts, education, cultural influences, and personal experiences shapes values. Personal values are formed early in life and continue to grow and change over the course of a person's lifetime. The following are the main factors and processes that shape values:

2.A.5.1 FAMILY INFLUENCE

The earliest and most significant source of value creation is usually family. Through regular contacts, observation, and overt instruction, Children inherit their parents' and other family members' values. These

could include moral convictions, religious principles, professional ethics, and perspectives on a range of societal concerns.

2.A.5.2 CULTURAL AND SOCIAL ENVIRONMENT

A person's values are greatly influenced by the larger cultural milieu in which they are raised. This encompasses the customs, values, and norms of their nation, ethnic group, or community. Stories, customs, and group activities are frequently used to transmit cultural values, which serve to reinforce particular expectations and ideals.

2.A.5.3 EDUCATION

Value formation is greatly influenced by both formal and informal education. In addition to imparting knowledge, schools help students acquire social values including justice, fairness, cooperation, and respect for authority. This process is influenced by the curriculum, the school's culture, and interactions with students and teachers.

2.A.5.4 PEER INFLUENCE

Peers have a crucial role in forming values as people mature, particularly during adolescence. Peer groups have the power to uphold or undermine cultural and familial values, frequently encouraging people to develop their own set of values and views.

2.A.5.5 EXPERIENCES

Values are also shaped by individual experiences, such as difficulties, triumphs, and setbacks. For instance, someone who has been the victim of injustice can appreciate equality and fairness highly. In a similar vein, having a good experience with diversity can promote inclusivity and cultural appreciation.

2.A.5.6 RELIGIOUS AND SPIRITUAL BELIEFS

Spirituality and religion frequently offer a thorough set of moral principles and values that people might follow. These can have a significant impact on how someone views a variety of topics, including morality and the purpose of life.

2.A.5.7 MEDIA INFLUENCE

The media has a significant impact on values in the modern society. Perceptions of what is desirable, normal, or prestigious are shaped by television, movies, music, books, and, more and more, social media.

2.A.5.8 PERSONAL REFLECTION AND GROWTH

People often embrace new beliefs or re-evaluate old ones as they get older and reflect on their experiences and lessons learned. This reflection is often influenced by personal goals, dreams, and a wish to lead a life consistent with one's fundamental values.

2.A.6 CONCLUSION

Values are essential for determining how people behave, directing social standards, and impacting organizational procedures. Every kind of value, from cultural and personal values to political and economic ideology, is essential in determining relationships, choices, and priorities in many facets of life. Value formation is a multifaceted process that is impacted by peers, family, education, cultural context, and individual experiences. Gaining knowledge about the nature of various values and their formation might help one better understand social dynamics and human behaviour. It also emphasizes how crucial it is to match organizational, professional, and personal behaviours with these fundamental principles.

UNIT –II B

DEMOCRACY

All societal levels, particularly in developing nations, are familiar with the democratic system. Democracy can be defined as a system of governance in which every citizen has the same rights to decide on matters that will benefit their government and improve people's quality of life.

2.B.1 DEFINITION OF DEMOCRACY

Democracy is derived from the Greek words, namely “*Demos*”, and “*Kratos*”. *Demos* has the meaning of the people or audience, while *Kratos* has the meaning of government. There are several definitions of democracy according to experts, as follows:

- **C.F. Strong** defines democracy as a system of government in which the majority of the adult population participates in politics on the basis of a representative system.
- **Abraham Lincoln** defined democracy as a system of government of the people, by the people, and for the people.
- **Aristotle** defines democracy as the freedom of every citizen.
- **Harris Soche** defines democracy as a form of people's government. In other words, the people are the holders of power in the government who have the right to regulate, defend, and protect themselves from coercion from their representatives.

Referring to the definition of democracy that has been described, the concept of democracy has the same meaning as *vox populi, vox dei* (voice of the people, voice of God).

2.B.1.1 FEATURES OF DEMOCRACY

The following features are indicative of a democratic system-based government:

- The management of the government is based on the wishes and desires of the people.
- In accordance with the country's laws and constitution, the government carries out constitutional provisions relating to the rights, preferences, or power of the people.
- The government is represented by a number of people chosen by the people themselves and operates within the framework of representation, a democratic quality linked to the sovereignty of the people.
- One of democracy's distinguishing characteristics is the political process of choosing the parties in power through general elections. Democracy as a party trait as a way to participate in the implementation of a democratic system.
- In terms of power, democracy is the separation and division of powers.
- Democracy is characterized by the elected parties' obligation to participate in the creation of a democratic system.

Additionally, according to the International Conference of the Fists in Bangkok in 1965, a democratic nation must at the very least possess the following traits:

1. The supremacy of the law (the rule of law supreme)
2. Equal Rights Under the Law
3. The Human Rights Guaranteed by the Constitution
4. An impartial court
5. Education for Citizens

2.B.1.2 VARIOUS TYPES OF DEMOCRACY

Democracy can be classified as either (i) ethical, (ii) political, (iii) social, or (iv) economic, depending on its focus and character.

- Democracy is ethically based on the belief that every person deserves complete respect for his or her worth and dignity, regardless of how humble they may be in life.
- A democracy is referred to be political democracy when it emphasizes the establishment and operation of government, addresses issues such as suffrage, elections, voting power, and government participation, among other things.
- Democracy transforms into social democracy when it aims to eliminate caste and class divisions and implies equality of opportunity.
- Democracy becomes economic democracy when it is demonstrated in the economic life and activities of the populace, meeting their basic needs for clothing, food, and shelter while guaranteeing them all a minimal level of well-being.

In a country like India, democratic values are present in many aspects of society and daily life.

2.B.1.3 DEMOCRACY AND EDUCATION

Education and democracy are related ideas that are essential to forming both individuals and societies. We shall examine democracy and education in depth in this response, going over their importance and relationship.

Democracy:

In a democracy, the people themselves hold the power and can use it directly or through representatives they have chosen. Political equality, public involvement, and the defence of individual liberties and rights are

its guiding ideals. People have the right to voice their ideas, hold their leaders responsible, and take part in decision-making processes in a democracy. The concept of a government that is for, by, and of the people is promoted by democracy.

Education:

Education, which includes both formal schooling and informal and non-formal learning experiences that take place throughout an individual's life, is the process of gaining knowledge, skills, values, and attitudes through various forms of learning. It is essential to nation-building, social advancement, and personal growth. Education gives people the tools they need to comprehend the world, think critically, make wise decisions, and contribute significantly to society.

2.B.1.4 RELATIONSHIP BETWEEN DEMOCRACY AND EDUCATION

Education and democracy are intimately related and reinforce one another. The following are some salient features of their relationship:

1. **Informed Citizenship:** The development of informed citizens capable of actively engaging in democratic processes depends heavily on education. It facilitates the growth of critical thinking abilities, comprehension of various viewpoints, and participation in well-informed discussions. People with higher levels of education are more inclined to make logical choices and support democracy.
2. **Equal Opportunities:** Education is a way to give everyone the same chances, regardless of their financial situation or social background. Education should be inclusive and accessible in a democracy so that all citizens acquire the skills and information required to participate fully in social, political, and economic life.

3. **Tolerance and Respect:** Education fosters virtues like empathy, tolerance, and respect. By encouraging a knowledge of many cultures, beliefs, and points of view, education helps to create a community where people respect each other's rights and liberties. This is necessary for a healthy democracy to function because it promotes communication and collaboration between various groups.
4. **Social Mobility:** A common view is that education can lead to social mobility. It offers people chances to raise their socioeconomic standing and improve their standard of living. All people, regardless of socioeconomic status, should have access to education in a democratic society so they can overcome obstacles and advance in their careers.
5. **Civic Engagement and Critical Thinking:** Education fosters civic involvement and critical thinking abilities. It makes it possible for people to comprehend their rights and obligations, examine social and political concerns, and take an active part in democratic processes like voting, community service, and social change advocacy. A thriving democracy is built on the basis of informed and involved individuals.

2.B.1.5 PRINCIPLES OF DEMOCRACY

Indian democracy is primarily based on four fundamental principles: **Justice, Equality, Liberty, And Fraternity**. The Indian Constitution's Preamble states that in order to uphold the dignity of every person and the unity of the nation, the sovereign democratic nation of India will guarantee all of its citizens social, economic, and political justice, freedom of ideas, opinions, convictions, and devotion, equality of status and opportunity, and the promotion of fraternity among all of them. As was already mentioned, democracy also reflects the values of individual dignity, cooperation, and responsibility sharing in addition to these fundamental principles.

The following is a discussion of each of these principles:

Liberty or Freedom

According to Nunn (1945), men and women's free activities are the only way that anything positive enters human life. Liberty is thought to be the fundamental prerequisite for achieving excellence in all spheres of human endeavour. Freedom is therefore highly prized in democracies. Freedom of thinking, action, voice, and mobility are all included in the concept of freedom. One becomes inspired to express themselves and reach their greatest potential in an environment of freedom. An atmosphere of freedom and adaptability allows for the best possible development of a person's individuality.

The statement "Man is born free, but everywhere he is in chains" is attributed to Rousseau. The limits and limitations imposed by the shackles hinder his ability to express himself and assert his individuality. All forms of human oppression and suffering stem from this. In the good of society, an individual's freedom may occasionally be limited. However, it should never be forgotten that a social or political structure that restricts uniqueness, enforces strict conformity, and gives no choice to the individual can never "help individuals bring out their best Self-discipline is the result of freedom being constrained by rules and regulations that are appropriately grasped in terms of their significance and implications. Therefore, in a democracy, people should be free from outside influences and preventable limitations so that their conscience can serve as the best arbiter of their own behaviour and personality.

Equality

In the sense that they all possess the same fundamental human traits and attributes, all men are created equal. However, each person has distinct qualities, such as intelligence, aptitude, athletic prowess, etc. Therefore, equality is the moral mandate that every human being has the right to an

equal opportunity to maximize his or her potential rather than an empirical generalization about humans. Every person deserves an equal chance to live, grow, and achieve his goals in a variety of endeavours, despite individual variances.

Fraternity

All persons owe the same fatherhood of God. Every person in a nation has the same nationality. Everyone is a sibling in that regard. The foundation of democracy is this understanding of fraternity. An individual cannot experience the sense of camaraderie or solidarity that is a crucial aspect of democracy unless he believes that he is a part of the same humanity. Therefore, caste, colour, creed, language, place or region of birth and residence, and sex should not be considered factors in an individual's life or development. Love, affection, co-operation, sympathy and understanding are the natural corollaries to fraternity which are essential for success of democracy.

Justice

An individual's right to justice follows naturally from the aforementioned values. In all spheres of life, he or she cannot be denied any opportunity or prevented from receiving what is rightfully theirs. Individuals cannot be subjected to unfair or unlawful discrimination. Regardless of sex, caste, religion, or creed, people have the right to go to court to air their complaints and demand justice in such a situation.

Dignity of the Individual

Every person possesses dignity, which is predicated on the idea that all people are infinitely valuable. Regardless of caste, creed, colour, sex, or race, this applies to everyone. The "inalienable" rights to life, liberty, and happiness can be used to protect human dignity. Kilpatrick (1951) asserts that "respect of personality" is crucial. Regardless of their position or vocation, everyone who contributes positively to society via their

employment is recognized in society. Therefore, everyone has the right to have the opportunity to fully develop and realize themselves.

Cooperation

Living cooperatively is a necessary prerequisite for democracy to succeed. In order to work on any issue pertaining to society, each individual must offer collaboration and solicit the participation of others. One needs to learn how to coexist with others and value their contributions from an early age. The foundation of democratic civilizations is the idea that people cannot live alone or achieve their objectives without the assistance of others. In addition, he must collaborate with others in all social and institutional endeavours. To achieve society's goals and common ideals, each person must do their share.

Sharing of Responsibility

Everyone must share community life and take on certain responsibilities in a democracy. Freedom entails responsibility since anarchy would result from freedom devoid of duty and responsibility. A person cannot be a successful citizen unless they share responsibilities in society. Being responsible is carrying out socially significant tasks with integrity and dedication and answering to society for the results.

2.B.2 SOCIALISM

Socialism is an economic system in which major industries are owned by workers rather than by private businesses. It is different from capitalism, where private actors, like business owners and shareholders, can own the means of production.

Although the definition of socialism varies from person to person, it is fundamentally about the public ownership of the means of production. We'll look at what socialism and socialism mean in this blog post, as well as some of the main ideas that go along with it. We'll also examine some of the arguments made against socialism and determine whether they are credible.

2.B.2.1 CONCEPT OF SOCIALISM

Every member of the community has an equal part of the different aspects of resource creation, distribution, and trade under a socialist economy. A democratic system of government grants this kind of ownership. Another example of socialism is a cooperative system where each individual in the community owns a portion of the resources.

Every individual receives and contributes in accordance with his capacity in a socialistic society. People in a socialistic society therefore typically put forth a lot of effort at work. After a portion is set aside for community development, members of the community receive a portion of the national pie. Resources are allocated to the fields of transportation, education, and defence. The phrase "for the common good" is understood to refer to caring for those who are unable to contribute to societal growth, such as elderly people, caregivers, and children.

2.B.2.2 ORIGIN OF SOCIALISM

The early 19th century saw the emergence of the first socialist concepts. Karl Marx and Friedrich Engels contended that the working class, which had grown significantly during the Industrial Revolution, would depose

the capitalists and establish a socialist society. Reformist socialism and revolutionary socialism were the two primary camps into which the socialist movement was initially split.

2.B.2.2.1 REFORMIST SOCIALISTS

Reformist socialists think that the current capitalist system can be gradually and democratically changed to bring about socialism. Early in the 20th century, this was the most prevalent type of socialism.

2.B.2.2.2 REVOLUTIONARY SOCIALISTS

Conversely, revolutionary socialists hold that a revolution that topples the capitalists is the only way to bring about socialism.

2.B.2.3 TYPES OF SOCIALISM

Many forms of socialism exist around the world, and they all differ when it comes to ideas on how best to incorporate capitalism into a socialistic structure. In addition, the different forms of socialism emphasize the diverse aspects of social democracy. Here are some of the types of socialism.

One form of socialism that advocates for universal ownership of the means of production, distribution, and exchange is Marxist socialism; another is utopian socialism, which advocates for public ownership in a socialist society governed by socialist principles; and a third is Christian socialism, which advocates for public ownership in a socialist society founded on Christian principles. Based on the principles of Islam, in a socialist society, Islamic socialism promotes common ownership of the means of production.

- Market socialism, on the other hand, supports allowing a certain amount of private ownership and market activity while promoting public ownership of the means of production.

- State socialism is a kind of socialism that permits certain private ownership while requiring the public to possess the means of production and distribution.
- Revolutionary socialism: This ideology holds that capitalism cannot continue to exist while a socialistic society is established. Revolutionaries think it will take a lot of work to get to a society that is entirely socialistic. In such a system, workers own and control various aspects of production through an advanced, centralized structure.
- Libertarian socialism: The assumption is based on the notion that people are logical, self-aware, and independent by nature. If capitalism is eliminated, people will naturally gravitate toward a socialistic system since it can provide their wants.
- Green socialism: Green socialism protects the environment. In a green socialistic society, the large businesses are owned and run by the public. Additionally, green socialism promotes the production and consumption of locally grown food, as well as the growth and usage of public transportation. Making sure that everyone in the community has adequate access to necessities is the main goal of the production process. Additionally, a sustainable wage is guaranteed to the general people.

2.B.2.5 MERITS OF SOCIALISM

The socialist system offers several benefits. It follows,

1. More economic equality results from socialism. There is no private ownership of capital in socialist nations since the government controls the means of production. In contrast to the extreme disparity found in capitalist society, this results in a more equitable distribution of income.
2. Socialism offers more economic and social stability. All residents of socialist societies are guaranteed a minimum income by the government, along with free access to healthcare and education. This implies that people have access to the resources they require to lead fulfilling lives and are less likely to experience poverty.
3. More democracy results from socialism. The people in socialist societies democratically elect the government. This implies that if the government does not satisfy the requirements of the people, they have the power to remove it from office.
4. International solidarity is encouraged by socialism. National boundaries do not separate people in socialist society. Rather, they consider themselves to be a member of a worldwide community. As a result, socialist nations become more cooperative and pledge to cooperate for the benefit of all.
5. Socialism is good for the environment. Environmental protection falls under the purview of the government in socialist societies. This implies that socialist nations are more likely to pass legislation protecting the environment and make investments in renewable energy.

2.B.2.7 DEMERITS OF SOCIALISM

2.B.2.7.1 DEPENDENCE ON COOPERATIVE POOLING

Perhaps the greatest disadvantage of a socialistic system is its reliance on cooperative pooling to achieve objectives. Additionally, people who strive in society are viewed unfavourably. Society expects collaboration rather than rivalry. According to socialism, competitive people frequently seek out methods to cause social unrest in order to serve their personal interests.

2.B.2.7.2 LACK OF COMPETITIVENESS AND INNOVATION

Competitiveness and entrepreneurial endeavours are not rewarded under socialism. Therefore, compared to capitalism, a socialistic system does not foster innovation as much.

2.B.2.8 CHARECTERISTICS OF SOCIALISM

Collective Ownership:

In a socialist economy, the means of production are owned and controlled by the state or the public. This means that factories, land, and other resources are not privately owned, and profits are not generated for individual owners. Instead, the focus is on using these resources to meet the needs of society as a whole. This can help to reduce inequality and ensure that everyone has access to the resources they need to live a decent life.

Central Planning:

In a socialist economy, the state is responsible for planning and managing the economy. This means that the government sets production targets, allocates resources, and determines prices. The goal is to ensure that the economy is geared towards meeting the needs of the people rather than generating profits for private individuals. This can help to ensure that

basic goods and services are available to everyone, regardless of their ability to pay.

Equality:

Socialism aims to create a more equal society by reducing inequalities in income, wealth, and opportunities. This means that everyone should have access to basic goods and services such as healthcare, education, and housing, regardless of their income or social status. This can help to ensure that everyone has a decent standard of living and can participate fully in society.

Public Services:

In a socialist economy, public services such as healthcare, education, and transportation are provided by the state and are free or heavily subsidized. This ensures that everyone has access to these essential services, regardless of their ability to pay. This can help to ensure that everyone has the opportunity to lead a healthy and fulfilling life.

Worker Control:

Socialism aims to empower workers by giving them more control over their work and their workplaces. This can take the form of worker cooperatives, where workers collectively own and manage their businesses, or through the creation of workers' councils that have a say in how their workplaces are run.

2.B.3 SECULARISM

Secularism is the idea that the government should be separate from religion and not favour any one religion or dictate beliefs. It can also refer to the idea that human activities and decisions should be based on evidence and facts, not religious influence.

Secularism is generally a believe that nobody should be discriminated based on the religion they follow. Regardless of the religion he/she follows, they are equal according to the laws & regulations that govern the nation.

Secularism promotes a society in which people are free to practice and express their religions, but in which no one religion controls or has an impact on governmental choices and policies. It is our best opportunity to build a society where individuals of various faiths or none at all can coexist in harmony and fairness.

2.B.3.1 CONCEPT OF SECULARISM

The term “Secular” refers to being “separate” from religion or having no religious base. Secularism term means separation of religion from political, economic, social aspects of life. Thus, religion is only a purely personal matter. It provides full freedom to all religions and tolerance of all religions.

The secularism examples are visible in some democratic countries like India and other developed countries of the world.

- Inter-religious domination is known as secularism.
- Secularism also opposes intra-religious domination.
- Secularism is not anti-religious.
- A country lacks secularism when religious fundamentalism takes control.
- Secularism promotes freedom within religions.

- Secularism promotes equality within religions.
- Secularism promotes equality between religions.

Secularism is a political theory that focuses on how to effectively manage society with diverse religious beliefs.

Secularism's principles, which safeguard and support liberal democracy and many of our liberties include:

- Equality to ensure that none of us are disadvantaged or privileged by our religious convictions or lack thereof.
- The ability to practice one's religion or beliefs without hurting other people, as well as the freedom to modify or abandon them in accordance with one's own conscience.
- The division of state and religious organizations, as well as a public arena in which religion may be present but not predominate.

Separation of church and state

One of the main tenets of secularism is the separation of church and state. It guarantees religious organizations' autonomy and independence from governmental interference, and vice versa. It removes any formal connection between religious organisations and the state's political concerns, prohibiting the development of an official state religion.

Secularism protects freedom of religion or belief for all

Freedom of religion or belief is protected by secularism, which also makes sure that the state does not favour any one religion over another or force it on its people.

The goal of a secular state is to guarantee and defend each citizen's freedom of religion and practice. Secularists believe that everyone,

religious and nonreligious, should have equal access to freedoms of thought and conscience.

Upholding the fundamental freedom of religion and other beliefs is the goal of secularism. as well as the freedom to express one's faith so long as it doesn't interfere with the rights and liberties of others. Secularism ensures that the right of individuals to freedom of religion is always balanced by the right to be free from religion.

Secularism is about democracy and fairness

Every person is equal before the law and the parliament in a secular democracy. Religious adherents are citizens with the same rights and responsibilities as everyone else, and there are no benefits or drawbacks to having a particular religion.

Secularism prioritizes universal human rights and one law for all over religious demands. It enforces equality rules that shield minorities, women, and LGBT individuals from discrimination based on their religion. The rights of the nonreligious and religiously indifferent are guaranteed by this equality legislation, just like those of people who identify as religious or philosophical.

Secularism isn't atheism

The refusal to believe in gods is known as atheism. Secularism only offers a democratic society's framework. It goes without saying that atheists have an interest in secularism, but secularism does not aim to impose atheism on anyone or to question the principles of any religion or belief.

For both religious and nonreligious people, secularism offers a crucial foundation for guaranteeing equality, freedom, and justice in politics, education, the law, and other spheres of society.

Secularism defends freedom of expression and speech

Both religious persons and those who disagree with or doubt their beliefs have the right to publicly voice their views. The right to freedom of expression should not grant special protection to religious organizations, ideas, or beliefs. All opinions must be freely discussed in a democracy. Ideas don't have rights; people do.

Equal access to public services

The schools, hospitals, police, and local government services are available to all of us. These public services must be secular at the point of use in order to guarantee that no one is disenfranchised or disadvantaged because of their religious convictions. All state-funded schools should be fully inclusive and secular in nature, where children are educated alongside one another, regardless of the parents' religious beliefs. Services should be rendered impartially, without bias, and without any attempt to promote the views of a particular faith group when a public institution grants a contract to an organization that follows that religion or belief.

The Characteristics of secularism

- **Equality:** Secularism advocates treating all people and religions equally, irrespective of their personal convictions.
- **Pluralism:** It acknowledges and honours the variety of religious views in a community. Secularism demands that the state maintain its neutrality in religious affairs, neither supporting nor preferring any one religion over another.
- **Freedom:** It ensures religious and conscience freedom, enabling people to follow their convictions without prejudice or pressure.

- **Separation:** In order to avoid excessive influence or meddling, secularism promotes the division of state and religious organizations.

2.B.3.2 MERITS OF SECULARISM

- **Encourages harmony:** Secularism encourages harmony and lessens disputes based on religious differences by treating all religions equally and maintaining neutrality.
- **Individual rights** are protected by secularism, which allows people to freely practice any religion or belief system without worrying about discrimination or retaliation.
- **Promotes democracy:** Secularism upholds democratic principles like equality, freedom of speech, and the rule of law by keeping religion and politics apart.
- **Encourages progress:** Because secular cultures are not constrained by religious or dogmatic beliefs, they are typically more receptive to social progress, scientific discoveries, and critical thinking.

2.B.4 CONCLUSION

Democracy and education are interconnected foundations that support an even and inclusive society. People who receive an education are able to participate actively in democratic processes. It promotes social cohesion and helps build a society based on the principles of equality, fairness, and freedom. However, democracy provides the framework and environment needed for education to flourish and reach its full potential in creating law-abiding individuals.

UNIT-II C

SOCIAL DIVERSITY

2.C.1 INTRODUCTION

People frequently assume things about other people based on their membership in a group, and they may form either positive or negative opinions about them based on these assumptions. However, a society's diversity cannot be determined solely by a person's membership in a group; it becomes problematic when this diversity is used negatively to further self-interest. Nevertheless, social diversity is important to understand and should be regarded as normal and healthy, and the range of responses it elicits can contribute to the spread of globalizing ideologies.

Because it enables people to learn from one another and recognize each other's individuality and particular talents, social diversity is crucial in today's educational system. In conclusion, diversity is important for social development since it fosters creativity, innovation, empathy, and social cohesiveness while also improving outcomes in many facets of life. A more inclusive society where everyone has the chance to succeed and learn from one another is facilitated by social variety.

2.C.1.1 MEANING OF SOCIAL DIVERSITY:

The various aspects of our society, including age, colour, culture, religion, and disability, are collectively referred to as social variety. Diversity includes variations in socioeconomic status, geographic location, racial and ethnic backgrounds, and academic and professional experiences. Race, ethnicity, gender, sexual orientation, age, physical capabilities, socioeconomic status, religious beliefs, political beliefs, and other ideologies are some examples of these dimensions. Three universal human realities are at the heart of social diversity. First of all, every

person is different. Secondly, that individuals and their society are inter-related and inter-dependent. Thirdly, communities and cultures are dynamic; whether change occurs quickly or gradually, it always impacts various members of society in ways that reflect disparities in position and power.

2.C.1.2 DEFINITION OF SOCIAL DIVERSITY:

Diversification is a principle that sustains how individuals grow into highly diversified individuals who can coexist peacefully in a variety of environments. In a broad sense, diversity includes everything from personality and work style to all the obvious aspects of diversity, like race, ethnicity, and gender, as well as secondary influences like religion, socioeconomic status, and education, as well as workplace diversities like management and union, functional level and classification, or proximity to headquarters.

2.C.1.3 LEVELS OF SOCIAL DIVERSITY

The levels of social diversity are:

1. Individual diversity
2. Regional diversity
3. Linguistic diversity
4. Religious diversity and
5. Caste and tribes' diversity

2.C.2 INDIVIDUAL DIVERSITY

It may seem impossible for one person to acquire the knowledge, attitudes, and abilities necessary to become culturally competent, diverse, and inclusive. It's critical to remember that cultural groups differ in their ideas and customs.

Meaning of Individual Differences:

Nature's principle of dissimilarity states that no two people are alike. In many ways, each person is unique from the others. Even twins and children born to the same parents are unique. The study of individual differences is associated with differential psychology.

