EQUALIZATION AND UNIVERSALIZATION OF ELEMENTARY AND SECONDARY EDUCATION

EQUALIZATION OF EDUCATIONAL OPPORTUNITY

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

Causes of Equalization of Educational Opportunity

Inequalities of educational opportunities arise in various ways, such as—

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

2. Poverty: Another cause of inequality of educational opportunity is the poverty of a large section of the population and the relative affluence of a small minority. Even in the neighbourhood of an educational institution, children from poor families do not

have the same chance as those who come from richer ones. To overcome these handicaps, it is desirable to abolish fees progressively, to provide free books, stationery and even school meals and uniforms. In addition, it is necessary to develop a large programme of scholarships.

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

4. Home Environment: Gross inequalities arise from differences in home environments. A child from a rural household or an urban slum having non-literate parents does not have the same opportunity which a child from an upper class home with highly educated parents has. These inequalities are obviously the most difficult to overcome and here progress essentially depends on the general improvement in the standard of living of the population. But something can be done by ensuring that special attention at school is paid to children from the under-privileged groups and by the provision of day-study centres or boarding houses.

5. Gender Disparity: Another causes of inequality of educational opportunity is the wide disparity between the education of boys and girls at all stages and in all sectors of education.

6. Disparity between the Advantaged and the Disadvantaged: One of the important causes of inequality of educational opportunity is the equally wide or sometimes wider disparity of educational development between the advanced classes and the backward ones—the Scheduled Castes and the Scheduled Tribes. On grounds of social justice as well as for the furtherance of democracy, it is essential to make special efforts to equalize educational opportunities between these groups.

7. Perfect Equality of Educational Opportunity: Like all ideals in life, perfect equality of educational opportunity is probably unattainable. In such matters, however, the essence of the problem is not the attainment of the goal, but an impassioned faith and earnest striving. In a good system of education, there should be a continuous attempt to identify factors which tend to create significant forms of inequality and to adopt measures either to eliminate them altogether or at least to reduce them to the minimum.

8. Regional Imbalance: There are regional imbalances in educational opportunities in different states, different districts and blocks. There are areas where facilities for higher education are not available. Even there are areas having no facility for elementary education. In these areas boys and girls do not get equal opportunity for education.

9. National System of Education: At present our education system has not been nationalized. Both public and private agencies are at work in the area of school education and higher education. Absence of a national system of education is the greatest obstacle in the way of equality of educational opportunities.

Importance of Equalization of Educational Opportunities

The Education Commission (1964-'66) has observed, "One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as liver for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society by which the exploitation of the weak will be minimized." This observation of Kothari Commission indicates the need or importance of equalization of educational opportunities as follows:

(i) It is needed for the establishment of an egalitarian society.

(ii) It is needed for the success of democracy.

(iii) It is needed to ensure social and economic development of our country.

(iv) It is needed to identify the talents in various fields.

(v) It is needed to develop human resources and to meet the man power needs of our country.

(vi) It is needed to promote social justice.

It is needed to minimize the educational gap between the privileged and the underprivileged.

Measures to be taken for Equalization of Educational Opportunities

In order to ensure equalization of educational opportunities certain measures should be taken with immediate effect. These measures may be specific to the stages of education and some measures may be based on the needs and status of disadvantaged groups, disabled children, and girls.

1. **Primary Education:** Primary education should seek to satisfy the basic universal needs of all men without any discrimination of any kind what so ever. There should not be any differentiation of curricula at this stage. Equality of Educational opportunities at te primary stage requires provision of free, compulsory and universal education for all children without any discrimination.

2. **Secondary Education:** Individual differences among boys and girls are more prominent at the secondary stage than at any other stage. Thus at the secondary stage diversified curricula should be introduced to carrer to the needs, interests and capabilities of students.

3. **Higher Professional Education:** At the stage of higher education and professional education emphasis should be placed on individual capacity or merit and maintenance of quality and standard.

4. **Compensatory Education:** Disadvantaged children have an unstimulating environment. They attend primary schools without prerequisite learning which are necessary for successful completion of primary education. They later experience failure and drop-out from school. In order to equalize educational opportunities compensatory education should be provided to them.

5. **Fair and Just Admission:** In order to equalize educational opportunities admission in educational institutions should be based on merit.

6. **Common School System:** Equalisation of educational opportunity necessitates adoption of a common school system, both at the primary and secondary stages. It will be a system—
   (a) Which will be open to all children without any discrimination,
   (b) Where admission will be based on talent,
   (c) Which will maintain adequate facilities and reasonably good standards.
   (d) Where no tuition fee will be charged and
   (e) Which will meet the needs and aspirations of the middle and lower classes.

7. **National System of Education:** Nationalisation of education system is an important steps to equalize educational opportunities. There should be allowed to function in the field of education. Uniform educational facilities can only be provided in a national system of education.

8. **Minimizing Regional Imbalances:** The expansion and development of education in different parts of the country and even in different districts have been very uneven. The regional imbalances in respect of educational opportunities should be abolished ultimately and minimized at present. The districts should be the units of educational planning to reduce the gap which exits in different districts.

9. **Adequate Attention to Education of Girls:** It is necessary to give adequate attention to the education of girls at all stages. It is needless to point out the importance of girls' education for purpose of ensuring national development, social justice and healthy family life.

10. **Education of the Handicapped:** Special provision should be made for the education of handicapped children. It should not be a question for mercy for them. Handicapped children have the right to education like any other normal children.

11. **Education of the Disadvantage Group:** It is necessary to pay special attention to the education of SC and ST children. Along with expansion of educational programme measures should be taken for the social and economic development of disadvantaged communities. Hostel

facilities, provision of scholarships, special coaching classes, reservation of seats in schools, colleges, universities, professional and technical institutions preparation of bilingual text books and appointment of tribal teachers are some of the measures which are required for their education.

12. **Free Education and Scholarships:** All education should be tuition fee. To provide free and universal primary education for the age-group 6-14 is a constitutional obligation. The programme of scholarships in higher education is extremely important. Number and amount of scholarships and other students' aid should be increased.

13. **Correspondence Education:** Correspondence courses can go a long in equalizing educational opportunities. They can make education cheaper and will be convenient for those who cannot attend regular courses.

Objectives of Five-year Plans Regarding Equalisation of Educational Opportunity

Equalization of educational opportunities has been one of the major objectives of the successive Five-Year Plans. Considerable works in this respect has been done through the programme of expansion of educational facilities at the elementary, secondary and university stages. For achieving the target of equality of educational opportunity in India our efforts must be directed in many directions for recognizing the educational system.

Some of the these directions are as follows:

1. **Constitutional Provisions:** On the basis of the constitutional provisions we must provide compulsory elementary education to all children of the country. Democracy, socialism, secularism, justice and equality are to a be cultivated through the provision of equalizing educational opportunity for establishing an egalitarian society.

2. **Debarring restriction on admission in educational institutions:** Admission to educational institutions has been made available to all irrespective of caste and religion.

3. **Wide distribution of Institutions:** Educational institutions have been opened in large numbers in order to provide opportunity to all for getting education.

4. **Provision of Pre-school education:** In order to overcome wastage and stagnation in primary education, Pre-school education is to be given priority. Pre-school education centres like Balwadi, Anganwadi etc. have been opened and are to be set up in large scale.

5. **Provision of scholarship and other facilities:** Provision of free ship and scholarships are being made for the backward and disadvantaged groups.

6. **Special treatment for SC, ST and Other Backward Communities:** Special treatment as being made for SC, ST and Other Backward Communities in relation to reservation of seats, provision of different types of scholarships to ensure equality in education.

7. **Residential School:** In tribal areas, residential schools or Ashram schools have been set up. Kanyashram schools have been commissioned in the tribal areas to facilitate education of girls.

8. **Special education of the handicapped:** Steps have been taken for the education and training of blind, deaf, orthopaedically handicapped and educable sub-normal children by the government and voluntary organisations.

NPE—1968 Regarding Equalization of Educational Opportunities

Strenuous efforts should be made to equalise educational opportunity.

- Regional imbalances in the provision of educational facilities should be corrected and good educational facilities should be provided in rural and other backward areas.
- To promote social cohesion and national integration the Common School System as recommended by the Education Commission should be adopted. Efforts should be made to improve the standard of education in general schools. All special schools like public schools should be required to admit students on the basis of merit and also to provide a prescribed proportion of free-studentships to prevent segregation of social classes. This will not, however, affect the rights of minorities under Article 30 of the Constitution.
- The education of girls should receive emphasis, not only on grounds of social justice, but also because it accelerates social transformation.

- More intensive efforts are needed to develop education among the backward classes and especially among the tribal people.
- Educational facilities for the physically and mentally handicapped children should be expanded and attempts should be made to develop integrated programmes enabling the handicapped children to study in regular schools

NPE—1979 Regarding Equalization of Educational Opportunities

Problem of Disadvantaged Sections

While there has been considerable expansion in all sectors of education in our country, imbalances and inequalities still persist. Girls, Scheduled Castes and Tribes, landless labourers, backward classes and urban slum poor generally continue to lag behind in education. Special effort must be made to identify the problems in these cases and to bring all such people into the fold of education.

Talent Search: Scholarships and fellowships based on merit cum means should be expanded at different levels of education. Some of these should be earmarked for rural and backward areas and weaker sections, to ensure that talented students from the weaker sections of the population are identified and helped to acquire good quality education.

Monitoring: Close monitoring of programmes intended for the disadvantaged classes will be undertaken at the State and national levels at all stages of education so that they may be enabled to reach levels attained by other sections of the population, within the next decade.

Pre-School Education: Pre-School education for children of first generation learners should be provided through existing schools system.

Public Schools: Some schools, notably 'public schools' remain outside the system of public education. They should be brought under the purview of the laws and regulation that govern the system of public education especially those relating to fees and content of courses. They must have regional language as the medium of education and uniform fees and rules of admission. These institutions should be integrated with the common school system of education with its neighbourhood plan. The Special rights of institutions administered by minorities will be given due recognition.

Regional Imbalances: Certain States lag behind the rest of India in education. The centre and states concerned must make special efforts to bring them on par with the other states in education generally and more particularly in universalisation of literacy within the shortest possible time. It has been observed that educational development even within one and the same state is not uniform. Hence, close monitoring will be introduced during the next Plan period, and emphasis will be laid on area planning to ensure that all relatively backward pockets are assisted to raise their standards.

Education for the Handicapped: Every effort should be made to expand educational opportunities to cover all handicapped children. For the more severely handicapped children, education may be provided in especially suitable settings for the full development of their potential. The others could be placed in regular schools and provided with the requisite additional facilities. Appropriate, curricula and techniques of teaching suited for handicapped children should be evolved through research and through study of techniques adopted elsewhere

NPE—1986 Regarding Equalization of Educational Opportunities

Education For Equality

Disparities: 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.

Substituted by Revised Policy Formulations

Education For Women's Equality

Education will be used as an agent of basic change in the status of woman. In order to neutralise 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.

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

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.

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 I onwards. All children of such families, regardless of incomes, will be covered by this scheme and time-bound programmes targeted 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 utilisation of Jawahar Rozgar Yojana 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

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 Jawahar Rozgar Yojana, 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 oarrangements for switching over to the regional language. 'Substituted by Revised Policy Formulations

(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 para-professional 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.

Other Educationally Backward Sections And Areas

Suitable incentives will be provided to all educationally backward sections of society, particularly in the rural areas. Hill and desert

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

Minorities

Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will naturally include the Constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture. Simultaneously, objectivity will be reflected in the preparation of textbooks and in all school activities, and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.

Handicapped

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 will be taken in this regard :

(i) Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others.

(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.

Adult Education

Our ancient scriptures define education as that which liberates— i.e., provides the instruments for liberation from ignorance and oppression. In the modern world, it would naturally include the ability to read and write, since that is the main instrument of learning. Hence the crucial importance of adult education, including adult literacy.

The whole nation has pledged itself, through the National Literacy Mission, to the eradication of illiteracy, particularly in the 15-35 age group 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.

Since involvement of the participants of the literacy campaigns in the development programmes is of crucial importance, the National Literacy Mission will 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 will also facilitate energisation of the cultural creativity of the people and their active participation in development processes.

Comprehensive programmes of post-literacy and continuing education will be provided for neo-literates and youth who have received primary education with a view to enabling them to retain and upgrade their literacy skills, and to harness it for the improvement of their living and working condition. These programmes would include :

(a) establishment of continuing education centres of diverse kind to enable adults to continue their education of their choice;

(b) workers' education through the employers, trade unions and government;

(c) wider promotion of books, libraries and reading rooms;

(d) use of radio, TV and films—as mass as well as group learning media;

(e) creation of learners' groups and organisations; and

(f) programmes of distance learning.

Provisions Made in NPE (1986) Regarding Equalization of Educational Opportunities

The following provisions are made in the NEP (1986) regarding equalization of educational opportunities:

(i) The NPE (1986) calls for providing equality of educational opportunities to all, not only in terms of access but also in the conditions for success.

(ii) Special attention will be given to participation of women in general, vocational, technical and professional education.

(iii) Special emphasis will be given on the education of SC and ST children at all stages and all levels, in all areas and dimensions.

(iv) For education of SC and ST children incentives should be given to them at all stages of education.

(v) Adequate facilities should be provided in unserved rural, hilly, remote and inaccessible areas.

(vi) Minority communities should be allowed to set up and administer their own educational institutions.

(vii) Education of handicapped children should receive due attentin. Wherever feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others. Special schools with hostel facilities should be provided at district headquarters for the severely handicapped 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.

Tuition Fees And Other Private Costs

Fees in Education

The attitude towards tuition fees has undergone several changes in our modern educational history. In 1854, the Wood's Education Despatch, which laid the foundation for the present system of education, 'insisted that some fee, however small, should be charged in all institutions on two grounds : people do not value anything which is given free ; and the payment of a fee is an indication of the seriousness of purpose on the part of a student or his guardian. This view soon gave way to a concept of fees as a source of revenue for supporting schools ; and in 1946-47, fees accounted for 25.6 per cent of the total educational expenditure. Since then dependence on fees as a source of revenue is diminishing and Government is assuming an increasing burden in the financing of education.

The incidence of fees varies from stage to stage and from one type of educational institution to another. The percentage of students paying fees, the rates of fees, the type of institution charging fees and the total amount of fees collected—all show considerable variations.

It is undesirable to regard fees as a source of revenue. They are the most regressive form of taxation, fall more heavily on the poorer classes of society and act as an anti-egalitarian force. Suggestions have been made to make them progressive by relating them, on a graduated scale, to the income of the parent and the size of the family. But this would not be administratively feasible and, in a country where sixty per cent of the population has an income of less than Rs. 20 per head per month, their yield would be almost negligible. It would, on the whole, be much better to raise the required revenue in some other and more equitable form than to depend on fees. We recommend, therefore, that the country should gradually work towards a stage when all education would be tuition-free. The implementation of this programme, however, would have to be spread over a period of time and the abolition of tuition fees will have to proceed from stage to stage, beginning with primary. It may be mentioned that school education is completely free in most countries, and all education from elementary school to the research degree is free in the USSR.

Fees at the Primary Stage

The Constitution requires the provision of free and compulsory education for all children up to the age of 14 years. Even though the *compulsory* part of this directive may take about 20 years to realize, the *free* part of it should be implemented without delay. We, therefore, recommend that all tuition fees at the primary stage should be abolished as early as possible and preferably before the end of the Fourth Five Year Plan. This implies that there would be no tuition fees in government, local authority and aided private schools, grants-in-aid to the last group being suitably adjusted. Fee-charging independent private schools which receive no aid may, however, continue to exist.

Fees at the Secondary Stage

At the secondary stage, the problem is a little more difficult. Two arguments have been put forward in favour of the levy of fees at this stage. The first is that the expansion of secondary education being still largely restricted to the middle and upper classes of the society, the abolition of fees will be more in favour of the haves than of the have-nots, and the second is that the revenue from fees collected at this stage being substantial, the abolition of fees would be neither feasible nor desirable from the financial point of view. We cannot agree with either of these arguments.

The levy of fees in secondary schools prevents several children from the poorer classes of society, and particularly girls, from receiving education and it is mostly among these groups that the expansion of secondary education will have to take place in the next two decades. The abolition of fees at the secondary stage is thus intended mainly for the benefit of such underprivileged groups who are now entering secondary education in large numbers. It is also necessary to point out that the total revenue from fees collected at the secondary stage has declined considerably in the Third Five Year Plan. Madras has made all education free till the end of the secondary stage. Uttar Pradesh and Orissa have made it free for girls. Mysore, which had already introduced a very large programme of free-studentships, has now decided to follow Madras from the current year. We understand that Andhra Pradesh is also proposing to adopt the same policy. Maharashtra and Gujarat now provide free-studentships to nearly 85 per cent of the total enrolment. In Punjab, Madhya Pradesh and Rajasthan, it is free for girls in all government schools at least and very largely free for boys also. In all parts of the country, it has always been free for the Scheduled Castes, the Scheduled Tribes and some other backward classes. If all these developments are duly allowed for, it appears that the provision of tuition-free secondary education is limited only in Assam, Bihar, Orissa (for boys), Uttar Pradesh (for boys) and West Bengal. The difficulty of making secondary education free of tuition or of finding alternative sources for the loss of revenue involved is thus no longer as formidable as it was five years ago.

There was a view in the Commission that the levy of tuition fees must continue to be the rule for lower secondary education, tempered by adequate and suitable provision for the grant of concessions and exemptions to all the needy students. On a careful consideration of the problem, however, we think that such a system does not have much to commend itself and involves several administrative difficulties. We, therefore, recommend that lower secondary education should be made tuition-free in all government, local authority and aided private institutions as early as possible and, preferably before the end of the Fifth Plan. Even where It is not possible to implement this recommendation in one step, a beginning should be made by making all vocational secondary education free; and as resources permit, the principle should be extended to girls and to children who come from the poorer families. Fees in higher secondary education should, however, be dealt with on the same lines as in university education.

Fees in Higher Education

At present, fees play an important role in higher education. We do not advocate the immediate general abolition of fees in higher education, although this should be the ultimate goal of educational policy. This programme has a lower priority than that of making all school education free and should be considered only after tuition fees have been abolished in secondary schools. At present, when higher education is mostly being availed of by the top five per cent of the population, a policy of levying fees combined with that of liberal provision of free-studentships to all the needy and deserving students would prove to be better than that of general abolition of fees. We, therefore, recommend that, for the next ten years, the main effort with regard to fees in higher secondary and university education should be to expand the provision of tuition-free education to cover all the needy and deserving students. To begin with, the proportion of free-studentships should be increased to at least 30 per cent of the total enrolment. We also commend, for general acceptance, policies which have been adopted in some areas to provide tuition-free higher education to underprivileged groups, e.g., provision of free-studentships to Scheduled Castes, Scheduled Tribes, girls, or children of persons whose income is below a prescribed level. This will be adequate to meet the social demand from the underprivileged sections of society that are now in secondary schools and are quickly moving up to seek admission to institutions of higher education. The problem may be reviewed again after ten years.

