



# **ABC College of Education**

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Neora, Patna, Bihar

**B.Ed**

Course Material

## ***CONTEMPORARY INDIA AND EDUCATION***

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## **BCC - 2: *CONTEMPORARY INDIA AND EDUCATION***

### **UNIT-I: DIVERSITY, INEQUALITY AND MARGINALIZATION**

#### **1<sup>ST</sup> BULLET**

#### **Diversity, Inequality and Marginalization in the Society and the implications for Education**

Our whole nature is full of **DIVERSITIES**. It contains different kinds of organisms, plants and trees, topographies etc. which altogether increases the beauty of the Nature. Similarly, our society contains people of different races, abilities, language, eating habits, faiths, religions etc. and all these diversities are actually the beauty of our society. Different communities and people living in our society has different abilities and firsts. A Democratic organisation must ensure the security and equal development for all the diversities contained in our society. They must ensure the development for all in an equal framework. But our society has seen many faces of the entity and organisation in the order of development of human civilization. It has seen many predominant powers under whom, the weak has to adjust themselves. The weak has to live without any comfort. The deprived were kept away from the comfort on the basis of their gender, residence locations, language they speak, faiths, religions and community. These base for discrimination are basically, the diversities of the society, which give birth to another malpractice for society- **INEQUALITY**. Now, we can say that inequality is the outcome of the direct or indirect behaviour of the entity and predominant powers of the society. This inequality produces many kinds of deprivations in the society.

If we see the **DIVERSITY** and **INEQUALITY** in context of education, we will see that there are a lot of diversities in our country, People of different esteems, different faiths, different traditions, methods, different social and cultural traditions live in

our country. People in educational institutions are also contained by these diversities. Therefore, in educational environment, we should give regards to these diversities, as these diversities are the assets of our society. These are also the beauty of our society, so it must be the obligation for education to keep them safe, We always experience these diversities in schools. But, being a teacher, if we start discriminating students with different economical status, different way of living, or different traditions, then what kind of situation will be generated? Of course these situations will affect the development of child. Therefore, this is the duty of a teacher to create an atmosphere where diversity in students gets its proper regard, no matters what their culture, tradition, economic status are, so that they can get a chance to develop in an inclusive environment.

**EQUALITY, LIBERTY, SOCIAL**

**JUSTICE** and **DIGNITY** of a person are also described as values of a citizen in The Constitution of India. Our Constitution provides such rights which prohibits the discrimination in the society on the basis of caste, creed, religion, category, gender or income. Education is the process through which a child prepares his role in the democratic process. This is why, the experiences, culture and values are reflected by them in school, which they see in the society. This is how the inequality in the society, directly or indirectly, affects the educational process.

In the **Indian Constitution**, there is a right to equal rights and dignity for all the people of the society and it is the declaration of giving equal opportunities to everyone to grow, but in practice, they all have inequality today. Therefore, education, that is considered to be the weapon of destroying every disunity of human, appears to be proved false.

These inequalities and diversities in the society, which could prove to be beneficial to a democratic country like India, but today, disputes arise due to these diversities. This independent and sovereign country, full of linguistic, cultural, religious and other diversities, is now trying to save its existence, because today controversies are happening everyday

sometimes on the name of language, and sometimes on the name of culture and rituals.

**MARGINALIZATION** in education means to bring the deprived sections of society into the mainstream of education, which are not getting equal opportunities for education. In our society, the sections of scheduled caste and scheduled tribes are marginalized, because they are not getting equal opportunities for education like high and rich sections of the society. They need special provisions and assistance by the state in order to get the proper place in the society.

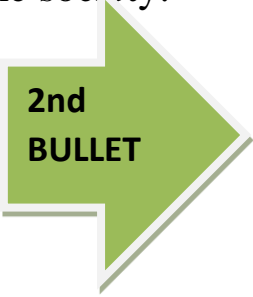
Despite of constitutional guarantee and law against discrimination today, marginalized people in India are unable to get proper education after being victim of group discrimination. The authority of the school, giving support to the discriminatory behavior that has existed since ancient times, ask the children of Dalit, tribal or Muslim communities to sit separately in the classroom. They are disgraced by using abusive names.

There is also a provision in the **Right to Education Act** that the children who have left school or have never attended school, must be taught according to their age and must be brought in mainstream by starting "**Bridge Course**". But the state government do not endeavor about these, to bring them in the mainstream. It is the duty of every state to take admissions in schools so that they can be brought to the mainstream of education. Government has started many schemes to educate the marginalized sections of the society. Some of these are given below:-

1. **MAHILA SAMAKHYA PROGRAMME**- In this program, women are empowered by education, so that they can deal with problems like separate isolation, and lack of self-confidence, and to stand against repressive social customs and fight for their survival.

2. **NEPGEL**- It is the National Program for girl child education at the primary level.
3. **SARVA SHIKSHA ABHIYAN YOJANA.**
4. **SHIKSHA KARMI YOJANA (SKP).**
5. **KASHTURBA GANDHI BALIKA VIDYALAYA.**
6. **MID-DAY MEAL YOJANA.**
7. **KENDRIYA VIDYALAYA.** and many more...

Despite of these steps taken by the government, the deprived and marginalized sections of the society still needs some more efforts to be in the mainstream of the society.



**2nd  
BULLET**

## **MARGINALIZATION ON THE BASIS OF INDIVIDUAL RIGIONS, LANGUAGES, RELIGIONS, CASTE, TRIBES**

There are different caste in india like Rajput Brahmin baniya kayasth ,dalit and many more. Dalits are most marginalized group in india

Schedule Castes (Dalits) –

The caste system is a strictly hierarchical social system based on underlying notions of purity and pollution. Brahmins are on the top of the hierarchy and Shudras or Dalits constitute the bottom of the hierarchy. The marginalization of Dalits influences all spheres of their life, violating basic human rights such as civil, political, social, economic and cultural rights.

A major proportion of the lower castes and Dalits are still dependent on others for their livelihood. Dalits do not refer to caste but suggest a group who are in a

state of oppression, social disability and who are helpless and poor. Literacy rates among Dalits are very low. They have meager purchasing power and have poor housing conditions as well as have low access to resources and entitlements.

Structural discrimination against these groups takes place in the form of physical, psychological, emotional and cultural abuse which receives legitimacy from the social structure and the social system. Physical segregation of their settlements is common in the villages forcing them to live in the most unhygienic and inhabitable conditions. All these factors affect their health status, access to healthcare and quality of life. There are high rates of malnutrition reported among the marginalized groups resulting in mortality, morbidity, and anemia. Access to and utilization of healthcare among the marginalized groups are influenced by their socio-economic status within society.

Caste-based marginalization is one of the most serious human rights issues in the world today, adversely affecting more than 260 million people mostly reside in India. Caste-based discrimination entails social and economic exclusion, segregation in housing, denial, and restrictions of access to public and private services and employment, and enforcement of certain types of jobs on Dalits, resulting in a system of modern day slavery or bonded labor. However, in recent years due to affirmative action and legal protection, the intensity of caste-based marginalization is reducing.

#### Scheduled Tribes –

The Scheduled Tribes like the Scheduled Castes face structural discrimination within Indian society. Unlike the Scheduled Castes, the Scheduled Tribes are a product of marginalization based on ethnicity. In India, the Scheduled Tribes

population is around 84.3 million and is considered to be socially and economically disadvantaged. Their percentages in the population and numbers, however, vary from State to State. They are mainly landless with little control over resources such as land, forest, and water.

They constitute a large proportion of agricultural laborers, casual laborers, plantation laborers, industrial laborers etc. This has resulted in poverty among them, low levels of education, poor health and reduced access to healthcare services. They belong to the poorest strata of the society and have severe health problems.

There are different religions in India like Hindu, Muslims, Sikh, Christian,

Minorities refer to a group of people that live within the society that are different than the majority of people on the basis of religion, race, beliefs, language etc. In India minorities (on the basis of religion) include Muslims, Jains, Buddhists, Sikhs, Christians, and others.



### **3<sup>RD</sup> BULLET**

## **EDUCATION OF MARGINALIZED GROUP LIKE WOMEN, DALITS, MINORITIES AND TRIBAL PEOPLE**

### **Education of the Marginalized Deprived/ Marginalized Groups in the Indian Context**

The Education Commission 1964-66 in its report stressed on the equalization of educational opportunity. One of the most important objectives of education is to equalize opportunity enabling the marginalized, backward or the underprivileged classes to use education for improvement of their conditions.

Policies on education 1968, 1986 and 1992 all stressed upon speedy action for the promotion education of the deprived sections of the society.

### **Mainstreaming the Marginalized. Deprived/ Marginalized Groups**

**Mainstreaming is the process**, to integrate (a student with special needs) into regular school classes. To incorporate into a prevailing group. The prevailing current of thought, influence, or activity. Representing the prevalent attitudes, values, and practices of a society or group.

Efforts have been made to reach education to all. However, there is wastage and stagnation in education. There are economic, social and educational causes that hinder the education of children coming from lower strata of society.

Incentives to families to send their children regularly to schools till they reach the age of 14.

Pre-metric scholarships for all children regardless of incomes.

Constant micro planning and verification to ensure enrolment, retention and successful completion of courses.

Remedial measures to better their chances for further education and employment.

Recruitment of teachers from scheduled castes.

Provision of hostel facilities.



Location of school buildings, balwadis, and adult education centres to facilitate participation especially in rural areas, hill and desert districts or remote and inaccessible areas.

Priority given to opening schools in tribal areas with help of tribal welfare schemes.

Developing curricula and instructional materials in tribal languages with facility to switch to regional language. Also

The curricula in the states to depict rich cultural identity of the tribal people.

Teacher training to tribal youth with assured employment.

Residential schools including ashram schools, anganwadis, non formal and adult education centres to open on priority basis.

Incentive schemes, scholarships for higher education with emphasis on technical, professional and Para-professional courses.

Remedial programmes to help overcome psycho-social impediments.

### **Provisions And Schemes For Education Of The Marginalised**

Eklavya Model residential schools (EMRS) : The objective of EMRS is to provide quality middle and high level education to Scheduled Tribe (ST) students in remote areas, not only to enable them to avail of reservation in high and professional educational courses and as jobs in government and public and private sectors but also to have access to the best opportunities in education at par with the non ST population.

- hostel facilities, educational loans, midday meals, reservations , scholarships
- Ashram School...residential schools for ST (over 1600 ashram schools exist)  
Teachers from ST community. Sensitization programs for non ST teachers.  
Schools teach socially useful crafts
- financial assistance to NGOs providing vocational training where 90% expenditure is reimbursed by government,
- Scheme under National Backward Classes Finance and Development Corporation to upgrade entrepreneurial and technological skills of OBC
- Reimbursement of fees for SC/ST students
- Rajiv Gandhi National Fellowship scheme for those pursuing M.Phil and Ph.D,  
National overseas scholarship scheme ..25 awards per yr to those pursuing specific fields of study.
- National Backward Classes Finance & Dept. Corporation under Ministry of Social Justice & Empowerment--educational loan for those living below double poverty line(p.a Rs. 40,000 rural areas and Rs. 55,000 urban areas).
- Shilp Sampada Scheme for upgrading technical and entrepreneurial skills give loans to artisans
- EBC (income upto Rs one lakh a year) Dr. Ambedkar Central Sector Scheme of Interest Subsidy on Educational Loan for Overseas Studies for Economically Backward Classes (EBCs) effective from 2014 Ministry of Social Justice and Empowerment (source: Ref note on welfare schemes for OBCs released by Lok Sabha secretariat Nov 2014, Central Govt financial schemes published by Loksabha secretariat Aug 2013 )
- Women... 3600 Kasturba Gandhi Balika vidyalayas (residential schools for upper primary girls from SC, ST, OBC communities set up where schools are far

from habitation. 75% seats for SC/ST/OBC and 25% for those BPL.) , National programme for education of girls at elementary level for girls in educationally backward blocks , Kishori Shakti Yojana (vocational training for BPL girls between 15 to 18 yrs) Balika Smariddhi Yojana (scholarship for girls)

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## UNIT 2 NEED TO UNIVERSALISATION OF ELEMENTRY EDUCATION

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1<sup>st</sup> BULLET

### RIGHT TO EDUCATION AND ITS IMPLICATIONS

#### RIGHT TO EDUCATION ACT

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

#### Feature of Right to Education (RTE) Act, 2009

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

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

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

### **ACHIEVEMENTS OF RIGHT TO EDUCATION ACT,2009**

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

## **UNIVERSAL                      RETENTION,                      UNIVERSAL ACHIEVEMENT**

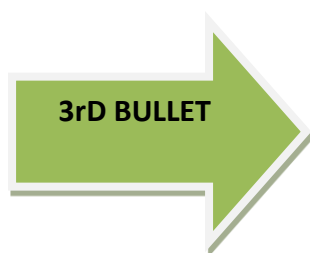
Education is the birth right of every child (Dash, 2004). In India, lots of efforts had been made to provide free and compulsory elementary education to every child without any discrimination. The growth of human capital depends upon the quality and the quantity of education. Widespread education is indeed essential to the practice of democracy (Dreze & Sen, 2002). The Government of India ensures in article 45 of the Indian Constitution that State shall endeavour to provide free and compulsory education to all children up to the age of fourteen years within ten years of commencement of the constitution. To formulate this constitutional provision was not an easy task. National policy on Education 1986 and its programme of Action, 1992, accorded an unqualified priority to Universalization of Elementary Education (UEE).

### **Meaning of UEE**

Universalization of Elementary Education (U.E.E.) is an educational term, which refers to make education available to all children in the age of group of 6-14 years or in Classes I-VIII. In short, universalization of elementary education is the educational provision for all children to get elementary education without any dropouts. Universalization of Elementary Education involves; Universalization of Provision, Universalization of Enrolment, and Universalization of Retention (Sharma, 2013). The provision for Universal Elementary Education is crucial for spreading basic education, which is a basic requirement for economic development, modernization of social structure and the effective functioning of democratic institution .

**Universal Enrolment of Pupils:** Universalization of enrolment means all children between the age group 6-14 be enrolled by the primary schools. It makes provisions for a non-enrolled child to be admitted to an age appropriate class.

**Universal Retention of Pupils:** UEE also emphasized on universal retention of students at elementary level. Universal retention means that after joining school, the children should remain there till they complete their elementary schooling. It also means, to ensure that every child progresses regularly and there is no stagnation.

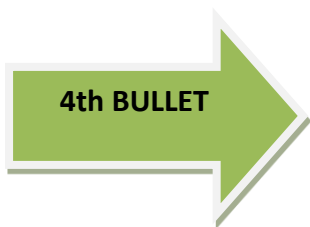


### **IMPACT OF REALIZING THE UEE ON SECONDARY EDUCATION: ACCESS, ENROLEMENT, PARTICIPATION AND ACHIEVEMENT, LESSONS FROM IMPLEMENTATION OF UEE**

**Universal Access:** Access is to be envisaged in physical, social, cultural and economic terms – all interwoven in a common concept. This calls for a redefinition of some of the basic features of the Indian school. For instance, it is not sufficient to provide physical access to an orthopedically disabled child. It is equally critical that the disability of such a child is not seen in medical terms alone. The moment a barrier-free physical access is provided, this child's disability disappears and she/he becomes as capable as the rest of 3 her/his peers. In this sense, the disability is a social construct and the matter does not end by solving the problem at the physical level alone but demands a change in the mindsets of her/his classmates, teachers and the curriculum planners or textbook writers. Similarly, in the case of a dalit child, access is as much a cultural question as it is one of a school being available in the neighbourhood. There are poignant accounts of how alienating and humiliating school experience can be for children

of the deprived sections of society. This kind of alienation is equally visible in gender discrimination as it operates as a ‘hidden curriculum’ all the time as an extension of patriarchy embedded in society. In these circumstances, children don’t just ‘drop out’ voluntarily, but either they are ‘pushed out’ or even ‘walk out’ in protest. It is only when the school is able to create a new cultural ambience and a child friendly curriculum that universal access would begin to mean more than just concrete, black boards or even computers.

**Universal Enrolment of Pupils:** Universalization of enrolment means all children between the age group 6-14 be enrolled by the primary schools. It makes provisions for a non-enrolled child to be admitted to an age appropriate class. When child will enrol in elementary education it also effect on secoundary education.



## **RMSA: issues and concerns**

### **RASHTRIYA MADHYAMIK SHIKSHA ABHIYAN (RMSA) - ISSUES AND CONCERNS**

Due to the impact of the programmes undertaken for the universalization of elementary education, there is a rise in the demand of education at the secondary level. Despite the increase in the number of secondary schools, the spread of the secondary education throughout the country remains uneven due to regional disparities and differences in the socio-economic background of the people. Several centrally sponsored schemes have been launched in the country for the development of secondary education, namely: Rashtriya Madhyamik Shiksha Abhiyan (RMSA), Model Schools, Girls’ Hostel, ICT@schools, inclusive Education for Disabled in Secondary Schools (IEDSS), National Means cum Merit Scholarship (NMMS), Incentive for Girls, Vocational Education and



Language Teachers. Out of these nine schemes, the highest allocation in the Eleventh Five Year Plan has been made for the RMSA programme. RMSA has been launched to meet the rising demand for quality secondary education. RMSA provides an unique opportunity to improve access and participation for quality secondary education in the country. The model of democratic decentralization promoted by the RMSA also aims at improving accountability, transparency and service delivery, particularly at the district level. RMSA offers a strategic opportunity to improve access and equity, enhance quality, accountability and ability to measure learning outcomes, and remote standardization of curriculum and examinations across the states

### **Rashtriya Madhyamik Shiksha Abhiyan (RMSA)**

RMSA is a centrally sponsored scheme of the Ministry of Human Resource Development, Government of India, for universal access and improvement of secondary education. It came into being after Central Advisory Board of Education (CABE), the highest deliberative and advisory forum on education in the country with education ministers of all the States and educationists as its members, in 2004 and 2005 decided to make secondary education universal. It was launched in March 2009. The implementation of the scheme has started from 2009-2010 to provide conditions for an efficient growth, development and equity for all. The principal objectives are to enhance quality of secondary education and increase the total enrolment rate from 52% (as of 2005–2006) to 75% in five years, i.e. from 2009–2014 (MHRD, 2014). It aims to provide universal education for all children between 15–16 years of age. The vision for secondary education as mentioned in the framework for implementation of RMSA is to make good quality education available, accessible and affordable to all young persons in the age group of 14-18 years. RMSA also aims at improvement of quality of education in secondary schools through appointment of additional teachers, in-service training for teachers, ICT enabled education, curriculum and

teaching learning reforms etc. with this vision in mind, it further frames many objectives.

### **Objectives of RMSA**

- To provide a secondary school within a reasonable distance of any habitation, this should be 5 Kilo Meters for secondary schools and 7 -10 Kilo Meters for higher secondary schools.
- Ensure universal access of secondary education by 2017 (GER of 100%).
- Universal retention by 2020.
- Providing access to secondary education with special reference to economically weaker sections of the society, the educationally backward, the girls and the disabled children residing in rural areas and other marginalized categories like SC, ST, OBC and Educationally Backward Minorities (EBM). RMSA is the first large scale intervention for universalizing access to and quality of secondary education covering the socio-economic and ecological variations as well as people from diverse educational and cultural backgrounds. In order to meet the challenge of Universalization of Secondary Education (USE), this framework further says that there is a need for a paradigm shift in the conceptual design of secondary education. The Government of India has approved the following revised norms of RMSA, with effect from 01.04.2013 which are as follows (RMSA, 2015):
- To ensure that all secondary schools have physical facilities, staff and supplies, at least according to the prescribed standards through financial support in case of Government/ Local Body and Government aided schools, and appropriate regulatory mechanism in the case of other schools.
- To improve access to secondary schooling to all young people according to norms – through proximate location (say, Secondary Schools within 5 KMs, and Higher Secondary Schools within 7-10 KMs)/efficient and safe transport arrangements/residential facilities, depending on local circumstances including

open schooling. However in hilly and difficult areas, these norms can be relaxed. Preferably residential schools may be set up in such areas.

- To ensure that no child should be deprived from quality secondary education disability due to gender, socio-economic, disability and other barriers To improve quality of secondary education resulting in enhanced intellectual, social and cultural learning.
- To ensure that all students pursuing secondary education receive education of good quality.
- Achievement of the above objectives would also, inter-alia; signify substantial progress in the direction of the Common School System.
- Thus, RMSA is a comprehensive programme of the Government of India to drastically change the scenario of secondary school education in the country. But there are some issues and interventions which are responsible for the successful implementation of the RMSA. In order to overcome the hindrance and attain quality education, RMSA made some recommendations. The major recommendations are, for example, proper planning and organisation of secondary schools, mapping of secondary school resources and strengthening of existing structure, access and progress in learning outcomes, maintaining a minimum standard in provisions and processes at all secondary schools, quality in teacher training and proper process of teachers appointment, provision of subject and language teacher, use of Information and Communication Technology (ICT) & improvement of vocational education in Schools, bridging gender and social gaps, promoting open schooling system and creating space for Public-Private Partnership (PPP).