Differentiated psychology is advocated by Ebbing Haus, Jastrow, Kraepelin, Wundt, and Cattell. Height, weight, color, complexion, strength, and other physical characteristics are examples of this transformation. Other physical manifestations include differences in intelligence, achievement, interest, attitude, learning habits, motor skills, and capacities. Every guy possesses an intellectual ability that allows him to experience and learn. Everyone experiences pleasure and suffering, as well as the emotions of love, hatred, and fear. Every man has the need to be accepted, successful, and independent.

2.C.2.1 DEFINITION OF INDIVIDUAL DIVERSITY:

According to **Cater B. Good**, “Individual diversity stands for the variations or deviations among the individuals in regarded to a single characteristic”. Individual diversity stands for those differences, which in their totalling distinguish one individual from another.

2.C.2.2 CAUSES OF INDIVIDUAL DIFFERENCES:

Individual variances are caused by a number of different factors.

a. Heredity:

Each person is different due of some unique qualities. A person's height, size, hair colour and shape, face shape, nose, hands, and legs—in other words, the entirety of their body structure—are all determined by their heretical traits. Intellectual differences are also significantly influenced by hereditary factors.

b. Environment:

Individual variances in behaviour, activities, attitude, life style, personality, etc. are brought about by one's environment. The term "environment" refers to more than just the physical surrounds; it also encompasses the many human kinds, societies, cultures, traditions, social legacy, ideas, and values.

c. Race and Nationality:

One factor contributing to individual differences is race and nationality. Because of their ethnicity and nationality, Americans are very forthright, Chinese are brutal, and Indians are very peace-loving.

d. Sex:

The difference in sex makes each individual unique. Males have powerful minds. However, women generally exhibit a slight advantage over men in terms of memory, language, and aesthetics. Women are better than men in managing their emotions and taking on social duties.

e. Age:

Age is another factor that influences individual differences. As people age, their capacity for learning and adjustment naturally increases. As we age, we can develop greater emotional regulation skills and social responsibility. This maturation and development occur simultaneously as a child grows.

f. Education:

Education is a significant factor that influences individual differences. The behaviours of those with and without education differ greatly. All human traits-intellectual, emotional, and social-can

be controlled and altered with the correct education. This education alters our personalities, attitudes, behaviours, and appreciations. It is evident that those with less education follow their instincts and feelings, whilst those with more education follow their ability to reason.

2.C.2.3 EDUCATIONAL IMPLICATIONS OF INDIVIDUAL DIFFERENCES

- i. Taking into account each person's unique skills and characteristics, educational objectives, curricula, and instructional methodologies should be connected to individual differences.
- ii. The curriculum ought to be created with the interests, skills, and requirements of various pupils in mind.
- iii. The instructor must use a variety of teaching strategies while taking into account each student's unique needs, interests, and other characteristics.
- iv. Children should be assigned to co-curricular activities based on their interests, such as debate and essay competitions, music, and theatre.
- v. The teacher employs particular teaching tools that will pique the students' attention and meet their needs. To consider/discover how various children respond to a work or problem, a variety of techniques, including the Montessori method, project method, narrative method, and playing method, should be employed.
- vi. The placement of students in classrooms should take into account their physical, social, and emotional needs in addition to their mental and chronological ages.
- vii. When providing vocational assistance, the counsellor must prepare the approach while taking the students' needs and requirements into consideration.

2.C.3 REGIONAL DIVERSITY

The relationship between various individuals and groups is reflected in the region as a social structure. Regions are structured collaborations in political, military, economic, and cultural domains. A region has its own unique identity, language, culture, and traditions. Regionalism is a political movement and philosophy that seeks to advance the interests of different regions.

2.C.3.1 MEANING OF REGIONAL DIVERSITY:

Any aspect that belongs to a specific location is referred to as "regional," and "regionalism" is the sentiment associated with the people who live in that region. There are two meanings associated with regionalism: Positively speaking, it is a political quality linked to people's love of their homeland, culture, language, etc. in an effort to preserve their sense of self. In the pejorative connotation, it suggests a strong preference for one's region over one's nation or state. Positive regionalism is beneficial in the long run because it fosters a sense of fraternity and unity among the populace based on shared linguistic, religious, or historical ties. The nation's unity and integrity are seriously threatened by the bad perception of regionalism.

Regionalism in India:

India's many languages, cultures, ethnic groups, communities, religions, and other diversity are the roots of regionalism, which is further fuelled by a sense of regional deprivation and the regional concentration of those identity creators. India continued to be home to numerous areas, countries, civilizations, and customs for many centuries. For example, southern India, which is home to Dravidian civilizations, is clearly distinct from the north, west, central, and northeastern parts of the country, which is itself a region of many regions. Even the eastern region of India differs from the northeastern region, which is home to the majority of the country's seven component divisions.

First, in response, the state provided an institutional framework for statehood in the 1950s and 1960s was primarily driven by intense (ethnic) mass mobilization, which frequently took on a violent nature. The southern Indian state of Andhra Pradesh led the way. Despite Jawaharlal Nehru's reluctance, the legendary Telugu leader Potti Sriramulu's fast to death in 1952 for a Telugu-speaking state out of the composite Madras Presidency prompted a state reorganization commission led by Fazal Ali, which paved the way for the State Reorganization Act of 1956.

Second, the northeast region of India was the primary focus of reorganization in the 1970s and 1980s. Tribal rebellion for independence and statehood served as the foundation for restructuring. The Union government's main institutional response was the North-eastern States Reorganization Act of 1971, which made the Union Territories of Manipur and Tripura, the Sub-State of Meghalaya, and Mizoram and Arunachal Pradesh (formerly Tribal Districts) Union Territories. The latter became states in 1986. Goa 9 (based on the Konkani language, 8th Schedule) was the sole exception, becoming a state in 1987.

Third, the campaigns for the three newly formed states (Chhattisgarh from Madhya Pradesh, Jharkhand from Bihar, and Uttaranchal from Uttar Pradesh) were drawn out for a long time but picked up steam in the 1990s. Additionally, the most recent one began in the 1950s when Andhra Pradesh was divided into a distinct Telangana.

The central government has assigned subsidies and loans to states based on their level of backwardness. Raghuram Rajan suggested a new backwardness index in September 2013 to identify which states require extra assistance from the federal government. It consists of ten indicators that are equally weighted. That indicates that the most backward states are Bihar and Orissa.

Regular public investment by the central government through centrally sponsored programs has concentrated on family planning, education,

health, integrated rural development, poverty eradication, and other related areas. For instance, MGNREGA, midday meals, and Pradhan Mantri Gram sadka Yojana Through subsidies, taxes, and other measures, the federal government and state governments encourage private companies to expand in underdeveloped areas. Additional measures for inclusive development and balanced regional development include nationalizing banks, awarding new banking licenses, and requiring banks to open branches in rural areas.

There are some differences in how these schemes are implemented. Irrigation is one of the few neglected areas that has led to agricultural inequality. In many states, farmers have committed suicide as a result of the neglect of rain-fed and dry-land agriculture (further information on these concerns may be found in the coverage of P. Sainath). In actuality, there is a decline in the number of BPL, agricultural disparity, and interstate industrial disparity. However, more measures are required to fully eliminate the discrepancies.

2.C.3.2 CAUSES OF REGIONAL DIVERSITY:

- a. **Geographical Factors:** Individuals from various states have quite distinct dietary patterns, dialects, cultures, traditions, dress codes, and ways of life. State-by-state and within the states, this variety is reflected.
- b. **Historical Causes:** A few historical factors caused our feelings to be shattered. There have been significant disputes between some Indian states in the past. These disagreements had caused enmity among them; hence they cannot meet with one other with open heart and open mind.
- c. **Political Causes:** Because of regional interest and the desire for power, some people in various regions have called for the establishment of regional governments.
- d. **Psychological Causes:** People want their region to continue to advance and realize its full potential. Although the concept is not

inherently negative or debatable, sentiments might be categorized as regionalism when they disregard regional and national interests in order to achieve this goal.

- e. **Social Causes:** Marriages between people from the same region are desirable in a nation like India. People from one region steer clear of marriages in other regions as a result.
- f. **Economic Causes:** People from a region frequently migrate to a more stable economic area due to economic issues such as unemployment, a lack of resources, etc.

2.C.3.3 ROLE OF EDUCATION IN ELIMINATING REGIONALISM

The following educational initiatives could help lessen people's sense of regionalism:

- i. Promotion of communication and tourism
- ii. Spreading knowledge of national history
- iii. Preventing political parties from having an impact on education.
- iv. Purposeful teaching of literature history requires familiarization with other languages in addition to English, Hindi, and the local tongue.

2.C.3.4 IMPACT OF EFFECTS OF REGIONALISM

Advantages:

According to scholars, regionalism is crucial to the development of a nation, provided that the political structure of the nation takes into account the needs of the various areas. People in a certain region feel empowered and content when they are granted self-determination through regional acknowledgment in the form of statehood or state autonomy. Whether linguistic, tribal, religious, regional, or a combination of these, internal community self-determination has always been the fundamental way that regionalism in India has attempted to manifest itself, both historically and currently.

There has been a democratic effect of this process, as India's representative democracy has become closer to the people who feel more involved and show greater concern for local and regional governance institutions. Regional identities in India have not always defined themselves in opposition to or at the expense of nationality identity.

For example, the Tripura Tribal Autonomous District Council (TTADC), established in 1985, has helped to preserve a tribal identity that would otherwise be in danger of extinction in the state by giving former separatists a democratic platform to join the government and thereby lowering the state's political extremist bases.

There is always room for balanced regional development in such a political structure. In addition to helping the locals practice their own culture, sociocultural diversity is respected.

Disadvantages:

When insurgent groups spread sentiments of regionalism against the country's mainstream political-administrative system, it poses a threat to internal security and is frequently viewed as a major threat to the nation's development, progress, and unity. Given the current era of coalition government and alliances, regionalism undoubtedly has an impact on politics. Regional demands turn into national demands, policies are introduced to meet these demands, and typically, they are applied to every part of the nation. As a result, regional demands now dominate national policies. For instance, the MSP for sugarcane was beneficial to farmers in Maharashtra, but it was applied in all states, which caused agitation among farmers in Punjab, Haryana, and Uttar Pradesh. In the meantime, it planted the seeds of ministerial defection and targeted the appropriate minister.

Certain regional leaders engage in vote-bank politics based on language and culture, which is undoubtedly contrary to sound democratic

practices. Demands for independent nations are always a result of this, and it has been noted that only a limited number of political leaders are able to run functional governments after minor states are established; otherwise, alliances run the government, which eventually renders the administrative apparatus useless.

Unrest is created in the other regions as a result of developmental plans that are implemented unevenly and favour the areas that have heavyweight leaders. Law and order are disrupted, there is unrest and widespread violence, and eventually the government is forced to take drastic measures; as a result, false information about government officials is spread. As demonstrated by the Tamil Nadu regional parties' opposition to the Indian prime minister attending the Common Wealth Heads Meeting (CHOGM) in Sri Lanka in 2013, regionalism may also be a barrier in foreign diplomacy. In the case of Mamata Banerjee's refusal to accept the Land Boundary Agreement and the Teesta River Water L sharing, while the central leaders were prepared to do so, these acts directly affect India's relations with Sri Lanka or other countries in the forums.

Violence brought on by regionalism disrupts society as a whole; individuals are killed, students are unable to attend schools and universities, tourism is not promoted, etc. This affects human resource development, necessitates the use of further force by governments to maintain control, and directly affects the country's economy. When impacted societies continue to lag behind in terms of development, regional differences and backwardness become evident.

On a larger scale, it damages India's standing in the world and makes it more difficult for it to rise to the position of global power or world leader.

2.C.4 LINGUISTIC DIVERSITY

As a result of India's decision to maintain Hindi and English as official languages for 15 years after gaining independence, linguism is a division among its citizens. Nonetheless, the main cause of English's continued status as an associated official language is the South Indian states' rebellion against the requirement that Hindi be taught as the official and national language.

2.C.4.1 CAUSES OF LINGUISM

The underlying roots of linguism in our nation are several. The following are the main causes.

- a. **Psychological Causes:** Locals have a strong bond with their mother tongue, which is the regional language. As a result, they are not stepping up to study another Indian language.
- b. **Historical Causes:** Many foreign nations have conquered India. For instance, the French invaded our nation and took control of Pondicherry, while the Portuguese did the same in Goa. The Persian language was introduced to India by the Mughals. British spread English language all throughout India. Indian languages consequently lost ground to these languages. Linguism emerged as people from different areas promoted their own regional tongue in their states.
- c. **Geographical Causes:** Literature is unique to each language. This literature is influenced everywhere by local
- d. **Economic factors:** Linguism is also influenced by certain economic factors. The government provides financial support for the advancement of certain languages, but those who speak other languages are not eligible for this benefit.
- e. **Political reasons:** The political goals and interests of various politicians and political parties also serve as inspiration for linguism. Many commercial political parties use the language

problem to agitate their supporters and garner votes during elections.

- f. **Social Causes:** A number of social variables promote linguistics. Respect is shown for the language that the community has chosen. Linguism, on the other hand, results from languages that accommodate conflicting assumptions.

Role of Education:

One of the most significant aspects of linguism is education.

- i. National integration education.
- ii. Instilling democratic values on language choices in the classroom.
- iii. Sparking curiosity about language learning.
- iv. Extracurricular activities that foster respect for Indian languages include competitive games and plays. respect for the contributions made by notable writers and poets to the advancement of Indian languages.
- v. All states have embraced the Kothari Commission's three language formula, which equalizes the language load and fosters an Indian identity in each person by teaching them a common language. It is a modernized and modified version of an earlier policy. Western languages, Indian official languages, and mother tongues or regional languages.

2.C.5 RELIGIOUS DIVERSITY

Nearly all of the world's major religions are practiced in India. Sikhism, Buddhism, Islam, Christianity, Hinduism, Zoroastrianism, and animism are all found here. There are several sets of their own in each of these major religions. It seems that religious affiliations are overemphasized in India. As a result, Indians can appear to be more devoted to their individual faiths than to their country. The nation has experienced discord and division as a result of this religious diversity.

- A. **Hinduism:** It combines elements of Dravidian, Indo-Aryan, and pre-Dravidian religion. This faith is practiced by the great majority of Indians. The ideas of "Karma," "Dharma," rebirth, soul eternal life, renunciation, and salvation are all accepted by Hindus. Different conceptions of God are accepted in Hinduism. It also suggests a number of other ways to approach God. Through shared beliefs, celebrations, customs, and traditions, several branches of Hinduism—including the Saktha, Satnami, Lingayat, Kbaipanthi, Bramho Samaj, and Arya Samaj—offer a strong foundation for national cohesion.

- B. **Islam:** The religion of the Muslims, Islam, has its roots in Arebisa. With the Muslim invasions in the final quarter of the 12th century A.D., it made its way to India. The Muslim rulers of India backed it. They established lengthy dynasties over substantial swaths of the country and encouraged conversions from Buddhism and Hinduism. The worship of idols is forbidden in Islam. It accepts Allah's will fatalistically and proclaims Prophet Mohammed to be the greatest prophet. The five main obligations of a faithful and pious Muslim are prescribed by the holy book of Islam, the "Quran." These include believing in God (Allah), praying five times a day, giving alms, fasting for one month each year, and making the Hajj to Mecca at least once in one's lifetime.

- C. **Christianity:** About 2% of people in India identify as Christians. Despite being extensively distributed across the country, they are mostly found in the south, especially in Kerala, where they account for about 25% of the population. northward. Only a small portion of the indigenous population and underprivileged castes have been affected by Christianity, which has only sporadically spread. There are basically three sets in Christianity. They are Protestants (c), Roman Catholics (b), and Roman-Syrians (aee).
- D. **Sikhism:** In the sixteenth century A.D., Guru Nanak discovered it. Prior to their conversion, the Sikhs belonged to the Vaishnava religion. Following Guru Nanak, a succession of Sikh Gurus developed Sikhism. "The Sikh creed involves belief in one God, condemning the worship of other deities; it forbids beliefs in omens, charms, or witchcraft; it does not recognize ceremonial impurity at birth and death; and it forbids pilgrimage to the great shrines of Hinduism," Rose claims. As a social structure, it eliminates caste divisions and, consequently, Brahminical supremacy and usages in all rituals, including those related to birth, marriage, death, and so on. In terms of ideology, the Sikhs are more similar to Hindus than Muslims. Because they consistently wear the five "K's," anyone can immediately identify them as a group. They are Kirpan (short sword), Kara (iron bracelet in hand), Kaccha (shorts), Kanga (wooden comb), and Kesh (uncut long hair). About 2% of Indians are Sikh, and they are mostly found in Punjab and the surrounding states.
- E. **Buddhism:** It was organized in the sixth century B.C. in India. Gautama the Buddha founded it. Beginning in the third century B.C. under the Great Emperor Ashoka, Buddhism had long-term royal backing. Buddhism consequently expanded outside of

- India as well as within it. The Hinayana and the 9 Mahayana are its two sects. As a result of recent conversions led by Dr. Ambedkar, Buddhists are currently found throughout Maharashtra as well as Sikkim and the surrounding highlands. However, less than 1% of India's population is Buddhist, making up a very small portion of the country's population.
- F. **Jainism:** Jainism was brought to India in the sixth century B.C. by Lord Mahavir. It is quite similar to Hinduism. Many of the Hindu principles are kept in it. Similar to Hindus, Jains use Brahmin priests in their household rituals and revere and worship cows, which they frequently worship in Hindu temples. When it comes to upholding caste distinctions, they are even more meticulous than Hindus. Its erroneous beliefs on the integrity of the Vedas and its adamant adherence to the Ahimsa principle, however, set it apart from Hinduism. There are three groups of Jains: the Digambaras, the Svetambaras, and the Dhundias. The majority of Jains live in cities and towns in Punjab, Uttar Pradesh, Rajasthan, Gujarat, and Maharashtra.
- G. **Zoroastrianism or Parsi:** In the 7th century A.D., Zoroaster of Zorathushtra's followers, known as Parsis, fled Persia to India to avoid being forced to convert to Islam. They revere fire. They let vultures devour their corpses and so-called "towers of silence" so that the contact of the dead matter does not define the components of fire, water, and earth. There are very few of them in India. Half of the approximately one lakh of them reside in Bombay alone. They are primarily urban as a result. They are the most literate and are on the top of the economic ladder of India.
- H. **Animism:** Primarily, it is a tribal religion. There are around 25 million animismists in India. According to this archaic faith, man is surrounded by a variety of impersonal ghostly powers. It is

thought that rocks, rivers, trees, and other natural objects are home to these abilities. It is abundantly evident from the discussion above that India is home to many different religions. The declaration of secularism as one of the fundamental tenets of India's State Policy was made in light of the country's religious plurality. India is currently working to unite its citizens into a strong nation along secular lines. However, despite the state's secular ideology, India has occasionally had communal riots that have resulted in significant property and casualty losses. How far we can push our minds is up in the air.

2.C.6 CASTE DIVERSITY

One unique social institution that establishes the social framework of Indian society is caste. Thousands of endogamous hereditary groupings known as Jatis define communities within the Indian caste system, which is a framework for social restriction and stratification. The Brahminical scriptures formally and conceptually classified the Jatis into four well-known groups: Sudras, Vaishyas, Kshatriyas, and Brahmins.

An integral part of Indian civilization, the caste system is unique to India and developed from the Varna system as a means of social stratification. The caste system has no equivalent institution anywhere else in the world. Even though caste is evident in many places across the world, India is the country with the best example. The caste system presents intriguing topics for discussions and arguments because both Indian and Western scholars are making an effort to comprehend the system in its entirety.

2.C.6.1 THE MEANING OF CASTE

Because the Portuguese believed that the system was meant to maintain blood purity, they loosely adopted the word "caste," which comes from the Latin word *castus*, which meaning pure, to refer to the Indian social hierarchy. Gracia de Orta coined this phrase in 1563 to describe the Indian caste system. *Varna*, which meaning colour, is the Sanskrit word

for caste. There is no consensus among the scholars on the system since it is so strange and complicated that no adequate definition can be found. For the students' advantage, a few definitions are provided below.

2.C.6.2 DEFINITIONS OF CASTE SYSTEM

Andre Beteille- “Caste may be defined as small and named group of persons characterized by endogamy, hereditary membership, and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation³ and is usually associated with a more or less distinct ritual status in a hierarchical system”.

MacIver- “When status is wholly predetermined, so that men are born to their lot without any hope of changing it, then class takes an extreme form of caste”.

H.Cooley- “When a class is somewhat strictly hereditary, we may call it a caste”.

E.A.Gait- “Caste is an endogamous group or collection of such groups bearing a common name, having the same traditional occupation claiming descent from the same source, and commonly regarded as forming a single homogenous community”.

S.V.Ketkar- “A caste is a group having two characteristics- a. Membership is confirmed to those who are born of members and include all persons so born. b. The membership is forbidden by an inexorable social law to men outside the group”.

A.Green- “Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur”.

2.C.6.3 CHARACTERISTICS OF CASTE SYSTEM

- **Social segmentation:** As a result of the caste system, Hindu society is divided. Members of the several castes that make up the society are chosen based on their place of birth. Rather than a person's financial status, their rank is established by the cultural status of the caste in which they were born. Regardless of one's aptitude or abilities, the caste position is firmly maintained throughout life, and no one can break free from their caste identity.
- **Hierarchy:** The caste system follows a clear hierarchy with a set of precedencies. The notion of high and low divides the entire society into discrete classes. In India, Brahmins are therefore at the top of the social scale, whereas Sudras, who have numerous impairments, are at the bottom.
- **Restrictions on food habits:** The upper caste observes taboos around cooking, serving utensils, food, and commensality. They refrain from eating food prepared and served in vessels deemed impure, as well as food prepared by someone from a lower caste. In addition to avoiding all forms of alcohol and staying teetotalers, the Brahmins do not interline with members of other castes or sub-castes during ceremonies or accept food or water from them.
- **Restrictions on occupation:** Traditionally, each of the four castes has been given a specific vocation. Individuals of any caste are prohibited from selecting unpleasant or degrading professions.
- **Religious disability:** Members of lower castes are prohibited from performing a number of rites. In addition, they are not permitted to read the holy books or eat prasadan (food that has been consecrated) until the members of the upper caste have done so.

- **Endogamy:** In order to preserve the caste's identity and purity, members of a caste are required to marry only other members of their own caste. In addition to the caste level, the sub-caste and sub-sub-caste levels also adhere to the endogamy rule.
- **Preservation of untouchability, social isolation, and settlement pattern:** The higher castes maintain a social distance due to their fear of pollution from interaction or proximity to the lower castes. Since untouchables are not allowed to use public roads or wells, visit Hindu temples, or go to public schools, the lowest caste typically chooses to live outside of the city.
- **The idea of purity:** In the caste system, the idea of cleanliness is intrinsically clear and intimately related to caste. The idea of contamination is the antithesis of the idea of purity. According to the caste hierarchy, the caste groups at the top are "pure," while those at the bottom are "impure."

2.C.7 TRIBAL DIVERSITY

Indian tribal traditions reveal a great deal about the nation's variety. One of the most striking characteristics of the Indian populace is "unity in diversity." The tribal people, who are the original residents of the primeval area, make up a sizable component of the diverse population. Nearly every facet of Indian culture and civilization is influenced by the customs and traditions of the country's tribes.

With all of their nationalities and impressions, the number of Indian tribes, if ever counted, would be astounding. Every day in India, a new dialect is practically heard; the culture and diversity of the tribal people can also be appreciated from any point of the country. The tribal population is likewise pretty much varied and diversified. Whether they were the original inhabitants of the region or moved from another location, each tribe has a unique society. These diverse tribes continue to live in various parts of the country, particularly in the seven north-eastern states and practically everywhere else.

2.C.8 CONCLUSION

Even though the caste system is changing, it continues to have a significant influence on the structure of Indian society. Caste customs are still quite strict in rural regions, despite the system's rapid changes brought about by industrialization, urbanization, modernization, education, and secularization, among other factors. Due to the efforts of several social reformers, the condition of the so-called untouchables, harijans, and Dalits has improved as a result of their campaigns against caste-based discrimination.

Diversity, which includes a range of racial, ethnic, and gender backgrounds, is a key component in fostering tolerance and understanding between people. The context influences its significance to some extent. Because diversity has both positive and bad effects on society, including employment, education, and violence, it can be difficult to use and comprehend. To determine the precise impact in the end, people must do extensive research and have the patience to wait and observe. Diversity in educational institutions can enhance the learning process by allowing students to benefit from peers' broader and more varied experiences. Preparing students for the different activities they engage in outside of university is also essential.

REVIEW QUESTIONS

3 MARKS

1. Define the term Value.
2. Define Personal Value.
3. What is social Value?
4. Define Social Diversity.
5. Mention the important social values in education.
6. Explain the concept of Democracy.
7. What is the meaning of Secularism?
8. Write a short note on Ahimsa and Education.
9. Explain the concept of “National Integration”.
10. State the different types of Social Diversity.
11. What is meant by individual diversity?
12. What is meant by regional diversity?
13. What is meant by Linguistic diversity?
14. What is meant by religious diversity?
15. What is meant by Caste diversity?

8 MARKS

1. Explain briefly about individual Diversity.
2. Explain the various classifications of values.
3. Write a short note on Democracy.
4. Write a short note on Socialism.
5. Write a short note on Secularism.
6. What do you mean by Socialism? State the important features of socialism.
7. Write a short note on regional diversity.
8. Write a short note on Linguistic diversity.
9. Write a short note on religious diversity.
10. Write a short note on Caste diversity.

15 MARKS

1. Discuss ways and means of developing international outlook in school children.
2. Illustrate the levels of social diversity.
3. Discuss in detail about values and importance of social values.
4. Discuss in detail about Democracy.
5. Discuss in detail about Socialism.

UNIT-III

EDUCATIONAL PROGRAMMES FOR QUALITY EDUCATION

3.1 INTRODUCTION

Poor learning outcomes in India are a direct result of low-quality education, which eventually forces children out of the system and leaves them open to abuse, violence, and child labor. Discrimination, corporal punishment, and teacher-centered rote learning are still prevalent in many classrooms. Numerous children in school are not acquiring the fundamentals of reading and numeracy or the supplementary knowledge and skills required for their overall development, as outlined in the Right to Education Act, according to learning assessments.