Other Private Costs

The private costs of education required for textbooks, supplies, co-curricular activities, etc., have increased very substantially in recent years and amount not infrequently, to several times the tuition fees.

Education and National Development

These scholarships should be in the Central sector and the grants-inaid on account of them should be borne by the Government of India, through the UGC, on a permanent basis.

- There is a large Central scheme of post-matriculation scholarships or the Scheduled Castes and Scheduled Tribes. This will be iscussed in a later section.
- At the post aduate stage, it is necessary to secure better coordinatio between the different agencies which award

scholarships, e.g., the University Grants Commission, the Indian Council for Agricultural Research, the Atomic Energy Commission, etc. This multiplicity is welcome because it augments the resources available for scholarships. But it often leads to anomalies in the conditions for the award of scholarship (e.g., in matters like the amount of scholarships, qualifications needed, etc.). We think that the necessary coordination would be secured if a Standing Committee on Postgraduate and Research Scholarships is set up at the national level in the Ministry of Education consisting of the representatives of the Ministries concerned and other organizations that award scholarships in the universities for postgraduate and research work and a representative of the EaterUniversity Board. The Committee could meet about twice a year, review the programmes in operation and see that they are properly coordinated.

- **Scholarships in Vocational Education:** At present there is much larger provision of scholarships in vocational schools and pro-fessional colleges than in schools and colleges of general education. But further improvements are needed on two lines: (a) a more egali-tarian policy in admissions ; and (b) a still further increase in the number of scholarships as well as in their amount.

- **Admissions:** The Commission carried out a study of the socioeconomic backgrounds of the students who generally go to vocational schools and their implications for policies relating to admissions and scholarships. At present, most of these institutions make their own admissions and award scholarships according to rules framed for the purpose. The pressure for admissions to institution like the engineering and medical colleges has, however, led to the creation of centralized agencies for selection and placement of students. The Indian Institutes of Technology, which draw their students practically from all parts of the country, hold a common competitive examination for admission on a national basis. But as examination marks figure largely as a basis of selection, in most cases, the students admitted to the more important of these institutions generally tend to come from urban areas from good schools or from well-to-do homes.

- **Institutes of Technology:** In the highest of these institutions—the Indian Institutes of Technology-87.2 per cent of the students come from urban areas and most of them also from well-to-do families (58.7 per cent from those earning more than Rs. 500 per month).

- **Regional Engineering Colleges and Engineering Colleges:** In the regional engineering colleges, the under-privileged groups get a little more representation than in the Institutes of Technology. For instance, in comparison with the IITs, the proportion of rural students in regional colleges rises from 12.8 per cent to 41.2 per cent, that of agriculturists from 4.3 per cent to 23.9 per cent and that of persons with an income of less than Rs. 150 per month from 6.9 per cent to 32.9 per cent. The same trends are continued even further in the engineering colleges.

- **Medical Colleges:** Here also, the overall position is the same as that in engineering institutions; but in so far as admissions of the under-privileged groups are concerned, the medical colleges may be said to stand between the regional engineering colleges on the one hand and the engineering colleges on the other.

- **Agricultural Colleges:** Here the rural students are in a majority (59.0 per cent). Similarly, the agriculturists form 58.3 per cent and the children from the poorer families (with an income of less than Rs. 150 per month) are 58.7 per cent.

- **Polytechnics:** Here the rural areas, the agriculturists and the poorer families get much better representation than in other types of engineering institutions. It is to be particularly noted that children of parents whose income is in the lowest group (Rs. 150 per month) form as large a proportion as 55.8 per cent.

- **Industrial Training Institutions:** These are definitely the institutions of the poor man and of the rural community. The rural areas account for 58.8 per cent of their enrolment and the families in the lowest income bracket 83 per cent.

On the whole, the rural areas which form 80 per cent of the total population, get only 41.4 per cent of the seats in these institutions. Families with an income of less than Rs. 150 per month, who again form about 80 per cent of the total population, get 50.5 per cent of the total seats available.

Scholarship

With regard to the scholarships programme in vocational education, therefore, we make the following recommendations:

1. It is necessary to make more intensive efforts in future to introduce an egalitarian element in admissions to institutions of vocational. education and particularly to institutions like the institutes of technology and colleges of engineering and medicine.

2. The admission examinations to the institutes of technology are held in English. This gives an undue weightage to students from English medium schools to which the rich send their children. We recommend that these admission examinations should be held in English and also in the regional languages and the best students from each linguistic group should be selected, if necessary, on the basis of a quota related to population. Some of the students so selected may not be quite up to the standard in English. But this deficiency should be overcome by giving an intensive training in English to the selected students in their first year at the institutes.

3. The proportion of scholarships in institutions of vocational education should be much larger than in those of general education. At the school stage, about 30 per cent of the students should be covered by scholarships of one type or another; and at the collegiate stage, this proportion should be raised to 50 Per cent.

Scholarships for Study Abroad

A national programme for award of scholarships to enable some of our best talented persons to go abroad for further education or training in research is also needed. Young persons so trained would be of very great use for the development of agriculture, industry, universities and research centres. We, therefore, recommend that a national programme of about 500 awards a year should be set up for this purpose.

Loan Scholarships

An important issue raised in the evidence before us relates to the general use of loan scholarships. One view was that all scholarships in higher education should be given in the form of loans only. Three arguments were put forward in support of the proposal:

- it would set up a revolving fund in 5-10 years that would greatly reduce the burden on the State revenue;
- it would prevent wasteful expenditure as students would draw only the minimum amount required for their maintenance; and
- it would help to build up character and create a sense of responsibility and self-respect in the rising generation.

The counter-argument was that a programme of loan scholarships involves innumerable administrative problems about recoveries and causes hardship to young persons who would have to begin life with a heavy load of debt. To meet this, an elaborate proposal for the establishment of a National Scholarships Foundation to be-set up by the Government of India under an Act of Parliament was advocated. This proposal visualizes that the Corporation would start functioning with a fairly big capital fund, say of Rs. 500 million or more. The interest to be charged on scholarships would be kept to the minimum, to cover only bad debts and administrative expenditure. The necessary loans would be advanced to young persons on their personal security only. Recovery would begin one year after the person begins to earn; and there would be no recovery if the earnings fall below a prescribed level. The instalments to be paid would be related to the total earnings of the Person in a graduated manner. There would also be a suitable provision for bonuses or discounts for prompt payments; and to facilitate recovery, every employer would be under an obligation to deduct the loan-repayment instalments from the salary at source, on the analogy of the Income-Tax Act.

While we are attracted by several features of a scheme of this type, we are not in favour of restricting all scholarships inn higher education to loans only; For the next ten years, the proposal of loan scholarships does not have any advantage over that of outright scholarships-the needed funds would have to be raised through taxation in either case. We also think that an exclusive programme of loan scholarships is non-egalitarian since it creates a disadvantage only for the economically handicapped students. It will also not be workable-unless a fair element of subsidy is provided-for students of humanities whose chances of employment and level of earning leave much to be desired. We would, therefore, prefer a proposal in which a programme of outright scholarships is combined with one of loan scholarships.

As we visualize it, the programme of loan scholarships in higher education should be organized on the following lines:

1. The programme would be a supplement to that of outright scholarships which should be provided on the scale we have suggested.

2. It would be essentially meant for students in the sciences and the professional courses where the chances of employment and levels of earnings are comparatively better and are more likely to make the scheme successful. There should be no upper limit to the number of such loan scholarships in this sector and an attempt should be made to provide financial assistance to every needy student. To a limited extent and in deserving cases, the programme should be extended to cover arts students also.

3. If a person who holds a loan scholarship joins the teaching profession, one-tenth of the loan should be written off for each year of service. This will encourage good students to join this profession.

4. For convenient administration of the loan scholarships programme, a National Loan Scholarships Board may be set up as outlined above.

The programme of scholarships and placement at the university stage will have to be accompanied by a complementary programme of developing quality institutions. This need will be met by the development of major universities, centers of advanced study, and of at least one good college in each district. The details of these programmes are discussed elsewhere.

General Problems

Some General Problems relating to Student Aid. We shall now briefly discuss a few other related issues. These relate to all stages of education.

1. Transport: The provision of transport facilities can help to reduce the cost on hostels and scholarships. We have seen schools in rural areas which provide bicycles to the students who have to come from a distance. An arrangement of this type should be encouraged, as it makes the secondary school accessible to students in outlying villages. Wherever possible, the same arrangement could also be extended to other categories of institutions.

2. Day-Study centres and Lodging Houses: For students who do not have adequate facilities for study at home, it is necessary

to provide a large number of day-study centres at the secondary and university stages. It would also be desirable to provide lodging houses, i.e., places where they can stay throughout the day, and even at night, but go home for food. Some institutions have tried to provide this facility by adopting an unorthodox approach i.e., by using classrooms for residential and study purposes before and after school hours and at night. Experiments of this type should be encouraged.

3. Earn and Learn: Facilities for Students to earn and pay a part of their expenses should be developed on as large a scale as possible as a supplement to the programme of scholarships.

4. Scholarships for Girls: In scholarships and other forms of student aid, preferential consideration should be given to the needs of girls.

Financial Responsibility about Scholarships. The data given in Table 6.5 for 1960-61 (the latest year for which they are available) show how the expenditure on scholarships at different stages and indifferent sectors of education were financed. The position in 1965-66 is expected to be similar.

It will be seen that about 92 per cent of the expenditure on scholarships comes from Central and State Government funds. The Central funds account for nearly one-fourth of the total expenditure. More than seventy per cent of the Central expenditure on scholarships is incurred on higher education only. Our recommendations in this regard are as follows :

1. The responsibility for developing an adequate scholarship programme at the school stage should rest with the State Governments. In higher education, it should be regarded as a responsibility of the Government of India to make adequate provision for scholarships in all institutions of higher education-general and vocational-and also for scholarships for study abroad. We also trust that State Governments and other voluntary organizations which now provide some scholarships in higher education, would continue to do so and even expand their effort.

2. To develop a good programme of scholarships at the school stage, the funds needed for it should be provided in the Centrally sponsored sector in the Fourth Plan and the same basis may be continued in the Fifth Plan. The State Governments would then be able to carry it on their own.

UNIVERSALISATION OF ELEMENTARY EDUCATION

Introduction

Education is a critical input in human resource development and is essential for the country's economic growth. Though the major indicators of socio-economic development viz., the growth rate of the economy, birth rate, death rate, infant mortality rate (IMR) and literacy rate, are all interconnected, the literacy rate has been the major determinant of the rise or fall in the other indicators.

There is enough evidence even in India to show that a high literacy rate, especially in the case of women, correlates with low birth rate, low IMR and increase in the rate of life expectancy. The recognition of this fact has created awareness on the need to focus upon literacy and elementary education programmes, not simply as a matter of social justice but more to foster economic growth, social well-being and social stability.

Basic education is a prerequisite for building a just and equitable society. It is also an established fact that basic education improves the level of human well being-especially with regard to life expectancy, infant mortality and nutritional status. Studies have shown that universal basic education is an important factor in economic growth. The Indian Constitution states :

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

In accordance with the Constitutional commitment, provision of universal elementary education has been a salient feature of national policy since independence. This resolve has been spelt out emphatically in the National Policy of Education (NPE), 1986, and Programme of Action (POA), 1992. A number of schemes and programmes were launched in pursuance of the aims embodied in the NPE and the POA. These included the Operation Blackboard, Non-formal Education, Teacher Education, Mahila Samakhya, and a number of state-specific programmes.

Meaning of Universalisation of Elementary Education

The **Article 45** of the Indian Constitution states, "The State shall endeavour to provide for free and compulsory education for all children until they complete the age of fourteen years." In other words we are committed to universal, free and compulsory

elementary education. Universalisation of Elementary Education in India means making education available to all children in the age-group of 6-14 and in classes I to VIII. Opportunities for this may be provided through formal or non-formal means of education.

The concept **universalisation** signifies that education is for all and not for a selected few. This also means that education is the birth right of every child. Thus the State shall endeavour to provide elementary education to all children irrespective caste, sex religion, socio-economic status and place of birth or living.

Process of Universalisation of Elementary Education

Universalisation of elementary education denotes two Processes:

(i) **Access:** It means universal provision of elementary schools and universal enrolment of children in the age-group of 6-14. All children in the age-group 6-14 should have access to elementary schools. There should not be any discrimination on grounds of sex, religion, caste, place, or socio economic status.

(ii) **Success:** It means to providing access to elementary schools we cannot claim that we have universalized elementary education. Along with access to schools we should make adequate provisions in schools so that children can experience success in elementary education. Adequate number of trained teachers, qualitative learning and teaching materials, aids and wquipment, classrooms, etc. should be provided in each and every school to facilitate successful completion of elementary education. Success is to be determined in terms of attainment of Minimum Levels of Learning (MLL) which means most of the students would acquire most of the competencies.

Need or Importance of Universalisation of Elementary Education

The focus on elementary education derives from the belief that education (and not just literacy) up to the elementary level is a necessary condition for any individual, rich or poor, to be able to participate meaningfully in social and economic processes. Universal elementary education implies a situation where every individual, by the age of 14 years, possesses foundation skills such as the ability to read and write with fluency, numeracy, comprehension, analysis, reasoning and social skills such as teamwork. Equally, elementary education should instill in children courage, confidence, curiosity,

independence, resourcefulness, resilience, patience and understanding. It is only then that an individual will be equipped with the basic skills that foster meaningful participation in social, political and economic processes and allow him/ her to avail of opportunities to learn advanced skills throughout life.

So the need or importance of Universalisation of Elementary Education should discussed in the follows ways :

(i) Elementary education is a fundamental right of every citizen. In a historic judgement in July, 1992 which was modified in 1993, the Supreme Court of India declared, "The citizens of the country have a fundamental right to education. Every child/citizen of this country has a right to free education until he completes the age of 14 years."

(ii) Eradication of Poverty

(iii) Fostering economic progress

(iv) Managing the growth of population

(v) Creating a clean and healthy environment

(vi) There cannot be effective empowerment of our people without universal elementary education.

(vii) J P Naik, an eminent educationist of our country has very aptly observed, "The progress of primary education is an index of the general, social and economic development of the country as a whole.'

(viii) Primary education plays an important role in laying the proper foundation of a child's cultural, emotional, intellectual, moral, physical, social and spiritual developments.

Primary education contributes to the national development countries which have made proper provision for primary education are far ahead than those with inadequate provision of primary education.

Problems of Achieving Universalisation of Elementary Education

The Article 45 of the Indian Constitution directed States to endeavour to provide free and compulsory education to all children up to the age of 14 years by the year 1960. But this could not be materialized due to scarcity of financial and human resources and other factors. As a result, the target date had to be extended up to 1970, then to 1976 and later to 1990. The National Policy of Education (1986) further extended the target date to 1995. The modified policy, 1992 has further revised the target date. It states,

"It shall be ensured that free and compulsory education of satisfactory quality is provided to all children upto 14 years of age before we enter the 21st century." A National Mission has been launched for the achievement of this goal.

In spite of the provision made in the Constitution and the efforts made by the government we have not yet been able to universalize elementary education. Free and compulsory elementary education has remained in paper and pen only. What are the problems or issues which are responsible for our failure to universalize elementary education? The problems which have been instrumental for our failure are of various types such as :

(i) **Social Problems:** Social problems of universalization of elementary education are as follows :
(a) Apathy of parents.
(b) Conservative attitude of parents towards co-education.
(c) Over population.
(d) Early marriage of girls.   *physically challenged*

(ii) **Economic Problems:** Economic problems of universalization of elementary education are as follows :
(a) Poverty of parents.
(b) Poor nutrition of children.
(c) Meagre financial provision in the budget.

(iii) **Political Problems:** Political problems of universalization of elementary education are as follows :
(a) Low priority to primary education.
(b) Group rivalries of local bodies.
(c) Vested interests of local politicians.

(iv) **Educational Problems:** Educational problems of universalization of elementary education are as follows :
(a) Low enrollment of SC, ST and other backward sections of the society.
(b) Low enrolment of girls.
(c) Low enrolment of disabled children.
(d) High rate of stagnation.
(e) High rate of wastage.
(f) Defective curriculum.
(g) Uninspiring methods of teaching.
(h) Lack of competent teachers.

(v) **Geographical Problems:** Geographical problems of universalization of elementary education are as follows :

(a) Inaccessible areas.

(b) Small and scattered habitations particularly in tribal and hilly areas.

(vi) Administrative Problems: Administrative problems of universalization of elementary education are as follows :

(a) Inequality of educational opportunities.

(b) Frequent transfer of teachers.

(c) Lack of women teachers.

(d) Lack of effective supervision.

(e) Failure to enforce compulsory education.

(f) Lack of suitable reading and writing materials.

(g) Lack of suitable admission policy.

(h) Inadequate and unattractive school buildings.

(i) Lack of teaching aids.

(j) Existence of existence of large number of incomplete primary schools.

Measures Adopted Towards Realization of Universalisation of Elementary Education

Several attempts have been taken for Universalisation of Elementary Education, such as—

(i) Universalization of Provision: This implies that adequate school facilities should be provided to all children between age group 6 to 14 in the country. It means that primary schools should be set up within 1 km from the habitation of the child. It needs to open a large number of schools throughout the country.

(ii) Universalization of Enrolment: After making provision for children, next thing is to see how to enrol all the students in primary schools who attain educable age. The Government has decided to enrol all children of the age group 6-14 in primary schools.

All adequate and fruitful steps are being launched to bring all children from every nook and corner of country to the arena of school. The New Education Policy, 1986 assures to enrol all children up to age level 14 and achievement of VEE by 2015 AD through Education for All.

(iii) Universalization of Retention: Simply enrolling of children in school will not suffice in the way of universalization. The success of it lies then the enrolled 32 of Education and School Organization children remain in school stage till the completion of school study. But if the child leaves education before completion,

the idea of universalization of primary education can not be successful.

(iv) Universalization of Participation: For UEE (Universalization of Elementary Education) participation of community is quite inevitable. The community is to be mobilized to take the responsibility for identifying its own needs and to take decisive role in ensuring the implementation programme of UEE.

For better and effective participation of educational administrative personnel educational administration needs decentralization. As a result, the administrative people related to primary education will be accountable to the local community and in turn, community will extend its helping hand for UEE through both formal and non-formal programmes.

(v) Universalization of Achievement: For success of UEE achievement of learners is to be ascertained. The strategy is to lay down learning outcomes from learners at the elementary level. The outcome of the education is to be based of minimum level of learning (MLL) common to both formal and non-formal programme.

For assessing achievement of MLL, continuous comprehensive evaluation of students learning is to be emphasised. This will help to achieve UEE through Education for all (EFA) by 2015 AD.

(vi) Some others useful measures which are also related to the Universalisation of Elementary Education:

(a) Updating and reorganizing the primary education curriculum and the text books.

(b) Emphasis on child-centred approach.

(c) Emphasis on activity-based approach to teaching-learning process.

(d) Shift of emphasis from teaching to learning.

(e) Joyful learning.

(f) Multi-grade teaching.

(g) Provision of infrastructure facilities in primary schools.

(h) Community participation in education.

(i) Care of special groups of children-disadvantaged, disabled, girls, and first generation learners.