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## UNIT 3 CONSTITUTIONAL VALUES AND EDUCATION

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1<sup>st</sup> BULLET

### **STUDY OF CONSTITUTIONAL ESPECIALLY THE PREAMBLE FOR THE FUNDAMENTAL RIGHTS DUTIES AND THE DIRECTIVE PRINCIPLES OF STATE POLICIES**

#### **PREAMBLE OF INDIA**

These are the opening words of the preamble to the Indian Constitution

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

JUSTICE, social, economic and political;

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

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

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

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

The Preamble is like an introduction of the Indian Constitution, it is not a part of the contents but it explains the purposes and objectives with which the document has been written. It provides the guide lines of the Constitution and explains the objectives of the Constitution in two ways:

- about the structure of the governance
- About the ideals to be achieved in independent India. Therefore, the Preamble is considered key of the Constitution.

### **The objectives laid down in the Preamble are:**

1. Description of Indian State as Sovereign, Socialist, Secular, Democratic Republic. (Socialist, Secular were added by 42nd Amendment, 1976).
2. Provision to all the citizens of India of – A) Justice social, economic and political ; B) Liberty of thought, expression, belief, faith and worship ; C) Equality of status and opportunity ; D) Fraternity assuring dignity of the individual and unity and integrity of the nation. The struggle for freedom was not only against the British rule but their struggle was also for restoring the dignity of men and women, removal of poverty and end to all types of exploitation. Such strong motivations and cherished ideals had prompted the framers to lay emphasis on the provisions of Justice, Liberty and Equality to all the citizens of India.

### **Sovereignty**

Sovereignty is one of the essential elements of any independent State. It means absolute independence, i.e., a government which is not controlled by any other power: internal or external. A country cannot have its own constitution without being sovereign. India is a sovereign country free from external control and can frame its policies. India is free to formulate its own foreign policy.

The word socialist was not there in the Preamble of the Constitution originally. In 1976, the 42nd Amendment to the Constitution included ‘Socialist’ and ‘Secular’, in the Preamble.

### **Socialist**

The word ‘Socialism’ had been used in the context of economic planning. It also means commitment to attain ideals like *removal of inequalities, provision of*

*minimum basic necessities to all, equal pay for equal work.* This plays a major role in the economy. These ideals have been incorporated and implemented in the Constitution by the means of the Directive Principles of the State Policy.

## **Secularism**

Secularism in India is unique to the country, it is said that ‘India is neither religious, nor irreligious nor anti-religious.’ Now what does this mean? It means that in India there will be no ‘State’ religion – the ‘State’ will not support any particular religion out of public fund. This has two implications:

- Every individual is free to believe in, and practice, any religion he/she belongs to,
- State will not discriminate against any individual or group on the basis of religion.

## **Democratic Republic**

The Democratic principles of the country flow from reading of the last line of the Preamble. Democracy is generally known as government of the people, by the people and for the people. Effectively this means that the Government is elected by the people, it is responsible and accountable to the people. The democratic principles are highlighted with the provisions of universal adult franchise, elections, fundamental rights, and responsible government.

The Preamble also declares India as a Republic which means that the *head of the State* is the President who is indirectly *elected* and he is not a hereditary ruler as in case of the British Monarch.

## **Justice**

Justice promises to give people what they are entitled to in terms of basic rights to food, clothing, housing, participation in the decision-making and living with dignity as human beings. The Preamble covers all these dimensions of justice – social, economic and political. Besides, the granting of political justice in the form of universal adult franchise or the representative form of democracy. Socio-economic justice is to be achieved through directed policies and their effective implementation.

## **Liberty**

The Preamble mentions about liberty of thought and expression. These freedoms have been guaranteed in the Constitution through the fundamental Rights. Certain directives to the State have been mentioned in the Directive Principles in this regard.

## **Equality**

Equality is considered to be the essence of modern democratic ideology. The Constitution makers placed the ideals of equality in a place of pride in the Preamble. All kinds of inequality based on the concept of rulers and the ruled or on the basis of caste and gender, were to be eliminated. All citizens of India should be treated equally and extended equal protection of law without any discrimination based on caste, creed, birth, religion, sex etc.

Similarly equality of opportunities implies that regardless of the socio-economic situations into which one is born, he/she will have the same chance as everybody else to develop his/her talents and choose means of livelihood.

## **Fraternity**

With the background of India's multi-lingual, multi-cultural and multi-religious society and keeping the partition of the country in view, the framers of the

Constitution were much concerned about the unity and integrity of our newly independent country. There was a need for harmonious coexistence of various religions, linguistic, cultural and economic groups. Inclusion of phrases like ‘dignity of individuals’, ‘fraternity among people’ and ‘unity and integrity of the nation’ in the Preamble highlight such a need.

All these ideals were considered important for achieving an egalitarian society in our country. The framers believed that an egalitarian society which feels concerned for meeting the needs of all its members will be crucial for developing a prosperous nation.

## **FUNDAMENTAL RIGHTS**

The fundamental rights were included in the constitution because they were considered essential for the development of the personality of every individual and to preserve human dignity.

All people, irrespective of race, religion, caste or sex, have been given the right to move the Supreme Court and the High Courts for the enforcement of their fundamental rights. There are seven categories of Fundamental Rights (FR) which are covered from Articles 12-35.

### **ARTICLE 12 : DEFINITION**

In this Part, unless the context otherwise required, “the State” includes the Governmental and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India.



## **ARTICLE 13 : LAWS INCONSISTENT WITH OR IN DEROGATION OF THE FUNDAMENTAL RIGHTS**

(1) All laws in force in the territory of India immediately before the commencement of this Constitution, in so far as they are inconsistent with the provisions of this Part, shall, to the extent of such inconsistency, be void.

(2) The State shall not make any law which takes away or abridges the rights conferred by this Part and any law made in contravention of this clause shall, to the extent of the contravention, be void.

(3) In this article, unless the context otherwise required, – (a) “law” includes any Ordinance, order, bye-law, rule, regulation, notification, custom or usage having in the territory of India the force of law;

(b) “laws in force” includes laws passed or made by a Legislature or other competent authority in the territory of India before the commencement of this Constitution and not previously repealed, notwithstanding that any such law or any part thereof may not be then in operation either at all or in particular areas.

(4) Nothing in this article shall apply to any amendment of this Constitution made under article 368.

### **Right to equality(Articles. 14-18)**

#### **Article 14**

The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

## **ARTICLE 15 : PROHIBITION OF DISCRIMINATION ON GROUNDS OF RELIGION, RACE, CASTE, SEX OR PLACE OF BIRTH**

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on ground only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

(a) access to shops, public restaurants, hotels and places of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained whole or partly out of State funds or dedicated to the use of general public.

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

(4) Nothing in this article or in clause (2) or article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

## **ARTICLE 16 : EQUALITY OF OPPORTUNITY IN MATTERS OF PUBLIC EMPLOYMENT**

(1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

(3) Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory prior to such employment or appointment.

(4) Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.

(4A) Nothing in this article shall prevent the State from making any provision for reservation in matters of promotion to any class or classes of posts in the services under the State in favour of the Scheduled Castes and the Scheduled Tribes which, in the opinion of the State, are not adequately represented in the services under the State.

(5) Nothing in this article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the governing body thereof shall be a person professing a particular religion or belonging to a particular denomination.

## **ARTICLE 17 : ABOLITION OF UNTOUCHABILITY**

“Untouchability” is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of “Untouchability” shall be an offence punishable in accordance with law.

## **ARTICLE 18 : ABOLITION OF TITLES**

(1) No title, not being a military or academic distinction, shall be conferred by the State.

(2) No citizen of India shall accept any title from any foreign State.

(3) No person who is not a citizen of India shall, while he holds any office of profit or trust under the State, accept without the consent of the President any title from any foreign State.

(4) No person holding any office of profit or trust under the State shall, without

the consent of the President, accept any present, emolument, or office of any kind from or under any foreign State.

### **Right to freedom (Articles. 19-22)**

## **ARTICLE 19 : PROTECTION OF CERTAIN RIGHTS REGARDING FREEDOM OF SPEECH, ETC.**

All citizens shall have the right

- (a) to freedom of speech and expression;
- (b) to assemble peaceably and without arms;
- (c) to form associations or unions;
- (d) to move freely throughout the territory of India;
- (e) to reside and settle in any part of the territory of India; and
- (f) to practice any profession, or to carry on any occupation, trade or business.

(2) Nothing in sub-clause (a) of clause (1) shall affect the operation of any existing law, or prevent the State from making any law, in so far as such law imposes reasonable restrictions on the exercise of the right conferred by the said sub-clause in the interests of the sovereignty and integrity of India, the security of the State, friendly relations with foreign States, public order, decency or morality, or in relation to contempt of court, defamation or incitement to an offence.

(3) Nothing in sub-clause (b) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, in the interest of the sovereignty and integrity of India or public order, reasonable restrictions on the right conferred by the said sub-clause.

(4) Nothing in sub-clause (c) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law

imposing, in the interests of the sovereignty and integrity of India or public order or morality, reasonable restrictions on the exercise of the right conferred by the said sub-clause.

(5) Nothing in sub-clause (d) and (e) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, reasonable restrictions on the exercise of any of the rights conferred by the said sub-clauses either in the interests of the general public or for the protection of the interests of any Schedule Tribe.

(6) Nothing in sub-clause (g) of the said clause shall affect the operation of any existing law in so far as it imposes, or prevent the State from making any law imposing, in the interests of the general public, reasonable restrictions on the exercise of the right conferred by the said sub-clause, and, in particular, nothing in the said sub-clause shall affect the operation of any existing law in so far as it relates to, or prevent the State from making any law relating to, –  
(i) the professional or technical qualifications necessary for practising any profession or carrying on any occupation, trade or business, or  
(ii) the carrying on by the State, or by a corporation owned or controlled by the State, of any trade, business, industry or service, whether to the exclusion, complete or partial, of citizens or otherwise.

## **ARTICLE 20 : PROTECTION IN RESPECT OF CONVICTION FOR OFFENCES**

(1) No person shall be convicted of any offence except for violation of a law in force at the time of the commission of the act charged as an offence, not be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence.  
(2) No person shall be prosecuted and punished for the same offence more than once.

(3) No person accused of any offence shall be compelled to be a witness against himself.

## **ARTICLE 21 : PROTECTION OF LIFE AND PERSONAL LIBERTY**

No person shall be deprived of his life or personal liberty except according to procedure established by law.

### **Article 21A: Right to education**

The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine.

## **ARTICLE 22 : PROTECTION AGAINST ARREST AND DETENTION IN CERTAIN CASES**

No person who is arrested shall be detained in custody without being informed, as soon as may be, of the grounds for such arrest nor shall he be denied the right to consult, and to be defended by, a legal practitioner of his choice.

(2) Every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of twenty-four hours of such arrest excluding the time necessary for the journey from the place of arrest to court of the magistrate and no such person shall be detained in custody beyond the said period without the authority of a magistrate.

(3) Nothing in clauses (1) and (2) shall apply –  
(a) to any person who for the time being is an enemy alien; or  
(b) to any person who is arrested or detained under any law providing for preventive detention.

(4) No law providing for preventive detention shall authorize the detention of a person for a longer period than three months unless –  
(a) an Advisory Board consisting of persons who are, or have been, or are

qualified to be appointed as, Judges of a High Court has reported before the expiration of the said period of three months that there is in its opinion sufficient cause for such detention: Provided that nothing in this sub-clause shall authorise the detention of any person beyond the maximum period prescribed by any law made by Parliament under sub-clause (b) of clause (7); or (b) such person is detained in accordance with the provisions of any law made by Parliament under sub-clauses (a) and (b) of clause (7).

(5) When any person is detained in pursuance of an order made under any law providing for preventive detention, the authority making the order shall, as soon as may be, communicate to such person the grounds on which the order has been made and shall afford him the earliest opportunity of making a representation against the order.

(6) Nothing in clause (5) shall require the authority making any such order as is referred to in that clause to disclose facts which such authority considers to be against the public interest to disclose.

(7) Parliament may by law prescribe –

- (a) the circumstances under which, and the class or classes of cases in which, a person may be detained for a period longer than three months under any law providing for preventive detention without obtaining the opinion of an Advisory Board in accordance with the provisions of sub-clause (a) of clause (4);
- (b) the maximum period for which any person may in any class or classes of cases be detained under any law providing for preventive detention; and
- (c) the procedure to be followed by an Advisory Board in an inquiry under sub-clause (a) of clause (4)

Right against exploitation (Articles. 23-24)

### **ARTICLE 23 : PROHIBITION OF TRAFFIC IN HUMAN BEINGS AND FORCED LABOUR**

(1) Traffic in human beings and begar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

(2) Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on ground only of religion, race, caste or class or any of them.

### **ARTICLE 24 : PROHIBITION OF EMPLOYMENT OF CHILDREN IN FACTORIES, ETC.**

No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

Right to freedom of religion (Articles. 25-28)

### **ARTICLE 25 : FREEDOM OF CONSCIENCE AND FREE PROFESSION, PRACTICE AND PROPAGATION OF RELIGION**

(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion.

(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law –

(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;

(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.



Explanation I: The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion.  
Explanation II: In sub-Clause (b) of clause (2), the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jain or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

## **ARTICLE 26 : FREEDOM TO MANAGE RELIGIOUS AFFAIRS**

Subject to public order, morality and health, every religious denomination or any section thereof shall have the right –  
(a) to establish and maintain institutions for religious and charitable purposes;  
(b) to manage its own affairs in matters of religion;  
(c) to own and acquire movable and immovable property; and  
(d) to administer such property in accordance with the law.

## **ARTICLE 27 : FREEDOM AS TO PAYMENT OF TAXES FOR PROMOTION OF ANY PARTICULAR RELIGION**

(1) No person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination.

## **ARTICLE 28 : FREEDOM AS TO ATTENDANCE AT RELIGIOUS INSTRUCTION OR RELIGIOUS WORSHIP IN CERTAIN EDUCATIONAL INSTITUTIONS**

No religious instruction shall be provided in any educational institution wholly maintained out of State funds.  
(2) Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

(3) No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is minor, his guardian has given his consent thereto.

## **Cultural and Educational Rights (Articles. 29-30)**

### **ARTICLE 29 : PROTECTION OF INTERESTS OF MINORITIES**

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

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

### **ARTICLE 30 : RIGHT OF MINORITIES TO ESTABLISH AND ADMINISTER EDUCATIONAL INSTITUTIONS**

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(1A) In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause

(2)The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

## **ARTICLE 31 : COMPULSORY ACQUISITION OF PROPERTY**

### **ARTICLE 31A : SAVING OF LAWS PROVIDING FOR ACQUISITION OF ESTATES, ETC.**

(1) Notwithstanding anything contained in article 13, no law providing for  
(a) the acquisition by the State of any estate or of any rights therein or the extinguishment or modification of any such rights, or  
(b) the taking over of the management of any property by the State for a limited period either in the public interest or in order to secure the proper management of the property, or  
(c) the amalgamation of two or more corporations either in the public interest or in order to secure the proper management of any of the corporations, or  
(d) the extinguishment or modification of any rights of managing agents, secretaries and treasurers, managing directors, directors or managers of corporations, or of any voting rights of share-holders thereof, or  
(e) the extinguishment or modification of any rights accruing by virtue of any agreement, lease or licence for the purpose of searching for, or winning, any mineral or mineral oil, or the premature termination or cancellation of and such agreement, lease or licence, shall be deemed to be void on the ground that it is inconsistent with, or takes away or abridges any of the rights conferred by article 14 or article 19: Provided that where such law is a law made by the Legislature of a State, the provisions of this article shall not apply thereto unless such law, having been reserved for the consideration of the President, has received his assent:

Provided further that where any law makes any provision for the acquisition by the State of any estate and where any land comprised therein is held by a person

under his personal cultivation, it shall not be lawful for the State to acquire any portion of such land as is within the ceiling limit applicable to him under any law for the time being in force or any building or structure standing thereon or appurtenant thereto, unless the law relating to the acquisition of such land, building or structure, provides for payment of compensation at a rate which shall not be less than the market value thereof.

(2) In this article, –

(a) the expression “estate” shall, in relation to any local area, have the same meaning as that expression or its local equivalent has in the existing law relating to land tenure in force in that area and shall also include –

- (i) any jagir, inam or muafi or other similar grant and in the States of Tamil Nadu and Kerala, any janmam right;
- (ii) any land held under ryotwari settlement;
- (iii) any land held or let for purposes of agriculture or for purposes ancillary thereto, including waste land, forest land, land for pasture or sites of buildings and other structures occupied by cultivators of land, agricultural labourers and village artisans;

(b) the expression “rights”, in relation to an estate, shall include any rights vesting in a proprietor, sub-proprietor, under-proprietor, tenure-holder, raiyat, under-raiyat or other intermediary and any rights or privileges in respect of land revenue.

### **Right to constitutional remedies (Articles. 32-35)**

## **ARTICLE 32 : REMEDIES FOR ENFORCEMENT OF RIGHTS CONFERRED BY THIS PART**

- (1) The right to move the Supreme Court by appropriate proceedings for the enforcement of the rights conferred by this Part is guaranteed.
- (2) The Supreme Court shall have power to issue directions or orders or writs, including writs in the nature of habeas corpus, mandamus, prohibition, quo warranto and certiorari, whichever may be appropriate, for the enforcement of any of the rights conferred by this Part.
- (3) Without prejudice to the powers conferred on the Supreme Court by clauses (1) and (2), Parliament may by law empower any other court to exercise within the local limits of its jurisdiction all or any of the powers exercisable by the Supreme Court under clause (2).
- (4) The right guaranteed by this article shall not be suspended except as otherwise provided for by this Constitution.

## **ARTICLE 32A : CONSTITUTIONAL VALIDITY OF STATE LAWS NOT TO BE CONSIDERED IN PROCEEDINGS UNDER ARTICLE 32**

## **ARTICLE 33 : POWER OF PARLIAMENT TO MODIFY THE RIGHTS CONFERRED BY THIS PART IN THEIR APPLICATION TO FORCES, ETC.**

Parliament may, by law, determine to what extent any of the rights conferred by this Part shall, in their application to, —

- (a) the members of the Armed Forces; or
- (b) the members of the Forces charged with the maintenance of public order; or
- (c) persons employed in any bureau or other organisation established by the State for purposes of intelligence or counter intelligence; or
- (d) persons employed in, or in connection with, the telecommunication systems

set up for the purposes of any Force, bureau or organisation referred to in clauses (a) to (c), be restricted or abrogated so as to ensure the proper discharge of their duties and the maintenance of discipline among them.

### **ARTICLE 34 : RESTRICTION ON RIGHTS CONFERRED BY THIS PART WHILE MARITAL LAW IS IN FORCE IN ANY AREA**

Notwithstanding anything in the foregoing provisions of this Part, Parliament may by law indemnify any person in the service of the Union or of a State or any person in respect of any act done by him in connection with the maintenance or restoration or order in any area within the territory of India where martial law was in force or validate any sentence passed, punishment inflicted, forfeiture ordered or other act done under martial law in such area.

### **ARTICLE 35 : LEGISLATION TO GIVE EFFECT TO THE PROVISIONS OF THIS PART**

Notwithstanding anything in this Constitution, —  
(a) Parliament shall have, and the Legislature of a State shall not have, power to make laws

(i) With respect to any of the matters which under clause (3) of article 16, clause (3) of article 32, article 33 and article 34 may be provided for by law made by Parliament; and

(ii) for prescribing punishment for those acts which are declared to be offences under this part,

and Parliament shall, as soon as may be after the commencement of this Constitution, make laws for prescribing punishment for the acts referred to in sub-clause (ii);

(b) any law in force immediately before the commencement of this Constitution

in the territory of India with respect to any of the matters referred to in sub-clause (i) of clause (a) or providing for punishment for any act referred to in sub-clause (ii) of that clause shall, subject to the terms thereof and to any adaptations and modifications that may be made therein under article 372, continue in force until altered or repealed or amended by Parliament.

Explanation: In this article, the expression “law in force” has the same meaning as in article 372.

## Fundamental duties

The Fundamental Duties' are defined as the moral obligations of all citizens to help promote a spirit of patriotism and to uphold the unity of India. These duties set out in Part IV–A of the Constitution, concern individuals and the nation. Like the Directive Principles, they are not enforceable by courts unless otherwise made enforceable by parliamentary law.