Education schemes in India include a wide range of programs and initiatives designed on issues related to access and quality of education at all levels. These schemes are meant to bridge the gap in inequalities of educational opportunities, offer inclusive education, and upgrade the infrastructure facilities. Some of these schemes have targeted sections of the population, including children, students in secondary school, aspirants for higher education, and marginalized groups, with a view to attaining universal education and socio-economic growth. They include enhanced digital literacy, scholarships, and facilitating supportive environments for the disabled and girl child, reflecting a commitment to education as a right and an important driver of national progress.

3.2 UNIVERSALIZATION OF ELEMENTARY EDUCATION IN INDIA (UEE)

The first factor is that all students in the age range of 6 to 14 may access elementary school. Our constitution stipulates that primary education must be made universal within ten years of its adoption (26 January, 1950). The government then began taking proactive measures to ensure that primary education was available to everyone. The main actions performed for it include setting up non-formal education for individuals who do not benefit from formal education and making elementary and upper primary schools accessible within a radius of one and two kilometres, respectively.

To overcome this problem, it is necessary to further undertake the following steps:

1. The general and planned budgets for education should be increased by the federal and state governments, with half of the funds going into elementary education. Where necessary, primary schools ought to be built and equipped appropriately.
2. Particularly in areas with a majority of Muslims, SC, and ST, schools ought to be established. There should be more schools for children with disabilities and mental retardation, as well as separate senior primary schools for girls.
3. Teachers should be held accountable for encouraging parents to take their kids to school by interacting with them one-on-one.
4. Only SC and ST children are now eligible for financial aid. The children of everyone who is impoverished should receive this assistance, regardless of caste.
5. The best way to end society's backwardness is to increase educational opportunities.

There are currently free and required basic and adult education programs in place in this area; they ought to be given further impetus.

The retention of all children in schools is the third factor in the framework of universalizing primary education.

For this purpose, too, our government has taken many steps.

1. Strict implementation of the Right to Education Act of 2009 is necessary.
2. The Operation Black Board program is already in place to enhance the state of schools. It is important to make sure that it is implemented honestly and to prevent financial theft. Simultaneously, accountability to teachers should be established and a code of conduct for teachers and teacher unions should be created.
3. The instruction should be made more engaging, the curriculum should be simplified, and the burden of the bag should be lowered.
4. It is necessary to improve the efficiency of the government's administrative structure. Currently, provincial governments are in charge of overseeing primary schools and their instructors. Primary schools must be properly supervised, and those who neglect their responsibilities should face consequences.
5. In order to eradicate the society's backwardness and poverty, adult education should be promoted, and economic policies should be modified.

The time has come for economic policies to be formulated from the perspective of the general public rather than based on individual interests and electoral politics. The completion of elementary school by all pupils within the allotted time frame is the fourth and last component in the framework of universalizing primary education. The government has also made significant progress in this area. Additionally, several provincial

governments have taken action on their own. Every child must pass class VIII, according to some provincial governments. There is no doubt that this will cause elementary schooling to explode.

In our opinion the following steps should be taken to resolve this problem

1. The average child's perspective should guide the preparation of the elementary school curriculum. It doesn't make sense for senior primary students to be required to learn three languages. At this level, only mother tongue study ought to be required. Naturally, plans for the study of one or two languages may be created for the brighter students. Other subjects should be free of superfluous topics.
2. More needs to be done to enhance the state of elementary schools. It should eliminate its human and material deficiencies and address the issue of teacher responsibility. Additionally, elementary teachers must not be given any additional tasks beyond disaster assistance, elections, and censuses.
3. Parents are already becoming more conscious of the importance of their children's education, and mass media are being used to this end. There should be more vigor and speed to this work.
4. It's also important to teach kids the value of education. Their issues should be acknowledged at the same time. They ought to be loved and cared for, and encouraged to pursue their education. This work can only be completed by dedicated and skilled teachers.
5. Even if the primary school test system has undergone significant improvement, rote learning is still heavily relied upon in the interim. Additional sessions should be scheduled for any students who continue to struggle at any level during the summer. If they pass their reexamination in July, they ought to advance to the following class. It is recommended that this feature be included in the final primary level exam as a supplemental exam.

3.3 SARVA SHIKSHA ABHIYAN (SSA)

As required by the 86th amendment to the Indian Constitution, which made free and compulsory education for children aged 6 to 14 (an estimated 206 million children in 2001) a fundamental right (Article 21A), the Government of India's flagship program, Sarva Shiksha Abhiyan (SSA), aims to achieve Universalization of Elementary Education (UEE) in a timely manner. Former Indian Prime Minister Atal Bihari Vajpayee was the program's creator. In collaboration with state governments, SSA is being implemented nationwide to meet the needs of 192 million children living in 1.1 million households.

In addition to strengthening the current school infrastructure by providing more classrooms, restrooms, drinking water, maintenance grants, and school renovation grants, the initiative aims to establish new schools in communities without educational resources.

While the capacity of current teachers is being strengthened through intensive training, grants for creating teaching-learning materials, and the strengthening of the academic support structure at the cluster, block, and district levels, existing schools with insufficient teacher strength are given more teachers. The goal of SSA is to offer high-quality elementary education that incorporates life skills. SSA places a particular emphasis on the education of girls and children with special needs.

3.3.1 OBJECTIVES

The goal of the SSA program is to enhance management, teacher preparation, curriculum, and educational planning. The following are the SSA program's primary objectives:

1. To open new schools in these communities that lack educational infrastructure.
2. To set up facilities for alternative education.

3. To strengthen the existing school infrastructure by providing additional classrooms, toilets, and drinking water facilities.
4. To give quality elementary education and life skills to the students
5. To manage maintenance grants and school improvement grants.
6. To provide uniforms and free textbooks to the school children.
7. To provide and increase the strength of teachers by appointing additional teachers in schools with a shortage of teachers.
8. To promote girls' education to bring a change in the status of women.
9. To encourage the education of kids who are differently abled or have special needs.
10. To encourage equal educational opportunities for children from Muslim minority households, SC/ST households, and landless agricultural laborers, among others.
11. To comprehend the educational needs of kids from historically marginalized groups.
12. To close the digital divide by providing schoolchildren with computer education.
13. To strengthen and enhance the capacity and skills of the existing school teachers through extensive training, grants for developing materials for teachers-learning and maintaining academic support structure at a block, cluster, and district level.

3.5 RIGHT TO EDUCATION ACT

Article 21-A, which was added to the Indian Constitution by the Constitution (Eighty-sixth Amendment) Act, 2002, states that all children between the ages of six and fourteen have a fundamental right to free and compulsory education in a way that the State may, by legislation, specify. Every child has the right to full-time elementary education of acceptable and equitable quality in a formal school that complies with certain fundamental norms and standards, thanks to the Right of Children to Free and Compulsory Education (RTE) Act, 2009, which is the consequential legislation envisioned under Article 21-A.

On April 1, 2010, the RTE Act and Article 21-A went into force. The terms "free and compulsory" are included in the RTE Act's title. According to the definition of "free education," no child—aside from those whose parents have enrolled them in a school that is not funded by the relevant government—will be required to pay any fees, charges, or other costs that would prohibit them from pursuing and finishing elementary school. "Compulsory education" imposes a duty on the relevant government and local authorities to guarantee that all children in the 6–14 age range are admitted, attend, and finish elementary school. With this, India has advanced to a rights-based framework that legally requires the Central and State Governments to uphold the RTE Act's provisions and implement the fundamental child right guaranteed by Article 21A of the Constitution.

The RTE Act provides for the:

- Children's right to free, mandatory education at a local school until they have completed their elementary education.
- It makes clear that "compulsory education" refers to the duty of the relevant government to guarantee free elementary education and to make sure that all children between the ages of six and fourteen are admitted, attend, and finish elementary school.

‘Free’ means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.

- It provides for the admission of a non-admitted youngster to a class which is appropriate for their age.
- It lays out the norms and standards pertaining, among other things, to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, and teacher-working hours.
- It also outlines the roles and responsibilities of the relevant governments, local authorities, and parents in providing free and compulsory education, as well as the division of financial and other responsibilities between the Central and State Governments.
- By guaranteeing that the designated student-teacher ratio is upheld for every school, rather than merely as an average for the State, District, or Block, it allows for the logical deployment of teachers and eliminates any disparity between urban and rural teacher postings. Additionally, it forbids the use of teachers for non-educational purposes, with the exception of disaster assistance, local government elections, state legislative and parliament elections, and decennial censuses.
- It enables the hiring of teachers who are suitably qualified, that is, who possess the necessary academic and entrance credentials.
- It provides for curriculum development in accordance with the values enshrined in the Constitution, which would ensure the child's overall development, building on the child's knowledge, potential, and talent and relieving the child of fear, trauma, and anxiety through a system of child-friendly and child-centered learning.
- It also forbids (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fees; (d) private tuition by teachers; and (e) running schools without recognition.

3.6 RMSA (RASHTRIYA MADHYAMIK SHIKSHA ABHIYAN)

Launched in March 2009, the Rashtriya Madhyamik Shiksha Abhiyan is a flagship program of the Indian government that aims to increase secondary education access and quality.

3.6.1 OBJECTIVES

- i. By establishing a secondary school within a feasible commute of any residence, the program aims to increase the gross enrolment ratio for classes IX–X from 52.26% in 2005–06 to 75% within five years of implementation.
- ii. Raise the standard of secondary education by requiring all secondary schools to adhere to established guidelines.
- iii. Eliminate barriers based on gender, socioeconomic status, and disability.
- iv. By 2017, or by the conclusion of the 12th Five Year Plan, ensure that all students have access to secondary education.
- v. By 2020, improve and make retention universal.

3.6.2 PHYSICAL FACILITIES

- More classroom space
- Research facilities
- Libraries
- A place for arts and craft
- Toilet blocks
- Provisions for drinking water
- Teachers' residential hostels in rural areas.

3.6.4 QUALITY INTERVENTIONS

- Recruiting additional teachers to lower PTR to 30:1.
- Emphasis on teaching science, math, and English
- Teacher in-service training
- Science labs
- Education facilitated by ICT
- Curriculum revisions
- Reforms in teaching and learning

3.7 RASHTRIYA UCHCHATAR SHIKSHA ABHIYAN (RUSA)

A Centrally Sponsored Scheme (CSS), Rashtriya Uchchatar Shiksha Abhiyan (RUSA) was introduced in 2013 with the goal of giving qualified state higher education institutions strategic funding. The central funding, which would be norm-based and outcome-dependent, would be distributed as follows: 60:40 for general category states, 90:10 for special category states, and 100% for union territories. Before arriving at the designated institutions, the funds would pass from the central ministry via the state governments and union territories to the State Higher Education Councils. States would receive funds based on a critical evaluation of their State Higher Education Plans, which outline their approaches to addressing issues of excellence, equity, and access in higher education.

RUSA's main goals are to:

- Adopt accreditation as a required framework for quality assurance;
- Ensure that state institutions adhere to established norms and standards in order to improve their overall quality.
- Implement revolutionary changes to the state higher education system by enhancing governance inside institutions, encouraging

autonomy in State Universities, and establishing a supporting institutional framework for state-level planning and oversight.

- Assure reforms in the academic, affiliation, and testing systems.
- Assure capacity building at all job levels and sufficient availability of high-calibre instructors in all postsecondary educational institutions.
- Establish an environment that encourages higher education institutions to focus on research and innovation.
- To meet enrolment goals, broaden the institutional base by building new institutions and increasing the capacity of already-existing ones.
- By establishing institutions in underserved and unserved areas, regional disparities in access to higher education can be addressed.
- Enhance equity in higher education by giving SC/STs and socially and educationally disadvantaged groups sufficient access to higher education; encourage the inclusion of women, minorities, and people with disabilities.

Components

By upgrading current autonomous colleges and converting institutions in a cluster, RUSA would establish new universities. New professional and model degree colleges would be established, and colleges and universities would receive infrastructure support. The program also includes leadership development for educational administrators, assistance with faculty recruiting, and programs for faculty enhancement. RUSA has included the current Polytechnic central strategy to improve skill development. RUSA has also added a separate element to help vocational education and higher education work together. Besides these, RUSA also supports reforming, restructuring and building capacity of institutions in participating state.

The main elements of RUSA that highlight the crucial areas for finance and activity that need to be pursued in order to meet the goals are as follows:

- Converting colleges into cluster universities
- upgrading current autonomous colleges to universities
- providing infrastructure funding to universities
- New General Model Colleges
- Existing Degree Colleges Being Upgraded to Model Colleges
- New Professional Colleges
- Infrastructure Grants to Universities
- Research, Innovation and Quality Improvement
- Initiatives for equity; assistance with faculty recruitment; and enhancements to faculty
- Vocationalization of Higher education
- Educational administrators' leadership development;
- Institutional changes and restructuring
- Planning, data gathering, and capacity building and preparedness

3.8 SAMACHEER KALVI

Samacheer Kalvi ([Tamil: சமச்சீர் கல்வி](#)) or The Tamil Nadu Uniform System of School Education, also known as the Equitable Education System, is a program run by the Government of Tamil Nadu, India's School Education Department that aims to combine the state's numerous educational systems. The Tamil Nadu Uniform System of School Education Act of 2010 established the Uniform System of School Education, paving the way for all children to receive high-quality education free from prejudice based on their social, cultural, or economic background. The 2010 school year saw the implementation of the new educational system for classes I and VI.

The DMK government, led by Karunanidhi, implemented the system. Soon after taking power in May 2011, the Jayalalithaa-led AIADMK government abandoned it. In court, the scrapping was contested. In its August 2011 ruling, the Supreme Court of India ordered the AIADMK administration to put it into effect.

3.8.1 NEED FOR A UNIFIED SYSTEM

The primary reason this approach was declared the syllabus in Tamil Nadu was to ensure that all students studied in the same way, reducing the differences between government school students and matriculation or CBSE students. K. Kamaraj, the former chief minister of Tamil Nadu, provided the impetus for a uniform curriculum. Kamaraj was the first to implement a uniform dress code in schools in order to lessen the disparity between pupils from different socioeconomic backgrounds. The government of Tamil Nadu also released school textbooks in digital format.

3.8.2 LITIGATION

Because the books contained adulation for the DMK's leaders, the Jayalalithaa government discontinued the Samacheer Kalvi syllabus for the 2011–2012 school year. However, the Tamil Nadu High Court mandated that Samacheer Kalvi take effect right away. The Tamil Nadu government petitioned the Supreme Court, which denied the High Court's judgment and mandated that the books be distributed by August 2, 2011, at the latest.

The Supreme Court of India denied the Tamil Nadu State Government's request to repeal the Tamil Nadu Uniform System of School Education on August 9, 2011, and ordered the state government to implement the Uniform System of School Education (Amendment) Act within 10 days, or by August 19, 2011. The ruling stated that any offensive content, including self-promotion, personal glorification, and promotion, could be removed rather than delaying the implementation of the Act 2010.

The Madras High Court received a public interest litigation petition on February 23, 2022, asking the State government to mandate that State Board schools implement the National Council of Educational Research and Training (NCERT) curriculum. Samacheer Kalvi, according to the petitioners, was not assisting the pupils in passing the competitive tests. At the admission stage, the HC denied the petition. Chief Justice Munishwar Nath Bhandari and Justice D. Bharatha Chakravarthy's First Division Bench declined to consider the matter, stating that the government, not the court, should determine the best kind of school curriculum.

3.9 OPERATION BLACKBOARD

- Operation Blackboard is a centrally funded program that was started in 1987, shortly after the Rajiv Gandhi National Education Policy of 1986, with the goal of providing the bare minimum of services to all primary schools across the country.
- The program's goal is to give elementary school pupils the necessary learning resources and institutional equipment so they can advance their education.

3.9.1 OPERATION BLACKBOARD – STEPS TAKEN TO ENHANCE IMPLEMENTATION

- State governments will provide for the replacement of malfunctioning machinery.
- An essential component of micro planning will be Operation Blackboard.
- At least half of the teachers appointed will be female in order to positively affect the retention and enrolment of female students.
- Teachers will receive instruction on how to use Operation Blackboard teaching materials through specially created training programs.

3.9.2 REVISED OR MODIFIED OPERATION BLACK BOARD

- Various amenities, such as grants for repairs and item replenishment, will be offered in upper primary schools.
- There should be a minimum of one teacher per section or class.
- There should be a minimum of one room for every class or division.
- Providing necessary instructional tools and a library.
- Separating the restrooms for girls and boys.
- Providing three rooms and three teachers in accordance with enrollment standards.
- Covering Operation Blackboard with special attention on schools in SC/ST communities.
- In accordance with the plan, state governments supplied replacement and contingency funding; they would also mobilize resources to construct restrooms, headmaster's quarters, offices, and school buildings. The Central Government will pay for the equipment and wages of the teachers.

3.9.3 TIMELINE OF THE SCHEME

- All schools would be covered by the year 2000, according to the schedule given by the Operation Blackboard program.

3.10 THE INTEGRATED CHILD DEVELOPMENT SERVICE (ICDS)

A well-liked government flagship initiative is the Integrated Child Development Service (ICDS) Scheme, which offers children pre-school education, supplemental nourishment, and vaccinations. One of the biggest programs in the world, it was started in 1975 and offers a comprehensive set of services for a child's whole development. The state and union territory governments run the centrally subsidized ICDS program. The program is universal and applies to every district in the nation.

The program is now known as Anganwadi Services. The Saksham Anganwadi and Poshan 2.0 (Poshan 2.0) Integrated Nutrition Support Program is now providing the services during the 15th Finance Commission term, which runs from 2021–2022 to 2025–2026.

Objectives:

- To lower the prevalence of mortality, illness, malnutrition, and school dropout
- To enhance the nutritional and health status of children in the 0–6 age range
- To provide the groundwork for a child's healthy psychological, physical, and social development
- To improve the ability of the mother to care for the child's normal health and nutritional needs through appropriate nutrition and health education
- To accomplish efficient coordination of policy and execution across the many departments to promote child development.

Beneficiaries:

- Children aged 0-6 years
- Pregnant women and
- Lactating mothers
- Adolescent Girls in North Eastern States and Aspirational Districts aged 14 to 18 years.

This Scheme is open to all eligible beneficiaries on demand, irrespective of caste, religion and income criteria.

Service under ICDS

- The six services provided by the ICDS Scheme are as follows:
- Supplementary Nutrition
- Non-formal education in preschool
- Immunizations
- Health checkups and referral services
- Nutrition and health education
- Three of the six services— Immunizations, Health checkups, and referral—are health-related and are offered by the Public Health Infrastructure and National Health Mission. in the grassroots level, Anganwadi Workers (AWWs) and Anganwadi Helpers (AWHS) provide the services in Anganwadi centres.

The delivery of services to the beneficiaries is as follows:

SI No.	Services	Target Group	Service provided by
i.	Supplementary Nutrition	Children below 6 years, Pregnant & Lactating Mothers (P&LM)	Anganwadi Worker and Anganwadi Helper (Ministry of Women and Child Development (MWCD))
ii.	Immunization*	Children below 6 years, Pregnant & Lactating Mothers (P&LM)	ANM /MO Health system, Ministry of Health and Family Welfare (MoHFW)
iii.	Health Check-up*	Children below 6 years, Pregnant & Lactating Mothers (P&LM)	ANM/MO/AWW (Health system, MHFW)
iv.	Referral Services	Children below 6 years, Pregnant & Lactating Mothers (P&LM)	AWW/ANM/MO (Health system, MoHFW)
v.	Pre-School Education	Children 3-6 years	AWW (MWCD)
vi.	Nutrition & Health Education	Women (15-45 years)	AWW/ANM/MO (Health system, MoHFW & MWCD)

* AWW assists ANM in identifying the target group.

Pattern of funding:

With the exception of the Supplementary Nutrition Programme (SNP), all ICDS components are funded on a 60:40 central: state ratio. A 50:50 funding split was used for the Supplementary Nutrition Programme (SNP) component. The ratio is 90:10 for the North-eastern states.

SNP provides people with take-home rations and hot meals. The amount of food and rations given to children is determined by their level of malnutrition. For 300 days, children aged 6-72 months receive SNP at a rate of Rs 8 per day, while pregnant and lactating women, as well as teenage girls aged 14-18 years, receive Rs 9.50 per day, if appropriate. Children who suffer from severe malnutrition are given Rs 12 per day.

Additionally, all AWCs receive the following:

- Mini-AWC: Rs 750 per year, Medicine Kit-AWCs: Rs 1,500 per year.
- Pre-school kits and ECCE (including training) cost Rs. 3,000 per AWC once every five years, and Rs. 1,000 per AWC annually for the following four years.
- Rent (per month) for AWCs/Mini-AWCs: Rs 2,000 for rural/tribal areas, Rs 6,000 for urban areas, and Rs 8,000 for metropolitan areas
- administrative costs for AWCs: Rs 2,000 per year; Mini-AWCs: Rs 1,000 per year
- IEC: AWCs: Rs 1,000 per year
- Building maintenance (for government-owned AWC buildings on-site): Rs 3,000/-per year for AWCs and Mini-AWCs.
- Equipment/Furniture (once every five years): AWCs cost Rs 10,000, Mini-AWCs Rs 7,000, which covers the cost of furniture, equipment, and a water filter to provide safe, clean water.

- The construction of an AWC building under Convergence with MGNREGS will cost Rs. 12.00 lakh per AWC, of which Rs. 8.00 lakh will come from MGNREGS, Rs. 2.00 lakh from 15th FC funds (or any other untied funds), and Rs. 2.00 lakh from MWCD per AWC. The required cost sharing ratio will be divided between the Center and States/UTs.
- As part of the Swachh Bharat Mission, restrooms are being built in the government building's existing AWC.
- Under the Swachh Bharat Mission, drinking water facilities

Upgradation of AWCs as Saksham Anganwadi: Rs. 1,00,000/- each AWC per Govt. owned AWCs out of which:

- Rs.75,000/- per AWCs for 30,000 AWCs every year.
- For 10,000 AWCs, each with an LED screen, the cost would be Rs. 1 lakh.

The following are the components:

- Poshan Vatika, which costs Rs. 10,000 each.
- Rainwater harvesting: each unit costs Rs. 16,000.
- Water purifier/RO machine: Rs. 10,000 per unit.
- Wi-Fi/pen drives, maintenance of RO machines, accessories, etc.
- ECCE and related activities (learning and playing material).
- LED screen: Rs. 25,000 per screen for a select 10,000 AWCs annually.

For AWWs and AWHs

- The government periodically determines the set honorarium that the AWWs and AWHs get each month. Beginning in October 2018, the AWWs and AWHs receive honoraria of Rs. 4500 and Rs. 2250 per month, respectively. Mini-Anganwadi Center employees receive honoraria of Rs. 3,500.

- Incentives are offered to field functionaries in exchange for the expected regular responsibilities outlined in the instructions that MoWCD sent to States and UTs. This is still the case for AWW at Rs 500 and AWH at Rs 250 per month, respectively.
- In addition to these, the majority of State Governments and UT Administrations use their own funds to pay further honoraria.
- Each year, AWWs and AWHs receive a uniform (sari) in cash (an honorarium of Rs 400) or in kind.
- As of June 1, 2021, PMJBBY, AWWs/AWHs up to age 50, PMSBY for AWWs/AWHs up to age 59, and modified AKBY for AWWs/AWHs over age 50 (GoI/LIC shall bear the whole cost of the premium.)

Rules for Performance Incentives under POSHAN 2.0: Monthly Rewards for Anganwadi Employees and Anganwadi Assistants Population Standards for Establishing AWCs and Mini-AWCs

- One Anganwadi Center (AWC) will serve the 400–800 population; two AWCs will serve the 800–1600 population; three AWCs will serve the 1600–2400 population; and then there will be multiples of 800–1 AWC.
- The standard for one AWC in hilly, tribal, desert, riverine, and other challenging regions will be 300–800.
- One Mini AWC will have norms between 150 and 400.
- Anganwadi on Demand (AOD) guidelines: In settlements with at least 40 children under six but no AWC

3.10.1 ICDS SYSTEMS STRENGTHENING AND NUTRITION IMPROVEMENT PROJECT (ISSNIP)

The project's overarching objective is to enhance Indian children's early childhood development and nutritional status. Phase 1's main goals are to assist the Government of India and the chosen States in

- Strengthening the ICDS policy framework, systems, and capacities; facilitating community engagement to guarantee that children under three years old receive more attention in the project districts; and
- Bolstering convergent actions for better nutrition outcomes in the designated districts.

3.11 THE NATIONAL INSTITUTE OF OPEN SCHOOLING (NIOS)

The Ministry of Education (MOE), Government of India, created the National Institute of Open Schooling (NIOS), formerly known as the National Open School (NOS), as an independent organization in November 1989 in accordance with the National Policy on Education 1986. In addition to general and academic courses at the secondary and senior secondary levels, NIOS offers a variety of vocational, life enrichment, and community-focused courses. Through its Open Basic Education Programs (OBE), it also provides courses at the elementary level. Through a gazette announcement, the Indian government gave NIOS the power to evaluate and certify students enrolled in its pre-degree programs, whether they be academic, technical, or vocational. By means of letter No. EV/11(354)/91/25 July 1991, the Association of Indian Universities published the NIOS Equivalency of Senior Secondary Certificate Examination.

In accordance with the Societies' Registration Act (1860), NIOS is a self-governing organization. NIOS's headquarters are situated in Sector-62 NOIDA (U.P.) at A-24/25, Institutional Area. The General Body of

NIOS, which is led by the Union Minister of Human Resources Development, formulates the organization's policies.

Vision: "Sustainable inclusive learning with universal and flexible access to quality school education and skill development"

Mission:

- Providing relevant continuing and holistic education up to pre degree level through Open and Distance Learning System
- Contributing to the Universalisation of School Education
- Catering to the educational needs of the prioritized target groups for equity and social justice
- Reaching the unreached

Objectives: The NIOS is a key component of the National System of Education and has unique features of its own. The primary goals of NIOS are:

- To offer expert counsel to the Indian government and the states on how to properly build an open and distance learning system at the school level in response to requests from the relevant government or governments or Suo moto
- To provide need-based academic and vocational education programs up to the pre-degree level for livelihood and lifetime learning.
- To achieve excellence in creating high-quality course materials and open and distance learning curricula for students.
- Strengthening the Open and Distance Learning System through research and development initiatives
- Promoting open education nationally and internationally through networking, capacity building, resource sharing, and quality assurance

- Accrediting institutions for creating efficient learner support systems to enable learning up to the pre-degree level.
- Anybody irrespective of caste, creed and location can seek enrolment in the courses/programmes offered by NIOS.