(j) In service education for primary school teachers for enrichment of their content and upgradation of their skill.

(k) Preparation and utilization of low cost and no cost aids in teaching and learning.

(l) Continuous and comprehensive evaluation in the contest of MLL.
(m) Enlisting parental cooperation and community mobilization in the education of the child.

The DPEP is ultimately meant to lead to greater achievement among all children in the age-group of 6-14. This means that children should find it worth coming to school and worth staying in the school long enough. This can happen only if the school becomes an attractive place where—

(a) The education offered is able to cater to children's needs.
(b) Effective and feasible teaching practices are available.
(c) They have good materials to learn from.
(d) They have competent and motivated teachers.
(e) Their learning is constantly monitored and supported.
(f) Their teachers and supported in aspects they need help.

A national Elementary Education Mission (NEEM) is being set up in the country. The chief objective of NEEM should be to expedite, resolve and take concerted action in partnership with States, local bodies such as Panchayat Samiti and Village Education Committee, teachers and NGOs. In addition to this a number of submissions would be established to deal with critical aspects of elementary education.

UNIVERSALIZATION OF SECONDARY EDUCATION

Central Advisory Board of Education (CABE) was set up by the MHRD, Government of India under the chairmanship of Ghanshyam Tiwari (Minister of Education, Government of Rajasthan) on the subject of "Universalisation of Secondary Education, on 6th Sept., 2004. He had submitted the interim report of the committee to the government.

Introduction

The major changes in socio-economic conditions that have taken place since then have brought upon the education system new demands which did not exist half a century ago. Elementary education of eight years is no more adequate—it neither equips a child with the necessary knowledge and skills to face the world of work nor does it empower her to deal with the challenges of a globalising economy. What career avenues—professional or

otherwise—are open to a child after merely 8 years of elementary education? The eligibility conditions of even low level certificate or diploma courses (para-medical, technical, or teacher education) all require a minimum of Class XII certificate. By not creating conditions or enabling a child to complete a minimum of 12 years of education, the children are denied opportunities for any career options or meaningful links with the contemporary 'world of work'.

There is yet another persuasive logic to plead for Universal Secondary Education. This relates to the issue of equality and social justice as enshrined in the Constitution. From this notion has emerged the policy of reservations—the policy of Positive Discrimination—for Scheduled Castes and Scheduled Tribes. Such a crucial policy for benefiting the dalits and tribals cannot benefit the majority of these historically exploited sections of the society. This is because a large majority of children and youth belonging to SC and ST community do not have access to secondary education; less than 10% of the girls among SCs and STs have access to the + 2 stage. Without secondary or senior secondary education, benefits of reservation to SCs/STs will remain elusive.

In this context, it would be worthwhile recalling how the Secondary Education Commission (1952) articulated the aims of secondary education in the following words (Chapter III):

Citizenship in a democracy . . . . . involves many intellectual, social and moral qualities which cannot be expected to grow of their own accord . . . . . an individual must form his own independent judgment on all kinds of complicated social, economic and political issues and, to a large extent, decide his own course of action. The Secondary Education, which would be the end of all formal education for the majority of the citizens, must assume the responsibility of providing the necessary training . . . . . to develop the capacity for clear thinking and a receptivity to new ideas. . . . . . A democracy of people who can think only confusedly can neither make progress, nor even maintain itself, because it will always be open to the risk of being misled by demagogues. . . . . . a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice. He must develop a scientific attitude of mind to think objectively and base his conclusions on tested data. . . . . . should neither reject the old because it is old nor accept the new because it is new, but dispassionately examine both and courageously reject whatever arrests the forces of justice and progress."

How can education contribute to this objective? The Commission indicated the following path (Chapter III):

"A democracy is based on faith in the dignity and worth of every single individual as a human being. . . . . . The object of a democratic education is, therefore, the full, all-round development of every individual's personality. . . . . . The view of education that emerges from this basic concept transcends the narrow academic approach and broadens out into an education for living, i.e. an education to initiate the students into the many-sided art of living in a community. It is obvious, however, that an individual cannot live and develop alone. . . . . . it is essential that he should learn to live with others and to appreciate the value of cooperation . . . . . No education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellow men."

The Commission was concerned with issues which continue to strain and distort our democracy even to date (Chapter III):

"Another important aim which the secondary school must foster is the development of a sense of true patriotism. . . . . . The propriety of inculcating, through education, a deep love of one's own country, is too obvious to require any justification, but in doing so it is necessary to take care that this love does not degenerate into nationalistic jingoism. True patriotism involves three things—a sincere appreciation of the social and cultural achievements of one's own country, a readiness to recognise its weaknesses frankly and to work for their eradication and an earnest resolve to serve it to the best of one's ability, harmonising and subordinating individual interests to broader national interests. The school must address itself to building up this rich, threefold concept of patriotism."

The foregoing paragraphs would then provide the framework for arguing that universal secondary education is no more a luxury but a pre-condition for equitable social development, widening participation in India's democratic functioning, building up of an enlightened secular republic, and be globally competitive. The latest figures of 'Drop Out' rates reveal that almost half of the child population enrolled in schools does not complete even eight years of elementary education. This is despite the internationally funded DPEP from 1993-94 onwards and now almost three years of Sarva Shiksha Abhiyan (SSA). The Gender Parity Index has been improving rather slowly. UNESCO's Global Monitoring Report of 2002 has made detailed projections and concluded that India is unlikely to achieve UEE even by 2015! In this sense, India is

categorised along with Pakistan, Nepal and some of the middle east and sub-Saharan countries; some of the South Asian neighbouring countries like Sri Lanka and Bangladesh have done better than India. These warnings are important since the ambition of the Indian State is to emerge as a developed nation by 2020.

A successful programme of Universal Elementary Education is the precondition for taking the first reliable step towards Universal Secondary Education. The success of UEE will lie in objectively reviewing the very premises on which the present policies and programmes are founded and reconstructing the policies on the basis of the outcome of such a review.

Universal Secondary Education cannot be merely quantitative expansion or an illuminated carbon copy of what exists today. The very concept of secondary education needs to be reconstructed in the context of today and tomorrow. We would profit here by quoting from the Report of the Education Commission (1964-66):

"The naïve belief that all education is necessarily good, both for the individual and for society, and that it will necessarily lead to progress, can be as harmful as it is misplaced. Quantitatively, education can be organised to promote social justice or to retard it. History shows numerous instances where small social groups and elites have used education as a prerogative of their rule and as a tool for maintaining their hegemony and perpetuating the values upon which it has rested. On the other hand, there are cases in which a social and cultural revolution has been brought about in a system where equality of educational opportunity is provided and education is deliberately used to develop more and more potential talent and to harness it to the solution of national problems. The same is even more true of the quality of education." —*Report of Education Commission (1964-66), Section 1.16*

Universalisation would then call for a paradigm shift in conceptualising secondary education in its structural as well as curricular dimensions. Only then one would expect it to become a powerful means of social transformation. Following four guiding principles may act as the pillars on which the edifice of Universal Secondary Education should be built in the years to come:

1. *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 orthopaedically 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 becomes as capable as the rest of her 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 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 childfriendly curriculum that universal access would begin to mean more than just concrete, black boards or even computers.

2. Equality and Social Justice

These two fundamental principles as enshrined in the Constitution imply equality and social justice towards secondary education, inside secondary education and through secondary education. It is only when the school curriculum empowers the child adequately to initially understand, then question and finally deal with that inequality and injustice, the child would be in a position to continue to seek equality and social justice in her life after the school. This is not all. We must draw attention to at least six dimensions of equality and social justice for which the school system will have to strive for viz. (a) gender; (b) economic disparity; (c) social i.e. SCs/STs; (d) Cultural (including the issues of religious and linguistic diversity); (e) disability (both physical and mental), and (f) rural-urban. All these dimensions need to be reflected with sensitivity in the curriculum such that the self-esteem of each child is built up. This is necessary for ensuring that all children are able to complete their secondary education. The issue has a structural dimension too. Almost 25% of the secondary schools today are private unaided schools whose clientele comes only from the privileged sections of

society. This means that the children studying in such schools are deprived of the experience of knowing children of different social classes and diverse cultural backgrounds. It is inconceivable that such schools can inculcate a sense of equality or social justice among their students or even build up an appreciation of the composite culture and plural character of India. This anomaly can be taken care of only by including the private unaided schools in a Common School System, as recommended by the Education Commission (1964-66).

3. Relevance and Development

No education today can be accepted as being relevant unless it (a) helps in unfolding the full potential of the child; and (b) plays the role of linking the development of the child with the society and its political, productive and socio-cultural dimensions. We would like to list five domains in which the developmental role of education can be envisaged: (a) building up citizenship for a country that is striving to become a democratic, egalitarian and secular society; (b) interdisciplinary approach to knowledge, concept formation (not just piling up information) and its application in daily life and attributes such as critical thought and creativity; (c) evolving values in a plural society that is, at the same time, stratified and hierarchical; (d) generic competencies that cut across various domains of knowledge as well as skills; and (e) skill formation in the context of rapidly changing technology which demands formation of multiple skills, transfer of learning and ability to continue to unlearn and learn. A substantial proportion of parents send their children to schools with expectation that education will enable their children to face the 'world of work' with confidence and carve out a meaningful livelihood for themselves. For this purpose, it is essential that learning emerges from the child's social ethos and her productive experience, and at the same time ensures that the child will have access to global knowledge and challenges.

4. Structural and Curricular Aspects

Curricular reforms cannot be delinked from structural reforms. There is a consensus today throughout the country with respect to the 10+2 pattern of school education, as recommended by the Education Commission (1964-66). The Education Commission had also advocated that a minimum of 10 years of common curriculum is required for building citizenship in a democracy and for linking the 'world of knowledge' with the 'world of work'. In this concept,

diversified courses will be introduced only at the +2 stage. These recommendations related to curriculum could be implemented by all States/ UTs only because the Central Government enabled a nation-wide switchover to the 10+2 pattern. In contrast, the policy on vocational education of "diverting" at least 25% of the children enrolled at the + 2 stage to the vocational stream by the year 2000 has not found favour with students. According to the Ministry's Annual Reports, less than 5% of the enrolment at the + 2 stage in the year 2003 was in vocational stream. One can infer that the children refused to be "diverted" and preferred the academic stream. The issue has been recently addressed by the National Focus Group on 'Work and Education', as constituted by NCERT, as part of the exercise of reviewing and revising the curriculum framework. The above report (April 2005) recommends a two-pronged strategy with radical structural and curricular implications for the entire school education, including secondary education, viz. (a) Productive work must be introduced in the curriculum as a pedagogic medium for acquisition of knowledge, building values and skill formation from pre-primary stage to the + 2 stage; (b) A nation-vide programme of Vocational Education and Training (VET) must be built up in mission mode and be structurally and administratively placed outside the school system incorporating modular courses with lateral and vertical linkages. As long as the proposed twopronged strategy of simultaneous structural and curricular reforms is not institutionaliased, it is inconceivable that the "world of work" can be meaningfully integrated with the "world of knowledge" and vocational education can become a significant and effective programme.

The four guiding principles, namely universal access, equality and social justice, relevance and development, and structural and curricular aspects as guiding principles together imply a paradigm shift necessary for moving towards the goal of Universalisation of Secondary Education. This shift is expected to simultaneously impact at the level of access, socio-cultural character, developmental objectives and structural-cum-curricular provisions of secondary education—all at the same time and throughout the nation.

Aims and Objectives of Universal Secondary Education

Provide high quality secondary education to all Indian adolescent girls and boys upto the age of 16 by 2015, and upto the age of 18 by 2020.

It is time that we recognise the rising levels of democratic consciousness and social aspirations among the young people in the age group of 14-18 years, particularly from the deprived sections of society including girls and the disabled, for a greater share in nation's political, social and techno-economic life. This pressure is expected to take a quantum jump consequent upon the anticipated progress in the UEE by 2010. In view of this, the Central and the State/UT governments must jointly initiate planning to implement the agenda of universal and free secondary education in the first phase by the year 2015 and then extend it to senior secondary education in the second phase by the year 2020. The conventional expectation from secondary/senior secondary education lies in its role in creating the necessary base for generating technical person power, raising the potential of a society in contributing to the growth of knowledge and skills and thereby enhancing the nation's capacity to face the challenge of global competitiveness. That in itself constitutes a significant part of the vision. However, this is not all. The contemporary and additional expectation from secondary education is to build a democratic citizenship that is committed to the Constitutional goal of enabling India to move towards an egalitarian, secular and enlightened society while also being sensitive to India's rich cultural and linguistic diversity and its composite culture.

There is yet another dimension. In order to extend the access of secondary education to the hitherto marginalised sections of society, comprising almost two-thirds of the 14-18 year age group population, and make their participation at this level genuinely inclusive, it would become imperative that the long-overdue changes in the social, cultural and pedagogic character of the secondary/ senior secondary school are not delayed any further. Indeed, such changes are expected to benefit even those sections that manage at present to participate in and survive through secondary education, inspite of its exclusionary character. This implies that universalisation of secondary education can not be envisaged merely in terms of quantitative expansion of what we have today. Universalisation calls for a paradigm shift founded on four guiding principles that involve reconceptualisation of access itself, socio-cultural ambience of the classroom, notion of knowledge, values and skills and the relationship between what is learnt inside the school and what is available outside. Without such a paradigm shift,

the goal of Universalisation of Secondary Education is as likely to elude the policy makers as has been the case with the UEE agenda for more than half a century.

The relevant questions in this context are:

1. What kind of future citizens does India want to build up?
2. What is the nature of secondary education that can lead to the development of the defined citizenship attributes?

Echoing the Indian wisdom, the International Commission on Education for the 21st Century also mentioned human beings live in four planes namely physical, intellectual, mental and spiritual. Accordingly, future citizens of India should be physically strong and sound, intellectually competent, mentally/emotionally matured and intelligent, and spiritually intelligent and enriched to be creative, innovative and exploring.

To support education at four planes, the Commission identified four pillars of learning, namely, learning to know, learning to do, learning to live together and learning to be.

- Physical qualities will include internally sound and disease free long life, physical skills at work and play, etc. reflecting learning to know as well as learning to do.
- Intellectual skills should display multiple intelligence at the best of the potentials; and also transcending from lower to higher order cognition nurturing creativity with emphasis on learning to know.
- Emotional qualities are the emotional intelligence that makes significant contribution to corporate and social life and 'learning to live together'.
- Spiritual skills would be woven around the concept of 'learning to be', particularly, linking oneself to larger social, national, global and cosmic goals.

Future education, then, would be a holistic responsive education facilitating manifestation of perfection already in man and woman. It also implies the cognitive, emotive and physical attributes of future citizens to be founded on a sound value paradigm. This will require re-conceptualising secondary education and a building a fresh new concept. Emphasis in secondary education has to be shifted from 'mugging up' a few content items for writing examination to school as holistic living experience. This implies a paradigm shift in the conceptualisation of secondary education itself.

This would also mean that secondary education cannot be treated only as a production function of the economy, nor can it be justified only on the ground that it contributes to human capital formation and large majority of school graduates will enter the work force. Conceptually, it has to be more inclusive—justifying on the ground that every child has right to exercise her/his full potential and achieve excellence; education has the potentiality and 'state' has the responsibility in facilitating unfolding that potential and achieving the excellence hidden in every individual.

Education for Multiple Intelligences

Contemporary secondary education concentrates primarily on learning a few subjects challenging the 'cognitive intelligence', that too largely the lower order cognition. This very approach to secondary education disables a large number of students because students with differential intelligence are unable to cope with the demands of the kind of education offered in secondary education; on the other hand, secondary education do not contribute and nurture the differential intelligence that children bring with them to the school. For example, a talented sports genius is ridiculed for low scores in mathematics or geography. The future secondary education must be designed to nurture multiple intelligence like linguistic or verbal intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinesthetic or sports intelligence, musical intelligence, inter-personal intelligence, intra-personal intelligence and naturalist or environmental intelligence.

The primary intention of designing secondary education with a multiple intelligence framework is to ensure that a young person with musical ability can emerge a musician, one with bodily and kinesthetic intelligence is able to emerge as a sportsperson, as much as the person with linguistic intelligence can unfold himself or herself as an orator, a writer, etc. Equally important is nurturing the logical-mathematical intelligence that can produce a scholar in mathematics and science and other such scholastic subjects. In absence of education designed to facilitate multiple intelligence, children with intelligence other than mathematical-logical intelligence are dubbed as nonintelligent or less intelligent. This not only makes them underachievers but also demolishes their self-concept and self esteem. In essence, for universalisation, secondary education must offer adequate opportunity for exercising all varieties of intelligence and unfolding the full potential in each student.

Universal, Free, Compulsory

In the context of education, 'universal', 'free', and 'compulsory' can be used simultaneously although three have altogether different meanings. There are countries where education is free but not universal, there are others where certain levels of education are universal but not free; there are yet others where education is free and also compulsory. For example, with the amendment of the Constitution, elementary education for the children in the age group 6 to 14 must be universal, free and compulsory. Education at the preschool level, however, can be universal and free, but not compulsory.

By universal it means, then creating universal access and opportunity for all children to receive secondary education. It is important and meaningful. It is evident from the international experience that secondary education becomes naturally universal once universal elementary education has been achieved. The transition rate from eighth to the ninth grades in India is almost 85 per cent and this transition rate is further improving. With the universalisation of elementary education through SSA, there will be universal demand for secondary education. What is important is to create access for universal secondary education which need not be free and should not be compulsory. Universal secondary education had to be differentially subsidised, almost total state responsibility for providing secondary education to economically weaker sections of the society, and moderately subsidised for those who can afford.

Curriculum Structure and Course Offerings

(a) **Education Commission (1964-66):** Common curriculum for until class × within the 10+2+3 Framework.

(b) **NPE-1986:** accepted 10+2+3 pattern of Education.

(c) **The National curriculum Framework (1975):** Proposed a common curriculum for ten year school, to be followed by diversification beginning at class XI for the +2 stage.

(d) **The National curriculum Frameworks** prepared successively in 1988, 2000 and 2005 have continued to follow this imperative of NPE- 1986.

The fact is that nearly 80% students failed in 10th board examination, especially in mathematics and English subject.

Keeping this in mind, the National Curriculum Framework- 2005 has made radical proposal to revisit the very character of knowledge, shift to a new pedagogic approach and change the entire examination system. Such changes are urgently required in order to make sure that the nation is freed of this phenomenon of "mass scale failure" and widespread but apparent "under achievement" otherwise, it would not be possible to universalize secondary education.

Work and Education

"Based upon the report (April, 2005) of the National Focus Group on Work and Education constituted by NCERT as part of its exercise of revising the existing National Curriculum Framework, the Committee expresses its deep concern with respect to the exclusionary character of education in general and secondary education in particular. This is founded on the artificially instituted dichotomy between work and knowledge (also reflected in the widening gap between school and society). Those who work with their hands and produce significant wealth are denied access to formal education while those who have access to formal education not only denigrate productive manual work but also lack the necessary skills for the same. The socio-cultural, gender and disabilityrelated dimensions of this dichotomy have serious implications. Such education has come to be embedded in the knowledge system, representing the dominant classes/castes/cultures/languages with gender in each of these categories. The education system has tended to 'certify' this form of knowledge as being the only 'valid' form. In the process, the knowledge inherent among the vast productive forces along with the related values and skills has been excluded from the school curriculum."