Fundamental Duties of the citizens have also been enumerated for the Indian citizens By the *42nd Amendment of the Constitution, adopted in 1976*. **Article 51 ‘A’** contained in Part IV A of the Constitution deals with Fundamental Duties. Fundamental Duties are **taken from the Constitution of Russia**.

### **The Following are the Duties in Our Constitution:**

(a) To abide by the constitution and respect its ideals and institutions, the National Flag and the National Anthem- It is the duty of every citizen to respect the ideals, which include liberty, justice, equality, fraternity and institutions namely, executive, the legislature and the judiciary. Hence all of us are supposed to maintain the dignity of constitution by not indulging in any activities which violate them in letter and spirit. It also states that if a citizen by any overt or

covert act shows disrespect to the constitution, the National Anthem or the National Flag it would spell doom to all our rights and very existence as citizens of a sovereign nation.

**b)** To cherish and follow the noble ideals which inspired our national struggle for freedom-The citizens of India must cherish and follow the noble ideals which inspired the national struggle for freedom. These ideals were those of building a just society and a united nation with freedom, equality, non violence, brotherhood and world peace. If the citizens of India remain conscious of and committed to these ideals, we will be able to rise above the various separatist tendencies raising their ugly heads now and then, here and there.

**c)** To uphold and protect the sovereignty, unity and integrity of India- it is one of the pre eminent national obligations of all the citizens of the India. India is a vast and diverse nation with different caste, religion, sex and linguistic people; if freedom and unity of the country are jeopardized then united nation is not possible. Hence in a way sovereignty lies with the people. It may be recalled that these were first mentioned in preamble and also under 19(2) of fundamental rights reasonable restrictions are permitted on freedom of speech and expression in the interest of the sovereignty and integrity of India.

**d)** To defend the country and render national service when called upon to do so – it is the duty of every citizen to defend our country against external enemies. All the citizens are bound to be conscious of any such elements entering India and also when in need, they should be ready to take up arms to defend themselves. It is addressed to all the citizens other than those belonging to army, navy and the air force.

**e)** To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional



diversities; to renounce practices derogatory to the dignity of women – Given the vast diversities among people, the presence of one flag and single citizenship strengthens the spirit of brotherhood among the citizens. It states that people should rise above narrow cultural differences and strive towards excellence in all spheres of collective activity.

**f)** To value and preserve the rich heritage of our composite culture – our cultural heritage is one of the noblest and richest, it is also part of the heritage of the earth. Hence it is our duty to protect what we have inherited from the past, preserve it and pass on to the future generations. India is also one of the most ancient civilizations of the world. Our contributions towards art, science, literature is well known to the world, also this land is birth place of Hinduism, Jainism and Buddhism.

**g)** To protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures – these natural reserves are the most valued assets of our country hence it is the duty of every citizen to protect it. Rising pollution, large scale degradation of forests is causing immense harm to all the human lives on earth. Increasing natural calamities is a proof to it. It is also reinforced in other constitutional provision under article 48A i.e. Directive Principles of State Policy which states that, to protect and improve the environment and safeguard the forests and wildlife

**h)** To develop the scientific temper, humanism and the spirit of inquiry and reform – It is a known fact that it is necessary to learn from the experiences and developments around the world for our own development. It is duty of every citizen to protect and promote scientific temper and spirit of inquiry to keep pace with fast changing world.

**i)** To safeguard public property and to abjure violence – it is unfortunate that in a country which preaches non-violence to the rest of the world, we ourselves see from time to time incidents of senseless violence and destruction of public property. Among all the fundamental duties this one holds a great significance in current scenario when strike, protest etc have become a common phenomenon. Whenever there is a strike or bandh or rally, mob develops mentality to harm public properties like buses, buildings and to loot them and citizens who are protectors become mute spectators.

**j)** To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement. –As responsible citizens whatever work we take up should be directed towards achieving the goal of excellence so that our country constantly rises to higher levels of endeavour and achievement. This clause has potential to not only regenerate and reconstruct the country but also to raise it to the highest possible level of excellence.

**k)** Who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years – it was the recommendation of National Commission to Review the Working of constitution, to make education a fundamental right of all the children up to age of 14. 86th Constitutional amendment Act, 2002 however provided for free and compulsory education as a legally enforceable fundamental right for all children between 6 to 14 years of age.

## **Directive Principles of State Policy: Meaning**

The Directive Principles of State Policy (DPSP) has been taken from the **Irish constitution** and enumerated in Part IV of the Indian Constitution.

The concept behind the DPSP is to create a '*Welfare State*'. In other words, the motive behind the inclusion of DPSP is not establishing political democracy rather, it's about establishing social and economic democracy in the state. These are some basic principles or instructions or guidelines for the government while formulating laws/policies of the country and in executing them.

According to Dr B R Ambedkar, these principles are 'novel features' of the Constitution. DPSP acts as a guideline for the state and should be taken into consideration while coming up with some new policy or any law. But no one can compel the State to consider and follow all that which is mentioned in DPSP, as DPSP is not justiciable.

## History

- The source of the concept of DPSP is the Spanish Constitution from which it came in the Irish Constitution. The makers of the Indian Constitution were very much influenced by the **Irish nationalist movement** and borrowed this concept of DPSP from the **Irish Constitution** in 1937.
- The Government of India Act also had some instructions related to this concept which became an important source of DPSP at that time.
- The Directive Principles of the Constitution of India have been greatly influenced by the Directive Principles of Social Policy.
- The Indians who were fighting for the independence of India from the British rule were greatly influenced by the movements and independence struggles of Ireland at that time, to free themselves from the British rule and move towards the development of their constitution.
- DPSP become an inspiration for independent India's government to tackle social, economic and various other challenges across a diverse nation like India.

- DPSP and fundamental rights have a common origin. The **Nehru Report** of 1928 contained the Swaraj Constitution of India which contained some of the fundamental rights and some other rights such as the right to education which were not enforceable at that time.
- **Sapru Report** of 1945 divided fundamental rights into justifiable and non-justifiable rights.
- **Justifiable rights**, the one which was enforceable in a court of law and included in Part III of the Constitution. On the other hand, **Non-justifiable rights** were listed as directive principles, which are just there to guide the state to work on the lines for making India a welfare state. They were included in part IV of the Constitution of India as Directive Principles of State Policy.
- The Constituent Assembly was given the task of making a constitution for India. The assembly composed of elected representatives and Dr. Rajendra Prasad was elected as its President.
- Both the Fundamental Rights and the DPSP were enlisted in all the drafts of the constitution (I, II and III) prepared by the Drafting Committee whose chairman was Dr. B.R. Ambedkar.

## Features

- DPSP are not enforceable in a court of law.
- They were made non-justifiable considering that the State may not have enough resources to implement all of them or it may even come up with some better and progressive laws.
- It consists of all the ideals which the State should follow and keep in mind while formulating policies and enacting laws for the country.
- The DPSPs are like a collection of instructions and directions, which were issued under the Government of India Act, 1935, to the Governors of the colonies of India.

- It constitutes a very comprehensive economic, social and political guidelines or principles and tips for a modern democratic State that aimed towards inculcating the ideals of justice, liberty, equality and fraternity as given in the preamble. The Preamble consists of all the objectives that needs to be achieved through the Constitution.
- Adding DPSP was all about creating a “welfare state” which works for the individuals of the country which was absent during the colonial era.

## **LIST OF DIRECTIVE PRINCIPLES OF STATE POLICY**

### **Article 36**

- Article 36 contains the definition of **State**.
- Unless the context otherwise requires, the definition of “the State” is the same as it is given in Part III which covers Fundamental Rights.
- The definition given in Article 12 shall apply in this part as well which says that the State includes:
  - The Government of India
  - The Parliament of India
  - The Government of each of the States
  - The Legislature of each of the States
  - All the authorities whether local or any other which are the part of Indian territory or under the control of the government.

### **Article 37**

- Article 37 mentions the two important characteristics of DPSP, and they are:
  - It is not enforceable in any court of Law.
  - And they are very basic and essential for the governance of the country.

The provisions mentioned in this part shall not be enforceable in any court and the principles laid down in this part are fundamental for the governance of the

country. The State must make laws according to it because the ultimate aim of the State is the welfare of its citizens.

## ARTICLE 38

- Article 38 talks about **Social, Political and Economic Justice**.
- It directs that the State should secure a social order which provides social, political and economic justice to all its citizens.
- Article 38(2) says that state shall reduce the inequalities faced by the people on the grounds like income, status, facilities, opportunities, etc.

## Article 39

- Article 39 mentions all the **Principles of policy** which must be followed by the State.

The State shall make its policies towards securing the following objectives—

- All the men, women and citizens should have the right to an adequate means of livelihood
- The ownership and control of the people over any material resources under the community should be distributed as it is for the common good of the public;
- The functioning of the economic system should be such that the concentration of wealth and the means of production don't result in a loss common to all or which causes detriment to the citizens;
- There shall be no gender discrimination, both men and women should get equal pay for equal work.
- The health and strength possessed by any worker, men and women, and the tender age of children should not be abused and the citizens should not be forced to enter and indulge into any occupation or profession which is not suitable for

their age or strength, not even out of any financial necessity or economic backwardness

- Children must be given enough opportunities and facilities so that they develop in a healthy manner and in such conditions where their freedom and dignity, including the fact that their childhood and youth remain protected, against any form of exploitation and against any sort of moral and material abandonment.

### Article 39A

- Article 39A talks about **Free Legal aid**.
- It says that the State shall promote justice with the aim of administering Justice on the basis of equal opportunity, and shall provide free legal aid through any suitable legislation or schemes which State may think fit ,or, in any other way, so that it could ensure that the opportunities for securing justice are not denied to any citizen because of economic backwardness or any other kind of disabilities.

### Article 40

- Article 40 deals with the **Organization of Panchayats**.
- It says that the state shall organize Panchayat system and should grant them such powers which would be necessary for the functioning as units of the self-government system.
- The 73rd and 74th amendments of the constitution which are related to Panchayati Raj and Municipal Corporations respectively, later ended up as the constitutionally backed framework for the principle mentioned in Part IV.

### Article 41

- Article 41 talks about **Welfare Government**.

- It says that state shall make some effective provisions for securing the right to work, etc. and in cases of unemployment, old age, disablement or any other cases acting in its economic capacity & development it shall provide public assistance. This article is employed as a tenet for numerous social sector schemes like social assistance program, right to food security, old-age pension scheme, MGNREGA, etc.

## Article 42

- Article 42 talks about **Securing just and humane work and maternity relief**.
- It says that state shall create some provisions so that the citizens get easy, just and humane conditions for working. It shall also provide maternity relief for the women.

## Article 43

- Article 43 talks about **Fair wages and a decent standard of life**.
- It says that the state can endeavor to secure by appropriate legislation or economic organization to all the workers employed in agricultural, industrial or otherwise, work, a living wage, conditions of work, ensuring a decent standard of life and enjoyment of leisure and social-cultural opportunities and promote cottage industries on an individual or cooperative basis in rural and remote areas of the country.

## Article 43B

- Article 43B deals with the **promotion of cooperatives**.
- It was inserted by the 97th amendment act in 2011. It says that state shall endeavor to promote the management of the co-operative societies to help the people who are engaged in the same.



## Article 44

- Article 44 talks about the **Uniform Civil Code**.
- There should be a provision for the citizens to secure a **Uniform Civil Code** throughout the territory of India in order to simplify things and reduce ambiguity in the laws which makes it more complex than it actually is.

## Article 46

- Article 46 deals with the **Protection of SCs, STs, weaker sections from exploitation**.
- The State shall promote with special care including the educational and economic interests of the weaker sections of the society i.e. the SCs and the STs and shall make provisions to protect them from all forms of exploitation which includes social injustice.

## Article 47

- Article 47 talks about **Nutrition, Standard of living and public health**.
- It says that the State shall look into the matter of raising the level of nutrition and the standard of living of its people and it is the duty of the State to keep a check on the improvement of public health. The State shall endeavor to prohibit the consumption of intoxicating drinks and drugs which are injurious to health except for medicinal purposes.
- There are many social development programmes such as National Health Mission, Mid Day Meal Scheme, etc. which target the marginalized sections of the society i.e women, children, weaker sections etc. are inspired by this DPSP.

## Article 48

- Article 48 talks about **Organisation of agriculture and animal husbandry**.
- The State shall endeavour to organise agriculture and animal husbandry using modern and scientific technology which is prevalent in the present times and also take steps for preserving and improving the existing breeds and prohibiting the slaughter of cows and other cattle in the country for the development of agricultural related practices.

## Article 48A

- Article 48A talks about the **Environment and Wildlife Protection**.
- The State shall endeavour to protect and improve the environment and surroundings. And to safeguard the forests and wildlife of the country to make the environment sustainable.

## Article 49

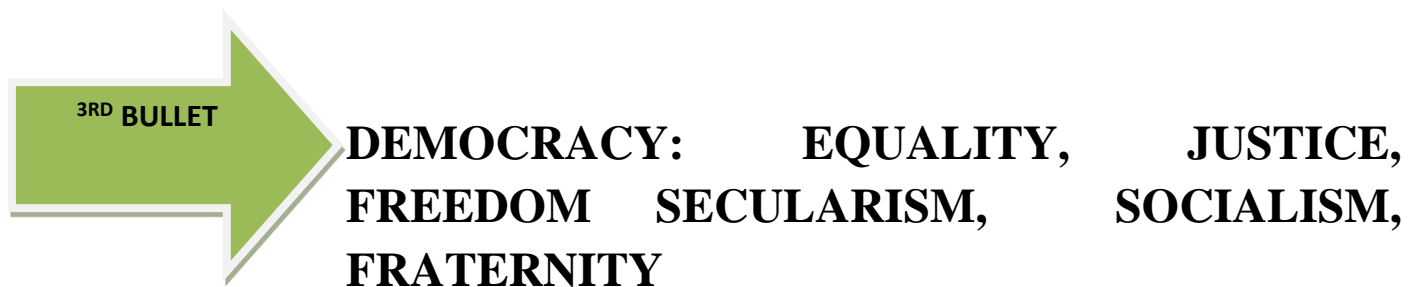
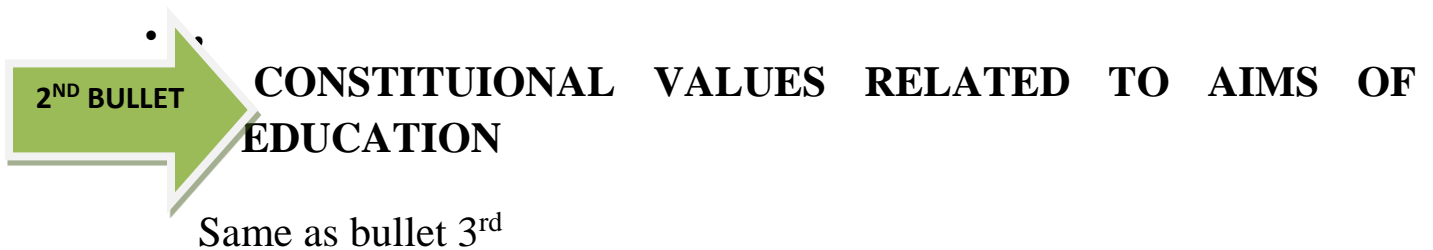
- Article 49 talks about **Protection of monuments and places and objects of national importance**.
- It shall be the duty of the State to protect every monument or place or any object of historic or artistic interest which has some national importance, from any form of disfigurement, destruction, etc.

- **Article 50**

- Article 50 talks about **Separation of Judiciary from the Executive**.
- There should be a line between the judiciary and the executive body of the Government in the public services of the State as it makes it easier if both do not interfere in each other's work and function independently.

## Article 51

- Article 51 talks about **Promotion of international peace and security**.
- The State shall endeavour to —
  - Promote international peace and security;
  - maintain friendly and honourable relations between nations;
  - foster respect for international law and treaty obligations in the dealings of one person with another for maintaining harmony between the nations and
  - encourage settlement of international disputes by the method of arbitration.
  -



## DEMOCRACY

Democracy, which derives from the Greek word demos, or people, is defined, basically, as government in which the supreme power is vested in the people. In some forms, democracy can be exercised directly by the people; in large societies, it is by the people through their elected agents. Or, in the memorable phrase of President Abraham Lincoln, **democracy is government of the people, by the people, and for the people.**

## Democratic Characteristics

Democracy is government in which power and civic responsibility are exercised by all adult citizens, directly, or through their freely elected representatives.

Democracy rests upon the principles of majority rule and individual rights. Democracies guard against all-powerful central governments and decentralize government to regional and local levels, understanding that all levels of government must be as accessible and responsive to the people as possible.

Democracies understand that one of their prime functions is to protect such basic human rights as freedom of speech and religion; the right to equal protection under law; and the opportunity to organize and participate fully in the political, economic, and cultural life of society.

Democracies conduct regular free and fair elections open to citizens of voting age.

Citizens in a democracy have not only rights, but also the responsibility to participate in the political system that, in turn, protects their rights and freedoms.

Democratic societies are committed to the values of tolerance, cooperation, and compromise. In the words of Mahatma Gandhi, Intolerance is itself a form of violence and an obstacle to the growth of a true democratic spirit.

## **Equality**

Equality is considered to be the essence of modern democratic ideology. The Constitution makers placed the ideals of equality in a place of pride in the Preamble. All kinds of inequality based on the concept of rulers and the ruled or on the basis of caste and gender, were to be eliminated. All citizens of India should be treated equally and extended equal protection of law without any discrimination based on caste, creed, birth, religion, sex etc.

Similarly equality of opportunities implies that regardless of the socio-economic situations into which one is born, he/she will have the same chance as everybody else to develop his/her talents and choose means of livelihood.

## **Justice**

Justice promises to give people what they are entitled to in terms of basic rights to food, clothing, housing, participation in the decision-making and living with dignity as human beings. The Preamble covers all these dimensions of justice – social, economic and political. Besides, the granting of political justice in the form of universal adult franchise or the representative form of democracy. Socio-economic justice is to be achieved through directed policies and their effective implementation.

## **FREEDOM**

The Preamble mentions about liberty of thought and expression. These freedoms have been guaranteed in the Constitution through the fundamental Rights. Certain directives to the State have been mentioned in the Directive Principles in this regard.

## **ORIGIN OF SECULARISM**

Secularism originated in Europe during the first half of 19th century. It was George Jacob Holyoake [ 1817-1906 ] who for the first time, coined the word “ Secularism “ & also propounded the basic principles. He derived it from the Latin word ‘ Secculum ‘ meaning ‘ this present age ‘. He used it in the context of social values & ethical values or system. The following principles were evolved by Holyoake to mark this system

- Primary emphasis on the material & cultural improvement of human beings.
- Respect for & search for all truth, whatever be its source, which can be tested in experience leading to
- human betterment..
- Concern for this age or world & its improvement.
- An independent rational morality, which does not base itself on faith in divine commandment

### **Meaning of secularism**

The term “Secular” means being "separate" from religion, or having no religious basis.

A secular person is one who does not owe his moral values to any religion. His values are the product of his rational and scientific thinking.

Secularism means separation of religion from political, economic, social and cultural aspects of life, religion being treated as a purely personal matter.

It emphasized dissociation of the state from religion and full freedom to all religions and tolerance of all religions.

It also stands for equal opportunities for followers of all religions, and no discrimination and partiality on grounds of religion.

### **Definition of secularism**

a system of doctrines and practices that disregards or rejects any form of religious faith and worship.

the belief that religion and ecclesiastical affairs should not enter into the functions of the state, specif., into public education.= **Webster**

## **Secularism in the History of India**

Secular traditions are very deep rooted in the history of India. Indian culture is based on the blending of various spiritual traditions and social movements.

In ancient India, the Santam Dharma (Hinduism) was basically allowed to develop as a holistic religion by welcoming different spiritual traditions and trying to integrate them into a common mainstream.

Emperor Ashoka was the first great emperor to announce, as early as third century B.C. that, the state would not prosecute any religious sect.

Even after the advent of Jainism, Buddhism and later Islam and Christianity on the Indian soil, the quest for religious toleration and coexistence of different faiths continued.

In medieval India, religious toleration and freedom of worship marked the State under Akbar.

The spirit of secularism was strengthened and enriched through the Indian freedom movement too, though the British have pursued the policy of divide and rule.

At present scenario, in the context of Indian, the separation of religion from the state constitutes the core of the philosophy of secularism.

The term ‘secularism’ is akin to the Vedic concept of ‘Dharma nirapekshata’ i.e. the indifference of state to religion.

Indian philosophy of secularism is related to “Sarva Dharma Sambhava” (literally it means that destination of the paths followed by all

religions is the same, though the paths themselves may be different) which means equal respect to all religions.

Indian secularism is not an end in itself but a means to address religious plurality and sought to achieve peaceful coexistence of different religions.