Its prioritized target groups are:

- Rural and urban people
- Disadvantaged groups
- Underprivileged sections of the society
- Unemployed and partly employed people
- School dropouts
- People with special needs i.e., physically and mentally challenged persons
- Minorities

Programmes and Activities: NIOS carries out six major sets of activities.

They are-

- Offering secondary and senior secondary academic education
- Offering Open Basic Education
- Offering Teacher Education (D.El.ED. Program for Training Untrained Elementary Teachers as Required by RTE Act, 2009)
- Training and Research
- Vocational Education
- Learner support services
- (The Association of Indian Universities, the University Grants Commission (UGC), numerous universities and higher education institutions, numerous school boards, the Ministry of Education, and the Ministry of Labour & Employment all recognize the secondary and senior secondary certificates that the NIOS issues.)

3.12 THE DELOR'S COMMISSION REPORT (1996) LEARNING - 'THE TREASURE WITHIN'

An International Commission on Education for the 21st Century, chaired by Frenchman Jacques Delors, submitted a report to UNESCO in Paris titled "**Learning: The Treasure Within.**"

This commission's fourteen members, including Dr. Karan Singh of Asian Nation (India), are from a variety of nations, including China, France, Japan, Poland, and others. This commission's report, titled "Learning: The Treasure Within," was published in 1996.

- This report states that "learning is the heartbeat of society," and that the four pillars of education are "**learning to know,**" "**learning to do,**" "**learning to live together,**" and "**learning to be.**" The social goals of education can be understood as being interchangeable understanding, peaceful interchange, and coordination.
- Education is a progressive process of enhancing knowledge and skills and is an exceptional means of bringing about personal development and building relationships among individuals, groups, and nations.
- The Commission highlights the importance of educating young children and youth, which is a conveyance of affection.
- The panel members felt that education was the only way to hope for a better future where men's and women's rights would be respected, understanding would be transferable, and knowledge would be used to advance human growth.

Recommendations of the Delor's Commission Report

- Delor's views education as "a continuing process of improving knowledge and skills, it may also be basically an unusual means of bringing about personal development and building relationships among persons, groups, and nations.

- Education is described as "the principal means accessible to promote a deeper and more harmonious form of human development and therefore to reduce poverty, banning, ignorance, oppression, and war."
- "A social experience through which children learn about themselves, develop social skills, and obtain basic knowledge and skills" is how the commission defines education.
- Education for informed and engaged citizenship must start in schools; Deletes reiterates the idea of fostering international collaboration in the global village.
- Instructions and practices tailored to a media and information society should encourage democratic involvement.
- The purpose of education is to provide adults and children with the cultural basis necessary to comprehend the changes occurring.
- The Commission highlights the need for basic education to be improved, made widely available, and supported—a necessity that applies to all nations.
- Primary education and its traditional foundational programs—reading, writing, and math—as well as the capacity to communicate in a language that facilitates understanding and conversation should be prioritized.

About higher education:

The panel recognized the variety of public and private higher education institutions, as well as vocational and non-vocational ones.

The recommendations are set up to help colleges broaden their offerings, such as:

- As scientific formation and centers of learning from where students go on to theoretical or applied researcher teaching.

- As organizations offer highly specialized training programs and vocational credentials tailored to the demands of social and economic life
- as hubs for lifelong learning
- as significant collaborators in global collaboration
- Future leaders must receive vocational and technological training in emerging nations; higher and middle-level education is also necessary to keep them from sinking into abject poverty and underdevelopment.

The strategies suggested are:

- i. Seeking the assistance of the local community, which includes parents, schools, teachers, and others
- ii. The government; and
- iii. The global community.
 - The theory of lifelong education is different from the traditional difference between initial and continuing education.
 - The Learning Society theory, which holds that everyone has the ability to learn and reach their full potential. It compels folks to do literacy exercises and receive a foundational education.
 - Teachers should discuss the importance of updating their knowledge and skills; they should support professional opportunities; they should benefit from economic, social, and cultural life experiences; and society should provide them with the psychological and material circumstances they need, as well as the appropriate resources and authority to support their position.
 - The Commission highlights the value of teacher exchanges and collaborations among institutions across nations; the advancements require the administrative decentralization and self-governance of educational formation.
 - It also recommends restructuring financial arrangements in light of the idea that education ought to last a person's entire life.

- The commission also recommended that technology be distributed throughout society to improve and diversify distance learning; that technology be used more extensively in adult education and teacher in-service training; and that the need for international cooperation in education be recognized.
- At the level of international cooperation, a program for the education of women and girls should be promoted.

Four Pillars of Education OR Four Pillars of Delors Commission:

In the prospect of the commission, there will be four bases of education in the 21st century:

1. Learning to know
2. Learning to do
3. Learning to be
4. Learning to live together.

1. Learning to know

According to Delors's commission, the following will be necessary in the twenty-first century in order to comprehend the rapid changes brought about by social and technological advancements and to develop the skills necessary to perform appropriately:

- i. Basic education ought to be dispersed.
- ii. Basic education ought to be followed by particular education.

According to the Commission, learning can be accomplished by combining the chance to work in-depth on a limited number of subjects with a sufficient amount of general knowledge. According to the commission, children should be taught learning strategies, particularly how to concentrate, memorize, and think. This should begin as early as infancy. According to the commission, these are the learning strategies that can support lifelong learning.

Learning to know helps persons to:

- Develop the values and abilities necessary to respect and pursue wisdom and knowledge.
- To acquire knowledge and skills.
- Develop a lifelong love of learning. Develop your critical thinking skills.
- Acquire the means to comprehend the universe. Develop an inquisitive mindset. Recognize the concepts and problems of sustainability.

2. Learning to Do

Must acquire not just professional abilities but also the ability to collaborate with others and handle a variety of scenarios. Learning to Do demonstrates how to creatively apply information and learning through

1. Skills development
2. Practical know-how
3. Development of:
 - Life skills & competence
 - Personal qualities
 - Aptitudes and Attitudes

Along with formal schooling, social service and work experience requirements must be made mandatory. Long-term learning opportunities should be provided to people. The societies must be transformed into "learning societies" in order to support lifelong learning. The commission uses the term "learning societies" to describe cultures that offer formal education along with a variety of chances for knowledge and skill acquisition in social, cultural, and economic domains. Participating in real-time activities in these domains will enhance leadership abilities, decision-making ability, and common sense. The fact that they will bring insight and foresight is also crucial.

3. Learning to Be

Creativity, innovation, and entrepreneurship stem from learning to be, the complete growth of the individual to reach his or her full potential, and the capacity to think, decide, and act on one's own. The goal of growth is to fully realize man in all of his multifaceted personality, his diverse means of expression, and his many commitments as an individual, a family and community member, a citizen and producer, a technique inventor, and a creative dreamer.

It is possible to bring out children's and peoples' aptitude and hidden skills. It is possible for children to fully develop their personalities, natures, and characters. Children can develop their cerebral (memory, logic, and imagination) and physical skills. Children's leadership abilities can be developed with their social skills, aesthetic sense, and communication abilities. The commission believes that only these individuals will be capable of self-defense in the twenty-first century.

4. Learning to Live Together

The panel believes that teaching people to understand one another is the first step in this process. People won't want to live together unless they can all understand one another. We are no longer self-sufficient in our domestic, social, and familial concerns, let alone on a global scale, due to the vast expansion of our modern needs. Children should learn to understand others through education. From an early age, it is important to teach children how to work together to accomplish goals.

According to the commission, disputes may occur between people as they get closer. Education must therefore teach them how to defuse conflict and teach them how to end conflict based on human values.

3.13 CONCLUSION

For people to develop holistically and for societies to prosper sustainably, high-quality education is essential. Its significance is multifaceted, ranging from economic prosperity to social and personal growth.

REVIEW QUESTIONS

3 MARKS

1. What is meant by UEE?
2. What are the steps to be taken to overcome the problem in UEE implication?
3. What is meant by SSA?
4. What is meant by Rashtriya Madhyamik Shiksha Abhiyan?
5. Mention any 4 primary components of RUSA.
6. What is meant by Samacheer Kalvi?
7. Why should we need Samacheer Kalvi?
8. Briefly explain the Litigation of Samacheer Kalvi?
9. Define Operational Blackboard.
10. What are the measures taken to improve Operational Black board Implementation?
11. Enumerate the revised or modified Operational Blackboard.
12. State the objectives of the Integrated Child Development Services.
13. Who are the beneficiaries of Integrated Child Development Services?
14. List the Mission of NIOS.
15. Mention the main objectives of the National Institute of Open Schooling.
16. Who are the prioritized target groups of NIOS?

8 MARKS

1. Enumerate the objectives of SSA.
2. Write a short note on UEE.
3. Explain briefly about Right to Education.
4. State the objectives of RMSA.
5. What is RUSA and explain the primary components of it.
6. Write a short note on objectives of RUSA.

7. Explain briefly about Samacheer Kalvi.
8. Enumerate the recommendations of the Deller's Commission Report.
9. Discuss about Operational Blackboard.
10. Define Integrated Child Development Service and mention its objectives and beneficiaries of this service.

15 MARKS

1. Discuss about the Integrated Child Development Services.
2. Illustrate NIOS.
3. Illustrate the Four Pillars of Deller's Commission.
4. Discuss in detail about "The Deller's Commission Report".
5. Illustrate the Sarva Shiksha Abhiyan (SSA)
6. Write an essay on the Integrated Child Development Service (ICDS)

UNIT-IV A

EDUCATION COMMISSIONS AND LANGUAGE POLICY

4.A EDUCATION COMMISSIONS

4.A.1 INTRODUCTION

In India, educational situation on eve of independence was quite back. The level of educational system was low in all respects. Vocational and technical education was poorly developed etc. It is therefore many committees and commissions of education were set up to address the need of the educational and other developmental aspects of the country. This chapter deals with the different committees and commissions of education.

4.A.2 DR. RADHA KRISHNA COMMISSION (1948-48)



Radha Krishna Commission was established to investigate the situation of Indian university education and make recommendations for improvements. Dr. Sarvepalli Radhakrishnan was named Chairman of the Commission on University Education. After India attained independence on August 15, 1947, the University Education Commission requested Dr. Radhakrishnan to serve as its chair.

4.A.2.1 SIGNIFICANT RECOMMENDATIONS OF THE COMMISSION

The commission recommended that university education be included in the Concurrent List and that the federal and provincial governments share responsibility for it. The Central Government should be involved in the organisation of higher education in any nation because it is seen as the education of national importance. In 1976, the Government accepted the proposal of the commission. Higher education's state would have been improved if the proposal had been accepted earlier.

4.A.2.2 THE UNIVERSITY GRANTS COMMISSION'S ESTABLISHMENT

The committee recommended creating the University Grants committee in order to uphold the standards of higher education and to supply the universities and colleges with the funding they require. In 1953, the government changed the name of the University Grant Committee to the University Grants Commission. This organisation has made a huge difference in higher education.

4.A.2.3 CONTROLS OVER THE UNIVERSITIES AND AFFILIATED COLLEGES

The panel established 180 days as the minimum number of working days for universities and the institutions that are affiliated with them and also fixed the minimum age and qualification for admission in the universities or colleges.

The idea was to give admission to the able students. The maximum strength of students in a college is 1500 and there can be no more than 3000 students in a university. The growing student body is the main source of all issues in higher education.

4.A.2.4 THREE YEARS DEGREE COURSE AND COMPULSORY GENERAL EDUCATION

The Indian University Commission proposed making general education required for all students enrolled in scientific, arts, and vocational programs. The implementation would have enhanced the training of academics with diverse societal understanding and connections among many subjects. While some colleges made language instruction mandatory, others made another subject mandatory.

4.A.2.5 REFORMS IN THE TEACHING STANDARD

The commission wanted to enhance the condition of the universities by,

- The recruitment of certified educators.
- The admission of capable pupils.
- Colleges and universities will have more working days.
- Setting up lectures and putting in place a tutorial system. The teaching standards could definitely be improved by all of these.

4.A.2.6 REFORMING TEACHER PAY SCALES AND WORKING CONDITIONS

In order to draw qualified individuals to the teaching profession, the panel suggested raising pay scales and improving teacher career conditions.

4.A.2.7 PREFERENCES FOR RESEARCH AND ABILITY WORK IN PROMOTION

Up until that point, seniority served as the foundation for university teaching promotions. This commission suggested that in addition to seniority, promotion should be based on research and capacity. But the Government failed to do so otherwise the teachers in higher education would have developed their competence and research ability.

4.A.2.8 PROGRAMS FOR STUDENT WELFARE

This commission gave various recommendations to arrange various student welfare programmes like,

- the creation of the Student Welfare Board
- the appointment of the Director of Physical Education to ensure that physical education, games, and sports are perfectly organized.
- the appointment of the Dean of Student Welfare to address issues faced by college students
- setting up student residence halls and preparing subsidized midday meals.

All of these contributed to the safety of the children.

4.A.2.9 PROPER DIRECTIONS TO DIFFERENT VOCATIONAL AND TECHNICAL EDUCATION

This commission made sensible recommendations to reform many vocational and technical education programs, such as those in agriculture, commerce, engineering, medicine, and law teacher training, but its most important recommendation was to expand research in all of these areas.

4.A.2.10 CREATIVE SUGGESTIONS FOR REFORM UNIVERSITY EXAMINATIONS

As early as 1949, this commission suggested changing the university essay-style exams and replacing them with objective-style tests. The university exams might have long been rendered worthwhile, dependable, and sustainable if we had made an honest effort in this regard.

4.A.2.11 DEMERITS OF THE COMMISSION

Some of this Commission's recommendations were quite insignificant.

4.A.2.12 WIDESPREAD AIMS OF HIGHER EDUCATION:

The physical, mental, social, cultural, moral, political, economic, and spiritual growth of students through higher education was the focus of this commission. In actuality, though, these are the goals of universal free and mandatory education in all societies. The endeavour to attain them ought to start from the very beginning. Higher education should have clear, defined goals. Stated differently, producing specialized labour to carry out specialized tasks should be the primary goal of higher education.

4.A.2.13 COMPULSORY RELIGIOUS EDUCATION:

Any nation should incorporate religious and moral education into its curriculum, but only with caution. The organization of religious instruction at the graduating level is illogical. The Commission's three-year curriculum for this level was even more absurd. At the graduate level, it appears that the commission solely intended to provide religious instruction.

4.A.2.14 NO DEFINITE SUGGESTION FOR THE MEDIUM OF EDUCATION

The commission acknowledged that regional languages should be used as the primary language of higher education in India, but it also recommended using English until the regional languages reached that level of development. Even more minor is its third recommendation, which is that all fields of study should be offered in Hindi, the country's official language. The usage of Devnagri script for all federal languages and the need to change it appear to be even more perplexing.

4.A.2.15 DISCRIMINATORY PAY SCALES FOR TEACHERS:

It is nonsensical to propose five different types of teachers in universities (research fellow, instructor, lecturer, reader, and professor) while only one type of teacher (tutor) in all colleges. Second, the idea that college instructors should be paid less than university professors were ludicrous and went against the principle of equal compensation for equal effort.

4.A.2.16 IMPRACTICABLE SUGGESTION OF RURAL UNIVERSITIES

India is unquestionably an agrarian nation, and the growth of the villages is essential to the nation's overall progress. However, it doesn't make sense to set up small affiliated colleges and rural universities with only 300 students. Second, the government was unable to carry out its strategy. There was no movement in this direction since the suggestion was impracticable.

4.A.2.17 NARROW ATTITUDE TOWARDS WOMEN EDUCATION:

The commission placed a strong emphasis on educating women to be good housewives and mothers. The panel had a wholly narrow perspective on women's education, especially in this democratic era when there shouldn't be any distinction between men's and women's education.

4.A.2.18 EFFECTS OF THE COMMISSION:

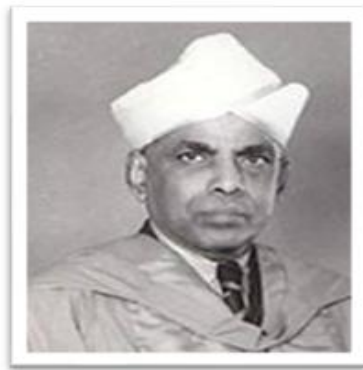
In April 1950, the Central Advisory Board of Education had a look at the proposals made by this Commission and adopted the majority of them. However, one of its main suggestions—that education be added on the Concurrent List—was rejected. Education was only included to the Concurrent List in 1976 with the passage of the 42nd Amendment to the Constitution.

However, a few of its suggestions were implemented right away, and they are as follows:

1. The University Grants Committee changed its name to the University Grants Commission in 1953, and it was given independent status in 1956 after an amendment. Since then, UGC has been instrumental in planning higher education, upholding its standards, facilitating research, and coordinating higher education.
2. To coordinate education in rural areas, the government formed a Rural Higher Education Committee in 1954 and assigned it the task.
3. The creation of universities in accordance with regional needs accelerated nationwide on the Commission's suggestion.
4. This Commission recommended the establishment of independent universities in the fields of agriculture, commerce, engineering, medicine, law and teacher training.
5. Three-year degree programs were offered in several universities; currently, all universities have adopted them. At the same time as higher education in certain topics started to be taught in regional languages, the effort to create a dictionary of terminology accelerated.
6. Colleges and universities encouraged National Cadet Core (NCC).

4.A.3 MUDALIAR COMMISSION 1952-53/ SECONDARY EDUCATION COMMISSION

The central government was encouraged to establish a secondary education commission in 1951 by the Central Advisory Board of Education. On September 23, 1952, the government established the Secondary Education Commission. under the direction of Dr. Lakshmanswami Mudaliar, Madras University's vice chancellor at the time. This commission is known as the Mudaliar Commission after its chairman.



4.A.3.1 THE MUDALIAR COMMISSION'S GOALS

- To research the state of secondary education today and make recommendations for reform.
- To research the objectives, curricula, and instructional standards of secondary education in each Indian province.
- To research secondary school teachers' compensation and working conditions.
- To research the state of secondary education in each province.
- To research the secondary level examination system.
- To research secondary education issues in each province and offer solutions.

4.A.3.2 REPORT OF MUDALIAR COMMISSION

The Commission used two approaches to examine secondary education as it currently exists in each Indian province.

1. The Questionnaire Approach
2. The Interview Approach

The commission compiled its report and presented it to the Indian government on August 29, 1953, based on the data gathered using these two procedures. There are 14 chapters in this 244-page report.

The report includes the following:

1. The shortcomings of the secondary school system in place at the time.
2. Secondary education's specific features and remedies.

4.A.3.3 THE EXISTING SYSTEM'S DEFECTS

- The primary goal of secondary education is to get pupils ready for university entry; nevertheless, it does not foster student leadership, discipline, or teamwork.
- The high school curriculum is unworkable.
- Instructional strategies are flawed.
- The examination system has numerous flaws.
- A strict schedule and inappropriate textbooks.
- Inadequate planning of extracurricular activities in schools.
- Inadequate standards for hiring teachers.

4.A.3.4 SECONDARY EDUCATION COMMISSION

4.A.3.4.1 RECOMMENDATIONS FOR SECONDARY EDUCATION ORGANIZATION

- It should last for seven years and be intended for kids between the ages of eleven and seventeen.
- Junior secondary stage (three years) and higher secondary stage (four years) should be its two divisions.
- Class 11 should be added to secondary education and class 12 to degree programs, but intermediate classes should be eliminated.
- Diverse courses should be offered and multipurpose schools should be established at the upper secondary level.
- Special schools for kids with disabilities.

4.A.3.4.2 RECOMMENDATIONS FOR AIMS OF SECONDARY EDUCATION

- The advancement of democratic citizenship
- Improvement of occupational abilities
- Personality development
- The advancement of leadership skills

4.A.3.4.3 RECOMMENDATIONS FOR CURRICULUM OF SECONDARY EDUCATION

- Relevant to everyday life
- broad and adaptable
- topics and activities must be connected
- Permit pupils to make use of their free time.

4.A.3.4.4 RECOMMENDATIONS FOR EDUCATIONAL AND VOCATIONAL GUIDANCE AND COUNSELLING

- Every province should have an Educational & Vocational Guidance Bureau.
- Every secondary school should provide guidance and counselling services. The appointment of career masters and guidance officers is necessary to carry out this service.
- The federal government should arrange for the training of career masters and guiding officials.
- Individual differences, interests, attitude, aptitude, and ability should all be taken into consideration while giving them guidance.

4.A.3.5 CURRICULUM FOR JUNIOR SECONDARY EDUCATION

- Mother tongue
- Hindi the National language or any other federal language whose mother tongue is Hindi if the mother tongue is not Hindi
- English
- Social science
- General science
- Mathematics
- Arts & music
- Handicrafts
- Physical education

4.A.3.6 CURRICULUM FOR THE HIGHER SECONDARY EDUCATION

Compulsory subjects

- Mother tongue
- Hindi (for pupils who do not speak Hindi), current federal languages, elementary or advanced English, any foreign language other than English, or any classical language. Social science (just for the first two years)
- General science and mathematics (for the first two years only)
- Any of the following occupational subjects: gardening, metalworking, weaving, spinning, handicrafts, sewing, embroidery, printing, or typography.

Optional subjects

The commission established distinct curricula for each of the seven categories into which it separated optional subjects.

1. **Science:**
Geography, mathematics, biology, chemistry, physics, physiology, and hygiene.
2. **Commerce:**
Short hand and typing, book keeping, commercial geography and some aspects of economics.
3. **Humanities:**
Geography, history, basic economic and civic concepts, logic and psychology, arithmetic, music, home science, and classical language.
4. **Technical:**
General physics, general mathematics, mechanical engineering, electrical engineering, and geometrical drawing.

5. **Agriculture:**

Botany, agricultural chemistry, gardening, and animal husbandry.

6. **Fine arts:**

Painting, modelling, dancing, music, art history, drawing, and design.

7. **Home science (only for girls):**

Motherhood (nursing and child care), home economics, food, nutrition, and cookery, and home management.

4.A.3.7 DEMERITS OF THE COMMISSION

- The curriculum is overburdened and diverse
- There is no clear recommendation for English
- Multipurpose schools are expensive.
- A poorly defined secondary education framework
- No recommendations for women's education

4.A.3.8 CONTRIBUTION IN PROGRESS OF MODERN INDIAN SECONDARY EDUCATION

- To identify secondary education issues and offer solutions, the All-India Advisory Board of Secondary Education was established at the centre.
- General science education became mandatory.
- The NCC was established in a few secondary schools.
- Secondary education was expanded when mother tongue was adopted as the medium of instruction.
- Changes to teacher preparation programs, salaries, and working conditions.
- Secondary schools were equipped to offer advice and counselling services related to education and careers.

4.A.4 INDIAN EDUCATION COMMISSION / KOTHARI COMMISSION



By the end of the third five-year plan, the Indian government appointed the National Education Commission (1964–1966), also referred to as the Kothari Commission. Dr. Daulat Singh Kothari, the chairman of the University Grants Commission, presided over this commission. Dr. Daulat Singh and his group assessed India's educational system and presented their findings to the country's education minister. From 1934 till 1961, Dr. Daulat Singh Kothari served as the head of the physics department at Delhi University. In addition, he served as a scientific advisor to the Minister of Défense from 1948 to 1961. In 1961, he was named chairman of the UGC University Grant Commission, a position he held until 1973.

The commission's work started on October 2, 1964, and it turned in its report to India's Education Minister on June 29, 1966. The commission's goal was to examine every facet of India's educational system. This was the first commission with broad educational terms of reference and the sixth commission after independence.

4.A.4.1 THE KOTHARI COMMISSION'S NECESSITY

The Indian Education Commission was established to advise the government on the advancement of the nation's educational system. Numerous suggestions were made to enhance India's educational system in all respects.

The current Indian educational system had flaws in a number of areas, including curriculum, values, national development, and content. Therefore, it was imperative to assess the current educational system and implement certain adjustments.

4.A.4.2 CHALLENGES FACING INDIA'S CURRENT EDUCATIONAL SYSTEM

- **Insufficient emphasis on agriculture:**

The current Indian educational system placed no emphasis on agriculture. As a result, the agricultural system was also unable to develop appropriately. Globalization of the agriculture sector was required. Thus, agricultural studies ought to be taught in schools.

- **Lack of emphasis on character development and the cultivation of moral and spiritual values:**

Prior to now, students' moral and spiritual values were not given any weight. In order for pupils to grow up to be decent and responsible citizens, it was crucial to prioritize their character development.

- **Unrelated to national reconstruction:**

Vocational topics must be taught in schools in order for the country to prosper. In order to boost productivity, skilled people were required.

- **Overemphasis on academics:**

The current educational system places an excessive amount of focus on academics while ignoring extracurricular activities. Students' entire growth was desperately needed.

4.A.4.3 CHANGES MADE BY THE KOTHARI COMMISSION

The Kothari Commission recommended the following changes to address the issues with the current educational system.

4.A.4.3.1 RESEARCH IN THE CURRICULUM

- Research in the curriculum refers to the inclusion of research-related activities and skills within the educational curriculum at various levels.
- Comprehensive curriculum research was required at every level. It was suggested that state education and universities conduct research to improve the curriculum.

4.A.4.3.2 FOCUS ON TEACHING SCIENCE AND MATH'S

- Emphasizing science and math education is crucial for fostering critical thinking, problem-solving, and innovation. By focusing on these subjects, students develop a strong foundation in scientific and mathematical concepts, principles, and methodologies. They learn to analyse data, think logically, and apply quantitative reasoning skills. Science and math education cultivates curiosity, inquiry, and a scientific mindset, enabling students to make informed decisions and contribute to advancements in technology, engineering, and other STEM fields.
- For the first ten years of schooling, science and math should be required.
- In metropolitan areas, science education is connected to technology, whereas in rural ones, it is connected to agriculture.

4.A.4.3.3 EFFECTIVE PROGRAM OF SOCIAL STUDIES

- An effective program of social studies provides students with a comprehensive understanding of historical, cultural, and societal aspects. It promotes critical thinking, empathy, and informed citizenship. Through the study of social studies, students develop a broader perspective and the skills necessary to actively engage in a diverse and interconnected world.
- It is necessary for the growth of emotional integration and good citizenship. It was suggested that social studies be taught in schools.