(a) Productive work may be introduced as a pedagogic medium for knowledge acquisition, developing values and multiple—skill formation. A common core curriculum incorporating work—centered pedagogy initially until class X and, within foreseeable future, up to class XII for all children, should be the objective. A set of work—related generic competencies may be pursued and also inform the redesigning of evaluation parameters as well as the assessment system. Generic competencies includes—critical thinking, transfer of learning, creativity, communication skills, aesthetics, work motivation, work ethic of collaborative functioning etc.

(b) Vocational Education and Training (VET) may be conceived as a major national programmed in the mission mode and be structurally and administratively placed outside the school system. VET will include—

(i) Flexible and modular certificate /diploma courses of varying durations.

(ii) Multiple entry and exit points with in—built credit accumulation facility.

(iii) Vertical and horizontal linkages with the academic, vocational and technical programmes.

(iv) Scope for engaging local farmers, artisans, mechanics, technicians, musicians and other service providers as Resource Persons of individual faculty.

Common School System

The Education Commission (1964-66) had recommended a Common School System of Public Education (CSS) as the basis of building up the National System of Education with a view to "bring the different social classes and groups together and thus promote the emergence of an egalitarian and integrated society." The Commission warned that "instead of doing so, education itself is tending to increase social segregation and to perpetuate and widen class distinctions." It further noted that "this is bad not only for the children of the poor but also for the children of the rich and the privilegedgroups" since "by segregating their children, such privileged parents prevent them from sharing the life and experiences of the children of the poor and coming into contact with the realities of life. . . . . . also render the education of their own children anaemic and incomplete. (emphasis ours)" The Commission contended that "if these evils are to be eliminated and the education system is to become a powerful instrument of national development in general, and social and national integration in particular, we must move towards the goal of a common school system of public education."

Common school system essentially means a national system of education which is based on the values and principles of the Constitution of India and which provides education as a comparable quality to all children irrespective of their caste, creed, language, economic or cultural background, geographic location or gender. This is the perspective articulated by the National Policy on

Education- 1986 and further elaborated by the National Curriculum Framework-2005. Such a national system of education will be governed by certain minimum infrastructural, financial and curricular norms. For instance, in the context of the recruitment and working conditions of teachers, provision for basic resources, and structural flexibility and academic autonomy necessary for innovation are concerned with the spirit of National Policy on Education and the National Curriculum Framework 2005.

Instructional Processes

Curricular structure and course offerings are the necessary condition for quality secondary education. Instructional processes provide the sufficient condition for quality secondary education. Contemporary instructional processes and practices are characterised largely by lectures where students are passive listeners. Such instructional processes contribute at best to lower order cognition, memorization and fragile learning; together, they make a grand nexus for large-scale failing in examination. Students lack problem-solving ability, higher order thinking and cognition, and creativity. Most importantly, they miss out on 'learning to know' or learning to learn. If the new generation secondary education sets its targets for students to be able to think critically, solve problems individually and collectively, be creative, instructional processes must undergo a paradigm shift. Instructional processes must bring students at the centre of stage where they primarily learn to learn through peer interaction, problem-solving, experiential learning, etc. In this new instructional scenario, teachers will be facilitators of learning. Research as a tool for learning is quite common all over the world; introduced even at the pre-primary stage. Indeed, by the time students are in the 9th and 10th standards they should become researchers to be able to crack problems, contemplate solutions, explore and experiments alternative and creative ways of problem-solving. In other words, instructional processes must be constructivist in its approach. Through constructivism, students will learn to construct their learning according to their own worldview that unfolds over the years of schooling. It is this learning to construct learning that will hold them in stead into the adult life at work and later.

Student Assessment and Evaluation

Secondary education is the turning point for a large majority of students. Not only the certificate one earns after schooling but also the actual learning during schooling is the lifelong resource. Along with building dynamism in curricular framework as well as instructional processes, evaluation must undergo major changes. Conventionally, education system, particularly school education is guided and controlled by concern for results in examination irrespective of the quality of learning—whether fragile or sustainable. The competition, though artificial, for securing percentage of marks in the final examination creates unusual stress in the students leading often to mental break down and suicides. This must change.

Change in the mechanics of examination will be too simplistic a solution, amounting to treating the symptoms, not the disease itself. Examination-stress is directly related to facing the challenge of examination with 'fragile' learning due to memorizing huge stock of information. In order to manage the stress factor in examination it will be necessary to ensure sustainable learning which the function of instructional processes is.

Yet, it will be necessary to reconstruct and redesign examination system with attributes like flexibility where a student can achieve mastery learning in a flexible time frame and accumulate credits; eliminating power tests (fixed duration), adopt continuous and comprehensive evaluation. The practice of mark sheets indicating marks in certain subjects must be replaced by a portfolio that would accommodate a student's performance in a variety of domains like life skills, academic/nonacademic and vocational subjects, personal qualities, etc. The portfolio should be comprehensive, revealing of the total being of the student.

In this context, it is extremely important to recongnise the role that guidance and counselling play for meeting the needs of adolescent students going through the secondary and higher secondary stages of education. Provision for guidance and counseling is necessary in view of the fact that adolescent boys and girls are facing a fast process of socio-economic and cultural change, and quite often the traditional institutional frameworks provided by the family and community are not adequate for helping the adolescent to cope with the demands made upon him/her. In a society going through a rapid process of institutional change and modernization, facilities for guidance and counseling in every

secondary school are necessary. Even as the secondary education system expands towards universalisation, staff for guidance and counseling will be required to ensure that first generation school goers receive adequate coverage in terms of their psychological and personality related needs. Financial allocation necessary for making guidance and counseling a common reality of every secondary school will need to be worked out, and institutional infrastructure necessary for making professional input for such a facility will have to be put in place.

Schooling Facility

There is a lot of disparity in schooling facilities in various regions of the country. There are disparities among the private schools, among private and government schools in the same state, between schools in central sector like KVS, NVS, Tibetan Schools, Sainik Schools, etc. Also, there are no specific norms for secondary schools. No wonder, India hosts secondary schools with magnificent building, library, laboratories, massive computer labs, cricket academy when majority of the secondary schools languish in dire poverty and deprivation. It must be appreciated that just the four-wall classrooms and teachers as per norms will not make a quality school. For providing universal and free access to quality secondary education, it is imperative that specially designed norms are developed at the national level and then disaggregated for each State/UT keeping in mind the geographical, socio-cultural, linguistic and demographic conditions of not just the State/UT but also, wherever necessary, of the Blocks.

Also, the disparities among various categories of schools must be reduced. This will require planning of educational facilities, and management of educational services to be streamlined.

Recommendations about Universal Secondary Education

1. The guiding Principles of Universal Secondary Education should be universal Access, Equality and Social Justice, Relevance and Development, and Structural and Curricular Considerations.

2. Enrolling all children through lateral expansion of facilities in secondary education will not play to meaningful universalisation of secondary education. For effectiveness, it will require a paradigm shift in the conceptualisation of secondary education. The new generation secondary education should be education of the adolescence for

nurturing multiple intelligence in order to fructify full potential of each child. Accordingly, curriculum has to be flexible offering interest and capability based choices, supported by constructivist approach to learning and the flexible scientifically designed student assessment system.

3. There has to be in norm for schooling. Such norms should be developed for each state with common national parameters as well as state specific parameters.

4. The national level projections of enrolment as well as requirement of teachers, classrooms and finance should be treated as indicative. Similar projections and estimations should be done for each state separately.

5. Each state should develop a perspective plan for a universal secondary education. In order to develop perspective plan a comprehensive Secondary Education Management Information System (SEMIS) should be developed as early as possible. The SEMIS must specially provide for capturing data on girls, SC/ST, OBC, minorities and disabled children.

6. Decentralised micro-level planning to be the main approach to planning and implementation of Universal Secondary Education. Block should be the unit for such micro-level planning.

7. For universal quality secondary education, the states must avoid softer options of para teachers; fully qualified teachers with full salary and benefit must be the only option.

8. The present system of teacher education requires drastic reforms and expansion, in view of the fact that demand for professionally qualified teachers is going to increase rapidly with the spread of elementary education in the coming years. The present teacher education system is rooted in a behaviouristic theory of pedagogy and knowledge, and most of the teacher training institutes lack proper infrastructure and a sense of responsibility towards the goal of educational policy as articulated in 1986. The recently issued National Curriculum Framework proposes a constructivist orientation towards knowledge and teaching, which would imply a serious effort to train all teachers in classroom methods which might permit children to gain personal experience as a basis of understanding in all areas of the curriculum. The implications of the new National Curriculum Framework for pre-service

education of teachers need to be worked out, both in terms of course revision and financial investments to be made. Equally serious are the implications for in-service teacher education which will have to expand quite considerably and also become a lot more academically substantial activity than it is at present in many parts of the country.

9. Heads of schools must be trained, preferably through a six-month diploma programme with three months of practice and practical exercises.

10. Financial requirements for covering the cost of universal elementary and secondary education will form approximately 5.1 percent of the GDP. Hence with the immediate allocation of 6 percent of the GDP for education and progressive increase in this proportion will be necessary to move towards universalization of secondary education.

11. Commercialization of school education as well as teacher education institutions must be curbed in line with the policy of education which treats the running of educational institutions as a state and social responsibility. This is specially important in the current context in which a large number of private institutions, some of them receiving investment from abroad, are being set up. Even private institutions have a social responsibility in the context of the Constitutional amendment which has made elementary education a fundamental right of every child. The same can be said for the goal of universalization of secondary education. Under no circumstance can anyone be allowed to exploit our society's need for a credible system of school education. The question of quality needs to be seen as a dimension of systemic reform, and not as a basis for either acceptance of the presently entrenched divisive systems of education or for further increase in its divisiveness. Instead, future expansion of the school system should be accomplished along with systemic reforms which would make admission and curriculum policies capable of enhancing the inclusive character of the education system.

12. The pressure on secondary education is already being perceived. It will not be wise to wait for 2010 when the pressure may become unbearable. Investment towards the goal of universal secondary education must be made as early as possible, not later than 2006-07, preferably at the RE stage in the current financial year, 2005-06.

VIEWS OF SWAMI VIVEKANANDA

Swami Vivekananda—his teachings and philosophy stressed on different aspects of religion, youth, education, faith, character building as well as social issues pertaining to India."

Teachings and philosophy of *Swami Vivekananda* stressed on different aspects of religion, youth, education, faith, character building as well as social issues pertaining to *India*. Vivekananda was a *Hindu monk* from India who played significant role in introducing *Vedanta* to the Western world and also reviving and redefining certain aspect of the religion within India. Tagore commented about Swami Vivekananda and his teachings, "If you want to know India, study Vivekananda. In him everything is positive and nothing negative." Vivekananda realized a country's future depends on its people, so he mainly stressed on man, "man-making is my mission", that's how he described his teaching. Vivekananda put his real ideals in few words and that was : "to preach unto mankind their divinity, and how to make it manifest in every movement of life."

Education

Swami Vivekananda believed education is the manifestation of perfection already in men. He thought it a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect. To Vivekananda, education was not only collection of information, but something more meaningful; he felt education should be man-making, life giving and character-building. To him education was an assimilation of noble ideas.

"Education is not the amount of information that we put into your brain and runs riot there, undigested, all your life. We must have life building, man making, character making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library."

Positive Education

Swami Vivekananda stressed on giving the public only positive education, because negative thoughts weaken men. Swami Vivekananda told, if young boys and girls are encouraged and are not unnecessarily criticized all the time, they are bound to improve in time.

In New York, Vivekananda used to observe the Irish colonists come—downtrodden, haggard-looking, destitute of all possessions at home, penniless, and wooden-headed—with their only belongings, a stick and a bundle of rags hanging at the end of it, fright in their steps, alarm in their eyes. Vivekananda observed a completely different spectacle in next six months—the man walks upright, his attire is changed. In his eyes and steps there is no more fright. Swami Vivekananda tried to find out the cause, he told, if this incidence is seen by the explanations of *Vedanta*, that Irishman was kept surrounded by contempt in his own country—the whole of Nature was telling him with one voice—"Pat, you have no more hope, you were born a slave and will remain so". Having been thus told from his birth, Pat started believing in it and hypnotized himself that he is very low. While no sooner had he landed on America than the shout went up on all sided—"Pat, you are a man as we are, it is man who has done all, a man like you and me can do everything; have courage!" Pat raised his head and saw that it was so, the self-confidence within him woke up again. Swami Vivekananda feels likewise, the education that young boys and girls receive is very negative. He thinks they do not gain confidence or self-respect from these education, so according to Swami Vivekananda only positive education should be given to children.

Religion, Community Service and Mass Education

Swami Vivekananda was a follower of *Vedanta*. To Swami Vivekananda religion was not only talk or doctrine or theory, to him religion was realization, as he said, "it is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes." He also felt religion is the gist of all worship is to be pure and to do good to others. According to Swami Vivekananda, religion is the idea which is raising the brute into man, and man unto God. He firmly said, despondency can not be religion. According to Vivekananda, an important teaching he received from Ramakrishna was that *Jiva is Shiva* (each individual is divinity itself). So he stressed on *Shiva Jnane Jiva Seva*, (to serve common people considering them as manifestation of God). According to Vivekananda, man is potentially Divine, so, service to man is indeed service to God.

Harmony of Religions

Swami Vivekananda felt, the greatest misfortune of the world is we do not tolerate and accept other religions. In his lecture in

Parliament of religions on September 15, 1893, he told a story of a frog who lived in a well for a long time, he was born there and brought up there and he used to think that nothing in the world can be bigger that. Swami Vivekananda concluded the story—

"I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world."

Swami Vivekananda told, we must not only tolerate other religions, but positively embrace them, and that the truth is the basis of all religions.

India

Swami Vivekananda believed, if there is any land on this earth that can lay claim to be the blessed *punyabhumi* (land of virtue), … the land where humanity has attained its highest towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality—it is *India*." He observed that the Indian race never stood for wealth, although they acquired immense wealth, they did not stand for wealth.

National Integration

According to Swami Vivekananda it is will, it is the integration that is the power. He gave an example-forty millions of Englishmen ruled three hundred millions of people in *India*.

Vivekananda tried to find out the psychological explanation and found out the forty millions put their wills together and that resulted infinite power, and that was the reason of their success. Vivekananda prescribed, to make a great future *India* the whole serest will lie in organization, accumulation of power, co-ordination of wills.

Human mind

Swami Vivekananda compared human mind with a monkey who is always restless and incessantly active by his own nature. He noticed, the human mind naturally wants to get outside, to peer out of the body, as it were, through the channels of the organs. So, he stressed on practice of concentration, as he felt there is no limit to the power of the human mind, the more concentrated it is, the more powerful it becomes. Swami Vivekananda suggested not to do anything which disturbs the mind or makes it restless.

Women Education

Swami Vivekananda warned it is completely unfair to discriminate between sexes, as there is not any sex distinction in *atman* (soul), the soul has neither sex, nor caste nor imperfection. He suggested not to think that there are men and women, but only that there are human beings. Swami Vivekananda felt, The best thermometer to the progress of a nation is its treatment of its women and it is impossible to get back India's lost pride and honor unless they try to better the condition of women. Vivekananda considered men and women as two wings of a bird, and it is not possible for a bird to fly on only one wing. So, according to him, there is no chance for welfare of the world unless the condition of woman is improved.

Women are not playthings

Swami Vivekananda noticed almost everywhere women are treated as playthings. In modern countries like America, women have more independence, still, Vivekananda had noticed, men bow low, offer a woman a chair and in another breath they offer compliments like "Oh, how beautiful your eyes.." etc. Vivekananda felt, a man does not have any right to do this or venture so far, and any woman should not permit this as well. According to Swami Vivekananda such things develop the less noble side of humanity. They do not tend to noble ideals.

Indian women

According to Vivekananda, the ideal of womanhood in *India* is motherhood—that marvelous, unselfish, all-suffering, ever-forgiving mother. Vivekananda felt, in *India*, there are two great evils—trampling on the women, and grinding through the poor through caste restrictions.

Sita, the Ideal womanhood

According to *Swami Vivekananda*, *Sita* is typical of *India* — the idealized *India*. Swami Vivekananda assured if world literature of the past and world literature of the future are thoroughly exhausted, yet, it'll not be possible to find out another *Sita*, because *Sita* is unique, the character was depicted once for all. Swami Vivekananda felt there may have been several *Ramas*, perhaps, but never more than one *Sita*. Vivekananda felt:

"All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but so long as there

will be five Hindus living here, even if only seeking the most vulgar patois, there will be the story of Sita present."

Sita was a true *Indian* by nature, Vivekananda concluded, who never returned injury.

Character Building to Solve Problems Related to Inequality

Swami Vivekananda realized three things are necessary to make every man great, every nation great:

- Conviction of the powers of goodness.
- Absence of jealousy and suspicion.
- Helping all who are trying to be and do good.

Swami Vivekananda suggested to try to give up jealousy and conceit and learn to work unitedly for others. He told, purity, patience and perseverance overcome all obstacles. He suggested to take courage and work on. Patience and steady work, according to Swami Vivekananda, this is the only way to get success.

Faith in one's self

According to Swami Vivekananda "faith, faith, faith in ourselves, faith, faith in God—this is the secret of greatness. Swami Vivekananda observed the history of the world is the history of a few men who had faith in themselves, and he it is faith which calls out divinity within. So he told, if people have faith in three hundred and thirty millions of *Hindu* mythological gods, and in all the gods which foreigners have now and still have no faith in themselves, there will be no salvation.

Swamiji's views on Women Education

Swamiji considered women to be the main pivot of the Society because they constitute half of the population in the Society and they play the major role of a mother.

He wanted women empowerment, i.e. girls should be educated properly and they should be trained to be skilful enough to earn their own livelihood and thus can enjoy better independence regarding economic aspect.

Sister Nivedita was inspired by Swamiji to carry on this responsibility to remove the darkness of ignorance from the women in our society, which she successfully carried on even after the demise of Swamiji.

EXERCISE

Short-type Question:

1. Expain the concept of Universal Provision.
2. What do you mean by Universal Enrolment? Discuss shortly.
3. What do you mean by Universal Retention? Discuss shortly.
4. Discuss the steps to achieve the aim of Universal Education.
5. Shortly discuss the steps taken for the Universalization of Primary Education.
6. Write the concept and importance of Equalization in Educational opportunity.
7. State the recommendations of NPE-1986 to eliminate the difference in educational opportunity.
8. What was the views of Swami Vivekananda about equalization of educational opportunities?
9. Discuss the guiding principles of Universal Secondary Education.
10. Discuss the aims and objectives of Secondary Education.

Essay-type Question:

1. Explain briefly the meaning and concept of Universal Elementary Education according to International Explanation.
2. Discuss the different problems in implementation of Universal Education.
3. Discuss the propable ways of solution to problems in Universal Elementary Education.
4. Discuss the problems or barriers of Equalization of Education.
5. State the probable solutions of problems in Equlization of Educational Opportunities.
6. Mention the recommendations about Universal Secondary Education.