## **Secularism and the Indian Constitution**

The term 'Secular' was added to the preamble by the forty-second constitution Amendment Act of 1976, (India is a sovereign, socialist, secular, democratic, republic).

It emphasise the fact that constitutionally, India is a secular country which has no State religion. And that the state shall recognise and accept all religions, not favour or patronize any particular religion.

## **SECULARISM & EDUCATION**

Children as future citizens must get that education, which should aim at their development irrespective of religious affiliation or social status. They are to be taken as citizens not as members of one particular religious group. As has been said earlier, secularism does not mean that religions should be banished from the educational scene & rather both should be well-integrated in a process which is dynamic & conducive to change & progress.

Secular education should be taken as quest for knowledge & spirit in an objective & tolerant manner, not as a conquest of faith & religious ideas



embedded in our culture. True Secular education must be based on morality, justice, free thinking & service.

## **CHARACTERISTICS OF SECULAR EDUCATION**

1. **Moral Outlook :** Secular education results in developing of moral outlook. It is the foundation for the development of character & moral development.
2. **Development of wider vision :** Secular education makes a man dynamic & enlightened. It develops in him a wider vision towards life and he takes interest in social service by sacrificing his selfish motives.
3. **Pluralistic Outlook :** Secular education leads to the emergence of a healthy pluralistic outlook which fosters the growth of science, art, philosophy & even religion.
4. **Democratic values :** Secular education helps man in developing democratic values like liberty, equality, fraternity & co-operative living.
5. **Cultural development :** Secular education helps in fostering scientific spirit. It releases the individual from the bonds of blind faith. Secular education promotes scientific values of rationality, objectivity & open-mindedness.
6. **Synthesis of spiritual & material :** Secular education glorifies material needs & promotes reverence for earthy life, without rejecting spiritual values. Secularism is based on fundamental human values. It helps to strike a healthy balance between the spiritual & the material.
7. **Humanitarianism :** Secularism stands for peace, good will & understanding. Secular education helps in fostering the brotherhood of man & the unity of the world.

## WHAT IS SOCIALISM

Socialism is essentially a political and economic system of social organization where the means of production and distribution are collectively owned by the society, as opposed to capitalism which advocates for private ownership of the means of production.

Means of production include things such as factories, land, raw materials, machinery and so on. The collective ownership may be effected through the state or through cooperative unions.

One of the most common misconceptions about socialism is that individuals are not allowed to own personal items. While socialism advocates against private ownership of means of production, it doesn't prohibit the ownership of personal items.

Therefore, if the country adopts socialist ideology, you don't have to worry that the state will take away your television or your book collection. These are personal items.

Since the means of production under socialism are owned by society as a whole, the value derived from these means of production also belongs to the society collectively. Each person receives their share of the value created by the means of production based on their contribution.

Before profits are distributed, a percentage is deducted to cater for common needs such as education, health, transportation, defense and welfare for those who cannot contribute directly to production, such as children and the elderly.

Following are the characteristics of socialism:

1. Planned and Centralised Economy.
2. Public ownership of the means of Production.

3. Abolition of Private Property.
4. Transitory stage towards ultimate goal i.e. communism (state less society)
5. Suppression of Anti-Revolutionary activities.
6. Establishment of One party (Proletarians) totalitarian state.
7. Provision of social services by the Government.
8. Total abolition of capitalist and feudal

## **Fraternity**

With the background of India's multi-lingual, multi-cultural and multi- religious society and keeping the partition of the country in view, the framers of the Constitution were much concerned about the unity and integrity of our newly independent country. There was a need for harmonious coexistence of various religions, linguistic, cultural and economic groups. Inclusion of phrases like 'dignity of individuals', 'fraternity among people' and 'unity and integrity of the nation' in the Preamble highlight such a need.

All these ideals were considered important for achieving an egalitarian society in our country. The framers believed that an egalitarian society which feels concerned for meeting the needs of all its members will be crucial for developing a prosperous nation.

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## UNIT 4 CONCEPTUALIZING EDUCATION

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### 1<sup>st</sup> BULLET

### CONCEPT OF EDUCATION AND PROCESS OF EDUCATION

In English the term “Education” has been derived from two Latin words Educare (Educere) and Educatum. “Educare” means to train or mould. It again means to bring up or to lead out or to draw out, propulsion from inward to outward. The term “Educatum” denotes the act of teaching. It throws light on the principles and practice of teaching. The term Educare or Educere mainly indicates development of the latent faculties of the child. But child does not know these possibilities. It is the educator or the teacher who can know these and take appropriate methods to develop those powers.

In Hindi, the term “Siksha” has come from the Sanskrit word “Shaksh”. “Shaksh” means to discipline, to control, to order, to direct, to rule etc. Education in the traditional sense means controlling or disciplining the behaviour of an individual. In Sanskrit “Shiksha” is a particular branch of the Sutra literature, which has six branches –Shiksh, Chhanda, Byakarana, Nirukta, Jyotisha and Kalpa. The Sutra literature was designed to learn the Vedas. Siksha denotes rules of pronunciation. There is another term in Sanskrit, which throws light on the nature of education. It is “Vidya” which means knowledge. The term “Vidya” has originated from “Bid” meaning knowledge.

### **Etymological meaning of education**

- To bring up
- To develop
- To nourish to educate
- To train
- To lead out

- To teach
- To raise
- To discipline

### **Full form of education**

E- Effective

D- Discipline

U- Utilization

C- Culture and character

A-Active

T- Trained

I-Instruction

O-Outlook

N-narrowless

### **Narrower Meaning Of Education-**

In narrower sense, education is limited in schooling. It is the conventional and traditional type of schooling system. The curriculum, methods of teaching and examination and teachers are prefixed and predetermined. It is a systematic to achieve the definite goals of education through classroom instructions and teaching.

Learner can get proper employment after getting certificate from these institutions. Overall, we can say that formal education is the narrower meaning of education. In this system education becomes a purposeful activity, which is deliberately planned by the society for the development of society.

1. **G. H. Thompson** • The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained

2. **John Stuart Mill** • The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising the level of improvement which has been attained.
3. **According to T. Raymont-** "In the narrower and more definite sense .Education does not include self-culture and the general influences of one's surroundings, but only those special influences which are consciously and designedly brought to bear upon the young, by the adult portion of the community, whether through the family, the church or the state."
4. **G. H. Thompson** The influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude.

Education, in the narrow sense, is also regarded as acquisition of knowledge. According to it education is a process by which knowledge or information on a subject is acquired. But many sensible educationists have criticized this view. They argue that emphasis on the knowledge is likely to reduce all schools to mere knowledge-shops. The acquisition of knowledge is not the only or supreme aim of education, yet it is one of the important aims of education.

### **Broader meaning of education-**

In broader sense education is not limited within the four walls of the classroom but it is life-long process. It is modification of behavior and experiences from different means of sources of education. It helps one to cope and adjust in the changing environment. It equips an individual with different knowledge, experiences and skills for his all-round development.

In broader sense, it is called life. Life is education and education is life. The experiences gained through temple, home, church, family, playground, club, society, school include the broader meaning of education.

In fact, we can say that narrower meaning is a means for total education system whereas broader meaning of education can be realized through different agencies of education.

1. **S. S. Mackenzie** In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life.
2. **M. K. Gandhi** By education, I mean the all-round drawing out of the best in child and man's body, mind and soul.
3. **Dumvile-** Education in its widest sense includes all the influences, which at upon an individual during his passage from cradle to the grave.
4. **John Dewey** Education, in its broadest sense, is the means of the social continuity.

Education in the wider sense is a life-long process. It begins with the birth of a child and ends with his death. It is a continuous process. Continuity is the law of life. Education is not limited to the classroom only; it is also not limited to a particular period of life. Education is a life long process and goes on from birth to death. Throughout life one goes on learning to adjust oneself to the changing patterns of life. Change it's the fundamental law of human existence. Life is a continuous process of growth and development and so education is also a continuous process.

## Definition of education

**Aristotle-** education is the creation of a sound mind in a sound body.

- **Mahatma Gandhi** -By education I mean an all-round drawing out of the best in child and man's body, mind and spirit.

- **Rabindranath Tagore**-The highest education is that which does not merely give us information but makes our life in

harmony with all existence.

- **Rigveda** - Education is something, which makes a man self-reliant and selfless.
- **Upanishada**-Education is that whose end product is salvation.

## ➤ **PROCESS OF EDUCATION**

“According to this view, education is the process of gradually filling up the empty mind of the child with grains of knowledge. The teacher’s mind and the books are the store-houses of mental granary of the child. This is called the gold-sack theory. The books and the teacher are the sources of the springs of knowledge. From these sources the stream of knowledge is to be piped into the empty vassal of the child’s mind. This is humorously called the pipeline theory. Obviously education and knowledge is regarded as the ultimate educational aim.

The supporters of the theory of education by accretion hold that knowledge is essential means of prompting human welfare. With the invention of the conventional symbols of language, it was easy to record, preserve and to transmit human experiences systematically.

The theory is really narrow and unsound. It neglects the essential elements in the theory of knowledge. It regards knowledge as information of facts and statements to be condensed into compact and logical forms and memorized by the pupils.

This theory is quite un-psychological as it neglects the child who is to be educated, his innate equipments for bearing, his inherited potentialities, propensities, attitudes and abilities, the psychological processes and products of learning.



### **Education as formation of mind**

Education as formation tries to form the mind by a proper presentation of materials. It is formation of mind by setting up certain association or connection of content by means of a subject matter.

### **Education as preparation**

Education as preparation is a process of preparation or getting ready for the responsibilities and privileges of adult life- preparation for “complete living”, this theory is the outcome of modern scientific tendency in education and has for its exponents men like Herbert Spencer, T. H. Huxley and others.

### **Education as mental discipline**

The theory of mental discipline is a traditional concept of education. It was in vogue in the Western countries for many centuries. It is still highly popular even today in our country. According to this theory, the process of learning is more important than the thing learned. This theory is based upon the traditional “Faculty Theory” of psychology according to which the mind is divided into a good number of separate faculties such as memory, attention, reasoning, imagination, perception, thinking judgment etc. Johan Locke was the classic representative of this theory. The outer world presents the material or content of knowledge, through passively received sensations. After the simple stuff of experience is furnished by the senses, one’s ideas, judgments, etc. are formed through the perfection of intellect.

### **Education as growth and development**

It is a modern concept of education. Change is the law of nature. Man undergoes changes and transformations from cradle to grave. These changes may be of different types such as physical, mental, moral and emotional. Two factors, training and environment condition every change. The original nature of man can be changed either by training or by his reaction to the environment. Whenever there is change there is growth. Through change, a living organism can take

entirely a new shape and this again gives him powers to grow. Thus, Growing is education and getting education is growing.

### **Education as direction**

Educate a child means directing the child in the proper direction. The young learners have innate powers, attitudes, interests and instincts. It is the essential function of education to direct those inborn instincts and powers properly in socially acceptable and desirable channels. The native impulses of the child may not conform to the socially accepted norms and behaviour patterns. So the child has to be directed, controlled or guided. It is the duty of the teacher to see that the active tendencies of children are not dispersed aimlessly. These are to be directed at various phases of life for their proper satisfaction.

### **Education as adjustment and self-activity**

Adjustment is essential to an individual for self-development. Education gives an individual the power of adjustment in an efficient manner. Through education, the child learns to adjust with the environment. That is why it is said education is adjustment and adjustment is education. In the process of continuous growth man has to adjust in multifarious and diverse life situations and environment. This is called adjustment and it requires self-activity. So education is nothing but adjustment through selfactivity.

### **Education as social change and progress**

A society is a well-organized human community. A conglomeration of people may not create a society. There must be active co-operation and intimate interaction among the members of the community. A society is not constant or static. It is rather dynamic and subject to change. A society is composed of individuals and when the ideas of individuals change the society is bound to change. According to Maciver social change is a process, which influences and change human life in different directions. Change is the law of human life and society. The function of education is to maintain this progressive trend.

## **Education as Process Socialization**

Education is a process both in the narrower as well as in the wider sense. Ancient people used to collect facts and information about nature for survival. This is nothing but education. In the wider sense, education is acquisition of experience throughout life. Experience brings changes in human life and behaviour. It is the primary function of formal education to accelerate and facilitate social progress.

## **Education as a Bi-Polar Process**

Adams in his book 'Evolution of Education Theory' said that education is a bipolar process in which one personality acts upon another to modify the development of other personality. It considers that in the process of education two persons are involved. The one is the teacher and the other is the student.

## **Education is a tri-polar process**

According to John Dewey education is a tri-polar process. Any system of education which does not have a social significance is incomplete. He said, "All education proceeds by the participation of the individual in the social consciousness of the race."

Education is a three-dimensional process. The modern concept of education includes the social setting in which the educator and educand interact. Education should cater to the individual as well as the social needs. The student's instincts, impulses, urges and tendencies should be directed towards socially desirable channels. Every activity in a democratic society should develop out of the real needs of the group.

So education involves an interaction between the educator, educand and the social environment.

## **Education is a multipolar process**

The education process depends on multiple factors. Success of education depends on way of training of a child in school, home and society

## SCHOOL OF PHILOSOPHY IDEALISM, NATURALISM AND PRAGMATISM WITH REFERENCE TO THE THOUGHTS OF PLATO , ROUSSEAU AND DEWEY

### ➤ Idealism

#### Meaning of idealism

Idealism is the oldest philosophical thought. Human life has two dimensions- Spiritual and Material. When the emphasis is on the spiritual life, it is called Idealism. The word idealism is derived from two distinct sources- the idea and the ideal. Idea means true and testified knowledge. The word ideal stands for the perfected form of an idea or ideas. An idealist does not have considerations for material values of life. A thinker who idolizes ‘Mind and Self’ is an idealist. Protagonists of idealism are- Socrates, Plato, Descartes, Spinoza, Burkley, Kant, Fitch, Schelling, Hegel, Green, Gentile (the Western); From Vedas and Upanishads to Aurobindo Gosh (the Eastern philosophers)

#### DEFINITION OF IDEALISM

To make the meaning of Idealism more clear give below some important definitions as given by eminent scholars-

- i. “Idealism holds that ultimate reality is spiritualism.” **D. M. Dutta**
- ii. “Idealistic philosophy takes many and varied forms, but the postulate underlying all this is that mind or spirit is the essential world stuff, that the true reality of is of a mental character” **J. S. Ross**

**the fundamental principles of idealism are:**

1. Spirit and mind constitute reality, not body and matter.

2. Spiritual man is the supreme creation of God and he must strive for self-realization.
3. God is the source of all knowledge.
4. Values are absolute and unchanging and are so called spiritual values: truth, goodness & beauty.
5. What is ultimately real is not the object itself but the idea behind it.
6. Man is not the architect of values.
7. Freedom of mind is the highest virtue: a necessity of realizing spiritual reality.
8. Spirit or ideal constitutes the pillar of this philosophy.

### **Idealism in Education:**

It can be conceived and perceived that education helps a man to realize his spiritual realm because man is born with a spiritual-self or realm. Rusk writes, **“Education is expected to enlarge the boundaries of the spiritual realm.”**

This education is a spiritual necessity. Further, education is a social necessity as idealists assert from the stand point that the ideals of race and its cultural patterns are preserved, transmitted and modified subsequently in the light of new situations and experiences. The Purpose of education is the development of mind and self of the child. It is unfolding of what is already enfolded.

## **Aims of Education:**

The following aims are stressed by idealists which are said to be the chief contributions of the idealistic philosophy to the field of education.

### **(i) Exaltation of Human Personality:**

Idealists consider the development of human personality as the supreme idealistic objective of life. Exalt the personality is the core philosophy of idealism. According to Ross, **“Human personality is the supreme value and constitutes the noblest work of God.”**

So, man is believed “the roof and crown” of all creations of God. Therefore, the chief aim of education should be the exaltation of self which implies the realization of the highest potentialities of the self in a social and cultural environment. Hence, the aim is to enable each one to become his true self.

### **(ii) Self-realization:**

Since individual is spiritual being and the supreme creation of God, education should aim at providing every sort of help to realize the self and unity within himself and to try to link himself with the universal self. In other words, it is meant as the liberation of soul or attainment of Mokshya as stressed by Indian idealism. Thus, spiritual realization of ultimate reality is a prized goal of education.

### **(iii) Realization of Spiritual Values:**

Spiritual values are the supreme and higher values which have universal validity and can be attained by spiritual activities-intellectual, moral and aesthetic. One should do the right thing, know the truth and desire beauty. Therefore, education aims at helping the pupils to realize these cardinal supreme values of life.

Truth, Goodness and Beauty are mutually inter-woven. All the social virtues and skills acquired are to be judged by the yard-stick of spiritual values.

### **(iv) Development of Morality:**

Development of moral sense is another important aim of education which, according to idealistic philosophy, enables the child to differentiate between just and unjust, good and evil, right and wrong and beauty and ugliness. Education helps the child by nurturing his will power which can be ignited by the correct appreciation of truth, goodness and beauty.

**(v) Universal Education:**

Idealism lays stress on self-realization which can be possible by providing education to all without any differences and discriminations. It should be universal because all human beings are equally the children of God. As such, the aim is to provide opportunities to realize the self.

**(vi) Development of Inventive and Creative Powers:**

The important aim of education according to this school of philosophy is to develop and foster the inventive and creative powers of the child so that he can mold the environment to suit to his needs and purposes. He should harness the forces of nature in such a way that these should render him the best possible service.

**(vii) Enrichment of Cultural Heritage:**

Since man is the creator of his own culture by dint of his creative activity, he should try to preserve, transmit and improve it according to the best of his capacity. Thus, education helps him/her to contribute the best to the enrichment and refinement of his/her culture.

**(viii) Sublimation of Instincts:**

The chief aim of education according to idealist is to sublimate the animal instincts of the child into spiritual and social qualities for the development of personality and adjustment in the society.

**(ix) Development of Complete Man:**

The aim of education, according to idealists, should be the fullest development of child and man which implies harmonious and all-round development-physical, intellectual, social, moral, spiritual and aesthetic aspects of individuality.

**(x) Simple Living and High Thinking:**

Simple living and high thinking should be the aim of education according to idealists. A person who lives a simple and docile life thinks high which paves a way for his personal development and refinement.

**Curriculum of Idealism:**

Since the aims of education according to the philosophy of idealism are to make the child an ideal or spiritual man, the curriculum should be framed to enable child to develop fully. For the intellectual advancement of the child language, literature, philosophy, social studies, science, mathematics etc. are suggested in the curriculum.

For moral, spiritual and aesthetic development, 'Humanities' finds a place of prominence. Besides fine arts, poetry, ethics, religion, metaphysics, music are suggested.

The study of Hygiene and physiology, practice of physical skills, Gymnastics, Athletics etc. are suggested to be included in the curriculum for physical development. Rusk talks of types of activities i.e. Physical activities and spiritual activities to be included in an idealistic curriculum.

Subjects like gymnastics, athletics, history, language, fine arts, morality, ethics, religion, science, mathematics should be included in it. Aurobindo and Radhakrishnan favored moral, religious, spiritual and physical education. Platonic curriculum also reelected intellectual, moral aesthetic activities.



Therefore, idealistic curriculum comprises of physical, intellectual and spiritual activities which enables child to develop fully. That is why an idealistic curriculum reflects myriad experiences the race.

### ***Methods of Teaching:***

Method is the weakest point in idealistic philosophy of education. It does not advocate any special method, but touches a host of methods to fulfill the aims. Methods like questioning, discussion and lecture are very important. Platonic methods i.e. inductive and deductive methods are advocated.

Learning through memorization and imitation has also been suggested. Logical method of Hegel is suggested. Proceed from simple to complex in teaching, which was the popular method of Rene Descartes finds a place in the scheme of teaching idealistic education.

For gathering knowledge, idealistic philosophy advocates the use of text books. But for the assimilation of knowledge Socratic or Discussion method is a fundamental method under the idealistic philosophy. Besides, Kindergarten method i.e. Play which is based on spontaneous activity of the child and self-activity method of Pestalozzi which is based on psychological principles and practices are suggested. To sum up, idealists have given us lofty aims of education, it have failed to satisfy us as far as methods of teaching are concerned.

### ***Discipline:***

As freedom is the key note of naturalists, discipline is the cry of idealists. Idealists are not in favour of free discipline but inner or self-discipline for attainment of spiritual perfection. Free discipline, further, may lead the child astray and wayward.

They feel that strict discipline is essential or self-realization but it should not be imposed from outside. Further, idealists are in support of granting freedom to the child but in a restraint and guided way.

It should be regulated, guided and restrained freedom. It implies responsibility. It does not mean waywardness. Teacher has to create a congenial atmosphere by his ideals and examples for the realization of higher values of life by the child. Self- discipline, as such, is essential for realization of spiritual values.