4.A.4.3.4 SPECIAL PLAN FOR TEACHING LANGUAGES

Although it is not required, learning three languages—English, Hindi, and one's mother tongue—should begin in eighth grade. The commission suggested a three-language formula, wherein in states where Hindi is not spoken, the curriculum should contain Hindi plus regional and English languages, while in areas where Hindi is spoken, Hindi and English should be taught alongside one contemporary Indian language.

4.A.4.3.5 EDUCATION IN MORAL AND SPIRITUAL VALUES

- Education in moral and spiritual values plays a vital role in nurturing individuals with strong character and ethical principles. It instils virtues such as empathy, integrity, compassion, and respect for others. This form of education helps develop a sense of purpose, meaning, and personal growth, contributing to a well-rounded individual.
- The Commission recommends that a concerted effort be made to instil spiritual values and moral instruction in schools. Responsible citizens are the result of having strong moral and spiritual principles.

4.A.4.3.6 THE NEW CURRICULUM AND BASIC EDUCATION

The commission states that:

- Education must be a fruitful endeavour;
- The environment and curriculum must be related.
- Local communities should be contacted and connected to. This is significant because it makes it possible to influence the educational system at every level.

4.A.4.3.7 SOCIAL SERVICE PROGRAMMES

- Social service programs aim to address social issues, support marginalized communities, and promote social welfare. These programs encompass initiatives such as community service, volunteering, and charitable activities. They encourage individuals to actively engage in making a positive impact, fostering empathy, social responsibility, and collective well-being.
- Participation in community development and social service initiatives should be planned at all levels according to the various age groups.

4.A.4.3.8 ACCORDING TO THE COMMISSION, SECONDARY SCHOOL CAN BE STUDIED IN TWO WAYS BASED ON THE CURRICULUM

At lower secondary stage (Class 8-10)

In regions where Hindi is not spoken, the three-language formula is implemented.

1. Regional or mother tongue
2. Hindi
3. English

In regions where Hindi is spoken, the following three-language formula is implemented.

1. Hindi
2. English
3. A contemporary Indian language other than Hindi;
 - Science
 - History, geography, and social science
 - Art
 - Work experience and volunteer work
 - Moral and spiritual values education

Higher Secondary stage

- Any two languages, for as any ancient or contemporary Indian language.
- Any three topics from the list below:
Art, Economics, Physics, Logic, Chemistry, Psychology, Mathematics, Geography, Biology, Sociology, History, and Home Science
- Physical education
- Art or craft
- Social service and work experience
- Education in contemporary and spiritual values

4.A.4.3.9 QUALITY OF TEXT BOOKS

According to the Education Commission, the majority of school textbooks contain poor quality content. They made several recommendations because these publications lack value education, research preparation, and mention the skills of Indian researchers, among other things.

- Selecting the top writers
- A variety of book options
- Constant book improvement;
- No profit, no loss basis

4.A.4.3.10 RECOMMENDATION IN METHODS OF TEACHING

- Enhancement of the teaching methodology
- adoption of novel approaches
- teacher training including workshops
- Providing sufficient reference materials
- Instruction in the use of instructional aids

4.A.4.3.11 IMPROVEMENT IN EXAMINATION SYSTEM

- The Commission suggested reforms in the examination system to reduce the emphasis on rote learning and encourage a more comprehensive evaluation of students' abilities. It recommended a shift towards continuous and comprehensive evaluation methods to assess students' overall development.
- In addition to written exams, the new evaluation strategy should include observational methods, oral assessments, and practical examinations.
- Internal evaluations

4.A.4.3.12 GUIDANCE AND COUNSELLING

- The commission suggested that guidance and counselling be introduced in the schools. It aids in selecting more advanced subjects. Appropriate assistance aids in career planning and helps students select the path in which they excel

4.A.4.3.13 SUPERVISION AND INSPECTION

- A suggestion for district-level inspectorial staff.
- Raising the salary ranges.
- Strengthening.
- A fair number of female cops.
- The hiring of top-notch officers.

4.A.4.3.14 VOCATIONALIZATION OF EDUCATION

- The Kothari Commission highlighted the importance of vocational education to address the needs of a developing nation.
- Education related to productivity. It recommended the integration of vocational education into the mainstream education system, enabling students to acquire practical skills and pursue vocational careers.
- Getting people ready for work.
- Opportunities for employment.
- The honour of work.
- Maximum utilization of the material resources of the country.

4.A.5 THE NATIONAL POLICY OF EDUCATION 1986 OR NPE 1986

Significant reforms to the educational system are brought about by the National Policy of Education 1986, or NPE 1986. Both the tremendous expansion of education and the nation's population explosion occurred at the same time. An increase in both educated and illiterate unemployment was upending the nation's peaceful seas.

The eradication of flaws was not aided by education. Furthermore, in many ways, it was falling behind the changes occurring in the global education scene. The revolution in science, technology, and computers had taken over the planet.

Role of Education NPE

The NPE first establishes the education's purpose and essence are as follows:

- In our country, everyone should have access to education. It is essential to both spiritual and financial growth.
- Education plays a significant impact in enhancing perceptions and sensitivities.
- Education creates workforces for various economic levels.
- Education is a special kind of investment.

4.A.5.1 THE NATIONAL POLICY OF EDUCATION'S (NPE 1986) MAIN PROPOSAL

1. In accordance with the ideals of Constitution

The principles of democracy and secularism contained in our constitution serve as its inspiration.

2. Access to Education

All pupils, regardless of caste, creed, geography, or gender, should have access to education of similar quality, according to the idea of a national system of education. The government introduced funded programmes in order to do this. In the direction of the common school system, effective steps were taken.

3. The Common Educational Framework

It guarantees a consistent educational framework, the 10+2+3 that is accepted across the country. Attempts will be made to switch to the elementary system, which consists of five years of primary education, three years of Upper Primary, and two years of high school education, with reference to the additional division of the first ten years.

4. National Curriculum framework with a common core

A national curriculum framework with a common core and other adaptable elements will serve as the foundation for education. The history of India's independence movement, constitutional duties, and other topics crucial to fostering national identity will be included in the common core.

5. Greater focus on learning

The teacher should foster an atmosphere in the classroom and around the institution where students can use their creativity to learn a lot.

6. Vocationalisation of Education

The New education policy emphasized the rationalization of education. Since an educated individual may apply the necessary abilities to earn a living, vocational courses of all kinds should reduce the unemployment issue.

7. The Significance of Moral values

Education plays a significant role in implementing positive social change. Thus, kids should be taught the value of moral values.

8. Prioritizing changes to the examination system

This recommendation states that in order to assist students feel less nervous and frustrated, grades should be assigned rather than divided. Periodic testing has been suggested by this new strategy. The sole person responsible for evaluating each student's merits should be the teacher.

9. Education for the underprivileged members of society

In the interest of national advancement, education for girls and SC/ST/Disabled persons has been prioritized, and their growth

was deemed essential. As a result, several kinds of educational institutions made reservations for such individuals.

10. Ever continual primary school

Every primary school will have at least two classes with at least two teachers, one of whom will be a woman, in accordance with the new educational policy. Every elementary school will operate for the whole twelve months of the year.

11. Operational blackboard

The phrase "Operational has been used Blackboard" in this new policy to imply that the primary school will receive the bare minimum of facilities. Examples include rooms, charts, maps, carpet, and a blackboard. The collaboration of local authorities and nonprofits will be incorporated into Operation Blackboard.

12. All India Educational Service

This policy has highlighted the need to begin, and all officers of the India Education Service Organization may be transferred to any location in the nation in order to strengthen educational administration. It has been believed that this type of transfer will infuse the educational administration with vitality and erode the unwelcome tie of regionalism.

13. Establishing many Navodaya Schools

Based on the results of the admission exam, pupils in these schools will be admitted to class VI. The proportion of males to girls and urban to rural pupils will be taken into account during the admissions process. The residential school is free. In an effort to foster national integration, 25% of the pupils who have completed class VIII requirements at these institutions will be sent to other states for further education.

14. New Educational Institution

District Board Education (DBE) and District Institute of Education Training (DIET). Members of these institutions will periodically survey the local educational needs and report the results to the relevant education officers.

15. Modernization of Education

The growth of literacy will be aided by computer education, and the use of correspondence courses, television, radio, and satellite, as well as videos that are evaluated, were all approved in the progression of education.

16. Education on women's equality

Education will serve as an agent for significant changes in women's status. Through textbooks for residential curricula, the orientation and training of educators, administrators, and decision-makers, as well as the involvement of educational research, it will encourage the development of new values. The provision of specialist support services will be prioritized in order to eradicate women's illiteracy. Women's involvement in professional and vocational-technical education at various levels will be given significant attention.

In short, NPE 1986 provided thoughtful recommendations on nearly every facet of education together with a strategy for putting the ideas into practice. It has been suggested that the suggested educational strategies and initiatives be put into action.

4.A.5.2 PROGRAMME OF ACTION (POA)-1992

- In May 1990, a committee was set up under the chairmanship of Acharya Rammurti to review the existing National Policy of Education (NPE)-1986 and make recommendations for its modifications.
- In July 1991, CAGE (Central Advisory Board of Education) was set up under the chairmanship of N.Janardan Reddy, Chief Minister of Andhra Pradesh
- Based on the Reports of Rammurti and Janardan Reddy, the Govt. of India's Chances in the NPE-1986, which is known as the Revised National Policy of Education 1986 (PoA-1992)
- on 7th May 1992, the final report was placed in Both the Parliament Houses

4.A.5.3 MODIFICATION OF NPE-1986 (POA-1992)

- The educational structure 10+2+3 has been accepted across the country. Earlier 12th Class was studied in college. After Modification, it suggested that Class 12th be a part of the school. In the present day, it's available in both Schools and Colleges. You can study 12th class either in Higher Secondary Schools or Colleges.
- More emphasis is given to the overall literacy campaign. It covers school children as well as adults.
- National Literacy mission to be linked with poverty prevention
- Educational institutions of national importance will be strengthened. Such as UGC, NCTE, AICTE etc
- Emphasis on Vocational and Skilled Training Program. Those students who are unable to pursue higher education can earn their livelihood.

- The operational Blackboard programme should be extended to Upper Primary Level. At least 3 classrooms and 3 teachers and basic teaching learning materials like charts, Aids etc
- Target of this policy by 1995, 10% of the total students are getting secondary education and by 2000, 25% of the students should get vocational education.
- More Navodaya Vidyalaya should be set up across the country. The Navodaya School are largely intended to cater the rural talented children (75% of seats are reserved with reservation for SC and ST)
- In the revised policy, an Autonomous commission should be appointed for rapid progress and improvement in Higher Education
- In future 50% of Primary School teachers should be appointed to Women
- To achieve the goal of Free and Compulsory education till 2000, a National Mission will be established
- Secondary education for SC, ST, Weaker classes and Girls
- National Evaluation Association for Examination reforms
- It is stated that more than 6% of the National Income is declared to be spent on Education

4.A.6 RAMAMURTI REVIEW COMMITTEE

4.A.6.1 NATIONAL POLICY ON EDUCATION - REVIEW COMMITTEES

Two committees, the Ramamurti Committee (1990) and the Janardhana Reddy Committee (1992), assessed the National Policy on Education 1986's implementation. The NPE underwent minor changes in 1992 as a result of the suggestions given by these two groups.

4.A.6.1.1 RAMAMURTI REVIEW COMMITTEE

Most of our people still lack access to education, which is one of the fundamental needs for human development, in spite of attempts at social and economic advancement. As a human right and a tool for transforming society into one that is more compassionate and enlightened, education is given top emphasis by the government. The nation would be able to progress toward this educational approach thanks to the National Policy on Education, 1986. As a result, the government chose to establish the NPE Review Committee. In honour of the group's chairman, Acharya Ramamurti, the review committee is commonly referred to as the Ramamurti Review group. On May 7, 1990, the committee was established, and on January 9, 1991, the report was presented to the Parliament.

The following considerations have influenced the committee's approach to examining the NPE, 1986 and its implementation:

- Additionally, social justice and equity
- decentralization of all levels of educational administration
- creation of an order for participatory education
- instillation of ideals that are essential to the development of a compassionate and enlightened society
- Work empowerment

The main suggestions are as follows:

1. **Creation of a Universal School System:** The operation of a common school system is a critical element in ensuring social justice and equity in education. The current government schools and schools supported by local organizations must be improved in quality in order to become true neighbourhood schools in order to accomplish this goal.
2. **Reducing educational disparities:** In terms of infrastructure, manpower, and resources, rural areas in general and tribal communities in particular have suffered. Planning for and carrying out educational development programs in terms of segmented aims, region, community, and gender-specific activities is therefore imperative.
3. **Promotion of women's education:** To encourage girls' and women's involvement in education at all levels, programs that address all the barriers to their education must be designed and implemented using an integrated approach.
4. **Value education:** Value education should be seen of as an ongoing endeavour. Value education should make sure that learning doesn't cause pupils to become estranged from their families, communities, or way of life.
5. **The constitutional directive (Article 45)** should be expanded to cover early childhood care and education (ECCE).
6. **Right to education:** The inclusion of the right to education as a fundamental right should be considered.
7. **Operation Black Board:** All decision-making authority regarding the scheme's planning and execution should be developed by the state governments.
8. **Navodaya Vidyalaya:** the committee advises that the Government may choose a suitable selection from out of the following three alternatives.

- There is no need to open another Navodaya Vidyalaya. With sufficient funding, the 261 Navodaya Vidyalayas that are already in existence might be reorganized and carried on.
 - All 261 of the current Navodaya Vidyalayas might be moved to the state sector and operated as residential centers by the states under the Andhra Pradesh model.
 - A day school operating under the Common School system may be housed on the grounds of a Navodaya Vidyalaya, which could be converted into a Navodaya Vidyalaya program of broad-based talent nurturing and pace setting.
9. **Work experiences/SUPPW:** socially beneficial or work experience at the content and pedagogical levels, productive work should be closely related to a variety of subjects.
 10. **Education resources:** allocating at least 6% of the GNP to education should be the first step. All professional and technical education ought to be self-funded.

4.A.7 NATIONAL CURRICULUM FRAMEWORK 2005 (OR) NCF 2005

NCF or The National Curriculum Framework aims to provide a framework for educators and schools to choose and organize experiences that they believe every kid should have. Three National Curriculum Frameworks were previously released by India's National Council of Educational Research and Training in 2000, 1988, and 1975. In 2005, the most recent NCF was released. The document provides a framework for developing curricula, textbooks, and instructional strategies for use in Indian school curricula. Important Aspects of NCF 2005

The following are the five key principles of the National Curriculum Framework 2005:

- Enhancing the curriculum to go beyond textbooks
- ensuring that pupils do not merely learn mechanically and without thought
- relating information to life outside of school
- Developing a highly valued identity based on compassionate concerns within the nation's democratic democracy
- integrating tests with classroom life to make them more flexible

NCF was primarily concerned with

- It recommended major modifications to the syllabus's structure, including removing the use of textbooks as a foundation for exams, reducing stress, and allowing students to learn without pressure so that it becomes a joyous experience.
- To create a child-cantered approach to education, encourage universal enrolment and retention up to age 14, and cultivate a spirit of unity and non-violence across society by fostering a sense of self-reliance and human dignity, which would serve as the foundation for social relations.
- P. Naik has defined quality, quantity, and equality as the three pillars of the Indian educational system.
- To instil in students a sense of unity, democracy, and oneness, the recently released curriculum makes sure that all schools have a standard framework regardless of sex, religion, creed, or caste.

4.A.7.1 DEVELOPMENT OF NCF 2005

- Tagore tells us that "generous joy" and "creative spirit" are crucial during childhood in his essay "Civilization and Progress," which is quoted at the opening of the National Curriculum Framework. However, both elements might be distorted by an adult society that lacks critical thinking.
- The National Steering Committee was formed under the direction of Professor Yashpal
- Following much deliberation, it was approved by the Central Advisory Board of Education in September 2005.
- NCF tackles four issues: educational experience, educational purpose, learner assessment, and an organization of experience.
- The national education policy placed a strong emphasis on using educational technology to improve the quality of education.
- The policy resulted in two centrally sponsored programs: computer literacy and educational technology.
- The 2005 curriculum was based on constructivist theory, whereas the previous NCFs were based on behaviorist psychology.
- The most recent NCF owes its current form and shape to the whirlpool of ideas produced by a series of intense deliberations by renowned scholars from various disciplines, including parents, teachers, principals, and the NCERT faculty.

4.A.7.2 KEY ASPECTS OF NCF 2005: THE PURPOSE OF SOCIAL SCIENCE TEACHING

- All social science sectors must be aware of gender equality and sensitivity to the concerns of socially disadvantaged tribes and groups.
- Recognize disciplinary markers to ensure that the content does not deteriorate while focusing on the integration of topics.

- Analyse social and economic problems critically, including poverty, illiteracy, child labour, destitution, and other forms of inequality.
- Recognize the duties and obligations of individuals in a democratic and secular society.
- It's critical that people from all walks of life can relate to textbooks.

Secondary-level social sciences incorporate aspects of geography, economics, political science, and history. In order to give the student a deeper grasp of the economic and social issues facing the country, the main emphasis will be on contemporary India.

4.A.7.3 NCF 2005: THE GOAL OF TEACHING MATHEMATICS

- Acquire and exhibit knowledge of the ideas from the various areas of mathematics, including probability and statistics, discrete mathematics, algebra, numbers, trigonometry, and geometry.
- Apply the right mathematical ideas and abilities to solve problems in both known and unknown contexts.
- Select and appropriately apply the general problem-solving guidelines.
- Encouraging pupils to use logic and reasoning to solve issues and visualize abstractions
- Make use of many forms of mathematical representation, such as tables, charts, formulas, graphs, and models.

4.A.7.4 NCF 2005: THE GOAL OF TEACHING SCIENCE

- To establish a historical and developmental perspective on science
- To gain knowledge of the procedures and methods that lead to the creation and validation of scientific knowledge
- To relate to and value local and global issues at the intersection of science, technology, and society.
- To develop critical thinking and instil values such as honesty, cooperation, integrity, environmental preservation, and care for life; to acquire the theoretical knowledge and practical skills necessary to enter the workforce.

4.A.7.5 HIGHLIGHTS OF NCF 2005: THE GOALS OF LANGUAGE TEACHING

- To make an effort to apply the "three-language formula."
- Encourage children to be fluent in several languages besides their mother tongue, such as English.
- Stress the importance of using one's mother tongue, particularly tribal languages, as the main means of communication.
- Stresses the value of reading in elementary school

The Government of India has drafted the National Curriculum Framework for Teacher Education, 2009 (NCF 2009). Its only objective, though, is to suggest any modifications or revisions that the National Council for Teacher Education needs. Additionally, the Indian government owns the National Council for Teacher Education.

4.A.7.6 BRIEF INTRODUCTION OF THE NCF 2009

This framework is the creation and project of the National Council for **Teacher Education**. Further, it invites interested parties and elements to provide their opinions on how to make the system better. In other words, this endeavour aims at encouraging opinion on qualitative and quantitative educational improvements. Moreover, **the NCF 2009 also aims to help teachers in the following aspects.**

- Professionalization of teacher education
- Further, prepare teacher educators
- ODL (open and distant learning) in teacher education
- Vocational education for teachers
- Also, health and physical education for teachers
- Research and innovations in teacher education is critical as well

4.A.7.7 CORE PURPOSE OF THE NCF 2009

Following is some of the focus areas that the NCF 2009 targets. Therefore, discussed below are the core objectives of this framework.

1. Context, Concerns and Vision of Teacher Education
2. Curricular Areas of Initial Teacher Education
3. Sample Redesigned Schemas of Current Teacher Education Programmes
4. Evaluating The Developing Teacher
5. In-Service Education and Continuous Professional Development
6. Preparing Teacher Educators
7. This framework is systematic and comprehensive when it comes to drafting the curriculum for the teacher education. However, it highlights the strategies regarding how to implement it. Also, almost every aspect of the teacher's education receives preference in this framework.

4.A.7.8 FOLLOWING ARE SOME OF THE CRITICAL POINTS UPON SCRUTINIZING THE FRAMEWORK

- This framework ensures every sphere of education – theoretical, practical, psychological, philosophical and socio-economic aspect.
- Further, in this framework Area-C is very crucial and essential part of teacher education program. This area focuses on the practice teaching and innovative programs which are bound to enrich teacher education.

4.A.7.9 FEATURES OF THE NCF '09

1. Children's personal and social requirements

Teachers are frequently viewed by the framework as the catalyst for social change. Moreover, it is very important that the education and teachings are close in relation to the personal and social life of students. Furthermore, it is even more important that teacher education be appropriate to the needs and goals of the students. As a result, the council should make sure that teacher education and student curriculums are coordinated.

2. Adaptability

Education plays a vital role in providing an overall knowledge to students. Different theories, fields, and streams should be included in education. Some of the few areas that it includes are psychology, sociology, economics and philosophies such as science and math. However, it's equally critical to ensure that students may move between streams with ease and minimal risk. Additionally, flexibility is crucial given the evolving and changing trends in science and technology. In order to make the best of the condition and reap the most benefits without causing harm to the resources of nature, being well educated is important rather than being ill-educated. Here comes the role of flexibility in education – be it student education or teacher education.

3. The school's evolving and changing demands

It is reasonable to argue that education needs to be raised in light of scientific discoveries, social trends, technological developments, and the expansion of research. It is fairly crucial that schooling undergo periodic upgrades in light of the shifting wants of society. Therefore, considering the above condition, the council and the education institution should provide an updated course for both teachers and students to match the emerging needs of the school.

4.A.8 NATIONAL EDUCATION POLICY 2020 (OR) NEP 2020

4.A.8.1 NATIONAL EDUCATION POLICY OF INDIA – BACKGROUND

A committee headed by Dr. K. Kasturirangan was established by the Ministry of Human Resource Development to draft the National Education Policy. In June 2017, the Committee was established. On May 31, 2019, the Committee turned in its report. Both urban and rural India's primary and university education are covered by the National Policy on Education.

- The first educational policy was issued in 1968, and the second one came out in 1986.
- The Education Commission's (1964–1966) recommendations served as the foundation for the first NPE.
- In order to achieve national cohesion and improved economic and cultural growth, this program aimed to "radically restructure" India's educational system and provide equitable educational opportunities for all.
- In accordance with the Indian Constitution, the NPE also demanded that all children receive compulsory education until they become fourteen.
- It also sought to improve teachers' credentials and offer better training.

The official NEP 2020 PDF contains some essential information

1. NEP 2020 is the 21st Century's first education policy in India.
2. The development of the creative potential of each student is emphasized in the National Education Policy 2020.
3. The NEP 2020 mentioned the ancient scholars like Charaka and Susruta, Aryabhata, Bhaskaracharya, Chanakya, Madhava, Patanjali, Panini and Thiruvalluvar.
4. **The principles of National Education Policy 2020 as mentioned by the government are:**
 - Flexibility
 - the absence of strict boundaries between academics, extracurricular activities, and curriculum
 - multidisciplinary education
 - Teachers at the centre of the learning process
 - conceptual comprehension
 - critical thinking
 - ethical values and
 - a robust public education system

4.A.8.2 NATIONAL EDUCATION POLICY 2020'S CHARACTERISTICS

The following issues plaguing the current educational system are intended to be addressed by the National Education Policy, which was prepared by the Kasturirangan Committee:

1. Quality
2. Affordability
3. Equity
4. Access
5. Accountability

- The NEP intends to enhance the focus on improving teacher preparation, changing the current test system, early childhood care, and reorganizing the educational regulatory environment.
- The policy calls for reforms at all educational levels, from elementary school to higher education. The NEP also aims to establish
- the National Education Commission (NEC)
- increase public investment in education,
- Enhancing the use of technology
- putting more emphasis on adult and vocational education, etc.

4.A.8.3 KEY RECOMMENDATIONS OF NATIONAL EDUCATION POLICY 2020

The following areas are the focus of the National Education Policy 2020's changes and recommendations:

- Early Childhood Care and Education: The Right to Education Act, 2009 (RTE Act)
- Curriculum Framework: School Exams
- Higher Educational Institutions (Accreditations & Structure): National Mission on Education (Through Communication & IT)
- National Research Foundation: Education Governance
- Financing Education: Vocational Courses
- Three Language Formulas

These are explained in following sections:

4.A.8.3.1 EARLY CHILDHOOD CARE AND EDUCATION

The NEP suggested that a two-part curriculum for early childhood care and education be created, with the following components:

1. Parental and educational guidelines for children under three years old

2. An instructional program for children ages three to eight

The NEP discusses how to put these suggestions into practice by enhancing the Anganwadi system's scope and quality and integrating them with elementary schools.

4.A.8.3.2 RIGHT TO EDUCATION ACT, 2009

The NEP suggested adding the following educational levels to the scope of the Right to Education Act of 2009: Early Childhood and Secondary Education

These will enable access of RTE to all children between the ages of 3-18 years. In addition, it suggested the elimination of detention of children until class eight.

4.A.8.4 FRAMEWORK FOR THE CURRICULUM

The current school curriculum's framework has undergone reforms depending on the students' developmental needs. The 5-3-3-4 pattern, as shown in the table below, is advised by the NEP:

Duration	Stage	Curriculum
5 years	Fundamental	Pre-primary for three years, followed by classes one and two
3 years	Preparatory	Classes 3 - 5
3 years	Middle	Classes 6 - 8
4 years	Secondary	Classes 9 -12

4.A.8.5 REFORMS TO SCHOOL EXAMS

One of the changes to the school test that the NEP suggests is monitoring students' progress over the course of their academic careers.

- State Census Exams for classes three, five, and eight are included.
- The reorganization of the 10th board exam, which would primarily concentrate on and assess just the skills, fundamental ideas, and higher-order thinking and talents, was another crucial suggestion.

4.A.8.6 HIGHER EDUCATION INSTITUTIONS' REGULATORY FRAMEWORK AND ACCREDITATION

The NEP suggested the following adjustments to the regulatory and accreditation framework:

- The National Higher Education Regulatory Authority (NHRA) was established.
- Making UGC and NAAC distinct, autonomous organizations.

4.A.8.7 THE NATIONAL RESEARCH FOUNDATION

The NEP suggested the following measures to raise the standard of research in India:

- The creation of a National Research Foundation, an independent organization that would oversee funding, mentoring, and capacity building for high-quality research in India.

4.A.8.8 EDUCATION GOVERNANCE

The NEP suggested creating the National Education Commission, also known as Rashtriya Shiksha Aayog, an apex body for education led by the prime minister. Additionally, the Ministry of Human Resources & Development should be renamed the Ministry of Education.