4. INEQUALITY, DISCRIMINATION AND MARGINALIZATION IN EDUCATION

INEQUALITY IN EDUCATION

Educational Inequality is the difference in the learning results, or efficacy, experienced by students coming from different groups. Educational efficacy is most often measured by grades, GPA scores, test scores, drop-out rates, college entrance statistics, and college completion rates.

A lot of educational inequality is attributed to economic disparities that often falls along racial lines and much modern conversation about educational equity conflates the two, showing how they are inseparable from residential location and, more recently, language. Educational inequality between white students and minority students continues to perpetuate social and economic inequality.

Throughout the world, there have been continuous attempts to reform education at all levels. With different causes that are deeply rooted in history, society, and culture, this inequality is difficult to eradicate. Although difficult, education is vital to society's movement forward. It promotes "citizenship, identity, equality of opportunity and social inclusion, social cohesion as well as economic growth and employment" and for these reasons, equality should be promoted.

Causes of Educational Inequality

Unequal educational outcomes are attributed to several variables, including family of origin, gender, and social class.

1. Family Back Ground

Family background In Harvard's "Civil Rights Project", *Lee and Orfield* identify family background as the most influential factor in student achievement. A correlation exists between the academic success of parents with the academic success of their children. Only 11% of children from the bottom fifth earn a college degree while

80% of the top fifth earn one. Linked with resources, white students tend to have more educated parents than students from minority families. This translates to a home-life that is more supportive of educational success. This often leads to them receiving more at-home help, have more books in their home, attend more libraries, and engage in more intellectually intensive conversations. Children, then, enter school at different levels. Poor students are behind in verbal memory, vocabulary, math and reading achievement, and have more behavior problems. This leads to their placement in different level classes that tracks them. These courses almost always demand less from their students, creating a group that is conditioned to lack educational drive. These courses are generally non-college bound and are taught by less qualified teachers.

Also, family background influences cultural knowledge and perceptions. Middle class knowledge of norms and customs allows students with this background to better navigate the school system. Parents from this class and above also have social networks that prove to be more beneficial than networks based in lower classes. These connections may help students gain access to the right schools, activities, etc. Additionally, children from poorer families, who are often minorities, come from families that distrust institutions. America's history of racism and discrimination has created a perceived and/or existent ceiling on opportunities for many poor and minority citizens. This ceiling muffles academic inspirations and muffles growth.

Furthermore, research reveals summer months as crucial time for the educational development of children. Students from disadvantaged families experience greater losses in skills during summer vacation. Students from lower socioeconomic classes come disproportionately from single-parent homes and dangerous neighborhoods. Less resources, less parental attention, and more stress all influence the performance of children in school.

2. Gender

Throughout the world, educational achievement varies by gender. The exact relationship differs across cultural and national contexts.

3. Female Disadvantage

Obstacles preventing females' ability to receive a quality education include traditional attitudes towards gender roles, poverty, geographical isolation, gender-based violence, and early marriage

and pregnancy. Throughout the world, there is an estimated 7 million more girls than boys out of school.

Socialized gender roles have an impact on females' access to education. We needs policies that encourage educational attainment for men and women based on merit, rather than gender.

Females are shown to be at risk of being attacked in many countries. Attacks can occur because individuals within those countries do not believe women should receive an education. Attacks include kidnappings, bombings, torture, rape and murder.

Early marriage effects females ability to receive an education.

Measuring Educational Inequality

In the last decade, tests have been administered throughout the world to gather information about students, the schools they attend, and their educational achievements. These tests include the Organization for Economic and Co-Operational Development's Program of International Student Assessment and the International Association for the Evaluation of Educational Achievement's Trends in International Mathematics and Science Study. To calculate the different test parameters in each country and calculate a standard score, the scores of these tests are put through Item Response Theory models. Once standardized, analysts can begin looking at education through the lens of achievement rather than looking at attainment. Through looking at achievement, the analysts can objectively examine educational inequality throughout the globe.

Effects of Education Inequality

Social Mobility

Social mobility refers to the movement in class status from one generation to another. It is related to the "rags to riches" notion that anyone, with hard work and determination, has the ability to move upward no matter what background they come from. Contrary to that notion, however, sociologists and economists have concluded that, although exceptions are heard of, social mobility has remained stagnant and even decreased over the past thirty years. Some of the decrease in social mobility may be explained by the stratified educational system. Since the educational system forces low-income families to place their children into less-than-ideal school systems, those children are typically not presented with the same opportunities and educational motivation as are students from well-

off families, resulting in patterns of repeated intergenerational educational choices for parent and child, also known as decreased or stagnant social mobility.

Remedies

There are a variety of efforts by countries to assist in increasing the availability of quality education for all children.

Assessment

Based on input from more than 1,700 individuals in 118 countries, UNESCO and the Center for Universal Education at the Brookings Institution have co-convened the Learning Metrics Task Force. The task force aims to shift the focus from access to access plus learning. They discovered through assessment, the learning and progress of students in individual countries can be measured. Through the testing, governments can assess the quality of their education programs, refine the areas that need improvement, and ultimately increase their student's success.

Education for All Act

The Education For All act or EFA is a global commitment to provide quality basic education for all children, youth, and adults. In 2000, 164 governments pledged to achieve education for all at the World Education Forum. There are six decided upon goals designed to reach the goal of Education for All by 2015. The entities working together to achieve these goals include governments, multilateral and development agencies, civil society and the private sector. UNESCO is responsible for coordinating the partnerships. Although progress has been made, some countries are providing more support than others. Also, there is need to strengthen overall political commitment as well as strengthening the needed resources.

Global Partnership for Education

Global Partnership for Education or GPE functions to create a global effort to reduce educational inequality with a focus on the poorest countries. GPE is the only international effort with their particular focus on supporting countries' efforts to educate their youth from primary through secondary education. Main goals of the partnership include providing educational access to each child, insuring each child masters basic numeracy and literacy skills, increasing the ability for governments to provide quality education for all, and providing a safe space for all children to learn in. They are a

partnership of donor and developing countries but the developing countries shape their own educational strategy based upon their personal priorities. When constructing these priorities, GPE serves to support and facilitate access to financial and technical resources. Successes of GPE include helping nearly 22 million children get to school, equipping 52,600 classrooms and training 300,000 teachers.

Multicultural Education

Some educational theorists have promoted the idea of multicultural education as a way to equalize education in the United States. While there are many different interpretations of the term 'multicultural education,' this section will refer to the work of James A. Banks. According to Banks, multicultural education is a reform movement that allows all students equal opportunities to learn regardless of their gender, social class, sexual orientation, ethnicity, or culture. Since competition and biases are inevitable in a school setting, educational equality is an ideal that cannot ever fully be attained. But Banks insists that multicultural education should be viewed as an ongoing process and all educators should use the goals of multicultural education to increase educational equality. The main goal of multicultural education is to teach diverse groups of students how to interact with the similarly diverse world around them. Culturally diverse nations have macrocultures and microcultures. Macroculture refers to overarching cultures, traditions, and sentiments of the majority group in a country. Microcultures often share values of the macroculture, but also have some of their own traditions and beliefs. Historically, schools have taught with the perspective of the macroculture in mind. This contributes to educational inequality because students are at a disadvantage due to differences in their culture, perspective, ways of thinking, and learning preferences. For example, certain cultural norms may cater to males and therefore result in male students experiencing the most success. Multicultural education seeks to combat this by making changes to the ways curriculum is organized and taught. Banks proposes that changes in teaching and learning approaches be made that give equal opportunities for all students to learn. He says that educators should format schools and curriculums in ways that teach students to function effectively in the macroculture, in their own microculture, and in other microcultures.

It is important to note that multicultural education should not be implemented merely as a way for students to learn about their own culture, but rather as a way for them to learn about a variety of cultures. Race or gender segregated schools whose curriculum and pedagogy only teach the history and culture of their own group do not promote educational inequality. A multicultural education that promotes educational equality should be inclusive and teach about the history and culture for all cultural groups.

Massive Online Classes

There is a growing shift away from traditional higher education institutions to massive open online courses (MOOC). These classes are run through content sharing, videos, online forums and exams. The MOOCs are free which allow for many more students to take part in the classes, however the programs are created by global north countries, therefore inhibiting individuals in the global south from creating their own innovations.

Policy Implications

With the knowledge that early educational intervention programs, such as extended childcare during preschool years, can significantly prepare low-income students for educational and life successes, comes a certain degree of responsibility. One policy change that seems necessary to make is that quality child care is available to every child in the United States at an affordable rate. This has been scientifically proven to push students into college, and thus increase social mobility. The ultimate end result of such a reality would be that the widely stratified educational system that exists in the U.S. today would begin to equalize so that every child born, regardless of socioeconomic status, would have the same opportunity to succeed. Many European countries are already exercising such successful educational systems.

Inequalities can be seen in 3 aspects—(1) Gender inequality, (2) Racial inequality, (3) Class inequality.

(1) **Gender inequality:** After independence many commissions & committees are promoting women education. Girls often do not get admission in schools. Parental ignorance is also solve this problem following measures can be adopted :

   (a) More women edu. institutions should be established.

   (b) Co-education Institutions should be established.

   (c) More and more lady teachers must be appointed in such Institutions.

(d) Scholarship should be provided for girl child. Parents should be given grant to assist girls education.

(e) Special curriculum for girls should be designed.

(f) Few special subjects should be included in curriculum which are appropriate for girls.

(g) Girls should be given equal right to get admitted in the vocational and professional courses. Reservation of seats may be introduced.

(h) Training Colleges should be established so that women can get the opportunity and proper training to be engaged in teaching profession.

(2) Racial inequality: Literacy rate in the SC and ST communities are less than the general caste. Literacy rate in the ST communities are less than the SC community. Special provisions can be made like: -

(a) Primary schools can be established more in number.

(b) In these schools the instructional medium should be the regional language or mother tongue.

(c) Attractive study materials and text books should be published in regional languages.

(d) In the post graduation level students of SC and ST communities can study in their own mother tongue.

(e) Teachers should be appointed from SC, ST communities.

(f) Accomodation and other special facilities should be provided to them to encourage them.

(g) Parents should be given grant so that they are encouraged to send their children to the school as well as to supplement the scarcity of fund in case the child is engaged in any job.

(h) For the SC, ST students some special facilities should be provided like scholarship, Half-freeship etc. Students of SC, ST communities should be provided with free hostel accomodation.

(3) Class inequality: Minority community on Religions, linguistic minority community are worst affected. They are the neglected section of the society. So, following facilities should be provided to them :

(a) Minority community can establish Institutions for them, so that these people can get admission there.

(b) Some Institutions can be established where the instructional medium should be either their mother tongue or regional language.

(c) Text books should be published in their own language.

(d) Special curriculum should be designed for them.

(e) Curriculum and text books and content should be designed in such a manner so that their emotions & sentiments are not hurt.

Teacher should always maintain neutrality in the class. They should not be biased, Irrespective of caste, creed, gender, religion he or she should teach and behave with students in the same manner in class.

DISCRIMINATION

Discrimination is treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit. This includes treatment of an individual or group based on their actual or perceived membership in a certain group or social category, "in a way that is worse than the way people are usually treated". It involves the group's initial reaction or interaction going on to influence the individual's actual behavior towards the group leader or the group, restricting members of one group from opportunities or privileges that are available to another group, leading to the exclusion of the individual or entities based on logical or irrational decision making.

Etymology

The term discriminate appeared in the early 17th century in the English language. It is from the Latin discriminat—'distinguished between', from the verb discriminare, from discrimen 'distinction', from the verb discernere. Since the American Civil War the term "discrimination" generally evolved in American English usage as an understanding of prejudicial treatment of an individual based solely on their race, later generalized as membership in a certain socially undesirable group or social category. "Discrimination" derives from Latin, where the verb discrimire means "to separate, to distinguish, to make a distinction".

Definitions

Moral philosophers have defined discrimination as disadvantageous treatment or consideration. This is a comparative definition. An

individual need not be actually harmed in order to be discriminated against. They just need to be treated worse than others for some arbitrary reason. If someone decides to donate to help orphan children, but decides to donate less, say, to black children out of a racist attitude, then they would be acting in a discriminatory way even though the people they discriminate against are actually benefitted by having some money donated to them.

Based on realistic-conflict theory and social-identity theory, Rubin and Hewstone have highlighted a distinction among three types of discrimination:

1. **Realistic competition** is driven by self-interest and is aimed at obtaining material resources (e.g., food, territory, customers) for the in-group (e.g., favouring an in-group in order to obtain more resources for its members, including the self).

2. **Social competition** is driven by the need for self-esteem and is aimed at achieving a positive social status for the in-group relative to comparable out-groups (e.g., favouring an in-group in order to make it better than an out-group).

3. **Consensual discrimination** is driven by the need for accuracy[clarification needed] and reflects stable and legitimate intergroup status hierarchies (e.g., favouring a high-status in-group because it is high status).

The United Nations stance on discrimination includes the statement: "Discriminatory behaviors take many forms, but they all involve some form of exclusion or rejection."[12] International bodies United Nations Human Rights Council work towards helping ending discrimination around the world.

United Nations Documents

Important UN documents addressing discrimination include:

- The Universal Declaration of Human Rights is a declaration adopted by the United Nations General Assembly on 10 December 1948. It states that:"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

- The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) is a United Nations

convention. The Convention commits its members to the elimination of racial discrimination. The convention was adopted and opened for signature by the United Nations General Assembly on 21 December 1965, and entered into force on 4 January 1969.

- The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it came into force on 3 September 1981.

- The Convention on the Rights of Persons with Disabilities is an international human rights instrument treaty of the United Nations. Parties to the Convention are required to promote, protect, and ensure the full enjoyment of human rights by persons with disabilities and ensure that they enjoy full equality under the law. The text was adopted by the United Nations General Assembly on 13 December 2006, and opened for signature on 30 March 2007. Following ratification by the 20th party, it came into force on 3 May 2008.

Types of Discrimination

Age: Ageism or age discrimination is discrimination and stereotyping based on the grounds of someone's age. It is a set of beliefs, norms, and values which used to justify discrimination or subordination based on a person's age. Ageism is most often directed towards old people, or adolescents and children.

Caste: According to UNICEF and Human Rights Watch, caste discrimination affects an estimated 250 million people worldwide. Discrimination based on caste, as perceived by UNICEF, is prevalent mainly in parts of Asia, (India, Sri Lanka, Bangladesh, China, Pakistan, Nepal, Japan), Africa and others. As of 2011, there were 200 million Dalits or Scheduled Castes (formerly known as "untouchables") in India.

Disability: Discrimination against people with disabilities in favor of people who are not is called ableism or disablism. Disability discrimination, which treats non-disabled individuals as the standard of 'normal living', results in public and private places and services, education, and social work that are built to serve 'standard' people, thereby excluding those with various disabilities. Studies have shown, employment is needed to not only provide a living but

to sustain mental health and well being. Work fulfils a number of basic needs for an individual such as collective purpose, social contact, status, and activity. A person with a disability is often found to be socially isolated and work is one way to reduce isolation.

Employment: Denying someone employment, or disallowing one from applying for a job, is often recognized as employment discrimination when the grounds for such an exclusion is not related to the requirements of the position, and protected characteristics may include age, disability, ethnicity, gender, gender identity, height, nationality, religion, sexual orientation, skin color, and weight.

Language: Diversity of language is protected and respected by most nations who value cultural diversity.[dubious-discuss] However, people are sometimes subjected to different treatment because their preferred language is associated with a particular group, class or category. Commonly, the preferred language is just another attribute of separate ethnic groups.[dubious-discuss] Discrimination exists if there is prejudicial treatment against a person or a group of people who speak a particular language or dialect.

Language discrimination is suggested to be labeled linguicism or logocism.[by whom?] Anti-discriminatory and inclusive efforts to accommodate persons who speak different languages or cannot have fluency in the country's predominant or "official" language, is bilingualism such as official documents in two languages, and multiculturalism in more than two languages.[citation needed]

Nationality: Discrimination on the basis of nationality is usually included in employment laws (see below section for employment discrimination specifically). It is sometimes referred to as bound together with racial discrimination although it can be separate. It may vary from laws that stop refusals of hiring based on nationality, asking questions regarding origin, to prohibitions of firing, forced retirement, compensation and pay, etc., based on nationality.

Discrimination on the basis of nationality may show as a "level of acceptance" in a sport or work team regarding new team members and employees who differ from the nationality of the majority of team members.

Race or Ethnicity: Racial discrimination differentiates individuals on the basis of real and perceived racial differences and has been official government policy in several countries, such as

South Africa in the apartheid era. Discriminatory policies towards ethnic minorities include the race-based discrimination of ethnic Indians and Chinese in Malaysia or discrimination of ethnic Uighurs in China.[31] After the Vietnam War, many Vietnamese refugees moved to the United States, where they face discrimination.

Region: Regional or geographic discrimination is discrimination based on the region in which a person lives or was born. It differs from national discrimination in that it may not be based on national borders or the country the victim lives in, but is instead based on prejudices against a specific region of one or more countries. Examples include discrimination against mainland Chinese within China, or discrimination against Americans from the south in the United States. It is often accompanied by discrimination based on accent, dialect, or cultural differences.

Religious Beliefs: Religious discrimination is valuing or treating a person or group differently because of what they do or do not believe or because of their feelings towards a given religion. For instance, the indigenous Christian population of Balkans (known as "rayah" or "protected flock") lived under the Ottoman Kanun-i-Rayah. The word is sometimes translated as 'cattle' rather than 'flock' or 'subjects' to emphasize the inferior status of the rayah.

Restrictions upon Jewish occupations were imposed by Christian authorities. Local rulers and church officials closed many professions to Jews, pushing them into marginal roles considered socially inferior, such as tax and rent collecting and moneylending, occupations only tolerated as a "necessary evil". The number of Jews permitted to reside in different places was limited; they were concentrated in ghettos and were not allowed to own land.

Whereas religious civil liberties, such as the right to hold or not to hold a religious belief, are essential for Freedom of Religion (in the United States secured by the First Amendment), religious discrimination occurs when someone is denied " the equal protection of the laws, equality of status under the law, equal treatment in the administration of justice, and equality of opportunity and access to employment, education, housing, public services and facilities, and public accommodation because of their exercise of their right to religious freedom."

Sex, gender, and gender identity: Though gender discrimination and sexism refers to beliefs and attitudes in relation to the gender of a person, such beliefs and attitudes are of a social

nature and do not, normally, carry any legal consequences. Sex discrimination, on the other hand, may have legal consequences.

Though what constitutes sex discrimination varies between countries, the essence is that it is an adverse action taken by one person against another person that would not have occurred had the person been of another sex. Discrimination of that nature is considered a form of prejudice and in certain enumerated circumstances is illegal in many countries.

In an educational setting there could be claims that a student was excluded from an educational institution, program, opportunity, loan, student group, or scholarship because of their gender. In the housing setting there could be claims that a person was refused negotiations on seeking a house, contracting/leasing a house or getting a loan based on their gender. Another setting where there have been claims of gender discrimination is banking; for example if one is refused credit or is offered unequal loan terms based on one's gender.