### **Role of Teacher:**

This philosophy assigns a special place to the teacher. He is the ideal person who leads a simple and virtuous life. He is the spring of inspiration for his pupils to emulate his super qualities. He acts as a friend, philosopher and guide as opposed to the contention of naturalists.

In the words of Ross, “The educator constitutes the special environment factor whose function is to lead the child nearer to reality, to guide him towards his utmost possible perfection.” To the idealist, “The school is a garden, the educated a tender plant and the educator the careful gardener. Above all, he should be a man of character who helps the child to attain spiritual perfection.”

Ross has beautifully summed up the role of teacher in the idealistic school as “The naturalists may be content with briars but idealistic wants fine roses. So, the educator assists the educated to grow according to the laws of this nature, to attain levels that would otherwise be denied to him.”

Teacher should respect the learner and assist him to realize the fullness of his/her own personality. Above all, he is a model and an example before the pupils

## **➤ Naturalism**

### **Meaning of Naturalism:**

Naturalism is a philosophical doctrine. It is opposed to idealism in its interpretation of reality.

Naturalism is concerned with “natural self” or “real self”. It contends that the ultimate reality is matter, and not mind or spirit.

Naturalism does not believe in spiritualism. It denies the existence of a spiritual universe — the universe of ideas and values.

According to naturalism, the material world is the only real world. It is the only reality. This material world is being governed by a system of natural laws and the man, who is the creation of the material world, must submit to them. The naturalists have regard for actual facts, actual situations and realities. For them nature is everything. It is the whole reality.

Behind everything there is Nature. It denies the existence of anything beyond nature. Naturalism believes that everything comes from nature and returns to nature. Nature, according to naturalism, is a self-sufficient entity. It is self-determined and governed by its own laws.

The naturalists see things as they are. They apprehend reality as it is in its own nature. They do not believe that there are any spiritual values or absolute truths. Naturalism takes recourse to such concepts as appetites, emotions, instincts and evolution. According to naturalists, instincts are responsible for all our activities — biological, psychological or social. To them there is no absolute good or evil in the world. Values of life, according to naturalism, are created by the human needs. Man creates them when he reacts to — or interacts with — his environment. He must adapt himself to the environment.

According to the naturalists there is inherent goodness in man. In man there is an innate capacity for morality. Man is born rational. The naturalists, thus, have idolized man. Nature, according to the naturalists, is complete in itself, having its own laws. It does not, therefore, require us to have insight or intuition to understand Nature.

Naturalism believes that mind is an accident in the process of evolution and it can be explained in terms of nature. Mind is a function of the brain which is material in nature. Mind is not the source of knowledge; all knowledge is acquired from without, and senses are the gateways of all knowledge.

According to Naturalism there are two types of nature that is (i) Physical Nature and (ii) Psychology of the Child. They believe that when psychology of the child corresponds with physical nature then only learning happens.

### **Principles of Naturalism:**

1. Nature is the ultimate reality. So the child should be encouraged to learn with the nature.
2. It gives full freedom to the child so that they can learn whatever they want.
3. According to this philosophy senses are the gateway of knowledge.
4. They encourage negative education and discourage traditional teachings.
5. In addition they believe in child centered education and oppose bookish knowledge.
6. They support science education and have no faith in soul.

### **Aim of Education in Naturalism:**

1. Education should aim at perfect development of individuality.
2. It serves as a means to attain present as well as future happiness.
3. Indeed education should enable a child to adapt with their environment.
4. In particular education prepares the child for future struggles of life.
5. To enhance self-expression of the child.
6. It should aim at natural development of the child.

### **Curriculum framing principles of Naturalism:**

1. Principle of child centered education that means curriculum should be framed according to the needs, interest, aptitude of students.
2. Principle of flexibility that seeks a flexible curriculum according to the need.
3. The principle of activity and play or activity based curriculum.
4. Principle of life centeredness that means curriculum should relate with the life of the people.
5. The principle of scientific study.
6. Principle of broad based curriculum with equal emphasis on past, present and future.
7. Moreover, gives importance to the subjects like Nature study, Agriculture, Gardening, Art, Craft, Botany, Geology, Geography etc.

### **Method of Teaching in Naturalism:**

1. Learning by doing method in order to ensure active involvement of students in the teaching learning process.
2. Play way method.
3. Learning by experience or activity method.
4. Self government and self effort of students to learn by themselves.
5. Observation method where students observe their surrounding environment, people, things and learn from his observation.
6. They follow different methods of teaching according to the interests, capacities and aptitude of the child.
7. OTHERS: Apart from this method naturalists adopt Dalton Plan, Kindergarten, Excursion method, Montessori method, Experimentation method etc.

### **Role Of Teachers in Naturalism:**

1. Teacher must be a friend of the child.

2. Also teacher should behave sympathetically and affectionately towards the children.
3. Particularly, nature is the Supreme teacher.
4. The teacher should understand about the child, his needs, interests etc.
5. Teacher is called to be a stage setter who gives the stage to students to learn by themselves.
6. Teacher should create and facilitate learning situations or environment so that students learn themselves.

### **Discipline in Naturalism:**

1. Naturalist gives full freedom to the child to perform as well as learn whatever he likes.
2. There is full freedom, free society as well as no punishment.
3. Moreover, naturalists assume that the child has no knowledge of good and bad, but he suffers pain when he makes a mistake, and pleasure when he does something right. Thus he gets reward or punishment for his actions.

### ***Merits of Naturalism:***

1. It gives the child a very important place in the educational process. It treats a child as child, and not as an adult. The child is good and pure at the time of birth.
2. Further, it considers nature as the best teacher in whose company the child learns better because society is full of evils.
3. Also it considers individual interests, aptitudes, inclination, needs and capacities while structuring the curriculum.
4. It prepares and encourages the child to engage in experimentation, discoveries and inventions.
5. It motivates the child to acquire more knowledge in natural environment.

### ***Demerits of Naturalism:***

- Nature centered study makes the child unsocial with no feeling of social service.
- Naturalism ignores the spiritual world and considers the material world only.
- Naturalism lays stress on solution for the present needs and problems of an individual and neglects his future needs and problems. As a result it has failed to prepare the child for future life.
- Naturalism advocates unrestricted freedom for the child to develop himself naturally. This is undesirable and harmful for the child.
- It minimizes the role of the teacher in the educative process. Therefore the teacher is merely an observer, sympathetic guide and helps in structuring experience for the child.

## **➤ PRAGMATISM**

### **Meaning and definition of pragmatism**

Pragmatism is a modern school of philosophy and plays an important role in educational system. Pragmatism is essentially a humanistic philosophy which stress that human creates his own values and course of activity.

According to William James "Pragmatism is a temper of mind, an attitude, it is also a theory of the nature of ideas and truths; and finally it is theory about reality"

The term 'Pragmatism' is derived from Greek word 'Pragma' meaning activity or work done. Another group of thinkers, however, believes that 'Pragmatism' is derived from 'Pragmatikos' meaning practicability or experimentation.

Pragmatism believes in change. Therefore pragmatism induces to do useful and practical work. Education on the basis on this philosophy makes the child worthy and independent citizen of the society. According to this philosophy, education contains those important and practical and useful activities which make man self-dependent and useful member of the society.

### **Principles of Pragmatism:**

According to pragmatists change is the nature of truth.

Truth is formed by its results.

Problems acts as motivator of truths.

Pragmatism emphasizes on the principle of utility.

It opposes to fix ideals or values as stated by Idealists.

Pragmatism recognizes the importance of man power and emphasizes on development of social and democratic values.

It gives importance to activity based learning.

Faith in pluralism and opposes to social customs and traditions.

Faith in flexibility and advocates for human development according environment.

We do not learn from experience... we learn from reflecting on experience.”  
— John Dewey

### **Aim of Education in Pragmatism:**

Education should aim at continuous reconstruction and reorganization of experiences.

Development of activity and experience based learning.



To develop social efficiency.

Harmonious development of individual.

Education perceive through activity and experience.

Creation of new values and continuous growth.

### **Curriculum in Pragmatism:**

The curriculum reflects the aims of education. The curriculum should be framed on the basis of certain basic principles. The principle of curriculum construction in pragmatism are:

Activity based Principle which says that curriculum should be activity based where each student can do the activity and learn from his own perception.

Principle of utility that means the curriculum should be useful for future life.

Principle of child centeredness.

The principle of experience which means learning from senses and from own perceptions.

Principle of integration which integrates the child activities and needs on one hand, and the needs of the present democracy on the other hand.

Principal of flexibility which says that curriculum should not be rigid and fixed for all time rather it should be flexible in accordance with the time and need of students.

According to pragmatism learning must be based on the child's experiences as well as occupations and activities. Besides school subjects, free purposive and socialized activities should be in the curriculum.

The subjects included in pragmatic curriculum are- Language, Hygiene, History, Geography, Physics, Mathematics, Science, Domestic science for Girls, Agriculture for boys, Psychology Sociology.

### **Method of Teaching:**

The principal philosophy of pragmatic method of teaching is practical utility. The child is the central figure in this method. The essence of pragmatic method is learning especially through personal experience of the child. To a pragmatic education means preparation for practical life. The pragmatism has given more emphasis on following method of teaching.

Project method which asks students to do some research and prepare a project.

Learning by doing method.

Correlation method

Play way method

Use of dynamic method of teaching.

Experimentation.

Activity.

It also encourages discussion as a method of laboratory work. Personal reference in the library. Educational tours and excursions.

### **Role of Teacher:**

In naturalism the teacher merely is an onlooker. Idealism regards him as an indispensable authority. In pragmatism the teacher is neither of the two, he stands midway. According to pragmatism a teacher is useful even though is not indispensable. The role of the teacher are as follows:

In pragmatism the teacher is a friend, philosopher and guide for students.

The teacher is not a dictator but only a leader of a group.

Teacher should have knowledge of students interest and provide them social environment.

Further the teacher should believe in democratic values.

The teacher should have knowledge of social conditioning.

The teacher should not over shadow the personality of the pupil.

### **Discipline in Pragmatism:**

Although pragmatism does not believe in external restraint and discipline enforced by the superior authority of the teacher and the award of punishments. But it advocates discipline based on the principles of child activity and interest. It believes in engaging the children in free as well as purposeful real activities of human life. In short description include:

Freedom as an important element.

Promotes self discipline.

Condemned enforced discipline and advocates social discipline based on child's interest, activities and sense of social responsibilities.

Teacher guided for self discipline.

Social discipline by participating in school and society.

### **Merits of Pragmatism:**

Pragmatism introduced project method which indulges child in various creative activities and also cater to his natural progress and development.

It is basically a child centered teaching approach.

It emphasizes upon such type of activities which can be performed by learning by doing method.

Similarly, it emphasizes the practical life of child. So, pragmatic education prepares the child for future life in a very effective manner.

It develops in the child the love for democratic values as well as social efficiency which bring harmonious adjustment and development of personality.

Moreover, pragmatism has revolutionized the process of education to very great extent.

### **Demerits of Pragmatism:**

It opposes pre determined truth. That is why, according to it truth changes according to aching in circumstance, time and place and is created by the consequences of our actions and experiences.

Opposition of pre determined ideas and values. Therefore according to them ideals and values are man made and changes according to change in circumstances, time and place.

Indeed pragmatism denies the existence of spiritual values.

Also it opposes intellectualism. It believes that a man's intelligence are subservient to his innate tendencies. This only makes him an animal.

It emphasizes only the present and future.

Difficulty in the construction of curriculum, because selecting a project and construction of curriculum to gain all knowledge from life experience is very difficult.

Unlike other philosophical doctrine it does not lay down any aims, ideals and values of life to be pursued by human being. Hence it can not be termed as philosophy of life.

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## UNIT 5 STUDY OF DIFFERENT COMMISSIONS AND POLICIES IN EDUCATION

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1<sup>st</sup> BULLET

### BASIC SYSTEM OF EDUCATION (WARDHA COMMISSION)

Wardha Scheme of Education is also known as Nai Talim/Basic Education/Buniyadi Talim (Shiksha)/Basic Shiksha. The scheme was the outcome of sound thinking of Gandhiji, who initiated and strengthened several constructive programmes for the economic, educational and social development of the people. He considered education as an effective instrument of national reconstruction.

#### ORIGIN OF THE SCHEME

At Round Table Conference in London (1931) he pointed out the ineffectiveness of the system of primary education in India and the alarming low percentage of literacy among Indian people. He held the policy of the British Government responsible for this painful situation in the field of mass education. Gandhiji found the main defects of the system of education as, “I am fully convinced that present system of education is not only wasteful but positively harmful. They would pick up evil habits. English has created a permanent bar between the highly educated few and the uneducated many.” He further said, “let us now cry a halt and concentrate on educating the child properly through manual work not as a side activity but as a prime means of intellectual activity.”

In July 1937, Gandhiji wrote in the Harijan, “By education, I mean an all-round drawing out of the best in child and man – body, mind and spirit... Literacy itself is not education, I would, therefore, begin the child’s education by teaching it a useful handicraft and enabling it to produce from the moment it begins its

training. Thus every school can be made self-supporting, the condition begin that the state takes over the manufacture of these schools.”

## **HISTORICAL BACKGROUND**

The Government of India Act, 1935 came into force in 1937. According to the Act, Congress Ministries were formed in seven provinces in India. Prior to this Congress had been strongly pleading for free, compulsory and universal education. After having the power the Congress had to implement it in action.. Gandhiji was fully conversant with the deplorable condition of education in the land. For improving this condition he advocated a scheme of primary education based on Indian traditional culture through the medium of mother tongue. But this required a huge sum of money which meant fresh taxation.. To end this dilemma Gandhiji put forward the proposal that the plan of mass education need not be held up for want of funds. Free and compulsory primary education could be given to every child if the process of schooling could be made self supporting by imparting education through a useful and productive craft. Gandhiji expressed his views on education through a series of articles in ‘Harijan’ in June 31, 1937, which later on developed into the Wardha Scheme of Basic Education. The views of Gandhiji created controversies in the academic circles. Therefore it was desirable to get the scheme examined by experts and educationists. Finally, Gandhiji placed his Basic Education System to the nation in the Wardha Conference in 1937.

## **WARDHA EDUCATION CONFERENCE**

For the purpose of discussing different aspects of the proposed new scheme of education, an All India Education Conference was held in Wardha on 22nd and 23rd October, 1937. The eminent educationists, congress leaders and workers alongwith the Education Ministers of the seven states had attended the conference. Gandhiji himself presided over it. After serious discussions the following four resolutions were passed.

- 1) That in the opinion of this Conference, free and compulsory education be provided for seven years on a nation-wide scale;
- 2) That the medium of instruction be the mother-tongue;
- 3) That the conference endorses the proposal, made by Mahatma Gandhi, that the process of education throughout this period should centre around some productive form of manual work, and that all other abilities to be developed or training should be given, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.
- 4) That the conference expects that the system of education will be gradually able to cover the remuneration of the teachers.

### **Appointment of a Committee**

The conference appointed a committee of distinguished educationists under the chairmanship of Dr. Zakir Hussain, the Committee consisted of nine members.

Prof. K. G. Saiidain

Arya Nayakam,

Vinova Bhave,

Kaka Kalelkar,

J. C. Kumarappa,

Kishori Lal,

Prof. K. T. Shah etc.

## **MEANING AND PHILOSOPHY OF BASIC EDUCATION**

Gandhiji was a practical educational philosopher and an experimentalist to the core. His experiments with truth and education were the instrument for the realisation of his ideal in life. In several of his educational experiments he tried to translate his philosophy-into achieving the reality of the evolution and establishment of an ideal society. His educational system is the dynamic side of his entire philosophy. . For Gandhi mere literacy is not the end of education not even the beginning. It is only one of the means by which man and woman can be educated. Therefore, he attaches little value to literacy in his scheme of education

### **Significance of the word ‘Basic’**

One. The word ‘Basic’ is derived from the word ‘Base’ which means the bottom or the foundation of a thing upon which the whole things rests or is made. It is basic because it is based on ancient Indian culture. It is basic because it lays down the minimum educational standards which every Indian child is entitled to receive without any distinction of caste and creed. It is basic because it is closely related to the basic needs and interests of the child. It is basic because it make use of native potentialities of the child. It is basic because it is intimately related to the basic occupations of the community. It is basic because it is for the common man of the country, who is the foundation and backbone of our national life. It is basic because it comes first in time, i.e., it is the primary period of one’s education.

The central point of this scheme is some handicraft, whose teaching will enable the student to solve the problems of his livelihood and at the same time develop qualities of good citizenship. In Gandhiji’s view, sound education must be rooted in the culture and life of the soil and therefore he strongly pleads for relating education to the environment.

## **MAIN FEATURES OF THE WARDHA SCHEME**



The fundamental features of the scheme which was evolved in due course are as follows:

### **Free and compulsory education:**

Gandhiji wanted education to be free and compulsory for all boys and girls between the ages of seven to fourteen. He evolved a scheme of education which would be in harmony with the culture and civilisation of the Indian people and which would solve the problem of mass education in a practical way. ) Free and compulsory education to be given for 8 years ( from 6 to 14 years) in two stages, instead of 7 to 14. the junior stage covering 5 years and the senior 3 years.

### **Craft Centred Education :**

The basic idea of this scheme is to impart education through some craft or productive work. Craft work helps the child to acquire sensor and motor co-ordination and to appreciate the value of honest labour. Gandhiji was of the opinion that the method of training the mind through village handicraft from the beginning as the central focus would promote the real, disciplined development of the mind. The advantages of making craft as the centre of education as listed by the Zakir Hussain Committee are as follows—

- “Psychologically, it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest.”
- “Secondly, the introduction of such practical productive work in education, to be participated in by all children of the nation will tend to break down the existing barriers of prejudice between manual and intellectual workers harmful alike for both.”

- “Economically, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable them to utilise their leisure advantageously.”
- “From educational point of view, greater concreteness and reality can be given to the knowledge acquired by children through craft as knowledge will be related to life.”

### **Self supporting aspect of the Scheme:**

The self supporting aspect of the scheme may be interpreted in two ways—

- (a) Education that will help one to be self supporting in later life,
- (b) Education which in itself is self supporting.

The basic idea of Gandhiji was that if the craft chosen is taught efficiently or thoroughly, it would enable the school to pay the cost of salaries of teachers. At the same time his aim was to accord dignity of labour and ensure modest and honest livelihood for the student after leaving school.

### **Medium of instruction:**

One of the resolutions that was adopted at the All India National Conference at Wardha was that education must be imparted through the mother tongue. In this connection, the Zakir Hussain Committee’s observation was that the proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively and to read and to write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, it is a means of introducing the child to the rich heritage of his people’s ideas, emotions and aspirations.

### **Ideal of citizenship:**

Another important feature of the basic scheme is the ideal of citizenship which is implicit in it. It aimed at giving the citizens of the future a keen sense of personal growth, dignity and efficiency and social services in a cooperative community. The Zakir Hussain Committee envisaged that the new generation must at least have an opportunity of understanding their own problems and rights and obligations. A completely new system is necessary to secure the minimum of education for the intelligent exercise of the rights and duties of citizens.

### **Flexible Curriculum and free Environment :**

The flexibility of the curriculum and free environment for the child to perform according to his own capacity are another remarkable features of basic education. Under this scheme the teachers and students are free to work according to their interest and there is no compulsion for completing a prescribed portion due to fear of examinations. Necessary changes may be introduced in the curriculum if a situation demands. Thus, whatever the child learns according to his interest and capacity is permanently remembered by him. The teacher is also free to organise necessary environment for the development of the child.

The basic education is designed for children between seven and fourteen years of age and accordingly curriculum has been suggested. For the boys general science and for girls home science have been emphasized. The various subjects are —

#### **1. Basic Craft.**

The craft chosen must not be taught mechanically, but systematically and scientifically keeping in view the social significance.

(i) Spinning and Weaving,

(ii) Carpentry,

- (iii) Agriculture,
- (iv) Fruit and Flower Cultivation,
- (v) Leather work,
- (vi) Culturing Fish,
- (vii) Pottery,
- (viii) Any handicraft according to the local need,
- (iv) Home Science for girls.

2. Mother tongue.

3. Mathematics.

4. Geography, History and Civics to be combined as Social Studies.

5. Painting and Music.

6. P.T., Drill and Sports etc.

7. General Science comprising Physics Chemistry, Botany, Zoology ,Hygiene and Nature Study etc.

8. Hindi for that area in which it is not the mother tongue

9) English has not been included as a subject of study.

10) Although the medium of instruction is mother tongue, all students must learn Hindi language.

11) There is no place for religious and moral education in the curriculum

12) A school of say 5 ½ hours could roughly be divided on the following basis:

Physical activities...	20 minutes
Mother Tongue...	20 minutes
Social Studies & General Science	60 minutes
Art	40 minutes
Arithmetic	20 minutes
Craft work including study of correlated subjects...	2 ½ hours

Thus the craft work will have 2 ½ hours instead of 3 hrs & 20 min.