4.A.8.9 FINANCING EDUCATION

One of the key suggestions of the NEP 2020 was to double the amount of public funding allocated to education.

- 6% of GDP must be allocated to education, according to NEP 2020.
- Within the following ten years, it was suggested that the current 10% of total public spending be doubled to 20%.

4.A.8.9.1 NATIONAL MISSION ON EDUCATION THROUGH INFORMATION AND COMMUNICATION TECHNOLOGY

The establishment of an independent organization to aid in decision-making regarding the deployment, induction, and utilization of technology was recommended by the NEP. According to NEP, the following actions would be taken to accomplish this:

The National Education Technology Forum was established, and this mission would be used to govern the suggested autonomous agency. Additionally, it will provide remote access virtual laboratories in a number of fields.

Vocational Courses

The following is a list of NEP 2020 recommendations for vocational courses:

- Vocational education in at least one vocation is required for students in grades 9 to 12.
- Expert curriculum delivery techniques that match the competency levels of the National Skills Qualifications Framework (NSQF) should be developed by schools.
- Vocational courses that are incorporated into undergraduate education programs must also be offered by higher education institutions.

Three Language Formula

The Policy suggested that the three-language formula be maintained and that there be some flexibility in how it is used. According to the three-language formula, state governments should embrace and carry out the study of a contemporary Indian language, ideally one of the southern languages, in addition to Hindi and English in states that speak Hindi, and Hindi and the regional language and English in states that do not speak Hindi.

4.A.8.10 ISSUES WITH THE 2020 NATIONAL EDUCATION POLICY

The following are a few issues raised regarding NEP 2020:

- Ideas based on modern global thinking, such as the need of creativity and critical thinking, the necessity of learning in an environment that is neither competitive nor hierarchical, and the necessity of pursuing one's actual passion fearlessly, are not addressed or included in the report.
- Despite the emphasis on early children care and education, implementing the suggested modifications regarding Anganwadis may prove challenging.
- The ideas of pooling resources, volunteer teaching, peer tutoring, and streamlining the educational system don't seem like permanent solutions.

- Government policies pertaining to the public sector, such as Kendra Vidyalaya, state-run institutions, and municipal schools, are unclear.
- There is scepticism regarding the establishment of a National Testing Agency (NTA). The NTA may actually result in a loss of autonomy among universities and departments over admissions, despite its intended role as a top, knowledgeable, independent testing organization to administer entrance exams for admissions and fellowships in higher education institutions.

4.A.8.11 BENEFITS OF THE 2020 NEW EDUCATION POLICY

- **Comprehensive:** NEP aims to cover every aspect of education, from professional degrees to vocational training, and from preschool to PhD studies.
- **Early Childhood education:** The New Education Policy acknowledges the importance of the formative years from ages 3 to 8 in influencing a child's future by implementing a 5+3+3+4 model for school instruction beginning at age 3.
- **Simple Regulations:** NEP 2020 offers a daring recommendation to remove our institutions, universities, and schools from recurring "inspections" and put them on a path toward voluntary declaration and self-evaluation.
- **Holistic:** Among other things, the strategy seeks to eradicate widespread commercialization, access disparities, structural injustices, and pedagogical issues.
- **Encourage Inclusion:** The Policy suggests setting up "inclusion funds" to support youngsters from underprivileged socioeconomic and educational backgrounds in their pursuit of an education.

UNIT IV-B

LANGUAGE POLICY DURING THE PRE-INDEPENDENT AND POST-INDEPENDENT INDIA

4.B.1 INTRODUCTION

From 1947 to the present, India's language policy has changed to meet the evolving needs and goals of its citizens. Examining India's language policies from a historical perspective reveals numerous attempts prior to independence, particularly during the British era. Following independence, numerous language policies were established, and the process is currently ongoing. India's language policies have changed a lot due to political goals, state reorganizations, and changes in educational standards. These changes have mostly affected the country's mother tongue, national language, classical language, language in schools, and other issues.

The dynamism and diversity of language policies in relation to education are highly significant and frequently discussed in India. Since language is an essential component of our nation's educational system, it helps to both provide inclusive education for children in particular and enhance the social structure in general. Since India is a federal democracy with linguistic diversity, no local or regional language is accorded more weight or precedence than other Indian languages. In this regard, there have been several attempts to use the three-language formula in the classroom. If carried out in the proper spirit and direction, the initiatives made under the National Education Policy 2020 are very appropriate and will contribute to inclusive development in education. Our educational system will surely advance in this direction if we provide a robust policy framework for the three-language formula that is protected by the law.

4.B.2 THE SIGNIFICANCE OF A LANGUAGE POLICY IN EDUCATION

Since language is at the core of all educational levels, language policies in education offer a legal framework that establishes the language that must be used to communicate information at various levels. It is evident by looking at India's language policies that the government, institutions, and constitution all support multilingualism in education. As evidenced by multilingualism, early childhood psychology, early language learning, the impact of language on education, the socioeconomic realities of the Indian population, the historical ramifications of British and early British rule, and the country's rural, urban, and semi-rural school systems, language policy is essential in education as a tool for promoting constructive, creative, practical, value-based, and child-oriented education at all levels of education. Effective language policies are always necessary for inclusive education in a multilingual country like India.

4.B.3 A DISCUSSION OF LANGUAGE POLICY IN INDIAN EDUCATION FROM A HISTORICAL PERSPECTIVE

There are numerous indications that language policies pertaining to education have existed since the Vedic era and continue to this day. Initially, these policies were unwritten or informal, but they were later formally put into effect in several regimes, which can be divided into two periods: the pre-independence period and the post-independence period.

4.B.3.1 PRE-INDEPENDENCE

- **Vedic Period:** Social strata had a part in education during the Vedic era, but only members of the upper caste, particularly Brahmins, had access to formal education via Gurukulas and Ashramas. During the Vedic era, Sanskrit served as the main language of instruction. Sanskrit was regarded as the medium of education because it was the language of the upper caste.

- **Buddhist Period:** Higher class individuals received their education in Sanskrit throughout the Vedic era, whereas those from lower social classes received no formal education at all. After the Vedic period, this circumstance led to numerous revolutionary changes, and during the Buddhist era, the common people's language, Pali, was considered the teaching medium. This allowed for the expansion of educational opportunities to all societal segments.
- **Under Muslim Rule:** Foreign languages originally appeared in India following the arrival of Muslim kings. Urdu was the official language of communication during the Muslim era. During this time, Urdu was employed in education, especially for Muslims, while Hindi, Sanskrit, and other indigenous languages were used for instruction in other subjects.
- **During British period:** During India's British era, there were numerous groundbreaking educational changes. During the British era, formal education was highly valued, and numerous committees and initiatives made timely decisions about the language of instruction. Some of them include:
- **Christian Missionaries:** Christian missionaries founded numerous formal educational institutions in an effort to preach the Christian faith. English was used as the primary language of instruction at each of these establishments. Thus, Lord Macaulay and Lord William Bentinck backed the use of English in the classroom. Since the government desired workers who knew English, it actively promoted English language instruction during this time.
- **Woods Dispatch 1854:** Woods distinguished between students who were smart and those who were not, and he suggested that the former receive their education in English while the others should receive it in Indian languages.
- **Education Commission 1882:** An Education Commission was established by the Indian government to investigate the operation

of the current public education system and to consider expanding it further based on public demand. This commission determined that primary schools would receive instruction in Indian languages, while secondary schools would get instruction in English.

- **Education Commission 1882:** An Education Commission was established by the Indian government to investigate the operation of the current public education system and to consider expanding it further based on public demand. This commission determined that primary schools would receive instruction in Indian languages, while secondary schools would get instruction in English.
- **The 1917 Calcutta University Commission** recommended that English be used as a medium of instruction up to the upper secondary level.
- **1935 to 1947 period:** With numerous initiations, regional languages were taught at many educational levels by 1935. English-language instruction was only offered by Christian missionary-run institutions. Many reformers called for the use of Indian languages in all educational levels between the 1930s and 1947. Following events in 1942, the British government in India recognized English as the second required language for secondary education and the Indian language as the first required language in schools. However, English remained the primary language of instruction in higher education.

4.B.3.2 POST-INDEPENDENCE

- **Dr. Radhakrishnan Commission 1948:**

The University Education Commission's chairman was the Radhakrishnan. The establishment of the University Education Commission, chaired by Dr. S. Radhakrishnan, was the first significant step the Indian government took in the sphere of education following independence. At the secondary and university levels, this commission suggested teaching the national language in Devanagari script along with English and regional languages.

- **Secondary Education Commission 1953:**

On September 23, 1952, the Secondary Education Commission was founded by the Indian government, with Dr. Lakshmanaswamy Mudaliar serving as its chairman. Rather than the three language formulas suggested by the Radhakrishnan Commission, this commission suggested two. Additionally, it suggested that state-level facilities be made available in each state's official language.

- **National Advisory board for Education:**

The Central Advisory Board of Education is the oldest and most important advisory body of the Indian government in the area of education. It suggested that the three-language formula be used in the classroom.

- **Kothari Commission:**

The Indian government created the Kothari Commission to restructure the country's educational system. The Commission suggested implementing a three-language formula at the state level in relation to language in education. Its goal was to promote a Southern language in states that speak Hindi. In places where Hindi is not the primary language, it aimed to promote Hindi, English, and a regional language. Additionally, it suggested encouraging international languages, ideally English, as well as regional languages, like Sanskrit.

- **Ishwarbhai Patel Committee 1977:**

When determining the sequence of languages to be taught, the committee stated: the Kothari Commission's recommendations should be given priority, and the 3 language formulas ought to be used in the education.

- **The National Policy on Education 1979:**

The 3-language formula will be used at the secondary level in accordance with this policy. Along with Hindi and English in states where Hindi is spoken, it involves studying a contemporary Indian language, ideally one from the south.

4.B.4 VIEWS OF GREAT THINKERS ON EDUCATION AND MEDIUM OF INSTRUCTION

4.B.4.1 RABINDRANATH TAGORE

As a humanist, he discusses the spiritual bondage of the universe and human brotherhood; education should try to develop all facets of a person's nature, including their physical, intellectual, and spiritual selves. According to Tagore, who is an individualist, each child is unique due to their innate qualities, and by developing these abilities, one can reach the state of perfection. He discusses sadhana and tapasaya as an optimist.

“The highest education is that which does not merely give us information but makes our life in harmony with all existence”. - (Rabindranath Tagore)

As a naturalist, he discusses how subjects should be taught by utilizing the different aspects that are present in a child's surroundings so that the youngster may effectively absorb the material. Education cannot properly flourish in a regimented classroom setting. Similar to the Gurukul method, where students study subjects based on their experiences, it should take place in an open setting. He placed a strong emphasis on the idea that people learn from their own experiences in nature. Since God created nature, being in harmony with it equates to being in harmony with God. Freedom is essential to students' overall growth. Therefore, in his view, education entails mental and spiritual independence. Our own customs and culture ought to serve as its foundation. He founded two educational institutions, Shantiniketan and Viswabartati, to give his theories about education a more tangible form. All of Shantiniketan's features are there, including the "Gurukul system of education," which allows students and teachers to live apart from the bustling city and enjoy the natural advantages of fields, forests, rivers, etc.

Characteristics like as “Gurukul system of education” i.e. student teacher lives. The global university of Shantiniketan, Viswabharati, blends Western and Indian literature, art, science, and culture. It places a strong emphasis on international understanding and human fraternity.

Tagore supports mother language instruction because he wishes to bridge the gap between the East and the West, but he also discusses the value of English. Particularly noteworthy is Tagore's enthusiastic support of the native tongue as a teaching medium. He was adamantly against the school system's requirement that all instruction be given in English.

People are able to freely express themselves in their mother tongues. For mastering any skill, but especially for education, mother tongue is a better medium. Those who could afford English-medium schools and those who couldn't, in Tagore's opinion, were at odds. Research indicates that mother language instruction can improve academic performance and learning outcomes while also promoting inclusion and high-quality learning. Through peripatetic education—the practice of walking, talking, and deep learning—sense training, excursions, and travel, Tagore engaged the body and mind at the same time rather than treating the physical as a separate realm.

Tagore placed a high value on teaching various crafts and skills so that students could support themselves because he wished to use education to end India's poverty.

4.B.4.2 EDUCATION GOALS CONSIDERED BY TAGORE

- **Self-realization:** It is the process of self-examination and the capacity to see oneself as a unique person who is different from other people. It is a method of fully comprehending one's existence. To put it another way: to become aware of one's ideas while they are occurring, to reflect on them, and to channel them in accordance with the demands of the circumstance.
- **Intellectual development:** Through the combination of thinking development, with the help of creativity, curiosity, freedom, and awareness, the student can perfect their learning style and their life.
- **Physical development:** Tagore placed a high value on students' physical growth and development. In Shantiniketan, yoga, games, and sports are recommended.
- **Love for humanity:** It encompasses a feeling of global unity, intercultural understanding, and fraternity.
- **Natural growth in nature:** According to Tagore, nature is the best teacher. It offers a setting where students can acquire knowledge at their own speed.
- **Freedom:** It falls into three categories: intellectual, emotional, and will freedom. As such, education should be delivered in a way that promotes these freedoms.
- **Development of morals and spirituality:** Enough resources should be made available in education to foster and advance moral and spiritual growth. It involves cooperation, sharing, and caring, among other things.
- **Social development:** It contains social characters that help students lead respectable lives while preserving their social connections.

4.B.4.2.1 CURRICULUM

The practicality of education, which allows students to articulate their ideas, pose queries, conduct experiments, have faith in their own skills, and recognize their individuality, was highlighted by Tagore. He strongly advocated for an environment free from discipline. Curriculum can accomplish the goal of education, which is why Tagore structured his curriculum to make it capable of accomplishing the goal he established. The disciplines addressed include mother tongue, various Indian languages, and a few foreign languages. Math, the natural sciences, health education, the social sciences, agriculture, technical disciplines, some skill-oriented subjects, philosophy, psychology, religion, art, music, dance, field trips, yoga, and more are examples of additional subjects.

4.B.4.2.2 TEACHING METHODS

It comprises techniques like the activity method, teaching while walking or traveling, discussion, question-answer technique, cooperation technique, and others that are useful in improving tangible knowledge, self-concept, and situations in real life.

4.B.4.2.3 TEACHER

Teachers played a significant role in education even though it was learner-centred. Teachers have the power to develop students' skills and foster an awareness of their individuality, help them strive for excellence, and foster harmony among them. Tagore discusses the ideal teacher-student connection as it exists in the "Gurukul education system," where students and teachers live apart from the bustling city and enjoy the natural advantages of fields, forests, rivers, etc.

4.B.5 MAHATMA GANDHI

On October 2, 1869, Mahatma Gandhi, the father of the nation, was born in Porbandar, Gujarat's Kutch Kathiawar estate. His father served as Rajkot State's prime minister. He was an honest and truthful individual. Mahatma Gandhi married Kasturba when he was thirteen years old. He travelled to England to attend Barrister's course when he was seventeen years old. Following his return to India, he pursued a career in law and travelled to South Africa to handle the legal affairs of a wealthy Indian firm. His life was altered by his time in Africa. He developed the concepts of "truth" and "non-violence" while attempting to defend Indian settlers in Africa. After arriving in India, he began to play a leading role in the country's independence movement. He was responsible for India's independence. The fact that this proponent of nonviolence and peace was shot dead on January 30, 1948, is extremely ironic.

In addition to being a remarkable political and social reformer, Mahatma Gandhi was also a bright thinker. He has provided a comprehensive perspective on life. Truth and non-violence are the cornerstones of spiritualism, which is the foundation of this philosophy. Gandhi believed that the ultimate truth or God was the end of the world. The path to that ultimate truth was truth. He himself stated, "The only way to realize truth, which is the end and all-pervading, is to live a life marked by rigorous discipline, poverty, and non-possession." According to Gandhiji, truth and ahimsa are inextricably linked. If God is the goal, then non-violence is the way to get there. Love, purity of heart, the ability to rise above attachment and repulsiveness, and the devoid of passion in one's thoughts, words, and deeds are all components of ahimsa.

4.B.5.1 EDUCATION PHILOSOPHY

Gandhi's opinions on education are the result of years of careful consideration and life experience. His general philosophy of life and his belief that education is a tool for India's social, economic, political, moral, and spiritual renewal gave rise to his educational philosophy. Gandhi advocated for a societal structure based on justice, truth, and nonviolence.

Gandhi supported an integrated approach to education. According to him, a child has a number of natural potentialities that must be developed by education. Children's physical, social, intellectual, emotional, and spiritual development can all be aided by education. For the benefit of future generations, education should preserve, improve, and enhance cultural heritage. He does stress, nevertheless, that education must be life itself and live through life.

Gandhi aimed to use education to promote self-reliance. In order to help youngsters learn the value of hard work and become self-sufficient, he started a basic education program that focused on crafts and included instruction in handicrafts. The ability to earn one's livelihood is part of this independence. Gandhi believed that knowledge is meaningless without moral character and that cultural education was far more significant than literacy instruction. He points out that the well-being of the nation and the person are compatible. According to Gandhi, the school is a miniature democratic society where students are taught democratic values. A non-violent social order should be established by the educational system, which should eradicate exploitation and centralization in society. He underlined the importance of non-violence in all facets of life. According to him, being non-violent is a tremendous human virtue. Gandhian philosophy is also notable for its goal of Sarvodaya, or the wellbeing of the entire community.

As a result, he planned several forms of education for the nation, including education for women and adults. In other words, he supported both child-centred and life-centred education. He pushed for the development of the three H's—hand, heart, and head—in addition to the three R's—reading, writing, and math—that were taught in school. Building the full individual and developing his integral personality should be the goal of education, according to Gandhi. "I define education as bringing out the best in a child or man's body, mind, and spirit on all levels. Being literate is neither the start nor the finish of education. It is among the ways that both men and women can receive an education. Literacy is not education in and of itself.

4.B.5.2 OBJECTIVES OF EDUCATION

- **Overall development**

In addition to providing a chance for a child's self-actualization and overall personality development, education should strive for the harmonious development of a child's body, mind, and spirit. According to him, "real education is that which stimulates and brings out children's spiritual, intellectual, and physical faculties." A child's education cannot be considered complete unless the soul's awakening coincides with the development of the mind and body.

- **Self-sufficient**

Gandhi wanted the educational system to be self-sufficient and for every student to learn a craft or professional skill to become self-sufficient. He envisioned education as a form of jobless insurance. Economic independence and self-reliance for a living should result from education.

- **Vocational education:**

Gandhi's philosophy also places a strong emphasis on functional and vocational education. The guiding principle of Gandhi's educational

system was "earn while you learn." Gandhi aspired to make Indian village self-reliance unit; he highlighted that vocational education would boost the student effectiveness. Its goal should be to help children develop a love of work.

- **Value Education**

Education that aims to foster moral values in students. To illuminate his character, a student should embrace moral and ethical principles such as truthfulness, nonviolence, and generosity. Thus, a character formation through education was the major priority for Gandhi. Character development should be the primary goal of school, not literacy.

- **Aim of Social service**

Gandhi thought that an essential aspect of education should be social service. He used to counsel pupils to cultivate a selfless and service-oriented mindset. He once declared to the college students, "If education is important, it must be evident in your environment." Serving others in a realistic way requires you to set aside a specific amount of time each day. It is necessary for you to be ready to take the basket, the broom, and the spade away. It is necessary for you to voluntarily scavenge this sacred location. That would be the most valuable aspect of your education, rather than memorizing literary theories. Gandhi incorporated the principles of personal growth and social service in the educational system. According to him, "learning will lead to degradation if it becomes merely a means of living."

- **Creating Responsible Citizens**

By establishing democratic ideas in students, education should foster the growth of responsible citizens and democratic values. Gandhi saw education as a tool for improving people and establishing a more

respectable social structure. The goal of education should be to help pupils develop their creative and productive abilities.

- **Curriculum**

Gandhi wanted a kid to grow into a fully formed man by fostering the highest possible development of his intellectual, physical, and spiritual abilities. With this perspective, he recommended that the following subjects be taught in his educational plan: craft instruction is a key component of Gandhi's educational framework. This craft had something to do with the local way of life and society. He emphasized the importance of teaching the mother tongue since it is a powerful tool for knowledge acquisition and idea expression and communication. Gandhiji's curriculum also placed a strong emphasis on math, social studies, general sciences, art, and music.

- **Medium of instruction**

“Gandhiji claims that the foreign media has created brain fag, overstretched our children's nerves, turned them into crammers and imitators, unsuited them for original work and thought, and prevented them from sharing what they have learned with their families or the general public. Our children are essentially outsiders in their own country because of the foreign medium. It is the current system's greatest tragedy. The development of our vernaculars has been hindered by the alien medium. Today, I would stop our boys and girls from receiving their education through a foreign media if I had the authority of a despot. Gandhiji was adamant that teaching should take place in Indian vernaculars or native languages.

- **Teaching Methods**

Gandhiji's educational philosophy and goals differed from those of the modern educational system, therefore his methods and procedures could not be used. He emphasized the importance of acquiring a craft. The

foundation of other disciplines should be this craft. The foundation of craft instruction should be teamwork, preparation, precision, initiative, and personal accountability for learning. He approached the issue of education with realism. Craft should be chosen to enable self-sufficiency and self-sufficiency in life. The child's future livelihood should be supported by the craft instruction they get. It would build the connection between education and real life. Gandhi was an advocate of teaching in the mother tongue because he thought it was the most effective way to educate a child.

- **The Teacher Taught bond**

According to Gandhi, a teacher-student relationship should be marked by mutual respect, trust, and love. According to Gandhi, when a teacher and student do not truly love one another and the instructor has not dealt with the students' delinquency, there is no question regarding the teacher's accountability for their mistakes. and where the pupils have no respect for the teacher. "Teaching discrimination to students is the teacher's responsibility. Teachers would be reduced to machines if they continued to take without discrimination. During this time, educators must discern between truth and falsity. Gandhi highlights that every student has unique interests, skills, and aptitudes. The role of a teacher is to bring out the best in them and to motivate them to use whatever skill they may or may not possess. Teachers should elevate their obligations with the right understanding and direction because students are seen as the nation's builders and will probably bear the lion's share of the burden. Gandhi believed that teacher-taught relationships are spiritual and arise naturally. It is not a manufactured item or the result of coercion and pressure. Gandhi stresses that teachers should treat their students with love and devotion and that students should respect their professors. According to Gandhi, this friendly relationship opens the door for instructors to be instilled with good professional ethics.

- **Role of a Teacher**

Gandhi argues that a student's teacher is their real textbook. All of the traits that the teacher wishes to instil in his students must be present in him. He should have greater influence over his students through his conduct and behaviour outside of the classroom than through his instruction there. He sees his teacher as a buddy who cares for his students' inner springs. According to Gandhi, a true teacher must engage with students on a personal level and share their happiness and sorrows. A teacher must assist kids in resolving their own issues and guide their burgeoning youthful ambitions in the proper direction. Teachers have a responsibility to help pupils behave appropriately by guiding, directing, and channelling their behaviour. He is adamant that a teacher has a significant influence on the development of their students as individuals. According to him, a teacher should be someone who treats all students with fairness and without discrimination. According to Gandhi, a teacher's main responsibility should be to help pupils develop their hearts in order to help them develop their character. He also says that a teacher's life should serve as an example or model for his students, motivating them to pursue their passions and adopt certain attitudes. According to Gandhi, instructors should place the highest priority on the spirit of service, which includes helping pupils develop their morals and character.

- **Discipline**

The concept of voluntary discipline was introduced by Gandhiji. Self-discipline that originates from within is preferable to discipline that is forced. He claims that given the perfect environment; self-discipline can develop. Pure lifelessness, fearlessness, usefulness, and selflessness should characterize this circumstance. A non-violent way of living can help establish discipline. He thought that by promoting such collaboration, craft-centred education would inevitably lead to discipline. His idea of discipline was social rather than individual.

4.B.6 SWAMI VIVEKANANDA

In Calcutta, Swami Vivekananda was born on Gourmohan Mukherjee Street (now a museum) on January 12, 1863. He had a mother, Bhubaneswari Devi, who was deeply religious, spiritual, and pious. His father, Vishwanath Dutta, practiced law at the High Court of Calcutta. His grandpa, a distinguished scholar of Persian and Sanskrit, established an academic environment for him at birth, even though he left his family to become a monk. Under the name Narendranath Dutta, his parents called him Vivekananda. His family is from the Kshtriya caste. His mother's spiritual disposition and his father's contemplative, supportive demeanour greatly influenced Narendra's early years. Though he was a rambunctious youngster, he often meditated and had a strong attachment to monks. "I prayed to Shiva for a son, but he provided me a ghost," his mother said, describing his mischievous nature. At the age of eight, Datta was admitted to the Ishwar Chandra Vidyasagar Institution in Calcutta. Following his education, he enrolled at Presidency College to study literature, art, social science, philosophy, and religion.

4.B.6.1 PHILOSOPHY OF VIVEKANANDA

According to Vivekananda, a country's human capital determines its future, and the primary goal of education should be to cultivate this capital. Every soul has the capacity to be divine, he claims. The objective is to govern both internal and outward nature in order to make this divinity visible within. Be free by doing this through labor, worship, mental discipline, philosophy, or any combination of these. Vivekananda correlated ethics with control of the mind, seeing truth, purity and unselfishness as qualities which strengthened it. He urged his disciples to be selfless, devout, and divine. In his lectures on Raja Yoga, he emphasized that success was the result of concentrated thought and action, saying, "Take up one idea."

Think about it, dream about it, and live your life around that one notion. Leave all other thoughts alone and allow one notion to fill your brain, muscles, nerves, and every other aspect of your body. Great spiritual giants are created in this manner, which is also the path to prosperity.

4.B.6.2 EDUCATIONAL PHILOSOPHY

Despite the fact that contemporary education has lost much of its connection to the principles of human existence, his educational theory is still highly significant today. In order to establish political and social authority, he tried to convince the Indian people that cultural strength must be the foundation. He has a genuine view of Indian educational philosophy inside its cultural framework.

We will never forget him, even though he is no longer with us. His teachings and missions will continue to inspire future generations. According to Vivekananda, "is education worth its name if it does not help the general public prepare for life's challenges, if it does not instill a spirit of generosity, courage, and strength of character? The ability to stand on one's own two feet is the mark of true education. "Life-building, man-making, character-making assimilation of ideas" must be a part of education. The goal of this kind of education is to create well-rounded individuals. He bases his educational philosophy on the following ideas:

- **Innate knowledge**

Knowledge comes naturally to the individual. The individual gains this knowledge from firsthand experience. Everybody is naturally flawless. The goal of education is to help people become flawless. Therefore, education ought to be accessible to everybody.