Othering: Othering is the process by which a person or a group is placed outside of the norm, into the margins. It is a system of discrimination whereby the characteristics of a group are used to distinguish them as separate from the norm. Othering plays a fundamental role in the history and continuance of racism and other forms of discrimination. For example, by objectifying culture as something different, exotic or underdeveloped is to generalise that it is not the same as 'normal' society. Europe's colonial attitude towards the Orient exemplifies through the attitude that the East was the opposite of the West; feminine where the West was masculine, weak where the West was strong and traditional where the West was progressive. By making these generalisations and othering the East, Europe was simultaneously defining herself as the norm, further entrenching the perceived gap. Much of the process of othering relies on imagined difference, or the expectation of difference. Spatial difference can be enough to conclude that 'we' are 'here' and the 'others' are over 'there', making 'here' normal and 'there' foreign. Imagined differences serve to categorise people into groups and assign them characteristics that suit the imaginer's expectations and desires.

Reverse Discrimination

Some attempts at antidiscrimination have been criticized as reverse discrimination. In particular, minority quotas (for example,

affirmative action) may discriminate against members of a dominant or majority group or other minority groups. In its opposition to race preferences, the American Civil Rights Institute's Ward Connerly stated, "There is nothing positive, affirmative, or equal about 'affirmative action' programs that give preference to some groups based on race.

Theories

Social theories such as egalitarianism assert that social equality should prevail. In some societies, including most developed countries, each individual's civil rights include the right to be free from government sponsored social discrimination. Due to a belief in the capacity to perceive pain or suffering shared by all animals, "abolitionist" or "vegan" egalitarianism maintains that the interests of every individual (regardless its species), warrant equal consideration with the interests of humans, and that not doing so is "speciesist".

Labeling theory: Discrimination, in labeling theory, takes form as mental categorization of minorities and the use of stereotype. This theory describes difference as deviance from the norm, which results in internal devaluation and social stigma[86] that may be seen as discrimination. It is started by describing a "natural" social order. It is distinguished between the fundamental principle of fascism and social democracy.[clarification needed] The Nazis in 1930s-era Germany and the pre-1990 Apartheid government of South Africa used racially discriminatory agendas for their political ends. This practice continues with some present day governments.[citation needed]

Game theory: Economist Yanis Varoufakis (2013) argues that that "discrimination based on utterly arbitrary characteristics evolves quickly and systematically in the experimental laboratory", and that neither classical game theory nor neoclassical economics can explain this. Varoufakis and Shaun Hargreaves-Heap (2002) ran an experiment where volunteers played a computer-mediated, multiround hawk-dove game (HD game). At the start of each session, each participant was assigned a color at random, either red or blue. At each round, each player learned the color assigned to his or her opponent, but nothing else about the opponent. Hargreaves-Heap and Varoufakis found that the players' behavior within a session frequently developed a discriminatory convention, giving a Nash equilibrium where players of one color (the

"advantaged" color) consistently played the aggressive "hawk" strategy against players of the other, "disadvantaged" color, who played the acquiescent "dove" strategy against the advantaged color. Players of both colors used a mixed strategy when playing against players assigned the same color as their own.

The experimenters then added a cooperation option to the game, and found that disadvantaged players usually cooperated with each other, while advantaged players usually did not. They state that while the equilibria reached in the original HD game are predicted by evolutionary game theory, game theory does not explain the emergence of cooperation in the disadvantaged group. Citing earlier psychological work of Matthew Rabin, they hypothesize that a norm of differing entitlements emerges across the two groups, and that this norm could define a "fairness" equilibrium within the disadvantaged group.

MARGINALIZATION

Introduction

As set down in the 1948 Universal Declaration of Human Rights and other international human rights conventions, the opportunity to receive a meaningful education is a fundamental human right for all children, youth and adults. But the world is systematically failing to address extreme and persistent education disadvantages that leave large sections of society marginalized. Global challenges, notably the recent financial and economic crises, puts education at risk and disproportionally impacts the poor, with serious implications for marginalized populations. Education for All (EFA) cannot be achieved without overcoming marginalization.

Concepts of Marginalization

Marginalization: There is no agreed definition of "marginalization", and what that entails in education. The EFA Global Monitoring Report 2010: Reaching the marginalized, however, defines marginalization as "a form of acute and persistent disadvantage rooted in underlying social inequalities". Some examples of the most disadvantaged sections of society are girls and women, hard-to-reach groups such as indigenous people and ethnic minorities, poor households, people living in informal settlements, individuals with disabilities, rural populations, nomadic populations those affected by armed conflict and HIV and AIDS, and street and working children.

Inclusive Education: Building on the Salamanca Statement and Framework for Action on Special Needs Education, a broadened concept of inclusive education was adopted at the 48th Session of the International Conference on Education in 2008 as "an ongoing process aimed at offering quality education for all while respecting diversity and the different needs and abilities, characteristics and learning expectations of the students and communities, eliminating all forms of discrimination". characteristics and learning expectations of the students and communities, eliminating all forms of discrimination".

Measuring and Understanding Marginalization

Reaching marginalized children, youth, and adults requires political commitment backed by practical strategies and policies for inclusive education. Measuring and understanding marginalization is an important first step to overcoming it. Household surveys and other data provide insights into the relationship between poverty, ethnicity, health, parental literacy and and education. Disaggregated data can provide policy-makers with the means to identify social groups and areas characterized by high levels of deprivation.

- **Recommendation:** Invest in data collection and analysis as an integral part of national educational plans and poverty reduction strategies. Develop data collection systems that focus on disaggregated statistics in order to identify marginalized groups and areas characterized by high levels of deprivation and monitor their progress. Identify the drivers of marginalization for specific groups.

- **Recommendation:** Set equality-based targets for all of the six EFA goals.

The EFA Global Monitoring Report 2010 presents a new international tool, the **Deprivation and Marginalization in Education (DME) data set,** to help governments and development partners chart the dimensions of marginalization, identify patterns of individual and group disadvantage, and therefore inform policy design and public debate. The analysis made by the GMR focuses on three core areas:

1. **The bottom line—to measure absolute deprivation defined in terms of years in school:** This analysis takes four years as the minimum required to gain most basic literacy and numeracy skills, and identifies people aged 17 to 22 who have fewer than four years of education as living in "education

poverty" and those who have fewer than two years as living in "extreme education poverty".

While the vast majority of adults in rich countries will have accumulated 10 to 15 years of education, nearly one out of three in the 22 countries covered by the DME data have fewer than four years of education. In eleven of these countries, the figure rises to 50%. In 26 countries, 20% or more of those aged 17 to 22 have fewer than two years of schooling.

2. **The bottom 20% with the least years of education:** This analysis examines the number of years individuals aged 17 to 22 have accumulated in education to identify the individual and group characteristics of the bottom 20%. Knowing the characteristics of the "bottom 20% in education" helps understand the relative national scale of deprivation. The data can be used to assess the weight of discrete variables such as household income, language and ethnicity, gender, region and location. The disadvantages that drive people into the bottom 20% in education intersect with and even magnify the wider social inequalities and circumstances, thus restricting educational opportunities.

3. **The quality of education by assessing learning achievement:** Within a given time, what children actually learn depends on a wide range of factors, including the quality of education and home circumstances. This analysis looks at marginalization in learning achievement using national and international evidence.

The achievement deficit is widely spread across individuals and groups facing broader educational disadvantages, predominantly in the poorest countries, but also in richer countries. Marginalized individuals and groups do not just accumulate fewer years of education. They often receive a poor-quality education that result in low levels of learning achievement. Evidence from schemes to measure learning shows that factors such as household wealth, parental education and home language exercise a pervasive influence on learning achievement.

Underlying causes of educational marginalization are diverse and interconnected. Given that nearly 1.4 billion people live on less than USD 1.25 a day, household poverty is one of the strongest and most persistent factors contributing to educational marginalization

and, therefore, a formidable barrier to EFA. The effects of poverty are strongly conditioned by social attitudes. Moreover, the poorest households often cannot ensure their children continue to receive schooling when faced with external shocks such as droughts, floods or economic downturns. With 166 million children aged 5-14 engaged in labour in 2004, child labour remains a barrier to education. The group-based identities such as ethnicity, race, language, or culture are also among the deepest fault lines in education, and are often reflected in human geography. People living in slums, remote rural areas or conflict-affected zones are typically among the poorest and most vulnerable in any society, and are underserved in education. Disability remains one of the least visible but most potent factors in educational marginalization, with an estimated 150 million children facing associated difficulties. HIV and AIDS also have a wide-ranging impact on education, as an estimated 33 million people were living with the pandemic in 2007. Although these different groups face distinct challenges, they share discrimination and stigmatization which limit their education opportunities.

Policies and programmes to address educational marginalization and support inclusion

Another matter of crucial importance to overcome educational marginalization is political commitment backed by inclusive and holistic policies that address the structure and underlying causes of inequality and equalize opportunity by addressing unequal power relationships. There is no single formula, but sustained political commitment to social justice, non-discrimination, equal opportunity and basic rights leads to progress.

The 2010 GMR identifies three broad sets of policies that form an **inclusive-education triangle:** "accessibility and affordability"; "learning environment"; and "entitlement and opportunities".

- **Recommendation:** Adopt an integrated inclusive policy approach that addresses interlocking causes of disadvantage, within education and beyond.

- **Recommendation:** Strengthen political leadership to tackle marginalization through clear policy objectives and education targets. Improve coordination within government through active engagement of civil society, the private sector and marginalized groups.

Affordability and Accessibility

Make education affordable: Governments in many countries have abolished formal school fees, but indirect costs and informal charges continue to keep school out of reach for millions of children. Other issues, notably private supplementary tutoring, affect affordability. Eliminating all school fees is a first step towards improving affordability. Incentives covering other costs linked to school attendance can also play a vital role in enabling marginalized children to participate in school.

- **Recommendation:** Governments need to improve affordability by removing formal and informal fees and providing targeted financial support to the marginalized.

Ensure that schools are accessible: Distance to school remains a major barrier to EFA, in particular for girls, due to security risks associated with long distances between school and home. Equitable allocation of school and classroom construction that address the needs of marginalized areas and populations can improve physical accessibility and reduce distance to schools. More flexible models, including multi-grade and mobile schools, can open the doors to education for some marginalized groups, especially in rural areas. The use of technologies can also complement teacher-student contact at times when children cannot make it to school.

Many marginalized children, youth and adults lack an entrance or a way back into education. A large percentage of the more than 71 million out-of-school adolescents are denied a second chance, often due to a lack of flexibility in national education systems. Some 759 million youth and adults are deprived of minimal education and thus of "a route to greater social mobility and a way out of poverty". Literate parents, and especially educated mothers who are more likely to send their children to school, can act as agents for change to stop the vicious cycle of marginalization. Non-state providers such as NGOs, communities and the private sector can provide education that complements formal schooling and puts children, youth and adults on a route back into the formal system. Re-opening doors to education can also be done through provision of learning programmes that build bridges between skills training and employment for marginalized youth and adults. They also play a vital role in post-conflict settings.

- **Recommendation:** Construct classrooms closer to marginalized communities informed by analysis of

disaggregated data and school mapping exercises. Explore more flexible approaches to provision, including mobile schools for rural populations, multi-grade teaching in remote areas and distance learning with the use of technologies.

- **Recommendation:** Providing a first or second chance to adolescents and adults and out-of-school children by exploring a space for expansion of non-formal education that is complementary and integrated into national systems as a route back into formal schooling or into meaningful employment. Provide learning programmes that are relevant to needs of youth and adults through a multi-sectoral approach, including strengthening of technical and vocational education (TVET). Renew the commitment to combat adult illiteracy through proper resourcing of national programmes. Scale up governments' efforts to monitor non-state provision, integrate it into national systems, and ensure an appropriate environment, including regulatory frameworks.

Learning Environment

Develop inclusive learning environments: Learning environment matters. Typically those who enter school carrying the weight of disadvantage receive the worst education. They are often taught by poorly trained teachers, sometimes in a language they do not understand. Textbooks are frequently unavailable or include material that depicts negative stereotypes. Governments can address these problems by creating an enabling learning environment, beginning with providing incentives for skilled teachers to work in marginalized areas. Supporting intercultural and bilingual education can strengthen achievement among disadvantaged ethnic minorities. Ensuring that teachers and schools are equipped to support children with disabilities is equally important. Channeling extra resources and pedagogical support to 'failing' schools can benefit areas of greatest need. Ability grouping should be avoided as it seldom helps the marginalized.

- **Recommendation:** Change patterns of teacher recruitment and deployment by encouraging people from marginalized communities to become teachers and by providing financial incentives to encourage well-trained and motivated teachers to be allocated to marginalized areas and schools. Train teachers to address marginalization.

- **Recommendation:** Target financial and pedagogical support to schools in the most disadvantaged regions or that have many marginalized children.

- **Recommendation:** Ensure that a relevant curriculum in an appropriate language is offered. Promote intercultural and bilingual education where appropriate.

- **Recommendation:** Make rules, attitudes and systems responsive to the needs of children, youth and adults with disabilities. Integrate children with disabilities into the standard education system, when appropriate, to break down the segregation that reinforces stereotypes, and provide highly specialized support to children with severe disabilities.

Holistic and multi-sectoral responses to level the playing field Problems such as social inequity and poverty levels are major obstacles to the implementation of inclusive education policies and strategies, and need to be dealt with within a framework of integrated and/or inter-sectoral national policies for social inclusion.

Entitlements and opportunities: Laws, norms and rules play a role in empowering marginalized people, overcoming discrimination and realizing the right to education. International and national legal instruments can enhance equity not just by setting standards for public policy, but also by enabling marginalized people to claim entitlements. The Universal Declaration of Human Rights and other instruments operating under the auspices of the UN set standards for rights in education and provide a backbone for the other EFA goals. National legislation can prohibit formal discrimination and create an environment that enables greater equity. Laws are most effective when linked to social and political mobilization on the part of marginalized people and the development of broad-based alliances to advance EFA.

- **Recommendation:** Ensure that national legislation is aligned with human rights principles, including those of non-discrimination and equal educational opportunities set out in international instruments. Enforce laws against discrimination.

- **Recommendation:** Expand the entitlements of the marginalized through political and social mobilization involving the marginalized for reforming and enforcing legislation.

Social protection—conditional cash transfers and beyond: Social protection is a critical pathway to mitigating the vulnerability that comes with poverty. Conditional cash transfer programmes in Latin America, for example, have a strong track record in improving school attendance and progression. Several countries in sub-Saharan Africa are also investing in social protection programmes, such as the Productive Safety Net Programme that provides guaranteed employment for drought-affected communities in Ethiopia. School feeding programmes also play a role, and enhancing support to maternal and child health and nutrition through equitable access to pre-school provision can also act as another form of social protection. Moreover, social protection provides a mechanism for integrating programmes that address child labour into wider national poverty reduction efforts. Detailed attention to equity and cost-effectiveness must is required when designing interventions.

- **Recommendation:** Strengthen social protection measures, using cash transfers and risk-management interventions such as employment programmes to build the resilience of vulnerable households.

- **Recommendation:** Scale-up school feeding programmes, where appropriate, and enhance support to maternal and child health and nutrition through equitable pre-school provision.

Budgeting against marginalization: National budgets can play a vital role in equalizing educational opportunities. Redistributive public spending is one of the keys to expanding entitlements and opportunities. Most countries have some redistributive element in public finance, but it is typically underdeveloped. The federal government transfer programme in Brazil is an example of an attempt to narrow large state-level financing gaps in education, with some positive effects.

- **Recommendation:** Increase resource mobilization for education and strengthen equity in public spending. Ensure that marginalized groups have a stake in new sources of national wealth through redistribution of public funds.

Integration of education interventions into wider policies: Breaking down disadvantage requires simultaneous public action across a broad front, with education interventions integrated into wider policies for social inclusion. Poverty Reduction

Strategy Papers (PRSPs) can play an important role in addressing the concerns of marginalized populations and coordinating health and social welfare issues that affect educational opportunities and learning outcomes of the marginalized. Many PRSPs emphasize the importance of governance reform, often presenting it as a separate pillar of poverty reduction, while governance reform has also become increasingly prominent in education sector planning.

- **Recommendation:** Ensure that PRSPs address causes of marginalization in education sector plans and budget planning. Strengthen the linkage between education and broader governance reform through PRSPs.

Social Exclusion (Marginalization)

Social exclusion (marginalization) is social disadvantage and relegation to the fringe of *society*. It is a term used widely in *Europe*, and was first used in *France*. It is used across disciplines including *education*, sociology, *psychology, politics* and *economics*.

Social exclusion is the process in which individuals or entire communities of people are systematically blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration within that particular group (e.g., housing, employment, healthcare, civic engagement, democratic participation, and due process).

Alienation or *disenfranchisement* resulting from social exclusion is often connected to a person's social class, *educational status*, childhood relationships, living standards, or personal choices in fashion.

Such exclusionary forms of discrimination may also apply to *people with a disability*, minorities, *members of the LGBT community*, drug users, Care Leavers, "seniors", or *young people*. Anyone who appears to deviate in any way from the "perceived norm" of a population may thereby become subject to coarse or subtle forms of social exclusion.

The outcome of social exclusion is that affected individuals or communities are prevented from participating fully in the economic, social, and political life of the society in which they live.

Most of the characteristics listed in this article are present together in studies of social exclusion, due to exclusion's multidimensionality.

Another way of articulating the definition of social exclusion is as follows :

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live.

One model to conceptualize social exclusion and *inclusion* is that they are on a continuum on a vertical plane below and above the 'social horizon'. According to this model, there are ten social structures that impact exclusion and can fluctuate over time: race, geographic location, class structure, globalization, social issues, personal habits and appearance, *education, religion, economics* and *politics*.

In an alternative conceptualization, social exclusion theoretically emerges at the individual or group level on four correlated dimensions: insufficient access to *social rights,* material deprivation, limited *social participation* and a lack of normative integration. It is then regarded as the combined result of personal risk factors (age, gender, race); macro-societal changes (demographic, economic and labor market developments, technological innovation, the evolution of social norms); government legislation and social policy; and the actual behavior of businesses, administrative organisations and fellow citizens.

An inherent problem with the term, however, is the tendency of its use by practitioners who define it to fit their argument.

Social exclusion at the individual level results in an individual's exclusion from meaningful participation in society. An example is the exclusion of *single mothers* from the *welfare* system prior to welfare reforms of the 1900s. The modern welfare system is based on the concept of entitlement to the basic means of being a productive member of *society* both as an organic function of society and as compensation for the socially useful labor provided. A single mother's contribution to society is not based on *formal employment,* but on the notion that provision of welfare for children is a necessary social expense. In some career contexts, caring work is devalued and *motherhood* is seen as a barrier to employment. Single mothers were previously marginalized in spite of their significant role in the socializing of *children* due to views that an individual can only

contribute meaningfully to society through "gainful" employment as well as a cultural bias against unwed mothers. Today the marginalization is primarily a function of class condition.