13) External examinations are to be abolished. The day-to-day work of the student is to be the determining factor.

14) Text books to be avoided as far as possible.

15) Cleanliness and health, citizenship, play and recreation are to be given sufficient importance.

## **EVALUATION OF THE WARDHA SCHEME OF EDUCATION**

### **Merits of Wardha Schem**

#### **I. Craft Work in School:**

Modern educational thought is practically unanimous in commending the idea of educating children through some suitable form of productive work. This method is considered to be the most effective approach to the problem of providing an integral all-sided education. It is useful on account of the following:

1) Psychologically, it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of educating the body and the mind in coordination.

2) Socially considered, It is also productive as it is based on the principle of work. Work occupies the central place in basic education. The system is production oriented and helps in the programme of national reconstruction the introduction of such practical productive work in education, to be participated in by all the children of the nation, will tend to break down the existing barriers of prejudice between manual and intellectual workers, harmful alike for both. It will also cultivate in the only possible way a true sense of dignity of labor and of human solidarity – an ethical and moral gain of incalculable significance.

3) The scheme is financially sound and acceptable in a poor country like India, where about half of the total illiterate people of the world reside. It is helpful for rapid expansion of elementary education with less burden on public exchequer Economically considered, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable them to utilize their leisure advantageously.

4) From the strictly educational point of view greater concreteness and reality can be given to the knowledge acquired by children by making some significant craft the basis of education. Knowledge will thus become related to life, and its various aspects will be correlated with one another.

## **II. Activity Curriculum:**

In order to work out an effective and natural coordination of the various subjects and to make the syllabus a means of adjusting the child intelligently and actively to his environment, the Wardha Scheme laid stress on three centres, intrinsically inter-connected, as the foci for the curriculum, i.e. the Physical Environment, the Social Environment, and Craft Work, which is their natural meeting point since it utilizes the resources of the former for the purpose of the latter.

The Wardha Scheme of Education attempted to draft an ‘activity curriculum’, which implies that our school must be places of work, experimentation and discovery, not of passive absorption of information imparted at second hand. It stressed this principle by advocating that all teaching should be carried on through concrete life situations relating to craft or to social and physical environment, so that whatever a child learns becomes assimilated into his growing activities.

## **III. Learning by Doing:**

Learning by doing sums up the educational methods of basic education. It is absolutely wrong to think that true education is acquired from books alone. There are other methods and sources which are more helpful in acquiring true knowledge. ‘Chalk’ and ‘Talk’ lessons are also not very useful. All educationists have condemned bookish knowledge. Gandhiji believed that school must be a ‘doing things’. In basic system of education children acquire the knowledge of the formal school subjects as a by-product of purposeful activities.

## **IV. Social Activities and Community Life:**

The corner-stone of Basic education lies in the activities and the community life of school. Apart from craft, productive activities and occupations find an important place in the curriculum of a basic school. Living together and doing together is the soul of any progressive system of education and basic system fully incorporates this in its curriculum and methods of teaching.

## **V. Self-Sufficiency:**

Ghandiji felt that the educational system as introduced by the foreigners in India was expensive and it was very difficult for a poor country like India to spread education if it follows that system. So Ghandiji went a step further and declared that New Education must not only be worked centered but must also be self-supporting.

“...You have to start with the conviction that looking to the need of the villages of India our rural education ought to be made self-supporting if it is to be compulsory. This education ought to be for the kind of insurance against unemployment.

Not only from economic point of view, must this education be self-sufficient, but also from social and moral point of view. This means that at the end of the period of basic education the individual should become self-reliant and self-supporting.”

## **VI. Modification of the Views of Mahatma Gandhi on Self-sufficiency**

Dr. Zakir Hussain Committee pointed out the danger of overdoing of craft work and warned that oral work, drawing and expression work should not be lost sight of. The educative aspect is more important than the economic aspect. It thus shifted the emphasis from complete support to partial self-support. It was felt that with the earnings through sale of craft products, uniform for the students or mid-day meal or purchase of some necessary equipment may be made.

## **VII. Free and Compulsory Education:**

Seven years free and compulsory education is one of the fundamentals of his scheme and this cardinal principle has been emphasized due to two reasons:

(i) India is a democratic country and success of democracy depends upon the enlightened citizens. Our great leaders like Gokhale worked for the introduction of compulsory education for long time. In his historic speech, Gokhale said that



if elementary education was to spread in India, it must be made compulsory and if it was to be compulsory it must be free.

(ii) Gandhiji dream of classless society, free of exploitation — economic and social—can be realized only if everyone is educated

### **VIII. Mother Tongue as a Medium of Instruction:**

It is now universally recognized that the young child can learn with great facility if the medium of instruction is its mother tongue. Gandhiji asserted that no education is possible through foreign medium and all elementary education must be imparted through the medium of mother tongue.

### **IX. Education through Correlation:**

Correlation is one of the important feature and crux of basic education. In this scheme of education, Gandhiji wished to give knowledge as a compact whole. The modern educationist also advocated this. The basic education is therefore, an effort to correlate the life of the child with his immediate physical and social environment. It is an effort to make knowledge easier and at the same time more meaningful.

### **X. Integrated knowledge:**

Basic education treats knowledge as an integrated whole. Curriculum is build around three integrally related centers: (i) Physical environment, (ii) Social environment, and (iii) Craft work.

### **XI. Relationship with Life:**

A basic school must become an active environment where teaching is not cut off from the life of the miniature community of the school and community itself. Education is to be directed to the need of life. It is not to pursue an idea which has no relation with or is totally isolated from the real situations of life.

## **XII. Training in Citizenship:**

Basic education aims at developing ideas of mutual understanding and habits of cooperative and mutually helpful living among the students through its various practical and constructive programs the new education aims at giving the citizens of future a keen sense of personal warmth, dignity and efficiency. It is likely to strengthen in them the desire of self-improvement and social service in a cooperative community.

## **XIII. Greater freedom for the teacher and the taught:**

In basic education, discipline does not mean order and external restraint but an intelligent use of freedom. The teacher gets many opportunity to make experiments, think for himself and put his idea and plan to practice.

## **XIV. The system was able to remove class and caste distinction.**

It helps to bring social solidarity and national integration. It also removes the barriers between the educated and the non-educated, between manual work and intellectual work, between the rich and the poor and village and the town.

Basic education is not a class education: the ultimate objective of basic education is to create a social order in which there is no unnatural divisions between 'have' and 'have-nots' and every one is assure of a living wage and the right to freedom.

## **XV. Basic education in rural as well as in urban areas:**

It is wrong to assume that basic education is intended to be imparted in rural areas only. "In fact, in one sense there is greater need for basic education in urban areas than in rural areas. In rural areas the children who participate in the life of the farm or allied occupation of their families have certain types of further education. In performing their jobs the children come in to direct contact with actual life and with the experience they get forms the basis of further education. On the other hand in large towns and big industrial cities the children miss the opportunity for rich experiences and direct contact with life", observed Dr. K.L. Shrimali.

**Secondary Education Commission 1952****Introduction**

The Secondary Education commission known as Mudaliar Commission was appointed by the government of India in term of their Resolution to bring changes in the present education system and make it better for the Nation. Dr. A. Lakshmanswami Mudaliar was the Vice-Chancellor of Madras University.

**Highlights****BASIC FACTS**

The commission appointed by the government of India .

Dr A. Lakshmanswami Mudaliar (vice-chancellor madras university chairman).

**AIMS:**

- \*Development of democratic citizenship
- \*Development of personality
- \*Education for leadership.
- \*Improvement of vocational capability and efficiency
- \*Concept of world citizenship

**EDUCATIONAL REFORMS:**

Balance mixture of essay type, short answer type and objective type question

- \*Thought provoking question
- \*There should be no optional questions

- \*Question should be made to cover the maximum course
- \*In place of one paper of three hour duration in a particular subject there should be two papers each of three hours
- \*Class work be given some consideration
- \*External exams may be supplemented by viva voce
- \*Marking norms should be carefully determined and prescribed
- \*Difficult, as well as easy questions should be placed in question paper
- \*There should be no compulsory public examination
- \*The number of external exams should be reduced
- \*Cumulative records in respect of every child should be introduced and maintained
- \*Symbol / Grades in place of numerical marking should be introduced

### **Appointment of secondary education commission (1952-53)**

The Union Government, appointed the Secondary Education Commission in 1952, under the chairmanship of Mudaliar on the suggestion of Tara Chand Committee and Central Education Advisory Board. Named after its chairman, this Commission is also known as Mudaliar Commission.

The Commission thoroughly examined the then prevailing secondary education system and gave a number of suggestions for reforms. Important ones among these were the diversification of the curriculum, and setting up a large number of multi-purpose schools. The courses of study provided in these schools should aim at fulfilling the different aptitudes of the students.

According to the recommendation of the Mudaliar Commission, the outlines for the diversification of curriculum were decided upon. Accordingly, the study of some compulsory subjects was made necessary for all students.

Besides, the optional subjects were divided into seven groups for enabling students to get an opportunity to study as many subjects of their liking as they desired. An outline of this curriculum is given below:

### Compulsory Subjects:

(1) Regional language or mother tongue or a combined course of classical language and mother tongue

(2) One of the following languages:

(A) (a) a classical language (b) besides Hindi one more Indian language (c) Advanced English (for those students who had earlier studied English) (d) Elementary English (for students studying it at the secondary stage) (e) besides English, another modern foreign language, (f) Hindi, (for those students whose mother tongue is not Hindi.)

(B) (a) Curriculum of General Science with arithmetic for the first two years only, (b) General course of social sciences for the first two years only.

(C) One of the following vocational subjects:-

(1) Carpentry (2) Gardening (3) Printing (Spinning and Weaving), (5) Modeling (6) Laboratory test (7) Embroidery (8) Tailoring, embroidery and cutting and (9) Smithy.

### Optional Subjects:

Optional subjects have been divided into seven groups. It has been made compulsory for a student to study any three subjects of a group. The groups and their subjects are as follows:—

#### 1. Science Group:

The following subjects have been included in this group:

(1) Chemistry (2) Physics (3) Biology, Zoology or Hygiene (4) Mathematics and (5) Geography.

#### 2. Humanities Group:

(1) Mathematics (2) Home Science (3) Music (4) Geography (5) History (6) Economics or Civics (7) One language not taken from the group of compulsory subjects or a classical language and (8) Psychology or Logic.

### 3. Home Science Group:

This group has been prescribed for girl students. It is compulsory to offer three out of four subjects. The subjects are as under:

(1) Home Nursing (2) Home Economics (3) Maternity and Child Welfare (4) Nutrition and Cookery.

### 4. Commerce Group:

(1) Commercial Geography or Economics and Elements of Civics (2) Commercial Practice (3) Short-hand and Type-writing and (4) Book-keeping. «

### 5. Technical Group:

(1) Practical Science (2) Elements of Electrical Engineering (3) Geometrical Drawing and Applied Mathematics and (4) Elements of Mechanical Engineering.

### 6. Agricultural Group:

(1) Botany and Agricultural Chemistry (2) Animal Husbandry (3) Gardening and Orchard keeping (4) General Agriculture.

## 7. Fine Arts Group:

The following six subjects have been included in this group:

(1) Painting (2) Photography (3) Drawing and Sketching (4) Dance (5) Music and (6) History.

Besides, the optional subjects were divided into seven groups for enabling students to get an opportunity to study as many subjects of their liking as they desired. An outline of this curriculum is given below:

### **Observations of Mudaliar Commission**

Before the Secondary Education Commission Report, the course content failed to keep pace with the changes in the social, political, economic, and industrial conditions.

It could not keep pace with the latest developments in Education. Theory and practice courses were bookish and theoretical, they encouraged cramming. The instructions become lifeless and monotonous. This has been reflected in the following observations of Mudaliar Commission'

(i) The existing curriculum is narrowly conceived.



- (ii) It is bookish and theoretical.
- (iii) It is over-crowded and the content is not rich and significant.
- (iv) It is the provision for practical work is not adequate.
- (v) It is not in accordance with the needs and capacities of adolescents.
- (vi) It is examination dominated.
- (vii) It does not include technical and vocational subjects, which are so essential for industrial and economic development of the country.

The importance of inclusion of technical and vocational subjects was also emphasised in its report by Sapru Committee (1934).

A thorough revision and diversification was undertaken on the basis of recommendations made by Mudaliar Commission.

Commerce Education being so closely related with our life its curriculum has to be the nucleus of all the activities. It should, therefore, include various subjects. At the middle level the following subjects are included:

(i) Languages, (ii) Social Studies, (iii) General science, (iv) Mathematics, (v) Arts and Music, and (vi) Craft and physical education.

At the secondary level there should be a few subjects to be taught as core subjects to be offered by all the students, the subjects to be included as core subjects are as follows:

(i) Languages, (ii) Social studies, (iii) General Science, and (iv) Craft

For commerce education a separate stream is provided at higher secondary stage and the following subjects are included for being taught in this stream:

(i) Book-keeping and Accountancy,

(ii) Elements of Commerce or Business Methods and Machinery,

(iii) Business Correspondence,

(iv) Economics,

(v) Commercial Arithmetic,

(vi) Short-hand,

(vii) Type writing,

(viii) Banking, and

(ix) Work-experience etc.

In certain states the courses provide option to select three or four of these subjects e.g. as in Maharashtra which has been appreciated by Educationists. However, if this sort of freedom has to be given to the students then the schools should be fully equipped and staffed with the right type of teachers.

Though all the subjects listed above are important for commerce education but four subjects namely type writing, short-hand, book-keeping and general principles of commerce are basic to commerce and knowledge of these subjects is imparted to all.

For "The persons joining specialised professions such as those of doctors, lawyers architects etc. The commerce education be imparted on the basis of utility".

It is thus desirable that the course content in commerce programmes is broadly classified into two categories as under:

(i) Vocational Commerce Education, and

(ii) General Commerce Education.

Under the vocational commerce education the knowledge of following subjects be imparted:

- (i) Stenography and Sectarian practice,
- (ii) Book-keeping and accounts,
- (iii) Clerical and general office work, and
- (iv) Office practices.

The course content for general commerce education should include the following:

- (i) Consumer information-Guidance,
- (ii) Business administration and management,
- (iii) Economics, and

(iv) Commercial geography etc.

The content and organisation of commerce course is expected to fulfill the following imperative needs if the students:

(i) It is capable of developing saleable skills amongst the pupils.

(ii) It develops such attitudes that make the workers an intelligent and productive participant in economic life of the nation.

(iii) It develops in the student a clear understanding of his rights and duties.

(iv) It helps the student to understand, how to purchase and use goods and services intelligently?

(v) It makes clear to the pupil the significance of the family for the individual and the society.

(vi) It helps the student to understand the methods of science and scientific methods of doing business.

(vii) It helps to develop the student's capacity of appreciating the functioning of an office, business and industry.

(viii) It helps the students to develop respect for other persons.

(ix) It encourages the student to develop and maintain good health so that he can devote himself to his studies whole heartedly.

### Curriculum in commerce in high school

Keeping in mind various objectives of commerce education the following four sequences have been suggested:

(i) Stenographic sequence,

(ii) Clerical sequence,

(iii) Secterial sequence, and

(iv) Book-keeping sequence.

The following scheme of teaching in different sequences in various classes has been suggested:

### Critical appraisal of curriculum of commerce

India is a vast country and has a number of states and Union Territories. Education is in the concurrent list in Indian Constitution and so the states are free to have their independent education policies. However following general procedure is followed for framing of curriculum in commerce by different states

"A curriculum committee is committee by the State Board or Secondary Education. The members of the committee are generally experts, who are nominated by the Board The members meet from time to time and prescribe the courses of study and curriculum in the commerce subjects.

There is also a commerce committee of university teachers which recommend the courses of study. Their recommendations are examined at various stages in the Board and then the courses of study are prescribed.

There are some defects in the system of selection of courses and curriculum in commerce stream. Experienced school teachers are not represented. The business circles, for which learners are prepared, are also not represented. The result is that the courses of study suffer in quality and utility.

One of the recommendation made by kothari commission provides for the introduction of specialisation from class XI, but the boards of Secondary Education of most of the Indian states have introduced general education upto class X and specialisation from class XI. Commerce is also being incorporated as a subject of study and in several states it has already been done so in class XI and XII.

According to the growing needs of the economy and the employment opportunities available in the next decade, there is need of bringing about changes in the patterns and composition of the commerce programme.

At present, of the two sequences (i.e. Book-keeping sequence and stenography sequence) only one sequence predominates (i.e. Bookkeeping sequence) and the other sequence (i.e. stenography sequence) remains almost neglected. Even if it has been introduced in a very few schools the programme suffers considerably on vocational grounds.

Before finalisation of any syllabus in Commerce it is desirable to have a good deal of discussion among teachers, educators, planners and administrators so that every state may adopt it, maintaining uniformity in syllabus and standard of achievement in different sequences.

### Status of commerce education in secondary schools in India

In India commerce education first started at the secondary level but its real growth and development took place at the college level, upto the middle of twentieth century. In India commerce was not considered as a separate discipline and it was reduced to an insignificant item of the twin departments Economics and Commerce, in which Economics had an upper hand. It hindered any real progress in the field of commerce for a pretty long time. Only after the report of Mudaliar Commission an expansion took place in commerce education. The multipurpose Higher Secondary School were opened and practical subjects were introduced in many fields including commerce.



To start with in Commerce education was introduced such subjects as letter writing, Business Methods, Shorthand and Typewriting. Later on many more subjects such as Book-keeping Economics, Accountancy, Commercial Law, Taxation etc. were introduced.

Adopting the recommendation of Dr. V.K.R. V. Rao Committee national Diploma in Commercial practice was started with a view to prepare qualified and skilled persons needed by the growing economy in the country.

With the rapid growth in the field of trade, commerce and industry, the need for proper education and right type of Commerce teachers was felt and to meet the needs of teachers of practical subjects a necessity was felt to have some special type of institutes to provide for this type of institution N.C.E.R.T. and Regional Colleges of Education did a commendable job, till about 1963 no facilities existed for providing training facilities in the field of commerce but now such training is available through regular training, in service courses, summer-cum-correspondence courses etc. but even now the practical aspect of commerce education programme is not quite satisfactory.

An effort is needed to accelerate the teaching of shorthand and type-writing etc. in view of an enormously increasing demand in these fields.

There is a talk of vocationalisation and work-experience in Education. It is thus hoped that in recent future the commerce education will be much more oriented in favour of practical subjects. It would help to achieve the main objective of commerce education i.e. development of employable skills

## **Recommendations of Secondary Education Commission**

The Commission has defined the aims of secondary education in the following manner:.

### **1. To Produce Ideal Citizens**

The Commission has realised that no nation can progress without a national feeling along with social feeling. Therefore, it has laid down that the aim of secondary education should be to produce such ideal citizens who imbued with strong national and social feeling are prepared to shoulder their responsibilities and duties and can easily offer any sacrifice for the sake of their nation

Such citizens should have co-operative feeling directed towards universal brotherhood. While describing the national spirit the Commission has sub-divided it into three parts:

(a) In the first part the Commission has explained the concept of national feeling. Then it has urged that the students of the country should have faith in the greatness and importance of culture of their country and they should feel proud of the same

(b) In the second part the Commission suggests that the student should himself make a self-study and analyze his own positive and negative traits with a view to improve his character and personality.

(c) In the third part it has been emphasized by the Commission that one should be prepared to make any sacrifice for the nation.

## 2. To Develop Capacity for Earning Money

The Commission is of the view that after having received secondary education one should be able to earn enough for maintaining himself. For developing this capacity vocational subjects should be introduced in the curriculum.

## 3. Quality of Leadership

Secondary education should develop the quality of leadership in students. This quality is very necessary for the sake of democracy and for the development of the country as a whole.

## 4. To Develop Human Virtues

Man is a social animal. So he should have the spirit of co-operation, discipline, humility, love, kindness and the feeling of brotherhood. The curriculum must have such subjects which may inculcate these virtues in students. Science, literature, fine arts, humanities, music and dance are some of such subjects.

## **Duration of Secondary Education**

The Commission has recommended that the secondary education should be for children between 11 to 17 years of age. It has divided this seven years' education into two parts-(1) Junior High School stage for three years and (2) High School for four years.

The Commission has recommended the introduction of three years' degree course. For this secondary education should continue up to the eleventh class and the twelfth class should be added to the first degree course (B.A., B.Sc. or B.Com.) of the university. Thus the Commission has suggested the abolition of intermediate colleges existing in some parts of the country.

The Commission has suggested the following changes in the secondary school curriculum:

1. To open multi-purpose schools according to the varying interests of students.
2. The multi-purpose schools should be opened near the industrial institutions. The students of these two types of institutions should learn from each other.
3. Agriculture should be made a compulsory subject for schools in villages.
4. In big cities 'technical area' should be established on the demands of the local public.