- **The child fosters his own growth.**

Swami Vivekananda asserts that the notion that we promote a child's development is false. In fact, he keeps developing personally. "Everyone develops according to his own nature," he provides an explanation. When the time comes, everyone will discover this fact. Are you certain that you can instruct a child? The child will learn on his own; it is your responsibility to give him the opportunities he needs and to clear the way of any barriers. He'll learn things on his own. Does the gardener cultivate the plant, or does it grow itself? The plant performs all of its own growing; he merely gives it the prerequisite conditions. As a result, Swami Vivekananda supports the idea of self-education.

- **Education based on needs and nature**

For education to be effective, it must be customized to each child's requirements and traits. Neither his parents nor his instructor will be able to dictate his desires or character. His education ought to be founded on these qualities. The teacher needs to recognize God in every child's heart. Every child should be seen as a manifestation of God. In reality, we have to serve God. We must thus assist every youngster.

- **Focus as the Key**

Learning requires the capacity to concentrate or pay attention. Success in life also greatly benefits from this power. Not everyone has the same capacity for concentration. This skill enables one to acquire important knowledge and arrange it for later use.

4.B.6.3 OBJECTIVES OF EDUCATION

According to Swami Vivekananda, the ultimate goal of all training and education is to create man. He also suggests the following main goals of education.

- **Self-Awareness**

The immortal soul of man is a treasure trove of unbounded potential. Because self-confidence breeds self-realization, one should believe in himself completely and strive to fulfil his greatest life goal. "The secret of greatness is faith in God and faith in us," he said. The goal of proper education should be to let us see who we really are and to lift the curtain of ignorance from our minds.

- **Character Formation**

Character is a combination of a person's inclinations and mental inclinations. Our thoughts have shaped who we are. Therefore, the goal of education should be to subdue our negative mental tendencies. "We want education that helps people develop their character, strengthen their minds, expand their intellect, and be able to stand on their own two feet," stated Vivekananda. Education must develop our character and bring out our true selves.

- **Personality Development**

A person's personality is the impact and impression they leave on other people. What matters is a man's personality. According to Vivekananda, a person's personality makes up two-thirds of who they are, whereas their words and intelligence only make up one-third. The purpose of all education and training should be to create these men.

- **Service of Mind**

Serving the God within people is another significant goal of education. The God we should worship is found in the ill, the destitute, the sad, the ignorant, and the downtrodden. As Swami ji himself stated, "serve man if you wish to find God." The miserable poverty of his compatriots hurt him. Thus, his goal was for education to empower each person to meet their basic necessities and stand on their own two feet.

- **Universal Brotherhood**

Geographical barriers did not affect Swami Vivekananda's love for humanity. He always advocated for international peace and goodwill. He stated that by tearing down the barriers of inequity and division, education should help us progressively arrive at the concept of universal brotherhood. The same omnipresent and omniscient spirit exists in every man and every animal, no matter how big or small, weak or unhappy. The difference lies in presentation rather than the soul. He maintained that education must awaken this force within each individual and expand it to the point where it can reach the entire globe.

- **Self Sufficiency**

Swami Vivekananda believed that no educational plan should overlook the real-world applications of life. Only then will it be feasible to make a person self-sufficient and the country rich. Simply listening to lofty ideals won't cut it, he declared. You have to put them to use in the real world and make it a regular habit. He has so underlined the value of education in practical arts like agriculture.

- **Development of the Body and Mind**

The second goal of education is to prepare the kid to be a courageous, physically fit citizen of the future, thereby contributing to the growth and advancement of the nation. A child's mental development was highly

valued by Swami ji, who also believed that education should assist children become self-sufficient rather than reliant on others.

- **Development of Morals and Spirits**

Swami Vivekananda asserts that a country's greatness is determined by the calibre of its people as well as by its parliamentary institutions and operations. But only by virtue of their spiritual and moral development, which education should promote—can citizens become great.

- **Unity in Diversity**

Gaining insight into people so they can seek out and recognize unity in variety is the real goal of education. Furthermore, Swami Vivekananda has maintained that the distinction between the material and spiritual realms is an illusion (Maya). This sense of togetherness found in diversity should be fostered in education.

- **Development of Religion**

According to Vivekananda, every person should be able to identify and nurture the religious germ that is ingrained in them in order to discover the ultimate truth or reality. In order to purify and elevate life as a whole, he therefore promoted the training of feelings and emotions. Only then will the individual develop the skills of obedience, social service, and submission to the teachings and preachings of great saints and saviours. This development should be encouraged by education.

- **Role of Teacher**

According to Swami Vivekananda, a good teacher is one who has a sacrificial attitude, sets a good example for children, loves his students, understands their challenges, adjusts his instruction to fit their needs, interests, and skill levels, and fosters their spiritual development.

- **Role of Student**

A student ought to be motivated and ready to study. He ought to be a celibate observer. His senses need to be within his control. He ought to adhere to the principles established by his instructor.

- **Curriculum**

According to Swami Vivekananda, the primary objective of education is spiritual development. This does not, however, imply that he did not value material prosperity and good health. He strongly advocated the inclusion of all courses and extracurricular activities in the curriculum that promote both spiritual and material well-being. For spiritual perfection, Swami Vivakananda suggested reading the Upanishad, holy texts, and the teachings of saints. In order to achieve material progress and wealth, he also recommended languages, geography, physics, political science, economics, psychology, art, agriculture, industrial, and technological courses, as well as games, sports, and other physical activities.

- **Medium of instruction**

Mother tongue as a teaching medium. Sanskrit, the wellspring of all languages and a storehouse of all inherited languages, serves as a common language to maintain national unity.

- **Methods of Teaching**

The same traditional spiritual teaching practices, in which The Guru lived as a family with his devotees were recommended by Swami Vivekananda. The following were the fundamental traits of those spiritual and religious practices:

1. To control erratic mental faculties through yoga.

2. To fortify the psyche by intense meditation and concentrated attention.
3. To learn via seminars, conversations, personal experience, and artistic endeavours.
4. To emulate the traits and personality of an intelligent, well-understood teacher.
5. To use the teacher's one-on-one assistance to steer the youngster in the correct direction.

4.B.7 AUROBINDO GHOSH

On August 15, 1872, Aurobindo Ghosh was born in Calcutta, in the Indian state of Bengal, to Krishnadhan Ghosh as his father and Swarnalata Devi as his mother. Dr. Ghosh, his father, wished to instil in him the values of western culture. As a result, he received his elementary education at the Irish Christian School in Darjeeling. He travelled to England to study when he was seven years old. The priest couple there sponsored him while he finished his schooling.

The foundation of Sri Aurobindo's philosophy is the conviction that human intellectual growth has peaked. It should be preceded by spiritual and inward growth. Man will not only have his alternative sequence barred if he does not advance in this way, but he will also be headed toward his demise. According to Sri Aurobindo, sensory experience is a lower order of knowledge rather than the greatest kind of knowledge. In his view, the spiritual experience that we can get in this world is the pinnacle of understanding.

One-sided human development, in Aurobindo's opinion, is undesirable. In order to create a wholesome society, he placed a strong emphasis on people's overall development. He focused on the blending of western and oriental civilizations in order to achieve this. His ideology is neither a mindless copy of western society or a feeling of disengagement from the

customs of ancient India. A better educational system can only be created by combining the two.

An essay entitled 'A System of National Education' was written by Sri Aurobindo in 1907. "Every human being has some God-given divine power, something that is his own, which can be moved towards perfection," he remarked, elucidating the idea behind his schooling. Education's job is to find, cultivate, and apply it. To fully develop the developing soul's innate potential and get it ready for the best task should be the primary objective of education. In 1910, Sri Aurovindo penned another well-known article that became the educational motto. "Nothing can be taught," he stated, "is the basic principle of competent education.

“Thus, it is evident that according to Sri Aurobindo, knowledge is innate in each person's essence. He believed that the appropriate education might be revealed by the conscience. The mind, the intellect, the inner vision, and the mind are the four levels of the inner being, according to Sri Aurobindo. Actually, chitta is a mental illness from the past. Something gets filtered and stored in the memory when someone recalls it. As a result, working memory occasionally chooses certain items based on capacity and necessity. Making the correct decision requires the right kind of education and expertise. The brain can be referred to as the second plane of the mind. It takes information from the senses and gives it a mental form. In addition to the senses, the brain itself takes in information.

Thus, it is advantageous to train the brain and senses. 'Intellect', the third aspect of consciousness, plays a more significant role in schooling. The intellect is responsible for organizing, analysing, synthesizing, and drawing conclusions from the knowledge that the brain has learned. The power of 'introspective perception' is the fourth facet of the inner self. This result in a clear understanding of knowledge, and people are able to predict the future. However, this ability has not yet been evoked by the

human conscience. It is still in the developmental stage, and with proper instruction, anybody can eventually acquire this innate power.

4.B.7.1 AIM OF EDUCATION

- **A child's overall development**

The holistic development of the body, mind, and soul is the goal of education, according to Sri Aurobindo. ... order for them to utilize them as instruments for recognizing the divine truth that is innate in them. Students' overall development is aided by education. They place a strong emphasis on how the development of the child's body, life, mind, intellect, soul, and other elements occurs simultaneously. Education should reflect the best, most potent, most personal, and most rewarding aspects of a child's personality." writes Sri Aurobindo in *Essays on the Gita*. The inherent traits and power of the mind should serve as the mold in which its activity and development should be shaped. He needs to learn new things, but he will get them in the most beneficial way possible based on his personality, inner strength, and level of growth.

- **Education of Atma-Tattva**

According to Sri Aurovindo, the goal of education is not to acquire knowledge. He asserts that the purpose of education is to teach students how to educate themselves. So as for the divine and human souls to become one.

- **Social development of the student**

According to Sri Aurobindo, one of the main objectives of school is to help youngsters improve their social skills. They envision a divine human being and a cosmic society. He asserts that the goal

of education is to create fully formed human beings who grow as both individuals and members of society.

- **Education of Nationalism**

According to Sri Aurobindo, every nation has a soul, which serves as the connection between the global soul and the human soul. During the first decade of the twentieth century, Sri Aurobindo was in the forefront of the national education movement. As a result, he sought to create a national education system that adhered to Indian customs and culture has faith in his eternal soul, in his future requirements and the magnificence of his self-creation. He said, "the education we are in search of is an education appropriate to the Indian soul and need and nature and culture, not merely an education which has faith in the past also, but towards the developing soul of India."

- **Teaching of Harmony**

Sri Aurobindo recognized the potential for a more comprehensive balance between the seemingly incompatible elements. The harmony of knowledge, devotion, action, Nirguna and Saguna harmony, and the blending of duality and non-duality are all readily apparent in his thinking. Through education, Sri Aurobindo aimed to advance the harmony and coordination process for the benefit of all people. Shri Aurobindo thus placed a strong emphasis on the holistic and well-coordinated development of personality via education. In order to grasp truth, he wished to ground education in beauty. Therefore, achieving the combined form of Satya, Shiva, and Sundar was the goal of his schooling.

- **Syllabus**

When it comes to curriculum development, Sri Aurobindo's three fundamental concepts are as follows:

1. The teacher assists the child in comprehending the dormant powers as he learns.
2. The curriculum should be created with the child's areas of expertise in mind. To accomplish the lofty goal of self-realization, this is required.
3. When creating curricula, the present-to-future and near-to-far principles should be used.

The foundation of education should be 'Swadeshi'. Aurobindo used to stress the importance of coordinating East and West knowledge, but he thought that teaching Western information should come after bolstering Vidyatri's basis in indigenous knowledge. He continues, "The aim and principle of true national education is certainly not to disregard modern truth and knowledge, but to lay our foundations on our own faith, our own mind, our own spirit."

Sri Aurobindo's holistic vision led him to present a comprehensive five-faced educational scheme. Physical, vital, mental, interior, and spiritual are these five dimensions. These five elements represent phases of progressive growth. Additionally, each side's development lasts a lifetime after the beginning.

- **Physical Education**

Every human action is carried out through the body. A healthy physique has been highly valued in Sri Aurobindo's yoga philosophy. Controlling physical activities, coordinating the

development of all body parts and activities, and removing physical defects are the three aspects of physical education. At Sri Aurobindo Ashram, there are appropriate facilities for yoga, exercise, and a variety of sports to promote physical growth.

- **Meditative Education:**

The practice of boosting one's willpower is made possible through meditation education. Additionally, character development is prioritized. Lectures and teaching cannot accomplish either of these goals. In order for children to emulate their positive traits, teachers must set an example. This must be accompanied by the ideals of great men. These traits are also acquired by the student via self-study and self-control.

- **Mental Education:**

It is hard to govern the mind because it is so erratic. This task cannot be completed with a collection of facts or bookish knowledge. Better social relationships and the development of a healthy society depend on mental education. Shri Mataji asserts that mental education consists of five components.

1. To stimulate one's capacity for focus.
2. To broaden, widen, and enrich the mind.
3. Establishing the most ambitious objective and coordinating all ideas around it.
4. Control your ideas and let go of negative ones.
5. To cultivate mental stability, total tranquillity, and the capacity to accept the proper form of inspiration from the Supreme Being. Adopting yoga is essential for mental growth. Asana, Pranayama, Niyama, and Yama all aid in improving a student's ability to focus.

- **Intrinsic education:**

The objective of life is one of the timeless philosophical issues that have been gnawing at people's minds since the beginning and are attempted to be answered through inner education. What is the reason that humans are here on Earth? How do man and eternal beings relate to each other? etc. It is impossible to envision a human being's full growth without considering the soul's evolution. Man can only attain life's purpose through the growth of his soul. For the soul to develop, yoga-sadhana is essential.

- **Spiritual Education:**

The pinnacle of the educational process is spiritual education. The educationist builds a strong bond with the universal authority in this way. As per Shri Mataji, "You will all enter a light that will give you the assurance of immortality and the distinct sense that you have lived and will continue to live forever when an inner door opens." " after obtaining spiritual education. External forms are destroyed, and you will discover that these forms are similar to clothing that is discarded when it ages in relation to your true self.

- **Method of instruction**

A pupil cannot be taught anything that is not already a part of him, according to Sri Aurobindo. The freedom to learn should be granted to the pupil. Establishing appropriate conditions is the teacher's responsibility. The child's curiosity and desire are crucial in the teaching-learning process. It is important to teach the subject that the learner is interested in learning. Additionally, the student's interests should guide the choice of instructional methodology. The instructor should carry out their duties in a way that piques the students' interest in the class and the material being covered.

Sri Aurobindo stressed how crucial it is to use this teaching strategy so that students do not view education as a simple compilation of facts. He should prioritize learning the abilities required to obtain knowledge rather than insisting on memorization. Students should improve abilities such as comprehension, memory, judgment, imagination, reasoning, and thinking.

- **Medium of instruction**

According to Aurobindo Ghose, Indian brains have enormous potential, but this potential was limited when a language that many people do not speak was introduced. Subjects in a foreign language that the general public was unfamiliar with were introduced by the new educational system. The concept of learning a foreign language diverted students' focus and impacted their ability to observe, judge, comprehend, remember, and comprehend. According to Aurobindo, one of the most important aspects of learning is the medium of education. A youngster will not be able to comprehend the subject and become proficient in it unless they have mastered the language in their mind. According to him, the most effective teaching medium is one's mother tongue. A child's mental capacity to absorb, observe, compare, and judge drastically increases when they are able to understand what is being taught in a language. Ghose has suggested that mother tongue instruction be used in the new national educational system.

- **Teacher in the Eyes of Sri Aurobindo**

A 'teacher is not the exclusive role of an instructor'. He helps the pupil "understand himself" and that is his most crucial role. He serves as a guide for the students rather than delivering the knowledge. The teacher supports the students' growth in their capacity for creativity. Maharishi Sri Aurobindo believes that educators should take on the role of a national cultural gardener. It is his responsibility to nourish the culture's

foundations. Additionally, by nourishing the roots and elevating Vidyatri to the status of a wonderful person.

- **Student Concept**

'Almighty Chaitanya' is how Sri Aurobindo describes Vidyatri in disguise. Vidyatri is more than just a physique in their eyes. Give each component equal weight alongside the body, life, mind, intellect, soul, etc. They want all of this to evolve in unison. According to Maharishi Sri Aurobindo, conscience plays a significant role in education. There are various levels of conscience, as we have already seen. "Chitta" is the name of the inner being's initial level. It serves as a repository for memories. The "Mind" level is the second one. It transforms experiences and information from the senses into thoughts and ideas. "Intellect" is the third level of the inner self. In the educational process, this is crucial. It integrates data and knowledge resources, forms inferences, and generalizes. The hypothesis of intelligence is developed in this manner. "Realization" is the pinnacle of conscience. That "the mind cannot be taught anything which is not already present in the child in the form of dormant knowledge" is a definite belief of Sri Aurobindo. Additionally, it is not charged.

- **Educational Institutions**

In 1910, Sri Aurobindo arrived in Pondicherry after he retired from politics. Here he meditated. The number of Sri Aurovindo's followers and seekers grew throughout time. Here, Sri Aurobindo Ashram was founded in 1926. Children might be kept in the ashram by seekers starting around 1940. Sri Aurobindo founded the Ashram School in 1943 after realizing the children's needs.

"Sri Aurobindo International University Centre" (later called the "Sri Aurobindo International Centre of Education") was founded by Shri Maa on January 6, 1952. Since the goal of both yoga and education is the

same—to achieve perfection in order to unite the Atmantattva with the Eternal Universal Being—it is an integral part of the Pondicherry Yogashram. From elementary school to the highest level, there is a system of teaching and research in this manner.

There is no artificial differentiation between the education of males and girls since the goal of education is the self's awakening and development. As a result, girls can participate in the same educational program at Sri Aurobindo International Education. There is no distinction even in physical education. Despite this, there are many options, but personal preference rather than gender or customary prohibition is the basis for choosing. Shri Mata founded Auroville in 1968. It transcends caste, religion, language, and race and is a fantastic use of the city's community housing and education. It is a manifestation of faith in humankind's future. Based on Sri Aurobindo's idea of "New Humanity," Auroville is an effort to create a "New Style" of living.

4.B.8 CONCLUSION

Since language is at the core of all educational levels, language policies in education offer a legal framework that establishes the language that must be used to communicate information at various levels.

REVIEW QUESTIONS

3 MARKS

1. State the important recommendation of the Dr.Radha Krishnan Commission.
2. Write a short note on 'Reforms in the Teaching standard' of Dr.Radha Krishnan Commission.
3. Write any three impact of Dr.Radha Krishna Commission.
4. List out the objectives of Mudaliar Commission.
5. Explain the report of Mudaliar Commission.
6. Write the curriculum for Junior Secondary Education suggested in Mudaliar Commission
7. Mention the demerits of Mudaliar Commission.
8. What is the need of Kothari commission?
9. What is the special plan for teaching languages mentioned by Kothari commission?
10. What is the role of education based on NPE 1986?
11. What is NCF?
12. The implementation of NPE 1986 has been guided by which concern.
13. List the objectives of Teaching Science in NCF2005.
14. What is the primary focus of NCF?
15. Mention the core purpose of the NCF2009.
16. Write a short note on Curriculum framework of NEP2020.
17. Describe NEP 2020 Education Governance.
18. List the recommendations of NEP2020 with respect to Vocational courses.
19. Explain the recommendations of NEP2020 with respect to Three Language Formula.

20. Explain the recommendations of NEP2020 with respect to National Mission on Education through Information and Communication Technology.
21. What are the recommendations of NEP2020 to improve the quality of research in India?
22. Explain the recommendations of NEP2020 with respect to Financing Education.

8 MARKS

1. Analyze the important recommendation of the Dr.Radha Krishna Commission.
2. Evaluate the Mudaliar Commission suggestions.
3. Explain the curriculum for Higher Secondary Education suggested by Mudaliar Commission.
4. What are the problems of the existing education system of India mentioned by Kothari commission?
5. Explain the Modification of NPE 1986
6. State the five basic principles of National Curriculum Framework 2005.
7. Explain the features of the NCF 2009.
8. Explain the major recommendations of Ramamurti Review Committee
9. Enumerate the demerits of Dr.Radha Krishnan Commission.
10. Write briefly about Ramamurti Review Committee.
11. What are the Principles and Features of National Education Policy 2020?
12. Discuss the NEP2020 recommendation and reforms with respect to the following
 - a. Early childhood care and Education
 - b. The Right to Education Act, 2009 (RTE Act)
 - c. School Exam Reforms

13. Discuss the NEP2020 recommendation and reforms with respect to the following
 - a. Regulatory Structure and Accreditation of Higher Educational Institutions
 - b. National Research Foundation
 - c. Education Governance
14. Explain the National Education Policy 2020 Concerns.
15. Merits of New Education Policy 2020.

15 MARKS

1. Discuss in detail about reforms of Kothari Commission.
2. Illustrate the major recommendation of NPE 1986.
3. Discuss the salient features of NCF 2005.
4. Discuss in detail about NCF 2009.
5. Discuss in detail about Ramamurti Review Committee.
6. Discuss the Key Recommendations of National Education Policy 2020.
7. Discuss the background Principles and Features of National Education Policy 2020.

UNIT-V

EQUALITIES IN EDUCATION

5.1 INTRODUCTION

India is a socialistic and democratic nation. The equality principle is also a part of our Constitution. Additionally, we now acknowledge democracy as a fundamental aspect of our political and social lives. The cornerstone of a democratic, egalitarian, and socialistic social structure is equality of opportunity.

Dr. S. Radhakrishnan asserts that democracy alone guarantees equal chances for men to develop their unique skills. Since gaining independence, democratic India has been very interested in how to create an equitable society or how to accomplish the egalitarian ideal. It is unfortunate that equal opportunities for all have not kept pace with the extraordinary expansion of educational facilities following independence.

Equitable educational facilities must be linked to equity in India, where economic and social inequality is still a significant problem. One of the most effective ways for any society to work toward social equality or at the very least try to lessen social injustices among its members is through education. The reason for this is that education encourages social mobility among its constituents. Only if equal educational opportunities are provided to all of its members, regardless of caste, religion, gender, location, creed, language, socioeconomic status, etc., will this be feasible. Furthermore, any country's human resource development basically necessitates the best possible use of every segment of the population.

An essential component of the nation's human resource development is education. "Equalizing educational opportunities is one of the important social objectives of education, enabling the backward or underprivileged

classes and individuals to use education as a lever for the improvement of their condition," the Indian Education Commission's 1964–1966 report added in reference to this topic. Every society that prioritizes social justice, is eager to better the lot of the average person, and nurtures all potential must ensure gradual equality of opportunity for all segments of the populace. This is the only assurance for the development of a humane and egalitarian society where the exploitation of the weak is kept to a minimum. The historically weaker, disadvantaged, and underprivileged segments of Indian society should have equal access to educational possibilities.

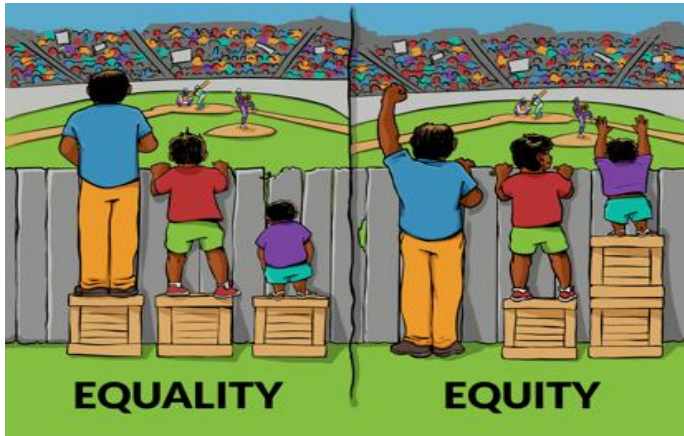
5.2 THE DIFFERENCE BETWEEN EQUITY AND EQUALITY

According to educational experts Cramer, Little, and McHatton (2018), it is crucial to use the appropriate vocabulary when describing problems in education. Since they have the same meaning, equity and equality are sometimes used interchangeably. It's crucial to remember that while having similar spellings and sounds; the terms have quite different meanings.

The equitable allocation of opportunities, access, treatment and resources is known as equality. In essence, everyone receives the same thing, irrespective of their background or potential needs.

Equity is giving each person the individualized resources they need to accomplish shared objectives. Put differently, all students have the same objectives and goals, but the resources required to meet those needs vary depending on the needs of each individual student (Equity Education, 2019).

This popular cartoon illustrates the difference between equality and equity:



The objective of the three people on either side of the image is to watch the baseball game. With equal resources, the objective is impossible to accomplish. However, when the resources are made equitable and adjusted based on the needs of the individuals; each person can successfully see the game.

5.3 IMPORTANCE OF EQUITY AND EQUALITY IN SCHOOLS

The public is meant to benefit from public education. The public is known to reflect a wide range of experiences, cultures, and beliefs, all of which add to the community's distinctiveness and vibrancy. In a similar vein, the demands and the resources (financial, emotional, and physical, to name a few) of different members of the community differ. All members of the public must be educated by schools, regardless of their financial situation, aptitude, native tongue, or level of knowledge. Equity is therefore of utmost importance in public education.

In education, equality is often associated with access and outcomes. Equality holds that every student should have equal access to a quality education, regardless of their background. It also requires that all students

be held to the same standards and objectives, regardless of their backgrounds, abilities, or circumstances.

Equity recognizes that different children need different resources to achieve the same goals as their peers. It is taken into consideration that a student with a disability needs different physical supports at school than a peer without a disability. In a similar vein, a monolingual English speaker needs different linguistic help than a bilingual student whose native tongue is not English. The youngsters just have varied requirements; none are superior or inferior to one another. Teachers react differently to each student because each child brings a distinct set of needs, abilities, and resources to school.

What is fair inside the group is the main emphasis of equality. Equity places a strong emphasis on what is fair to each individual. In public education, both individual and group needs are important. All students should have equal access to high-quality education and equitable support to help them flourish once they graduate.