More broadly, many women face social exclusion. Moosa-Mitha discusses the Western *feminist movement* as a direct reaction to the marginalization of white women in society. Women were excluded from the labor force and their work in the home was not valued. Feminists argued that men and women should equally participate in the labor force, in the public and private sector, and in the home. They also focused on labor laws to increase access to employment as well as to recognize *child-rearing* as a valuable form of labor. Today, women are still marginalized from *executive* positions and continue to earn less than men in *upper management* positions.

Another example of individual marginalization is the exclusion of individuals with *disabilities* from the *labor* force. Grandz discusses an employer's viewpoint about hiring individuals living with disabilities as jeopardizing *productivity*, increasing the rate of *absenteeism*, and creating more accidents 'n the workplace. Cantor also discusses employer concern about the excessively high cost of accommodating people with disabilities. The marginalization of individuals with disabilities is prevalent today, despite the legislation intended to prevent it in most western countries, and the *academic* achievements, skills, and training of many disabled people.

There are also exclusions of lesbian-gay-bisexual-transgender (*LGBT*) and other intersexual people because of their *sexual orientations* and *gender identities*. The Yogyakarta Principles require that the states and communities abolish any *stereotypes* about LGBT people as well as stereotyped *gender roles*.

"Isolation is common to almost every vocational, religious or cultural group of a large city. Each develops its own sentiments, attitudes, codes, even its own words, which are at best only partially intelligible to others."

Community Exclusion

Many communities experience social exclusion, such as racial (e.g., *black*) (e.g., *Untouchables* or Low Castes or *Dalits* in *Indian Caste System*) and economic (e.g., *Romani*) communities.

One example is the *Aboriginal* community in Australia. Marginalization of Aboriginal communities is a product of

colonization. As a result of *colonialism*, Aboriginal communities lost their land, were forced into destitute areas, lost their sources of livelihood, and were excluded from the labor market. Additionally, Aboriginal communities lost their culture and values through *forced assimilation* and lost their rights in society. Today various Aboriginal communities "continue to be marginalized from society due to the development of practices, policies and programs that "met the needs of white people and not the needs of the marginalized groups themselves." Yee also connects marginalization to *minority* communities, when describing the concept of *whiteness* as maintaining and enforcing dominant norms and discourse.

Professional Exclusion

Some intellectuals and thinkers are marginalised because of their dissenting, radical or controversial views on a range of topics, including *HIV/AIDS, climate change, evolution, alternative medicine, green energy,* or third world politics. Though fashionable for a time to some, they are more widely regarded as intellectual freethinkers and *dissidents* whose ideas and views run against those of the mainstream. At times they are marginalised and abused, often systematically ostracized by colleagues, and in some cases their work ridiculed or banned from publication. Examples include *Immanuel Velikovsky, Peter Duesberg, Susan George, Martin Fleischman, Stanley Pons, Fred Hoyle, James Lovelock, E. F. Schumacher.*

Other Contributors

Social exclusion has many contributors. Major contributors include race, income, employment status, social class, geographic location, personal habits and appearance, education, religion and political affiliation.

Global and Structural

Globalization (global-capitalism), immigration, social welfare and policy are broader social structures that have the potential to contribute negatively to one's access to resources and services, resulting in the social exclusion of individuals and groups. Similarly, increasing use of information technology and company *outsourcing* have contributed to *job insecurity* and a widening gap between the rich and the poor. Alphonse, George & Moffat (2007) discuss how globalization sets forth a decrease in the role of the state with an increase in support from various "corporate sectors resulting in

gross inequalities, injustices and marginalization of various vulnerable groups". Companies are outsourcing, jobs are lost, the *cost of living* continues to rise, and land is being *expropriated* by large companies. Material goods are made in large abundances and sold at cheaper costs, while in India for example, the *poverty line* is lowered in order to mask the number of individuals who are actually living in poverty as a result of globalization. Globalization and structural forces aggravate poverty and continue to push individuals to the margins of society, while governments and large corporations do not address the issues (George, P, SK.8101, lecture, October 9, 2007).

Certain language and the meaning attached to language can cause universalizing discourses that are influenced by the Western world, which is what Sewpaul (2006) describes as the "potential to dilute or even *annihilate* local cultures and traditions and to deny context specific realities." What Sewpaul (2006) is implying is that the effect of dominant global discourses can cause individual and cultural displacement, as well as an experience of "de-localization", as individual notions of security and safety are jeopardized. Insecurity and fear of an unknown future and instability can result in displacement, exclusion, and forced *assimilation* into the dominant group. For many, it further pushes them to the margins of society or enlists new members to the outskirts because of global-capitalism and dominant discourses (Sewpaul, 2006).

With the prevailing notion of globalization, we now see the rise of *immigration* as the world gets smaller and smaller with millions of individuals relocating each year. This is not without hardship and struggle of what a newcomer thought was going to be a new life with new opportunities. Ferguson, Lavalette, & Whitmore (2005) discuss how immigration has had a strong link to access of welfare support programs. Newcomers are constantly bombarded with the inability to access a country's resources because they are seen as "undeserving foreigners." With this comes a denial of access to *public housing, health care* benefits, *employment* support services, and *social security* benefits (Ferguson et al., 2005). Newcomers are seen as undeserving, or that they must prove their *entitlement* in order to gain access to basic support necessities. It is clear that individuals are *exploited* and marginalized within the country they have emigrated (Ferguson et al., 2005).

Welfare states and social policies can also exclude individuals from basic necessities and support programs. Welfare payments were proposed to assist individuals in accessing a small amount of *material wealth* (Young, 2000). Young (2000) further discusses how "the provision of the welfare itself produces new injustice by depriving those dependent on it of rights and freedoms that others have...marginalization is unjust because it blocks the opportunity to exercise capacities in socially defined and recognized way." There is the notion that by providing a minimal amount of welfare support, an individual will be free from marginalization. In fact, welfare support programs further lead to injustices by restricting certain behaviour, as well the individual is mandated to other agencies. The individual is forced into a new system of rules while facing *social stigma* and *stereotypes* from the dominant group in society, further marginalizing and excluding individuals (Young, 2000). Thus, social policy and welfare provisions reflect the dominant notions in society by constructing and reinforcing categories of people and their needs. It ignores the unique-subjective human essence, further continuing the cycle of dominance (Wilson & Beresford, 2000).

EXERCISE

Short-type Question:
1. How much responsible home and social environment for inequality in education?
2. Discuss the causes of discrimination.
3. Mention the probable solutions of discrimination problems.
4. Write the concept and classification of marginalization.
5. Write the causes of marginalization in education.
6. Explain shortly the possible means to solve the problem of educational marginalization.

Essay-type Question:
1. Shortly discuss the causes of inequality in education.
2. Discuss the probable solutions to eliminate of inequality in education.
3. Discuss the causes of problems and solutions of discrimination and marginatization in education.

5

ISSUES OF CONTEMPORARY RELEVENCE AND NATIONAL VALUES

CHAPTER

CONCEPT OF NATIONAL VALUES

The state should not seek to define or influence what constitutes national culture and values. These lie rightly outside the political sphere. Individual politicians may legitimately express their own views on the subject, but should not aim to legislate, regulate or otherwise intervene to constrain the perception and evolution of these values.

The protection of freedom and enforcement of personal responsibility are not a part of national values. They are political and economic values, available for adoption or rejection by any individual in any nation, tangentially related to national values. The same should apply to other, more authoritarian, political values. No politician should be taken seriously who implies that his political values are those of the nation (or a "silent majority"). People who argue that those whose political values they do not share are unpatriotic should be held in contempt.

What sort of values are national rather than political?

(a) **Constitutional:** the structure and role (rather than policies) of the legislature, executive, judiciary and head of state;

(b) **Legal:** how laws are made and applied, not the nature of the laws themselves;

(c) **Historical:** focus on and celebration of the achievements and awareness of the mistakes in the nation's history;

(d) **Linguistic:** the ability to communicate in a shared language with commonly-accepted definitions of terms, evolved (and evolving) over the course of the history of the nation;

(e) **Cultural:** a shared awareness and appreciation of those aspects of the national heritage (such as art, literature,

sport, humour, gastronomy, manners, way-of-life, etc.) that are a common source of pleasure (and conversely, those unpopular, usually-foreign traits that are commonly disapproved of); and

(f) **Moral:** not the detailed moral strictures that are the subject-matter of theology, but the broad moral principles and norms that have evolved from the political and religious history of the nation, which are the context for our laws and personal interactions.

Definition of Value

Value involves the process of judgment and selection. A person's is required to make a distinction between the desire and the desirable. Value is a person's idea of what is desirable. The value of a need or an interest once arrived at is justified and validated through its working result. To begin with, value is an abstract concept, but it becomes concrete and meaningful through its working in a practical life-setting.

"Value means primarily to prize, to esteem, to appraise, to estimate. It means the act of cherishing something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else".

—*John Dewey*

"Education is a social process ; Education is growth ; Education is not preparation for life; Education is life itself".

—*John Dewey*

"The prosperity of a country depends not on the abundance of its revenues, not on the strength of its fortifications, not on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character".
—*Martin Luther*

If wealth is lost nothing is lost.

If health is lost something is lost.

If character is lost everything is lost. —*M.K. Gandhi*

(Father of Indian Nation)

Values stand for the ideals people live for. They are the guiding principles of life which are conducive to all round development. Preferences involved in values are based on what is desirable. Values

are linked to good and bad aspects of behaviour.) Values represent objects toward which we direct our desires and attitudes. Through a process of socialization, values assume a moral or ethical tone.

Value is a conception, explicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available, means and ends of action.

Values are the desirable ends, goals or modes of action which makes human behaviour selective. Value not only orients but also determines human behaviour.

Education is a methodical effort towards learning basic facts about humanity. And the core idea behind **value education** is to cultivate essential values in the students so that the civilization that teaches us to manage complexities can be sustained and further developed. It begins at home and it is continued in schools. Everyone accepts certain things in his/her life through various mediums like society or government. **Value education** is important to help everyone in improving the value system that he/she holds and put them to use. Once, everyone has understood their values in life they can examine and control the various choices they make in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, **value education** is always essential to shape one's life and to give him an opportunity of performing himself on the global stage. The need for **value education** among the parents, children, teachers etc. is constantly increasing as we continue to witness increasing violent activities, behavioral disorder, lack of unity in the society etc.

The family system in India has a long tradition of imparting value education. But with the progress of modernity and fast changing role of the parents it has not been very easy for the parents to impart relevant values in their wards. Therefore many *institutes* today conduct various value *education programs* that are addressed to rising problems of the modern society. These programs concentrate on the development of the children, young adults etc. focusing on areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace etc.

Classification of Values

It is necessary to know types of values. It is necessary to improve values in the children.

Gail M. Inlaw's Classification of Values
- Traditional and cultural values.
- Values in science and technology.
- Values of the new left.
- Values of the back community.
- Economic values.
- Political values.
- Philosophical values.

Spranger's Classification of Values
- Theoretical values.
- Aesthetic values.
- Political values.
- Economic values.
- Social values.
- Religious values.

Plato's Classification of Values
- Truth.
- Beauty.
- Goodness.

Parker's Classification of Values
- Biological values.
- Affective values.
- Intellectual values.
- Moral values.
- Economic values.
- Social values.
- Aesthetic values.
- Religious value.

Gandhi's Classification of Values
- Truth.
- Freedom.
- Equality.
- Purity of ends and means.
- Non-violence.
- Democracy.
- Self-realization.
- Self-discipline.

B.R. Goel's Classification of Values (*Social, Moral and Spiritual Values*)
- Abstinence.
- Consideration for others.
- Compassion.
- Courtesy.
- Dignity of the individual.
- Endurance.
- Fellow-feeling.
- Gentlemanliness.
- Appreciation.
- Concern for others.
- Common cause.
- Curiosity.
- Dignity of manual work.
- Quality.
- Freedom.
- Gratitude.
- Anti-touch ability.
- Co-operation.
- Common good.
- Democratic decision making.
- Duty.
- Friendship.
- Forward look.
- Honesty.
- Citizenship.
- Cleanliness.
- Courage.
- Devotion.
- Discipline.
- Faithfulness.
- Good manner.
- Helpfulness.

- Humanism.
- Justice.
- Leadership.
- National integration.
- Punctuality.
- Resourcefulness.
- Sincerity.
- Self-help.
- Self-study.
- Social service.
- Socialism.
- Secularism and respect for all religions.
- Universal truth.
- Hygienic living.
- Integrity.
- Loyalty to duty.
- Non-violence.
- Proper utilization of time.
- Quest for knowledge.
- Reverence for old age.
- Self-discipline.
- Self-support.
- Self-restraint.
- Sense of social responsibility.
- Spirit of enquiry.
- Tolerance.
- Initiative.
- Kindness to animals.
- National consciousness.
- Peace.
- Purity.
- Respect for others.
- Social justice.
- Self-confidence.
- Self-control.
- Sense of discrimination between good and bad.
- Team work.
- Truthfulness.
- Value for national and civic property.
- Kindness.
- National unity.
- Obedience.
- Patriotism.
- Regularity.
- Simple living.
- Self- respect.
- Self- reliance.
- Solidarity of mankind.
- Sympathy.
- Team spirit.
- Universal love.

In generally, values may be classified as personal, social, moral, spiritual and behavioural values.

So values may be—

1. Aesthetic values relating to arts, dance, painting, dramatization, music etc.
2. Spiritual values which concern the spirit rather than matter.
3. Moral values relating to ethics
4. Social values concerning society.

Value involves a relation of an object to a valuing subject. The nature of value depends upon this relation. This accounts for a primary classification of values as subjective or internal values and objective or external values.

Subjective value: When a person consults only his or her own feelings and judgement in selecting an object.

Objective value: When a person is guided by an accepted, or predetermined value.

Many believe that no value is purely subjective or objective. Both individual judgement and environmental considerations influence the issue of value.

VALUE EDUCATION

Education aims at the transmission of cultural heritage and the school through teachers, attempts to strengthen, reinforce and transmits the general values of their culture in seeking to mould and influence the behaviour of young people, the values inherent in culture provide the guideposts and a "good" person is one who accepts such values.

Different cultures may emphasize different values. Indians, for instance, put a premium on respect and subordination to one's elders; Americans emphasize "go-getting, ambition and striving. However, it is only when we have values in common with other people that we can work and live with them and it is the responsibility of the school to emphasize and develop a core of common values relevant to the local community, the nation and the world.

The Need for Value Education

The National Policy on Education (1986) highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society, value education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Education which inculcates universal and eternal values like compassion, honesty, tolerance and truthfulness, etc will help in developing balanced individuals and in creating a human society.

The Kothari Commission has observed: "The expanding knowledge and the growing power which it places at the disposal of modern society must therefore be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values".

Importance of Value Education

Seven sins: wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, worship without sacrifice, politics without principle.
—*Mahatma Gandhi*

> Just in case you believe that great social problems are beyond your scope, consider this story: God said to me: Your task is to build a better world. I answered: How can I do that? The world is such a large, vast place, so complicated now, and I am so small and useless. There nothing I can do. But God in his great wisdom said: Just build a better you. —*Anonymous*

The moral values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. Values however are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity.

Acquired values are those external values adopted at your "place of birth" or "place of growth" and are influenced by the immediate environment. Examples of acquired values are one's mode of dress, the way you bless, cultural customs, traditions, habits and tendencies.

The main causes of moral degeneration are—

- Lack of respect for the sanctity of human life.
- Breakdown of parental control of children in families.
- Lack of respect for authority, seen through the brazen breaking of the law and Total disregard for rules and regulations.
- Crime and corruption.
- Abuse of alcohol and drugs.
- Abuse of women and children, and other vulnerable members of society.
- Lack of respect for other people and property.

To solve all these type problems it is necessary to know the main causes of the above problems. We know today children are tomorrow's citizens. If we give good education to the present day children, the future of the next generations will be well. My opinion education is the solution for all types of the problems. Now we are living in the modern century. If we use science and technology in the proper way it is not difficult for us to solve all the problems of the non-moral and value things. The main object of the study is to

inculcate moral and value based education in schools and colleges and to know the attitude of intermediate students towards moral values. Gandhiji advised the inmates of Sabarmati Ashram on the practice of the following values in their day-to-day life:

1. Ahimsa.
2. Non-stealing.
3. Non-possession.
4. Swadeshi.
5. Manual work.
6. Fearlessness.
7. Truth.
8. Chastity.
9. Equality of religion.
10. Removal of untouchability.
11. Control of palate.

Important life goals and personal characteristics

Life goals and Personal characteristics are very necessary for all types of persons in the society.

Life Goals

- A world at peace (free of war and conflict).
- Freedom (independence, free choice).
- Wisdom (a mature understanding of life).
- Happiness (contentedness).
- An exciting life (a stimulating, active life).
- Equality (brotherhood, equal opportunity for all).
- A comfortable life (a prosperous life).
- Self-respect (self-esteem, feeling good about yourself).
- Salvation (religiously saved, eternal life).
- Mature love (sexual & spiritual intimacy).
- Social recognition (respect, admiration).
- A sense of accomplishment (I've made a lasting contribution).
- Family security (taking care of loved ones).
- True friendship (close companionship).
- A world of beauty (beauty of nature and the arts).
- Inner harmony (freedom from inner conflict).
- Pleasure (an enjoyable, leisurely life).
- National security (protection from attack).

Personal Characteristics

- Self-controlled (thinks first, restrained, self-disciplined).
- Honest (sincere, truthful, disclosing).
- Loving (affectionate, tender, caring).
- Ambitious (hard working, aspiring).
- Cheerful (lighthearted, joyful).
- Responsible (dependable, reliable).

- Independent (self-reliant, sufficient).
- Broad-minded (open-minded, able to see other viewpoints).
- Polite (courteous, well mannered).
- Forgiving (willing to pardon others).
- Intellectual (intelligent, reflective, knowledgeable).
- Helpful (working for the welfare of others).
- Obedient (dutiful, respectful).
- Capable (competent, effective, skillful).
- Logical (consistent, rational, aware of reality).
- Clean (neat, tidy).
- Imaginative (daring, creative).
- Courageous (standing up for your beliefs, strong).

Hogan (1973) believes that moral behavior is determined by five factors: (1) Socialization: becoming aware as a child of society's and parents' rules of conduct for being good. (2) Moral judgement: learning to think reasonably about our own ethics and deliberately deciding on our own moral standards. (3) Moral feelings: the internalization of our moral beliefs to the degree that we feel shame and guilt when we fail to do what we "should." (4) Empathy: the awareness of other people's situation, feelings, and needs so that one is compelled to help those in need. (5) Confidence and knowledge: knowing the steps involved in helping others and believing that one is responsible for and capable of helping.

Today we facing so many problems like terrorism, poverty and population problem. It is necessary to inculcate moral values in curriculum. Education is an effective weapon. Education is a weapon, whose effect depends on who holds it is his handsand at whom it is aimed. (Joseph Stalin)

Curricular Activities: Due to liberalization, industrialization and globalization rapid changes are occurring in almost all social sciences. The value possessed and their attitudes according to the changes should be known up to date vast changes are occurring in the education. So called philosophical foundations of India are declining day to day with the country in a state of social turbulence, the goals and functions of formal education need to be reassessed and updated. Through education we can change the world.