5. Home science should be made compulsory for girls and other subjects should be common for both boys and girls.

## **Medium of Instruction**

The mother tongue or the State language should be made the medium of instruction in this connection; the Commission expressed the following ideas also:

1. The students should be taught at least two languages at the junior high school stage.
2. The Commission has suggested that at the secondary stage a student should learn at least three languages, the national language, the mother tongue or the regional language and a foreign language.

## **Curriculum**

The Commission has emphasized the necessity of reorganizing the secondary school curriculum in order that the aims of education may be realised. In this connection the Commission wants that:

1. The curriculum should be recognized according to the interests of the students.

2. It should be determined for meeting the social aspirations.
3. It should be reorganized keeping in view the demands of the times and those of the country.
4. It should be so organized that the student's time and leisure may not be wasted.

### **Subjects of Lower Secondary Education**

The Commission has suggested mathematics, general science, languages, social studies, physical education, art, handicraft and music etc., for this stage.

### **Subjects for Secondary Education**

For this stage the Commission has suggested seven groups of subjects as below:

1. Humanities.
2. Sciences.
3. Agriculture.

4. Fine Arts.

5. Industrial subjects.

6. Commercial subjects.

7. Home Science.

### **Selection of Text Books**

The Commission has opened that text-books should be selected on the basis of their merits and utility. For this purpose the Commission has recommended the appointment of a High Power Committee which will select books for all the classes.

The standard of production, printing and paper used and pictures and illustrations incorporated and suitable content will be the basis of selection. In the opinion of the Commission the following persons will constitute the High Power Committee for selection of text-books:

1. A High Court Judge.

2. A Principal of some government educational institution.

3. A member of the Public Service Commission.
4. A Vice-Chancellor of a university.
5. Two eminent educationalists and the Director of Education of the State.

The Commission has further suggested that the text-book once chosen should not be changed soon.

In addition to text-books each school should have some such books which may impart general knowledge to students.

The teachers should also be provided with new literature and books in order to keep up their interests alive.

## **Character Formation**

Character formation is an important aim of secondary education. This is useful not only for the individual but also for the nation. In fact the character of the nation is reflected by the character of its citizens. Therefore, for raising the character of the nation the character of the students should be well formed.

## **Health Education**



All the students should be medically examined at least twice a year. Full medical facilities should be available for ailing students. They should be given knowledge of health principles also.

## **Teaching Method**

For improving the standard of teaching the Commission has suggested that the Central Government should appoint a Committee of Experts which should make research for finding out ways and means for improving the teaching methods.

## **Improvement of Teachers status**

1. Trained teachers should be appointed to teach higher classes.
2. The policy of same pay for the same work and ability should be adopted.
3. Teachers should be given handsome salary in order that the society may respect them.
4. Teachers should be given pension, provident fund and life insurance benefits in order to give them some economic security. The Government should provide these facilities.
5. The children of teachers should be given free education.

6. Teachers and their dependents should be given free medical service.
7. Separate committees should be appointed for removing the difficulties of teachers.
8. The retirement age for teachers should be 60 years.
9. The teachers should not be permitted to take up tuition of students.

### **Training and Qualifications of Teachers**

The Commission has suggested that for junior classes at least higher secondary school and for senior classes at least graduate teachers should be appointed. These teachers should be given two years training.

### **Management and Administration of Secondary Schools**

The Commission has given the following suggestions in this respect:

1. The post of Education Director should be equivalent to the Joint Secretary of the secretariat and he should advise the minister in this capacity.

2. Central and State Committees should be organised for giving advice on secondary education.

3. The District Inspector of Schools should not only find faults with teachers but should also assist them in performance of their duties. They should solve their problems arising from time to time and should acquaint them with latest developments in the field of education.

4. The Secondary Education Board should be organised under the chairmanship of Education Director who should arrange for secondary education in his State.

5. A Board for teachers' training should be established.

6. New schools should be recognised only when they fulfill all conditions.

7. The State Government should organise a Committee for management and administration of schools. This Committee should be responsible for the management and administration of schools, but it must not interfere with the work of the Principal.

## **Finance**

For this the Commission has given the following suggestions:

1. The Government should be responsible for providing vocational education.
2. Industrial education should be levied for the development of vocational and technical education.
3. The Centre should give financial aid to States for education.
4. No octopi and toll tax should be levied on goods purchased for education institutions.

### **Duration of Session and Leave**

1. The school should be opened at least for 200 days a year.
2. The schools in rural areas should be closed at least for 7 days at the time of sowing and harvesting in order that the students may help their family in agricultural pursuits.
3. The number of holidays is reduced.
4. At least 35 hours should be devoted for teaching per week.

5. The principal should be empowered to decide, about local holidays and school hours.

6. The student should get at least 10 to 15 days' leave during a session. The summer vacation should be for two months.

### **Arrangement of Buildings**

1. School buildings should be away from the hubbub and noise of cities. They should be situated in peaceful atmosphere.

2. The school building should be adequately ventilated.

3. A class should not consist of more than 40 students.

4. There should be proper desks and chairs in the schools.

5. Each school should have a big hall where all the students may assemble for some group programme. This hall should be decorated with pictures of great national leaders of different walks of life.

6. There should be a well equipped reading room in each school where the students should get newspapers, periodicals, magazines and other literatures of general knowledge.

## **KOTHARI COMMISSIONS (1966) RECOMMENDATION AND THEIR IMPLEMENTATION**

The Commission further observed that the public demand for secondary and higher education had increased and would continue to increase in future. It was, therefore, necessary to adopt a policy of selective admissions to higher secondary and university education in order to bridge the The Education Commission under the Chairmanship of Dr.D.S. Kothari, the then Chairman, University Grants Commission, began its task on October 2,1964. It consisted of sixteen members, eleven being Indians and five foreign experts. In addition, the Commission had the benefit of discussion with a number of internationally known consultants in the educational as well as scientific field.

The main task of the Commission was to advise the Government on the national pattern of education and on the general policies for the development of education at all stages-ranging from the primary to post-graduate stage and in all its aspects besides examining a host of educational problems in their social and economic context.

The Commission submitted its report to the Government on June 29,1966. It was laid on the

Table of the House on August 29, 1966.

### **The main features of the Commission's report were as follows:**

1. Introduction of work-experience which includes manual work, production experience, etc. and social service as integral part of general education at more or less all level of education.

2. Stress on moral education and inculcation of a sense of social responsibility. Schools should recognize their responsibility in facilitating the transition of youth from the work of school to the world of work and life.
3. Vocationalization of secondary education.
4. Strengthening of the centres of advance study and setting up of a small number of major universities which would aim at achieving highest international standards.
5. Special emphasis on the training and quality of teachers for schools
6. Education for agriculture and research in agriculture and allied sciences should be given a high priority in the scheme of educational reconstruction. Energetic and imaginative steps are required to draw a reasonable proportion of talent to go in for advance study and research in agriculture science.
7. Development of quality or pace-setting institutions at all stages and in all sectors. The Commission observed that mother-tongue had a pre-eminent claim as the medium of education at the school and college stages. Moreover, the medium of education in school and higher education should generally be the same. The regional languages should, therefore, be adopted as the media of education in higher education.

The salient recommendations of the Committee are:

1. The unhealthy social segregation that now takes place between the schools for the rich and those for the poor should be ended; and the primary schools should be made the common schools of the nation by making it obligatory on all children, irrespective of cast, creed, community, religion, economic condition or social status, to attend the primary school in their neighbourhood.

2. The development of a proper language policy can greatly assist in strengthening national unity. The key programme will be to develop all Indian languages and to adopt them as media of education at all stages.
3. At the secondary stage (classes I-X) the regional language should ordinarily be the medium of education. Adequate safeguards should be provided for linguistic minorities. In class XI\_XII, a pupil should study at least one language of his choice in addition to the medium of education. While facilities to study languages , on an optional basis, should be adequately provided at the university-level, the study of no language should be made compulsory unless such study is an essential part of a prescribed course.
4. Hindi is already largely in use as a link language. The educational system should contribute to the acceleration of this progress in order to facilitate the movement of students and teachers and to strengthen national unity.
5. Science education and research should be developed on priority basis. Great emphasis should be placed on the development of education for agriculture and industry. In technical education programmes of qualitative improvement should be stressed.
6. Work experience should be an integral part of general education at the school stage. Work with hands will help the young to develop insights into productive processes and use of science and inculcate in them respect for manual labour and habits of hard and responsible work.
7. There should be a broadly uniform educational structure in all parts of the country. The first step is to create the Ten Year School providing a common pattern of general education for all children. The national policy should be to



ultimately make this period of ten years free and compulsory for all children. The next stage, the higher secondary should be uniformly raised to two years in all parts of the country under a phased programme. The duration of the course for the first degree in arts, commerce and science should be three years after the higher secondary stage.

8. Plans to accelerate the spread of literacy should be prepared and intensively implemented.
9. Educational expansion should be accompanied by simultaneous efforts to raise substantially the standards of education and to keep them continuously rising.
10. There is an urgent need to upgrade and improve school curricula, to increase their knowledge content and to provide adequately for the development of skills, and the inculcation of right interests, attitudes and values. Similar steps are also needed at the university stage.
11. Regarding examination reform, attention should be concentrated on three major areas: reduction of the dominance of external examination; introduction of reforms which would make them more valid and realistic; and the adoption of a good system of internal evaluation.

### **Some other recommendations**

1. **Free and compulsory Education:** Free and Compulsory education for all children up to the age of 14
2. **Status, Emoluments and Education of Teachers:** Teacher education, particularly in service education, should receive high priority. Teachers must be accorded an honoured place in society, their emoluments, and other service

conditions should be adequate, and their academic freedom should be guaranteed.

3. **Development of Language:** The energetic development of Indian Language and literature is a sine qua non for education and cultural development. Unless this is done, the creative energies of the people would not be released; standards of education will not improve; knowledge will not be spread to the people and the gulf between the intelligentsia and the masses will remain, if not widen further. The regional language already used as media of education at the primary and secondary stages, should be urgently adopted at the university state. At the secondary stage every child should learn three languages; the languages of his region, Hindi or another Indian language if the language of his region is Hindi and English. Hindi should become the link language, a medium of expression for all the elements of the composite culture of India. For its cultural value the study of Sanskrit should be specially encouraged. Special emphasis needs to be laid on the study of English and other international languages. World knowledge is growing at a tremendous pace, especially in science and technology. India must not only keep up this growth but should also make her own significant contributions to it.
4. **Equalisation of Education Opportunity:** Regional imbalances should be corrected and good educational facilities should be provided in rural and other backward areas. To promote social cohesion and national integration, a common school system should be adopted; this should not, however, affect the minority rights guaranteed by the Constitution. The education of girls should receive emphasis, as should education among the backward classes

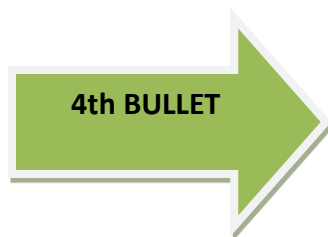
5. **Identification of talent:** For the cultivation of excellence, it is necessary that talent in diverse fields should be identified at as early an age as possible and every stimulus and opportunity given for its full development.
6. **Work-experience and National Service:** The school and the community should be brought closer through suitable programmes of mutual service and support. Work- experience and national service including participation in meaningful and challenging programme of community service and national reconstruction should accordingly become an integral part of education. Science Education and Research: These should receive high priority, and science and mathematics should be an integral part of general education till the end of the school stage.
7. **Education for Agriculture and industry:** This requires special emphasis. There should be at least one agricultural university in every State and the other universities selected departments may be strengthened for the study of one or more aspects of agriculture. Technical education and research should be related closely to industry. There should be continuous review of the agricultural, industrial, and other technical manpower need and a proper balance should be maintained between the output of the educational institutions and employment opportunities
8. **Production of Books:** The quality of books should be improved and immediate steps should be taken for the production of high quality text-books for schools and universities. Efforts should be made to have a few basic text-books throughout the country. Special attention should be given to books for children and to university level books in Indian languages

9. **Examination:** A major goal of examination reform should be to improve the reliability and validity of examinations and to make evaluation a continuous process.
10. **Secondary Education:** Facilities for secondary education should be extended expeditiously to areas and classes which have been denied these in the past. Facilities for technical and vocational education needs to be increased, diversified and related closely to employment opportunities.
11. **University Education:** (a) The number of whole time students admitted to a college or university departments should be determined with reference to the laboratory, library and other facilities and to the strength of the staff. (b) New universities should be established only in case of proved necessity after adequate provisions of funds and with due care for ensuring proper standards. (c) The organisation of post-graduate courses and their standards of training and research need to be improved.(d) Centres of advanced study should be strengthened and a small number of clusters of centres aiming at the highest possible standards in research and training should be established. (e) Research in universities requires increased support, and the research institutions should, as far as possible, function within the fold of universities or in intimate association with them.
12. **Part-time education and Correspondence Courses:** These should be developed on a large scale at the university stage and also be provided for secondary school students, teachers, and agricultural, industrial and other workers  
**Spread of Literacy and Adult Education:** (a) The liquidation of mass illiteracy is necessary not only for promoting people's participation in the working of democratic institutions and for accelerating programmes of production, especially in agriculture, but also for quickening the tempo of national development in general. Employees in large commercial, industrial and

other concerns should be made functionally literate as early as possible.....Teachers and students should be actively involved in organising literacy campaigns, especially as part of the Social and national Service Programme. (b) The education of young farmers and the training of youth for self-employment should have high priority.

13. **Games and Sports:** Playing fields and other facilities for developing a nation wide programme of physical education should be provided on a priority basis.
14. **Education of minorities:** Every effort should be made not only to protect the rights of minorities but actively to promote their educational interests.
15. **The Educational Structure:** A broadly uniform educational structure of ten years' general education in schools, followed by two years of higher secondary stage

three years ' course for the first degree should be adopted in all parts of the country



## **NATIONAL POLICY OF EDUCATION (NPE) 1986 AND ITS REVIEW 1992**

### **➤ NPE**

#### **INTRODUCTORY**

The Essence And Role Of Education

National System Of Education

Education For Equality

Reorganisation of Education at Different Stages

Technical and Management Education

Making the System Work

Reorienting the Content and Process of Education

The Teacher

The Management of Education

Resources and Review

The Future

## **INTRODUCTORY**

1.1 Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio- cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age- old process. That moment is today.

1.2 The country has reached a stage in its economic and technical development when a major effort must be made to derive the maximum benefit from the assets already created and to ensure that the fruits of change reach all sections. Education is the highway to that goal.

1.3 With this aim in view, the Government of India announced in January 1985 that a new Education Policy would be formulated for the country. A comprehensive appraisal of the existing educational scene was made, followed by a countrywide debate. The views and suggestions received from different quarters were carefully studied.

## **THE ESSENCE AND ROLE OF EDUCATION**

In our national perception education is essentially for all. This is fundamental to our all-round development, material and spiritual.

2.2 Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit-- thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution.

2.3 Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self-reliance.

2.4 In sum, Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education.

## **3. NATIONAL SYSTEM OF EDUCATION**

- 3.1 The Constitution embodies the principles on which the National System of Education is conceived of.
- 3.2 The concept of a National System of Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality. To achieve this, the Government will initiate appropriately funded programmes. Effective measures will be taken in the direction of the Common School System recommended in the 1968 Policy.

- 3.3 The National System of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further break-up of the first 10 years efforts will be made to move towards an elementary system comprising 5 years of primary education and 3 years of upper primary, followed by 2 years of High School.
- 3.4 The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values.
- 3.5 India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, Education has to strengthen this world view and motivate the younger generations for international cooperation and peaceful co- existence. This aspect cannot be neglected.
- 3.6 To promote equality, it will be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Besides, awareness of the inherent equality of all will be created through the core curriculum. The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth.
- 3.7 Minimum levels of learning will be laid down for each stage of education. Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country. Besides the promotion of the link language, programmes will also be launched



to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception.

- 3.8 In higher education in general, and technical education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite merit, regardless of his origins. The universal character of universities and other institutions of higher education is to be underscored.
- 3.9 In the areas of research and development, and education in science and technology, special measures will be taken to establish network arrangements between different institutions in the country to pool their resources and participate in projects of national importance.
- 3.10 The Nation as a whole will assume the responsibility of providing resource support for implementing programmes of educational transformation, reducing disparities, universalisation of elementary education, adult literacy, scientific and technological research, etc.
- 3.11 Life-long education is a cherished goal of the educational process. This presupposes universal literacy. Opportunities will be provided to the youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice, at the pace suited to them. The future thrust will be in the direction of open and distance learning.
- 3.12 The institutions which will be strengthened to play an important role in giving shape to the National System of Education are the University Grants Commission, the All India Council of Technical Education, the Indian Council of Agricultural Research and the Indian Medical Council. Integrated planning will be instituted among all these bodies so as to establish functional linkages and reinforce programmes of research and postgraduate education. These, together with the National Council

of Educational Research and Training, the National Institute of Educational Planning and Administration and the International Institute of Science and Technology Education will be involved in implementing the Education Policy.

#### **.4. EDUCATION FOR EQUALITY**

##### **DISPARITIES**

- 4.1 The new Policy will lay special emphasis on the removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far.

##### **EDUCATION FOR WOMEN'S EQUALITY**

- 4.2 Education will be used as an agent of basic change in the status of woman. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development.
- 4.3 The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereo- typing in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.

## THE EDUCATION OF SCHEDULED CASTES

- 4.4 The central focus in the SCs' educational development is their equalisation with the non-SC population at all Stages and levels of education, in all areas and in all the four dimensions - rural male, rural female, urban male and urban female.
- 4.5 The measures contemplated for this purpose include:
- i) Incentives to indigent families to send their children to school regularly till they reach the age of 14;
  - ii) Pre-matric Scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from Class onwards. All children of such families, regardless of incomes, will be covered by this scheme and time-bound programmes targetted on them will be undertaken;
  - iii) Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial Courses to improve their prospects for further education and employment.
  - iv) Recruitment of teachers from Scheduled Castes;
  - v) Provision of facilities for SC students in students' hostels at district headquarters, according to a phased programme;
  - vi) Location of school buildings, Balwadis and Adult Education, Centres in such a way as to facilitate full -participation of the Scheduled Castes;
  - vii) The utilization of N.R.E.P. and R.L.E.G.P. resources so as to make substantial educational facilities available to the Scheduled Castes; and
  - viii) Constant innovation in finding new methods to increase the participation of the Scheduled Castes in the educational process.

## **THE EDUCATION OF SCHEDULED TRIBES**

4.6 The following measures will be taken urgently to bring the Scheduled Tribes on par with others:-

- i) Priority will be accorded to opening primary schools in tribal areas. The construction of school Buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the N.R.E.P, R.L.E.G.P, Tribal Welfare schemes, etc.
- ii) The socio-cultural milieu of the STs has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.
- iii) Educated and promising Scheduled Tribe youths will be encouraged and trained to take up teaching in tribal areas. iv) Residential schools, including Ashram Schools, will be established on a large scale.
- v) Incentive schemes will be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasise technical, professional and paraprofessional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.
- vi) Anganwadis, Non-formal and Adult Education Centres will be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.
- vii) The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talent.

## **REORGANISATION OF EDUCATION AT DIFFERENT STAGES**

### **EARLY CHILDHOOD CARE & EDUCATION**

- 5.1 The National Policy on Children specially emphasises investment in the development of the young child, particularly children from sections of the population in which first generation learners predominate.
- 5.2 Recognising the holistic nature of child development, viz., nutrition, health and social, mental, physical, moral and emotional development, Early Childhood Care and Education (ECCE) will receive high priority and be suitably integrated with the Integrated Child Development Services programme, wherever possible. Day-care centres will be provided as a support service for universalisation of primary education, to enable girls engaged in taking care of siblings to attend school and as a support service for working women belonging to poorer sections.

### **ELEMENTARY EDUCATION**

- 5.5 The new thrust in elementary education will emphasise two aspects : .(i) universal enrolment and universal retention of children up to 14 years of age, and (ii) a substantial improvement in the quality of education.

### **CHILD-CENTRED APPROACH**

- 5.6 A warm, welcoming and encouraging approach, in which all concerned share a solicitude for the needs of the child, is the best motivation for the child to attend school and learn. A child-centred and activity-based process of learning should be adopted at the primary stage. First generation learners should be allowed to set their own pace and be given supplementary remedial instruction

### **SCHOOL FACILITIES:**

- 5.7 Provision will be made of essential facilities in primary schools, including at least two reasonably large rooms that are usable in all weather, and the necessary toys, blackboards, maps, charts, and other learning material. At least two teachers, one of whom a woman, should work in every school, the number increasing as early as possible to one teacher per class. A phased drive, symbolically called-

**OPERATION BLACKBOARD** will be undertaken with immediate effect to improve Primary Schools all over the country. Government, local bodies, voluntary agencies and individuals will be fully involved. Construction of school buildings will be the first charge on NREP and RLEGP funds.