5.4 MEANING OF EQUALITY OF EDUCATIONAL OPPORTUNITY

While the idea of equity in education is relatively new, the concepts of "equality" in general and "equality of opportunity" in education in particular have historical roots. The term "equality" was popularized under the slogans of liberty, equality, and fraternity during the French Revolution of 1789. The concepts of democracy and socialism have given the idea of equality a fresh impetus in the nineteenth century. Socialism promotes the provision and allocation of sufficient opportunities for everyone to grow and develop in accordance with their skills, aptitudes, and preferences. The concept has been around until recently, and it was emphasized in the 1948 Universal Declaration of Human Rights, which emphasized the importance of "non-

discrimination" and "right to education." The idea of "equality of educational opportunity in education" was born out of these two tenets.

Despite being widely acknowledged as a social goal, there is disagreement on what equality of educational opportunity actually means. According to the 1948–1949 University Education Commission, "Equal opportunity does not imply that everyone has the same opportunity." It denotes that all eligible individuals should have equal access to education. Every young person in our system must receive an education that is both beneficial to him and of the kind of character that will ensure the fullest possible development of his nature. Naturally, it must acknowledge variations in abilities and passions. Nonetheless, disparities in educational opportunity have persisted for several generations in India. To understand what equality of educational opportunity means, let's look at several definitions provided by renowned education experts:

C.Seshadri (1976): Equality of educational opportunity implies provision of differential treatment (in the form of incentives) in favour of the handicapped and underprivileged classes.

J.P.Naik (1979): Equality of educational opportunity has several aspects. The most important of these is the recognition of the right to education as a human right or as the birth- right of every individual irrespective of religion, caste, race, language, colour, class or socio- economic status.

S.K.Kochhar (1982): By the concept of equality of opportunity is meant giving equal chance to every citizen for the development of his or her capacity or ability; and nothing should be allowed to obstruct one's path of development ... in education, it will mean that special attention is to be given to the underprivileged, the disadvantaged, the scheduled castes, tribal areas, women and the students from backward classes.

V.R.Taneja (2003): The absence of discrimination and the absence of inequality constitute “equality of educational opportunity”. The concept of equality however, does not assume that all individuals are basically equal. It therefore, desires that each individual should get opportunities according to his innate capabilities. No one should be stopped from “going up the ladder” except if he himself lacks the ability to go up.

Given the aforementioned definitions, we can now define equality of educational chances as giving each citizen access to education based on their unique aptitudes, interests, and skills. Equalizing educational possibilities does not entail offering everyone the same curriculum; rather, it entails offering various curricula according to each person's unique requirements, interests, and aptitudes. It indicates a method that is most appropriate for each student's skills and aptitude rather than an equal opportunity. Therefore, "each person should have educational opportunities of the kind and to the extent that is suited to his capacity and interest and which represents his fair share of the total educational resources" was reaffirmed by the University Education Commission in 1948–49.

Equal educational opportunity is defined as "to provide for equal opportunity to all not only in access but also in the conditions for success," according to the National Policy on Education (NPE) 1986. In the Indian context, equality of educational opportunity means that each person must be given the opportunity to grow in accordance with their unique abilities. Equal educational chances mean that every citizen should have an equal chance to improve their skills and abilities, and nothing should be able to stand in the way of their progress. The underprivileged, the disadvantaged, the disabled, women, and other children from underprivileged neighbourhoods should receive extra special care.

Equality does not mean that all men are created equal. Men's innate abilities are by no means equal. Therefore, we ought to treat every man

fairly. Individual variances need to be considered. The idea of equality should be balanced with quality among a nation's residents because people's innate abilities will inevitably vary depending on their background and surroundings. Nearly every facet of human personality—cognitive, emotional, and psychomotor—varies from person to person. In education, equality entails balancing each student's unique differences. Everyone should have an equal and suitable chance to cultivate their talent and get education that is suited to their needs, abilities, and aptitudes. The right of every kid to obtain an education appropriate to their character and aptitudes is known as equality of educational opportunity.

5.5 NEED AND SIGNIFICANCE OF EQUALITY AND EQUITY IN EDUCATION

The necessity of equality and equity in education is highlighted by the following factors:

5.5.1 HUMAN RIGHT

Since the 1948 promulgation of the Universal Declaration of Human Rights, education has been seen as a fundamental and universal human right. In addition to being a basic human right, the right to education has been found to be a requirement for executing other rights. Article I of the 1948 UDHR, which states that "All human beings are born free and equal in dignity and rights," further affirms the concept of equality of opportunity. The concepts of "non-discrimination" and "right to education" have been fervently promoted as a result. The idea of "equality of opportunity in education" was born out of these two tenets. Education is therefore seen as a fundamental human right. All children, regardless of caste, creed, religion, language, sex, or other social stratifications, must have access to it. Human rights will be violated if someone is denied an education because of their race, religion, or class.

5.5.2 ESSENTIAL FOR SOCIALISM

Throughout the ages, the core of socialist idealism has been the principle of equality. Everyone should have equal access to educational, cultural, social, and economic opportunities. Under socialism, in accordance with their inherent abilities or potential. All Indian citizens are guaranteed "equal opportunity and status" even in the Preamble to the Constitution.

5.5.3 SUCCESS OF DEMOCRACY

The foundation of a democratic society is equality, which seeks to stop prejudice and provide everyone the same chances. The basic principle of equality is no one shall be subjected to prejudice on the basis of any of the following factors: race, sex, caste, creed, nationality, disability, age, religion, or any other factor. The nation of India is democratic. Only by upholding universal principles like justice, equality, liberty, and fraternity can true democracy be realized. Therefore, the success of democratic institutions depends on equality and equity in education.

5.5.4 EGALITARIAN SOCIETY

The idea of an egalitarian society, where social justice and equality are the fundamental standards, is enshrined in the Constitution of democratic India. In today's world, education is seen as a valuable social resource and a way to achieve equality. Citizens can be guaranteed equal standing in society through equal and equitable educational options. Therefore, equalizing educational opportunities is "the sole assurance for the establishment of a humanitarian and democratic society where the abuse of the weak will be reduced," according to the Education Commission (1964–66).

5.5.5 ECONOMIC AND SOCIAL DEVELOPMENT

Another point of view holds that societal advancement and personal growth are mutually reinforcing and interdependent. Therefore, in every way, the goal of education would be to help each person reach their full

potential as a member of a society, which would in turn help society grow. One way to improve a person's social and economic standing is through equal and equitable education. People can become more economically and socially empowered through education. This implies that education should be accessible to all Indian citizens, including girls, SC, ST, rural children, and children from low-income families.

5.5.6 ADVANCEMENT OF NATION

For a country to progress quickly, equality and equity in education are crucial. These days, the development of a country's human resources is the main indicator of its progress. Education is increasingly viewed as an investment because of this. People will have the opportunity to develop their innate talents and advance the country if they have equitable access to education.

5.5.7 SEARCH OF TALENT

The rights of everyone to access educational opportunities are upheld by the ideals of justice and equality. These ideas provide people more freedom to express their inner potential in accordance with their ability and potential. Thus, equality and equity in education will make it easier for everyone in the country to find their talents. As a result, society will gain by having more people with specialized skills available for specialized professions.

5.5.8 CLOSER LINK

A stronger connection between a society's needs and the supply of qualified workers will result from equality and equity in education. Only when equality and equity in education are valued can society's and its members' expectations be met.

5.5.9 MODERNIZATION

The modernization process is intimately related to education. The exploitation of the economically and socially marginalized segments of society is reduced by equal and equitable education. Poverty, ignorance, superstitions, and illiteracy are also eliminated by educational equality. Thus, fairness and equality in education involve the public in the social, political, economic, and educational modernization process. The main goal of equalizing educational possibilities is to serve as a driving force behind modernization.

5.6 REASONS FOR DISPARITIES IN EDUCATIONAL OPPORTUNITIES

Depending on linguistic, religious, caste, class, and other social categories, Indian society is extremely hierarchical and stratified. In India, there are undoubtedly numerous obstacles to equalizing educational possibilities. According to the Education Commission's 1964–1966 Report, disparities in educational opportunity can occur in a number of ways, such as the unequal distribution of elementary, secondary, or university institutions and the obvious disparities in educational advancement across the nation. Nonetheless, the primary reasons for educational disparities are listed below:

Lack of a National Education System:

One barrier to equal educational opportunity in India is the lack of a national educational system. Both public and private organizations operate in the education industry. The state must essentially act as a single agency in the field of education in order to guarantee equality of educational opportunities. Regretfully, nationalization of our educational system has not yet occurred. The goal of state-run education has not yet been accomplished. Education is still mostly determined by state policies, even though the 42nd Amendment to the Indian Constitution put it on the Concurrent List.

Differences in the Home Environment:

Inequality is a result of variations in children's homes. The educational opportunities available to children from upper-class homes with highly educated parents are not the same as those of children from rural or urban slums with illiterate parents. First-generation learners are children whose parents lack literacy. These kids are denied parental guidance, support, and encouragement in their academic endeavours. Children from educated families, on the other hand, benefit greatly from their parents' support and direction in their academic endeavours. Therefore, this kind of inequality among kids results from differences in the family environment that kids are a part of.

Gender Disparity:

When it comes to the education of boys and girls at all levels, discrimination or gender inequality is the root cause of educational inequality in India. In our society, due priority is not given to girl kid as opposed to boy due to societal taboos, which prohibit girls from acquiring proper education. They become submissive family members. They even have a lower status within their family. Children's performance typically reflects the expectations of their parents. The extent of their expectations frequently differs by gender as well. Sons are almost the focus of parental dreams. Typically, parents place a higher priority on and attend to their sons' education. Additionally, the curriculum is not appropriate for the girls' needs and issues. As a result of gender bias among parents, guardians, elders, and curriculum designers, the education of girls is neglected.

Poverty of Parents:

The relative wealth of a small minority and the poverty of a big portion of the population are other factors contributing to educational opportunity inequality. Compared to children from wealthy households, children

from low-income households do not have the same possibilities even when they live close to an educational institution. Due to their families' financial situation, children from low-income families typically pursue higher education at all levels. The expense of education, particularly at the upper secondary and tertiary levels, has significantly increased in recent years. Children's education will be stopped if their parents are poor and cannot afford such high educational costs. However, children from wealthy households do not have to worry about how they will pay for their education. Therefore, a key factor in ensuring that children have equal access to school is the parents' economic standing.

Differential Standard of Educational Institutions:

Inequality in education is also brought about by variations in the standards of schools, colleges, and universities. There are currently obvious disparities in the quantity of educational facilities and institutions at all levels across our nation. The number of teachers, the range of subjects taught, the well-equipped library, the teaching aids and equipment, and the use of ICT are all woefully inadequate in rural and underdeveloped schools and even universities. In comparison, metropolitan schools and universities are of higher quality than their rural counterparts. As a result, failure rates are higher than in urban schools and universities. Due to their subpar academic performance, students from underequipped schools or institutions are not eligible for admission to a college or university. Children in remote areas may do poorly as a result of inadequate exposure. Inequality in student standards is ultimately caused by disparities in the standards of educational institutions.

Disparity between the Advantaged and the Disadvantaged:

Inequality in educational opportunity is caused by the equally large, or perhaps much larger, gap in educational progress between the privileged and underprivileged groups of people (the Scheduled Castes, Scheduled

Tribes, rural residents, and women). The educational and cognitive development of children from scheduled tribes, the upper class, and the majority of backward classes varies. All developmental programs are denied to the underprivileged classes for a variety of reasons, including poverty, illiteracy, and ignorance of their rights. It goes without saying that children from underprivileged backgrounds do not have access to the educational options that are offered to them.

Regional Imbalance:

Within the Indian territory, there are regional disparities in educational opportunities between states, districts, and blocks. Even the accessibility of educational possibilities varies by location within the district and state. Higher education facilities are not available in some places. Children in India are being denied equitable educational opportunities as a result of the unequal development of educational institutions around the country. Thus, the obvious disparities in educational advancement across the nation give rise to inequality in educational possibilities.

5.7 TYPES OF INEQUALITY

- **Caste inequality**

This type of inequality is based on the differential treatment of people based on their caste. The caste system in India has many faces, including untouchability, discrimination, division of labour, and slavery.

- **Gender inequality**

This type of inequality is based on the differential treatment of people based on their gender. In the workplace, gender inequality can include unequal pay, sexual harassment, discrimination, and racism. In developing countries, girls' jobs are often vulnerable, informal, and unprotected.

- **Intersection of caste, class, and gender**

The intersection of caste, class, and gender can lead to multiple identities that reinforce marginalization. For example, Dalit women in India are among the most vulnerable groups.

- **Regional inequality**

Regional inequality or spatial inequality is the uneven distribution of resources, opportunities, and treatment across different regions within a society. This can include disparities in access to public facilities, resources, and fair treatment based on location.

5.8 ACTIONS MADE TO ENSURE EQUIVALENCE IN EDUCATIONAL OPPORTUNITIES

Under the following educational programs, the Indian government has strengthened the educational foundation of SCs, STs, and other marginalized groups since gaining independence:

1. Sarva Shiksha Abhiyan (SSA)
2. Kasturba Gandhi Balika Vidyalayas
3. Mid-Day Meal Scheme.
4. Kendriya Vidyalayas (KVS)
5. National Institute of Open Schooling (NIOS)
6. Community Polytechnics

5.8.1 FOR SCHEDULED CASTES AND SCHEDULED TRIBES

To prevent exploitation and to promote and defend the cultural, social, educational, and economic interests of Scheduled Tribes and Scheduled Castes, special provisions were incorporated into the Constitution. Due to their social disability and economic backwardness, which made it extremely difficult for them to obtain a fair share of elected offices, government jobs, and educational institutions, a policy of reservations in

their favour was considered necessary to ensure their equitable participation in governance. The National Commission for Scheduled Castes and Scheduled Tribes was created after the Constitution (Sixty-Fifth Amendment) Bill, 1990 was ratified, which was declared on August 6, 1990. However, on 19-2-2004, the Constitution (Eighty-Ninth Amendment) Act, 2003 entered into effect by notification, resulting in the dissolution of the National Commission for Scheduled Castes & Scheduled Tribes and the creation of a new National Commission for Scheduled Caste. Each commission is composed of a chairperson, a vice-chairperson, and three more members, including a lady member.

Numerous social and economic problems as well as the unbalanced development of each learner's personality have resulted from the disparity in educational attainment among various societal segments. In order to support SC/ST education, schools should implement the following crucial strategies.

1. The requirements for starting elementary school have been loosened.
2. Free textbooks, uniforms, school bags, and other necessities should be made available to SC/ST students, along with the elimination of tuition fees and arrangements for hostel accommodations.
3. Scholarships for gifted students from rural areas should be offered at the secondary level, with a focus on providing specific coaching for SC/ST children.

The Role of the Teacher:

1. In general, teachers should look for, provide, and guarantee that children from SCs and STs are not treated differently than children from other communities.
It is best to refrain from using caste designations or other disparaging language while recording kids' attendance.

2. The teacher should guide each student equally in taking part in the school's extracurricular and academic activities.
3. Parents and staff of SCs and STs should schedule frequent meetings.
4. It is especially the duty of teachers to teach first-generation SC/ST students.

5.8.2 FOR WOMEN

The National Commission for Women Act of 1990 established the National Commission for Women as a statutory body in January 1992 with the following goals:

- Examine the legal and constitutional protections for women
- suggest corrective legislative actions
- Assist in the resolution of complaints and provide the government with advice on all issues pertaining to policy that impact women.

The Commission has five members including a chairperson. Each group must have at least one member who is a member of the Scheduled Tribe or Scheduled Caste. Education will serve as a catalyst for fundamental changes in women's status. Educational institutions are urged to implement active programs to improve the development of women, and women's studies will be pushed as part of various curricula. By offering particular support services, establishing deadlines, and conducting efficient monitoring, the elimination of women's illiteracy and the barriers preventing them from enrolling in and staying in elementary school will be given top attention. Women's involvement in professional, technical, and vocational education at various levels will be given significant attention. To eradicate sex stereotyping in professional and vocational courses and to encourage women to pursue non-traditional

careers and technologies, the non-discrimination policy will be strictly enforced.

Measures to Equalize Women's Educational Opportunities:

- Free education up to Class XII is offered to girls in various states, including Meghalaya, Mizoram, and Manipur; emphasis is placed on girls, particularly those who belong to SC/ST and minority communities.
- Girls' textbooks are free.
- A friendly learning environment, remedial programs for girls, and special coaching.
- Prioritizing the opening of schools and dorms for girls.
- Providing girls with free bus passes so they can attend colleges and schools. Operating special buses for women in urban areas during the working days of colleges and schools.
- Providing free cycle, laptop, school uniform and medical advice for girls studying in the higher secondary classes.
- Appointing women teachers in large numbers and developing only women teachers in girls' schools as far as possible. Preventing sexual harassment of girls in educational institutions.
- Education on a part-time basis assisting girls in improving their educational credentials and passing the VIII, X, and XII standard exams through the open school system.
- Through the Indira Gandhi National Open University and the state universities' distance learning programs, higher education assists women in obtaining degrees and diplomas.

5.9 ELIMINATION OF SOCIAL INEQUALITIES THROUGH EDUCATION

Many people believe that education is the key to lowering social disparity. It gives them the chance to acquire credentials, abilities, and knowledge that will help them thrive in life. By giving everyone, regardless of background, equal opportunity, education also contributes to levelling the playing field. However, when analysing this subject, it is crucial to take into account the various elements that can influence how education contributes to the reduction of social disparity.

- **Access to Education**

One of the most important factors in lowering social inequality is access to education. Due to limited access to high-quality education, children from low-income families may have fewer chances in the future. In order to lessen socioeconomic inequality, equal access to education is crucial. Initiatives like financial aid, scholarships, and public education programs can help achieve this.

- **Quality of Education**

Another crucial element in lowering social inequality is the quality of education. Underprivileged students frequently attend institutions with lower academic standards, fewer resources, and less experienced teachers. In order to give every kid equal chance, these institutions must improve the quality of their instruction. Initiatives like curriculum creation, teacher training programs, and more money for schools in low-income communities can help achieve this.

- **Vocational Education**

Another key component in lowering social disparity is vocational education. While many kids from low-income homes might not be able to go to college, vocational education can give them the training and

skills they need to be successful in the workforce. Programs for vocational education can also aid in closing the skills gap and give people the chance to work in industries with high demand, such technology and healthcare.

- **Lifelong Learning**

Reducing socioeconomic inequality requires lifelong learning. Throughout their lives, it enables people to acquire new talents and pursue more education. This can boost their earning potential, enhance their employment possibilities, and offer chances for personal development. Lifelong learning can be encouraged by initiatives like professional development opportunities, online learning environments, and adult education programs.

- **Early Childhood education**

Another key component in lowering socioeconomic disparity is early childhood education. Attending top-notch early childhood education programs increases a child's chances of success in both school and life. All children can benefit from these initiatives, which can help close the achievement gap and give them equal chances. Equal access to high-quality early childhood education can be promoted through initiatives like universal preschool programs and more financing for early childhood education.

In order to lessen socioeconomic disparity, education is essential. Important initiatives that can aid in reducing social inequality include investing in early childhood education, boosting vocational education, enhancing the quality of education, ensuring equitable access to school, and encouraging lifelong learning. To support these efforts and guarantee that everyone has the chance to achieve, it is critical that legislators, educators, and community leaders collaborate.

5.10 EDUCATION FOR MARGINALIZED GROUPS

5.10.1 MEANING OF MARGINALIZE

Simply said, "marginalization" refers to being excluded from the majority. Being marginalized can occur for a variety of reasons, such as speaking a language that is distinct from the majority, adhering to different customs, or being a member of a different religious group.

Since its initial definition, the word "marginalize" has evolved significantly. Nowadays, the term "marginalize" describes the practice of isolating and/or disempowering a person or group in order to treat them as though they are unimportant.

The phrase "marginalized" refers to an individual or group that is powerless, marginalized, and treated inconsequentially.

Different groups of people within a given culture, context, and history are at risk of experiencing multiple forms of discrimination because of the interplay of different personal traits or grounds, such as sex, gender, age, ethnicity, religion or belief, health status, disability, sexual orientation, and gender identity.

5.10.2 MARGINALIZED GROUPS – DALITS

Dalits, commonly referred to as "Untouchables," belong to the lowest caste in Hinduism. In the 1930s, members of this community called themselves Dalits, a term that means "oppressed" or "broken."

Untouchables

According to Indian belief, people were born as untouchables as a punishment for their past actions. During that lifetime, an Untouchable could not rise to a higher caste; they had to marry other Untouchables and were not allowed to eat or drink from the same well as a caste member.

The British Raj, which ruled India in the 19th century, attempted to abolish various elements of the caste system, especially those pertaining to the Untouchables. Perhaps because they didn't typically believe in reincarnation, British liberals found the treatment of Untouchables to be particularly cruel.

The cause was also taken up by Indian reformers. The term "Dalit" was created by Jyotirao Phule to describe the Untouchables in a more empathetic and descriptive manner. The Dalits' cause was also taken up by activists like Mohandas Gandhi during India's struggle for independence. Gandhi referred to them as the "Harijan," which means "children of God," in order to highlight their humanity. According to the census (2011), Dalit Population in India is about 20.14 crores. It constitutes 16.6% of India's population.

Educational facilities provided to the Dalits

- Free education at all levels
- Free residential hostels, separately for Dalit boys and girls.
- In rural areas, separate schools for the Dalits, in which students are provided free textbooks, stationery, uniforms and midday meals.
- Reservation seats in higher education
- Award of prizes and certificates for those with good educational proficiency

5.10.3 MARGINALIZED GROUPS – TRIBAL

India is a vibrant nation with an incredible diversity of ethnicities and cultures. The world's largest tribal population is found in India. In India, there are roughly 8.5 crore tribal people.

Indian Constitution

The Indian constitution has embraced the concepts of equality and fairness in both the social and political spheres, as stated in Article 342, which refers to "Scheduled Tribes" in the Fifth Schedule.

- Educational Rights (Article 15 (4), 29, 46 and 350)
- Social rights (Articles 23 and 24)
- Economic Rights (Article 244 and 275)
- Political Rights (Article 164(1), 243)

5.10.3.1 DEFINITION OF TRIBE

"A tribe is a unique group of people who are mostly self-sufficient and not assimilated into the national society, and who rely on their land for their livelihood."

5.10.3.2 TYPES OF TRIBES

- Hunter - Gatherer type - Birhor, Korwa, HillKharia
- Shifting Agriculture - Sauria Paharia
- Simple Artisans - Mahli, Lohra, Karmali, Chik,Baraik.
- Settled agriculturist - Santhal, Munda, Oraon, Ho, Bhumij,
- Other categorization is - Asur, Birhor, Birajia, Korba, Mal paharia, Sauria, Paharia, Sabar, HillKharia, Parahiya, Biga, Banjara, Chero, ChikBaraik, Gond, Kharwar, Khond, Kisan, Santhal.

5.10.3.3 TRIBAL LANGUAGES

- Mizo language
- Chakma language
- Kui Language
- Gondi language
- Ho language/Munda

5.10.3.4 EDUCATION OF SCHEDULED TRIBES

- Adivasis inhabit in the North East India
- Adivasis constitute 87.7% of the population of Nagaland, 85.5% of the population of Meghalaya, 94.7% in Mizoram, 68.7% in Arunachal Pradesh and 1% only in Tamil Nadu.
- According to the census of 2011, literacy rate among the Scheduled castes is 66.07% and 58.96% among the scheduled tribes. Literacy rate among the scheduled tribes in Tamil Nadu is 54.3%

5.10.3.5 PROBLEMS IN THE EDUCATION OF THE TRIBAL'S

- **Language:** Tribal's have only spoken language; do not have scripts, grammar or literature.
- **Life style:** Hunting- gathering and selling herbal leaves and roots, honey-cutting trees.
- **Forest Area:** They live in hamlets which are widely scattered; density of population is less.
- **Problems in the education of Tribal's:** The instruction provided in school, in their opinion, is not useful for the day-to-day life; lack of trained tribal teachers-unwilling to change their life style.

5.10.3.6 WAYS AND MEANS OF PROVIDING EDUCATION FOR THE SCHEDULED TRIBES

- Establishing residential schools in the hilly areas of the tribal people.
- Developing access paths and roads to reach the nearby schools in the urban areas.
- To reduce the dropout rate at school education level, establishing vocational training centres which imparts literacy along with vocational training.
- Liberal financial aid to students in the form of scholarships

- Provision for special reservation for tribal students in educational institutions.
- Bringing all tribal schools under the Sarva Shiksha Abhiyan (SSA) Scheme.
- Giving special allowance to teachers working in Tribal Schools.
- Giving short term training in teaching, to tribal youths and involving them in tiny villages to teach children on a contract basis.

Through Integrated Tribal Welfare Board, the following activities may be undertaken

- Developing awareness among the tribal's about the need for education for education of children.
- Providing functional literacy related to agriculture, horticulture, marketing the medicinal herbs, honey and aromatic materials are collected.

5.11 CONCLUSION

Equality does not mean that all men are created equal. Men's innate abilities are by no means equal. Therefore, we ought to treat every man fairly. Individual variances need to be considered. The idea of equality should be balanced with quality among a nation's residents because people's innate abilities will inevitably vary depending on their background and surroundings. Nearly every facet of human personality cognitive, emotional, and psychomotor—varies from person to person. In education, equality entails balancing each student's unique differences. It should be fair and suitable for everyone to have the chance to develop their talent and get education that is suited to their needs, abilities, and skills. Equal educational opportunity is the right of every child to receive an education that is suitable for their aptitudes and temperament.

REVIEW QUESTIONS

3 MARKS

1. What do you mean by 'Equality in educational opportunities'?
2. Differentiate 'equality from equity in educational opportunities.
3. Mention the role of central Government in equalizing educational opportunities.
4. 'Inequality in management of educational institutions'-Discuss
5. What is meant by regional imbalance?
6. What is meant by disparity among social classes?
7. Explain 'Gross inequalities in home condition of people.
8. What is meant by liberal scheme of Scholarships?

8 MARKS

1. Write the need for equality in educational opportunity.
2. Explain the modern concept of equality in educational opportunities.
3. Describe common school system for public Education
4. Describe the role of central government in Equalizing Educational Opportunities.
5. State the importance of equalisation of educational opportunities.
6. What are the factors responsible for inequality in educational opportunities?
7. Discuss the ways and means of establishing equality in educational opportunities.
8. What are the measures initiated in Tamil Nadu to bring equality in educational opportunities in the society.

15 MARKS

1. Evaluate the position of equality in Education in Tamil Nadu.
2. Discuss the factors responsible for imbalances in educational opportunities and the ways and means of overcoming them.