## **SECONDARY EDUCATION**

- 5.13 Secondary education begins to expose students to the differentiated roles of science, the humanities and social sciences. This is also an appropriate stage to provide children with a sense of history and national perspective and give them opportunities to understand their constitutional duties and rights as citizens. Conscious internalisation of a healthy work ethos and of the values of a humane and composite culture will be brought about through appropriately formulated curricula. Vocationalisation through specialised institutions or through the refashioning of secondary education can, at this stage, provide valuable manpower for economic growth. Access to secondary education will be widened to cover areas unserved by it at present. In other areas, the main emphasis will be on consolidation.

## **PACE-SETTING SCHOOLS**

- 5.14 It is universally accepted that children with special talent or aptitude should be provided opportunities to proceed at a faster pace, by making good quality education available to them, irrespective of their capacity to pay for it.
- 5.15 Pace-setting schools intended to serve this purpose will be established in various parts of the country on a given pattern, but with full scope for innovation and experimentation. Their broad aims will be to serve the objective of excellence, coupled with equity and social justice (with reservation for SCs and STs),

## **RURAL UNIVERSITY**

5.42 The new pattern of the Rural University will be consolidated and developed on the lines of Mahatma Gandhi's revolutionary ideas on education so as to take up the challenges of micro-planning at grassroot levels for the transformation of rural areas. Institutions and programmes of Gandhian basic education will be supported

### **INNOVATION, RESEARCH AND DEVELOPMENT:**

6.13 Research as a means of renovation and renewal of educational processes will be undertaken by all higher technical institutions. It will primarily aim at producing quality manpower capable of taking up R & D functions. Research for development will focus on improving present technologies, developing new indigenous ones and enhancing production and productivity. A suitable system for watching and forecasting technology will be set up.

### **NATIONAL POLICY ON EDUCATION - 1986 AND 1992**

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In a democratic country, there is need of democratization of education. In order to achieve education for all, so many initiatives and attempts have been made by the Government of India. Through policy formulation, the government lays down directives for the future course of action towards realizing some perceived goals. In a democratic society, the goal lies in the various aspects of the welfare of the people. For the wellbeing of the Indian nation and the Indian society at the national and local level, definite thrust has been laid down on education. Even in early Indian history, education figured in the administrative policies of the government. The modern trend of development can be fruitfully traced to the British colonial government about which we have already discussed in the previous units. We have already come to know that such efforts and measures are being continued in the post independence time in India. In this unit, we shall

focus on one of the important initiatives of the government of India towards democratizing education. This is reflected in the National Policy of Education, 1986 and its Modified Policy, 1992 which is known as Programme of Action.

### **National Policy of Education 1986 and POA, 1992.**

In 1968, when the National Policy of Education was formulated for improving the educational scenario in our country, there it was envisaged that it would be followed by a 'five yearly review to progress and working out of new policies and programmes.' Regarding this statement, at the time of formulation of every new Five-Year plan, a review has been made to assess the drawbacks or shortcomings as well as achievements of education and finally to decide on some plans or programmes for the coming Five Years. It is through making the policies and programmes that every country seeks to develop its system of education to express and promote its unique sociocultural identity and also to meet the challenges of the times. The National Policy of Education of 1986 is the result of the reviews which was discussed and adopted during the budget session of 1985 when Rajiv Gandhi was the prime minister of India. Again, a committee was set up under the chairmanship of Acharaya Rammurti in May 1990 to review National Policy of Education (NPE) and to make recommendations for its modifications. The Central Advisory Board of Education, a committee set up in July 1991 under the chairmanship of Shri N. Janadhana Reddy, Chief Minister of Andhra Pradesh; considered some modifications in NPE taking into considerations the report of the Rammurti Committee and other relevant development having a bearing on the policy. This Committee submitted its report in January 1992, which is known as National Programme of Action of 1992. This policy aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages, and therefore gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.



## **Objectives of National Policy of Education 1986 and POA**

The main objective of the National Policy of Education of 1986 and Programme of Action, 1992 was to establish a national system of education implies that all students irrespective of caste; creed, sex, and religion have access to education of a comparable quality. Actually, the objectives of this policy had been divided into the several aspects.

In relation to Elementary Education, following are the major objectives of National Policy of Education 1986 are mainly:

- Universal access and enrolment
- Universal retention of children upto 14 years of age and

A sustainable improvement in the quality education to enable all children to achieve essential levels of learning.

Regarding Secondary Education, National Policy of Education stressed on the improvement of the quality of secondary education. Effort to be made to provide computer literacy in as many secondary level institutions to make the students equipped with necessary computer skills.

Regarding higher education, National Policy of Education and Programme of Action of 1986 and 1992 emphasized that higher education should provide to the people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues.

Thus, the basic objectives of the National Policy of Education of 1986 and Programme of Action of 1992 emphasized that education must play a positive and interventionist role in correcting social and regional imbalance, empowering women, and in securing rightful place for the disadvantaged and the minorities. Government should take a strong determination and commitment to provide education for all, the priority areas being free and compulsory education, covering children with special needs, eradication of illiteracy, education for

women's equality and special focus on the education of S.C. s (Scheduled caste) and S.T. s(Scheduled tribes) and Minorities.

The educational policy as highlighted in the N.P.E. also emphasized on enhancing and promoting the vocationalisation of education, adult education, education for the mentally and physically challenged persons, non-formal education, open universities and distance learning, rural university, early childhood care and education. Delinking degrees from job was also one of the basic objectives of National Policy of Education of 1986.

### **Various Recommendations of National Policy of Education 1986 and POA**

After going through the basic objectives of NPE of 1986 and its modified policy in 1992, the recommendations of the policy have been divided into the following 24 chapters.

**Chapter-I:** Early Childhood Care and Education: Integrated Child Development service, Balwadis, Pre-Primary schools of the State government and Municipalities, Day-care centres and training institutes of teachers and the existing facilities of pre-primary education should be strengthened and should receive increased attention from the Government. Besides these, the system of monitoring and evaluation should be strengthened.

**Chapter-II:** Elementary Education, Non-Formal Education and Operation Blackboard: National Policy of Education and its modified policy emphasized on elementary education as (i) universal enrolment and universal retention of children upto 14 years of age and (ii) a substantial improvement in the quality of education. Besides these, this policy also calls for drive for a substantial improvement of the primary schools and provision of support service. Even some measures have been proposed for securing participation of girls and of children from the scheduled castes and scheduled tribes families, other educationally backward section and minorities.

In the context of operational blackboard, the policy envisaged the following facilities that should be kept for implementing the operational blackboard. -(i) two reasonably large rooms that are usable in all weather; (ii) necessary toys and games material; (iii) blackboards, (iv) maps, (v) charts, and (vi) other learning materials.

Modern technological tools-such as solar packs for provision of power in non-formal education centres, audio-visual aids, radio-cassette players should be used to improve the learning environment of non-formal education centres, as well as to enhance the quality of non-formal education.

**Chapter-III.** Secondary Education and Navodaya Vidyalayas: Regarding Secondary education, the National Policy of Education of 1986 implied extension of the school system in the unserved areas consolidating the existing facilities and providing special arrangements for the gifted children and high achievers. The arrangements should require:

- (i) Programme to ensure access to secondary education being widened to cover unserved areas.
- (ii) Programme of consolidation in other areas;
- (iii) Programme of setting up Navodaya Vidyalayas.

Besides these, as a short term measure the State Government should be persuaded to open secondary schools in unserved areas taking blocks as a unit having a lower ratio than 1:2:5 duly considering the present distance of habitation from the nearest secondary school and population in the unserved habitation.

**Chapter-IV.** Vocationalisation of Education: From classes 1 to 5, Socially Useful Productive Work/ Work Experience creates an integral part of the curriculum in many states. At the middle stage, the work experience programme should aim at developing confidence and sufficient psycho-motor skills to students through certain occupational training courses.

**Chapter-V.** Higher Education: The National Policy of Education of 1986 and its revised policy which is known as Programme of Action of 1992 had laid importance on higher education, particularly on graduate, post-graduate and research work. It suggested that Autonomous Colleges should be established according to UGC directives. Technical institutes like medical, engineering, agriculture universities etc. should be set up and development of Vocational skill was to be stressed upon.

Followings are the necessary strategies that should be kept up for improving the innovations in higher education.

- (i) Consolidation and expansion of institutions
- (ii) Development of Autonomous colleges and departments
- (iii) Redesigning courses
- (iv) Training of teachers
- (v) Strengthening research
- (vi) Improvement in efficiency
- (vii) Creation of structures for co-operation at the state and national levels, (viii) Mobility.

Besides these, the AICTE (All India Council of Teacher Education) had laid down norms and standards for diploma, degree and Post Graduate courses in the various fields. Guidelines were laid down for admission to technical institutions on merit to be followed by all concerned. The National Technical Manpower Information System had been set up by the Government of India with a view to generating strong data base in order to monitor the supply and utilization of engineering and technical manpower at the national and individual state level so as to ensure a planned development of technical education.

**Chapter-VI.** Open University and Distance Education: Open University and distance education have been designed to promote the accessibility of education at higher stage as well as making higher education as flexible as is required by

the learners. The Central Open University which is known as Indira Gandhi National Open University has been assigned the responsibility to coordinate the distance learning system in the country and determine its standards in order to develop and strengthen the Open University system. The National Policy of Education and its Revised Policy have to develop some conditions relating to the Open University system and distance mode of learning which are as follows:

- (i) The Indira Gandhi National Open University should initiate action for its academic programme.
- (ii) The courses should be structured on a modular pattern with the facility for the accumulation of the credits. Provision will be made for transfer of the credits from the formal to the non-formal system and the vice-versa.
- (iii) Standards should be prescribed to determine the minimum level of learning at every stage of education and criteria will be evolved to objectively assess this level of attainment so that the opportunities should be provided to all including housewives, agricultural and industrial workers and professionals to continue their education.
- (iv) State Governments should ensure that Open Universities will be established after very careful planning and requiring available resources and facilities.

**Chapter-VII.** Rural Universities and Institutes: The National Policy of Education of 1986 and its Revised Policy of 1992 envisaged that the rural universities and institutions should be developed in rural areas after studying the needs of such pattern of educational institutions in rural communities as well as also strengthening the programme of Gandhian Basic Education.

**Chapter-VIII.** Technical and Management Education: Regarding the Technical and Management Education system, the policy stated that technical and management education system should be clustered with reference to the interrelated objectives, priorities and programmes of the key functional areas like development of human resource development spectrum with great potentials for

adding values to products and services and for contributing to the national economy and improving quality of life of the people.

**Chapter-IX.** Making the system work: The National Policy of Education and its Revised Policy which is known as Programme of Action referred to the necessity of introducing discipline into the present system of education. It had also been referred to by the NPE and POA that the teacher's accountability towards the profession should be developed on behalf of improving the students' service and the behaviour of the students should be promoted in accordance with acceptable norms; and also better facilities for the educational institutions should be ensured in order to derive the performance of the institutions.

**Chapter-X.** De-linking of Degrees from Jobs and Manpower Planning: The National Policy of Education and its revised policy envisaged that some job-oriented degree courses as well as skill oriented courses should be made for promoting human capital in the state as well as in the nation.

**Chapter-XI.** Research and Development: In National Policy of Education and POA, the stress was laid on research as an essential component of higher education because of its role in creating new knowledge and insights imparting innovations and dynamism to the educational process.

**Chapter-XII.** Women Education: The N.P.E. and POA laid stress on the problems of universalization of elementary education as, in essence, the problem of the girl child and on the increasing participation of girls at all stages of education, particularly in streams like sciences, vocational, technical and commerce education. The POA also stressed the need for reorienting the education system to promote the women's equality in education. It advocated the need for institutional mechanism to ensure that gender sensitivity be reflected in the implementation of all national programmes. The national education system should play a positive role in the empowerment of women and contribute towards the development of new values through redesigned curricula and text books with

women's studies being promoted as part of the various courses. Followings were the main strategies to promote women education by the NPE and POA as:

- (i) to gear the entire education system to plan a positive interventionist role in the empowerment of women,
- (ii) to promote women's studies as a part of various courses and to encourage the educational institutions to take up active programme to further women's development.
- (iii) To create dynamic managerial structure to cope with the targets envisaged.

**Chapter-XIII.** Education of Scheduled Castes and Scheduled Tribes, and backward Sections: The priorities should be accorded to open primary schools in tribal areas, scheduled caste areas and backwards areas, according to the NPE and POA. Besides these, cent percent enrolment of SC/ST children in the age group of 6-11 ensuring their retention in school leading to satisfactory completion of the primary stage of education or its equivalent through the non-formal stream has to be achieved by 1990. At least 75 percent of the children in the age group of 11-14 will have to be enrolled and retained in school leading to satisfactory completion of class VIII according to the NPE and POA. Followings were some of the recommendations of the policy related to the Scheduled tribes, Scheduled caste and backward sections as:

- (i) The socio-cultural milieu of the STs had its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise Instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.
- (ii) Educated and promising Scheduled Tribe youths should be encouraged and trained to take up teaching in tribal areas.
- (iii) Residential schools, including Ashram Schools, should be established on a large scale.
- (iv) Incentive schemes should be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education should

be emphasized for technical, professional and para-professional courses. Special remedial courses and other programmes to remove psycho-social impediments should be emphasized to improve their performance in various courses.

- (v) Anganwadis, Non-formal and Adult Education Centres should be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.
- (vi) The curriculum at all stages of education should be designed to create an awareness of the rich cultural identity of the tribal people and also of their enormous creative talent.
- (vii) Pre-matric Scholarship scheme for children of Scheduled caste whose families were engaged in occupations such as scavenging, flaying and tanning to be made applicable from Class I onwards. All children of such families, regardless of incomes, should be covered by this scheme and time-bound programmes targeted on them should be undertaken;
- (viii) Constant micro-planning and verification should be ensured in the context of enrolment, retention and successful completion of courses by SC students, and provision of remedial courses should be provided in order to improve their prospects for further education and employment.
- (ix) Recruitment of teachers from Scheduled Castes;
- (x) Recruitment of teachers from Scheduled Tribes;
- (xi) Provision of facilities for SC students in students' hostels at district headquarters, according to a phased programme;
- (xii) Location of school buildings, Balwadis and Adult Education Centres in such a way as to facilitate full participation of the Scheduled Castes;
- (xiii) The utilisation of Jawahar Rozgar Yojana resources so as to make substantial educational facilities available to the Scheduled Castes;
- (xiv) Suitable incentives should be provided to all the educationally backward sections of the society, particularly in the rural areas. Hill and desert districts, remote and inaccessible areas and islands should be provided with adequate institutional infrastructure.



**Chapter-XIV.** Minorities Education: Article 29 and Article 30 of the Constitution guarantee the right of minorities to conserve the language, script and culture and to establish and administer educational institutions of their choice whether based on religion or language. The NPE and POA had addressed the problems of the minorities. As the minority groups are educationally deprived or backward, therefore greater attention should be paid to their education of these groups in the interest of equality and justice. Simultaneously, objectivity should be reflected in the preparation of textbooks. In all school activities and all possible measures should be taken to promote an integration based on the appreciation of the common national goals and ideals, in conformity with the core curriculum.

**Chapter-XV.** Education of the Handicapped: The NPE and POA proposed to stipulate that the education of the children with locomotor handicap and other mild handicaps should be same and common as the normal children. The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures have to be taken in this regard:

- i. Wherever it is feasible, the education of the children with motor handicaps and other mild handicaps will be common with in the education of the normal children.
- ii. Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children.
- iii. Adequate arrangements will be made to give vocational training to the disabled.
- iv. Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children; and
- v. Voluntary effort for the education of the disabled will be encouraged in every possible manner.

**Chapter-XVI.** Adult Education: The NPE and POA envisaged that adult education would be a means for reducing economic, social and gender disparities. The whole nation had pledged itself, through the National Literacy Mission, to the eradication of illiteracy, particularly in the age group of 15-35 through various means, with special emphasis on total literacy campaigns. The Central and State Governments, political parties and their mass organisations, the mass media and educational institutions, teachers, students, youth, voluntary agencies, social activist groups, and employers, must reinforce their commitment to mass literacy campaigns, which include literacy and functional knowledge and skills, and awareness among learners about the socio-economic reality and the possibility to change it. The National Literacy Mission should be geared to the national goals such as alleviation of poverty, national integration, environmental conservation, observance of the small family norm, promotion of women's equality, universalisation of primary education, basic health-care, etc. It should also facilitate energisation of the cultural creativity of the people and their active participation in development processes.

**Chapter-XVII.** Content and Process of School Education: Regarding the content and process of school education, NPE and POA made the followings points:

- I. Access to education of a comparable quality for all irrespective of caste, creed, location or sex. II. Introduction to the norms of minimum levels of learning for different stages and provision of threshold facilities so that learning becomes a more enjoyable experience even for the slow learners.
- III. Articulation of a national system of education with a common structure, national curricular framework which contains common core.
- IV. Examination reforms and introduction of evaluation as an ongoing process in schools for the improvement of teaching and learning.
- V. Development of culture specific curricular and instructional material for the tribal people and educationally deprived minority groups keeping in view their rich cultural identity.

- VI. Overhauling of the system of teacher education and strengthening that of the technical and resource support structures, including the establishment of District Institutes of Education and Training.
- VII. Decentralization of educational administration, creation of a spirit of autonomy for educational institutions with greater role assigned to the institutional heads and development of professionalism among teachers.
- VIII. Promotion of non-governmental and voluntary efforts and people's participation for giving impetus to innovative ideas and practices and mobilization of resources.

**Chapter-XVIII.** Evaluation Process and Examination Reforms: The Policy visualized integration of the assessment of performance with the process of learning and teaching, and utilizing the process of evaluation to bring about qualitative change in education. In order to ensure the student's performance, the assessment methods must be valid and reliable. The following short term measures had been proposed by the NPE and POA;

- I. Public examinations will continue to be held only at the levels of classes X and XII,
- II. Decentralization of the operation involved in the conduct of examinations to make the system work more effectively.
- III. School boards in certain States have set up a number of sub centres to decentralize the conduct of examinations. Adoption of similar measures by other States will be pursued.
- IV. At the university level continuous institutional evaluation will be introduced at the post graduate level, to begin with in unitary universities, deemed universities and autonomous colleges.
- V. Students' performance will be indicated through letter grades, and assessment of overall performance will be on the basis of cumulative grade point average.
- VI. Modifications in the qualifying recruitment for admission in the universities and colleges will be examined to accelerate the process of change in the level of examinations.

**Chapter-XIX.** Youth and Sports: The NPE and POA stressed the following formulation (i) integration of sports and physical education in the learning process and evaluation of performance and (ii) involvement of youth in national and social development and sports and games etc. particularly, through educational institutions at the level of higher learning.

**Chapter-XX.** Language Development: The NPE and POA elaborately discussed about the concept of language development and emphasized the adoption of regional languages as the media of instruction at the university stage. Regarding language development, the NPE and POA discussed and proposed many efforts and initiatives such as implementation of

- Three- language formula, improvement in the linguistic competencies of students at the different stages of education,
- Provision of facilities for the study of English and other foreign languages, and
- Development of Hindi language as a link language etc.

**Chapter-XXI.** Cultural development: While formulating the national policy, the basic emphasis was given to interlinking education with culture. By interlinking education and culture, the stress was given in the development of child's personality, particularly in terms of helping the child to discover his inner talent and to express it creatively.

**Chapter-XXII.** Media and Educational Technology: The NPE and POA emphasized that in order to avoid structural dualism, modern educational technology should be reached out to the most distant areas and to the deprived sections of beneficiaries simultaneously with the areas of comparative affluence and ready availability.

**Chapter-XXIII.** Teacher and their Training: The new programmes of teacher-education should emphasize need to continuing education and also the need for teachers to meet the thrusts envisaged in this Policy.

District Institutes of Education and Training (DIET) should be established with the capability to organize pre-service and in-service courses for elementary school teachers and for the personnel working in non-formal and adult education. As DIETs get established, sub-standard institutions should be phased out. Selected Secondary Teacher Training Colleges should be upgraded to complement the work of the State Council of Educational Research and Training. The National Council of Teacher Education should be provided the necessary resources and capability to accredit institutions of teacher-education and to provide guidance regarding curricula and methods. Networking arrangements should be created between institutions of teacher education and university departments of education.

**Chapter-XXIV.** Management Education: According to the NPE and POA, educational planning should be linked to manpower planning. For this, such mechanism should be set up that can link the need based requirement of the society with what it has at present.