- By giving a place for moral values in the curriculum.
- Moral values can be explained through stories and illustrations.

- Through poetry, novel and stories we can inculcate moral values in the students.
- Role play of a good story in the lesson.
- Educate students through posters, advertisements and dramatizations; those are all a part in the curriculum.
- By introducing a course on moral values as a part of its Master Degree in Developmental Administration.
- Giving course training to students to develop moral values in the society.
- By educating citizen through direct contact by setting up local offices across the religion.
- First of all educate women in the society. Mother is the first teacher. Motivate every woman to know about moral values through special course like "Gandhian Studies".

How Value Education can be Inculcated

Values are acquired and developed in the same manner as interests and attitudes: through need-satisfying experiences in socialization the child learns certain types of responses because they are rewarding; they abstain from other types of behaviour because they involve unpleasant experiences. Such rewards specifically involve social praise and commendation; punishments include social disapproval and ridicule. Respect and subordination to elders are learned because these values are encouraged, approved and commended by people around the child. Through identification the child adopts the attitudes and values of parent, teacher or other individual. What they hold dear, the child holds dear. The child has absorbed the values of others into his or her own mental life.

In the development of values, this interiorization is crucial. Unless values, rules or ideals are made part of oneself, part of one's mental and moral make-up, they cannot be said to be accepted by the individual. When values are interiorized, the learner lives up to them and according to them. Internalized values lead to inner social control and self-discipline.

The question is not whether schools should teach values for that they are already doing consciously or unconsciously. For instance, some schools have clearly formulated aims and objectives which express the values inherent in their programmes. Other schools have no such purposes in view except that pupils should be helped to pass

public examinations and success is measured by results in every case, the personal contacts between teachers and pupils and among pupils themselves and other school experiences involve a number of values. So the question really is what values should the school specifically stress and how should the school set about teaching them. The curriculum itself is not free from values even though it be predominantly factual, for the transition from information to appreciation is readily made.

The foremost of all values is the conservation of human life. It is easy to teach and can be used for teaching such values as carefulness, vigilance, coolness road safety and the like. That impulsive behaviour spells danger can be easily demonstrated. Likewise, respect for ownership and property, for law and authority, fair play and consideration towards others, courtsey and sportsmanship, regularity and punctuality, mutual help and cooperation, personal dignity and respect for others, interest in constructive and progressive toward a better and happier living, love for freedom and democracy, are some of the important values to be inculcated among young people.

The values indicated above are interrelated and their development is necessary for the integrated development of an individual. A person learns and develops as one integrated whole, and the acquisition of values is not an isolated process but one aspect of the total process of personality development.

Interests, attitudes and values are important because they influence our responses, the learning process, the retention of the learned response and its application to new situations.

Inculcation Values Through Curriculum
"Today, it is no longer desirable to undertake educational reforms in piecemeal fashion, without a concept of the totality of the goals and modes of the educational process. To find out how to reshape its component parts, one must have a vision of the whole".— UNESCO, Learning to Be, The Report of the International Commission on the Development of Education, 1972, p.175.

The National Policy on Education has laid considerable emphasis on value education by highlighting the need to make education a powerful tool for cultivation of social and moral values. Keeping in view the pluralistic base of our society, the education system besides preserving our cultural heritage has also to nurture our youth to be

more adaptable to life in the changing environment. An inter-linking of education and culture has also been emphasized in the Programme of Action for implementation of National Policy on Education.

People say that "Values cannot be taught but caught". Against this belief educationists strongly advocate that values could be taught with sufficient care and caution. The National Council for Educational Research and Training (NCERT) in its publication documents on Social, Moral and Spiritual Values in Education (1979, p.56) has drawn up 84 values to be inculcated through education. The cultural values need to be identified for standard curricula all over the country. Respect for the old, care for poor and up-privileged and tolerance should be some of the values. Value based inter-personal relations, importance of racial and religious harmony and concern for humanity should form the basis for friendship and cooperation amongst the people.

Fine arts, music, creative writing, puppetry and theatre are to be given due place in the curricula right from school to the university level. The curriculum should strike a balance between theory and practice. Creative work in fields of music, dance, literature, drama, visual arts is essential to cultivate the inherent tolerance of children. Value/moral education should be thought as a compulsory subject up to the high school level.

It should be made an examinable subject at the school level. Evaluation of value education should be based on compassion, self-reliance, respect and honesty. Language is an importance medium for inculcating, fostering and propagating of moral values and national cultural heritage. Education through mother tongue needs to be ensured.

Inculcation Values Through Co-Curricular Activities
Co-curricular values play a very significant role in inculcating different values in the students. For all-round development of personalities of the students co-curricular activities are considered to be very important now-a-days. Previously the term "extra-curricular activities" was used for outdoor activities and other cultural programmes organized in the school. But now-a-days this term has been discarded keeping in view the importance of these activities. In many progressive schools there is an allotment of certain periods for these co-curricular activities in their regular time table.

Through these activities, many values can be inculcated profitably. Co-curricular activities form an integral part of the modern school curriculum. They should be made more and more purposive and fruitful as well as value oriented with the democratic base and purposeful pursuit. This can be done, provided children have an opportunity of having living experience of moral life through these activities.

In programmes of outdoor activities, the children are taken out of the school to the areas of adventure, appreciation of art and culture and the places of historical values. They can be brought avenues in the training of initiative, team-work, self-discipline and learn much about our cultural heritage and historical details. Besides games and sports, there are several outdoor activities, namely, NCC, Scouting & Guiding, Mountaineering, Trekking, Excursion, Field trips etc., which may serve the purpose of inculcation of desired values among the students and formation of character.

Almost all the schools and colleges various festivals are organized at deterrent levels festivals may be classified into three heads:

1. National Festivals.
2. Religious Festivals.
3. Birth/Death anniversaries of great persons.

Besides these, there are so many occasions like Sports Day, Teachers' Day, Parents' day, Annual Day, UNO Day, etc., when some literary and cultural activities are carries out in the school. Through these activities, the qualities of leadership, self-discipline, co-operation, team-work, etc., can be easily developed. Through these activities, new dimension can be given to the personalities of the students.

The Role of Teachers in the Inculcation of Values

It must be stressed repeatedly that warm, affectionate, intimate and personal relations among pupils themselves and between teachers and pupils, facilitate the acceptance and adoption of values.

Controversial issues do arise in the course of instruction. If the teacher is equipped with adequate background knowledge about the subject of controversy and if the teacher is conversant with the subtle turns group discussions frequently take, he or she will make a significant contribution to the teaching and learning of values. The teacher should relate the values to be taught to the needs,

interests and experiences of the pupils and while the teacher should allow free expression of opinion he or she should guide and encourage students to reach balanced conclusions.

The teacher who rises above mere teaching of knowledge and skill and actually influences the attitudes, interests and values of pupils exercises a lasting influence and is a genuine educator.

Role of Teachers in the Present Day Society Regarding Value Education: Each person can trace contribution of some teacher who helped that person to transform into a good human being with a more positive self-image, more self-confidence, more commitment and motivation to pursue excellence. This role of a teacher is universally acknowledged. In education, a teacher is one who helps students or pupils, often in a school, as well as in a family, religious or community setting.

A teacher is an acknowledged guide or helper in processes of learning. A teacher's role may vary between cultures. Academic subjects are emphasized in many societies, but a teacher's duties may include instruction in craftsmanship or vocational training, spirituality, civics, community roles, or life skills. In modern schools and most contemporary occidental societies, where scientific pedagogy is practiced, the teacher is defined as a specialized profession on the same level as many other professions.

In the 13th chapter of the "BHAGAVADGITA" the characteristics of a real teacher are laid down as follows : absence of pride, free from hypocrisy, non-violence, forgiving nature, straight forwardness, service of the preceptor, purity of mind and body, steadfastness and self-control.

In line with this, centuries ago in this land of Vedas the teacher devoted all his time for the upliftment of his pupils in all directions —knowledge, morals, values etc. He was called the 'Guru or Acharya'.

> *Guru Brahma Gurur Vishnu*
> *Guru Devo Maheshwara*
> *Guru Saakshat Param Brahma*
> *Tasmai Sree Gurave Namaha*

Guru is verily the representative of Brahma (Creator), Vishnu (Preserver) and Shiva (Transformer). He creates, sustains knowledge and destroys the weeds of ignorance. I salute such a Guru.

Value-oriented Programmes

Activity Programmes for developing values

- Community prayer in the school.
- Cleanliness programme.
- Community service programmes.
- Social service programmes.
- First-aid programmes.
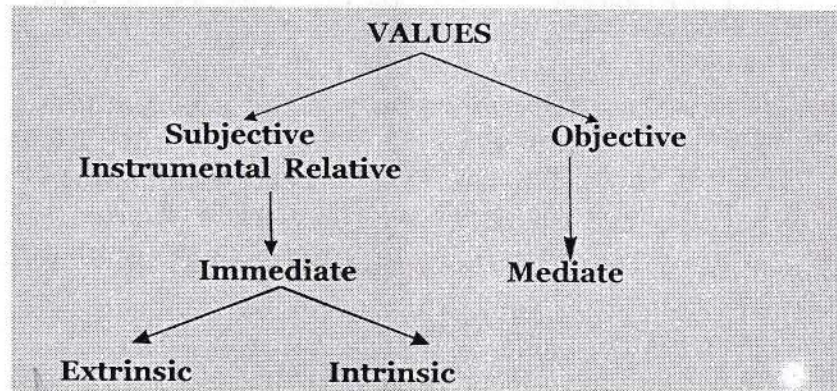- Celebration of national days and festivals.
- Dramas, etc depicting values.

Talks

Emphasis should be laid on the unity of all religions, harmony among communities and national integration.

Personal Example

The most important aspect of the programme is that the teachers should set examples of good conduct and behaviour which the students may imbibe in themselves.

A special responsibility for creating a value-oriented environment lies on the V.I.Ps, leaders of every description and on all those persons holding responsible positions in every walk of life. They must set the highest standards of ethical morality.

Educational Values

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                    VALUES
                   /      \
                  /        \
         Subjective        Objective
    Instrumental Relative
              |                |
              |                |
           Immediate        Mediate
            /      \
           /        \
      Extrinsic    Intrinsic
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Values are norms or beliefs and accepted means of achieving goals. General, speaking social activities depend on value orientations and they differ from situation to situation, time to time depending on political, social, economic situations. The type and character of values are also dependent on the background of the people, their history, culture traditions.

Educational activities in different situations depend on value orientations. As education is function oriented subject, it has direct relevance to all forms of social activities. It is the process of adaptation and adjustment that makes education compatible to social situations. Whatever the situation may be, it has to follow certain standards to achieve certain determined objective for the settlement of the society at large. So, educational activities adhere to values.

1. Some educators take the view that values are internal and subjective. They are Biological and Psychological in origin; text books, curriculum etc have claimed to value as they satisfy once or fulfill needs of the educands. Possessed of no inherent value of their own these academic elements are merely valuable) i.e. capable of being valued. In ascribing value to any of them, the student or teacher is nearly projecting his feelings into them. Hence, the environment is educationally neither helpful nor worthless unless the organism is involved. If the equilibrium of the organism is opset and the organism faces a problem, his emotion and intellect will at once combine to express an individual preference. Value is then realized in the effort put forth to restore equilibrium.

2. Other educators are inclined to regard values as external objective. To them, there is ontology of value, in which values have a real existence any of the so-called law of nature. Adherents of this view do not doubt that personal desire is this important part on element of educational value but they do claim that the value is independent of desire.

3. A third view of educational value effects both the preceding views or their exclusiveness. In stead of locating the well spring of value in either the subject or the object of the educational process, it describes valuation of the product or the relation between them. It takes the interaction of both organism and environment to distil value. Values are rarely known by being "known-about", on the contrary they must be felt.

4. Some are of the opinion that all values are relative. If all values are relative to individual taste what is to become of social stability ? Anyway, according to them, only values which retain the sap of flexibility have sufficient vitality to survive in a constantly evolving world. There are different kinds of values.

At the outset, two major categories developed from two meanings which are attached to the infinitive of value. A moment's

reflection will reveal that infinitive means both—to value and to evaluate. The difference also comes out in the distinction between what is desired and what is desirable. It is common place that not everything that a child desires is in fact desirable. Desires are simple expressions of biological urges. They become elevated to the level of the desirables only when they have been judged desirable. Educational values are, therefore, both likings and intelligent likings. Like knowledge—They are both immediate and mediate. Values involving simple or immediate likings, Prizings or desirings are of consummatory values, as they are ineffable. They satisfy a unique craving or want which can not be satisfied by any other thing.

It is even more valuable to be intelligent in the choice of the desires which alone seeks to fulfill in the process of mediating or intelligently selecting values. We should note two further kinds of educational values—intrinsic and extrinsic.

Extrinsic or instrumental values are values that are judged good because they are good for something. Their value depends on their consequences when used to achieve some other values.

Intrinsic values are values which are judged good, not for something else, but 'in' & 'of' themselves. Their value is not contingent on the values outside and beyond themselves but is inherent and self-contained. Those values stand on their own.

Those who subscribe to inherent value are quite willing to admit that everything might have instrumental as well as intrinsic value. While the instrumentalists, because they regard all values as so subjective & relative, feel that they would be contradicting themselves, were they to hold that values could be instrumental and objective or inherent as well.

Hierarchies of Values

Those holding that educational values are objectives and intrinsic are most likely to be the ones to think it possible to erect a hierarchy of values Lowest in their scale are the values arising from simple unmediated desires etc which all such consummatory values are good, some are better than others. This suggests a second or higher level of values those rationally judged valuable. By general consequences, values thoughtfully conceived in harm any in cosmic designs take precedence over un-reflected desires. To organize values in order of preference intrinsic values are ranked above the instrumental ones. These values, because they are subject to

individual purpose and circumstances have much greatest variability than intrinsic ones which remain settled by the form or purpose originally impressed upon or embodied in the thing valued. Hence, values which are more durable are on the whole superior to those with les lasting qualities. Temporal values must give way to eternal values. Similarly those values which are more inclusive or more many-sided take priority over those which are exclusive and less many-sided. A hierarchy of values may also be grounded in the metaphysical principle that the higher a being is in his concept of life and the cosmos, the higher is the level of his value system. The measure of his value is not in his contribution to society but in his self-fulfillment.

Man's unique excellence of intelligence provides a further criterion by which to establish a hierarchy of values. The more man actualizes his rational faculty, the more uniquely human he becomes. Therefore, the more that one studies, the more valuable his intellectual content is and the more valuable he is.

The instrumentalist can not help but look askens at so elaborate and attempt to set up a hierarchy of educational values. To the instrumentalist, it will be remembered that values are good for something, which of the two values either intellectual or social. The basic idea is which of the two values is helpful to achieving general educational objectives. A standard hierarchy can not be established in advance or once for all. The order of value will depend on each particular education situation, each particular person, at some particular time, at some particular place.

This analysis seems to confirm rather than to dispose that values are changeable and relative and at the same time conform to background of situations. It is really, at the some time perplexing to do away with the importance of relativity.

Minimization of Corruption Through Education

Education is a social process; Education is growth; Education is not preparation for life; Education is life itself.
—*John Dewey*

The Foundation of every state is the Education of its Youth.
—*Diogenes*

Education is the learning of human souls to what is best, and making what is best out of them ?
—*John Ruskin*

Today we are living in the modern world. But we have a lot of problem like terrorism, poverty, high-population and corruption. My opinion education is a solution for all types of problems. Through education we can change the world.

First of all it is important to know what is meant by corruption? Simply Corruption means lack of integrity or honesty; use of a position of trust for dishonest gain corruptness. Corruption is a universal phenomenon. It is not something new either. Corruption in one form or another existed since time immemorial. A review of penal codes utilized in various ancient civilizations clearly demonstrate that bribery was a serous problem among the Jews, the Chinese, the japanese, the Greeks, the Romans as well as the Aztees of New World (Thakur, 1979:7). In ancient India large-scale corruption dominated public life. Through education (curricular and co-curricular activities) it is possible to change the world.

Curricular Activities

1. By giving a place for corruption in the curriculum.
2. Corruption can be explained through Stories and illustrations.
3. Corruption Education has mainly focused on training and educating civil servants and anti corruption practitioners.
4. By introducing a course on corruption and anti-corruption as part of its Master Degree in Developmental Administration.
5. Giving course training to students on identifying where corruption starts and develop strategies to reduce or eliminate corruption entirely.
6. By educating citizen through direct contact by setting up local offices across the religion.
7. Educate people through posters, advertisements and dramatizations; those are all a part in the curriculum.
8. By telling moral and ethical stories in the class room.
9. Role play of a good story in the lesson.

Co-curricular Activities

1. Arranging excursions, field trips and service camps and making the scholars/students to participate actively in them.
2. Organizing service agencies like Scouting, National Service Scheme, Clubs, Associations, etc.
3. Arranging debates, discussions, essay writing competitions etc., on topics like national Integration, Literacy Mission.

4. Celebration birthdays of national leaders, important persons and events.
5. Arranging inter-collegiate and inter-university sports, athletics, games, etc.
6. Dramatization and role play.
7. Making the students responsible in various school managements and college activities (student/scholar participation).
8. Organization of science clubs, literary associations, music centers, recreational centers, adult education programs etc.
9. Organization of morning prayers, celebrating certain Sociocultural festivals, anniversaries, school day, teachers' day, parent-teacher association meeting etc.
10. Encouraging values in the students by giving the talented and devoted persons awards, gifts, titles, rolling shields etc.
11. Telling about good stories about values and corruption.
12. Conducting different types of competitions regarding to corruption.
13. Giving suggestion to read good books regarding to corruption.

Importance of Moral Values in the Present Day Situation

Modern mass society presents a sharp contrast, as the young grow up. They are faced with confusions, delays and discontinuities. Adolescents in particular are uncertain about themselves. Some are in conflict with themselves, bewildered an insecure.

Values are usually influenced by the changing philosophical ideologies, cultural and religious perspectives, social, political and geographical conditions. In modern emerging society, there has been a revolutionary change in the field of values due to many factors in addition to the influence of modern culture, industrialization, modernization, urbanization, globalisation and multinationals.

Values are the guiding principles, decisive in day to day behaviors as also is critical life situations. Values are a set bring of principles or standards of behavior. Values are regarded desirable, important and held in high esteem by a particular society in which a person lives.

Value education means inculcating in the children sense humanism, a deep concern for the well being of others and the

nation. This can be accomplished only when we instill in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress.

Value education refers to a programme of planned educational action aimed at the development of value and character. Every action and thought of ours leaves an impression in our mind. These impressions determine in our behavior at a given moment and our responses to a given situation. The sum total of all our impressions is what determines our character. The past has determined the present and even so the present our present thoughts and actions will shape our future. This is a key principle governing personality development. The human values are resolved having lasting impact necessary for bringing about change in thought and conduct, in the 21st century.

"If there is righteousness in the heart there will be beauty in character If there is beauty in character There will be harmony in the home When there is harmony in the home There will be order in the nation When there is order in the nation There will be peace in the world".

At the boyhood state, individual physical development is concerned, during manhood and old age intellectual and spiritual values start dominating the corporal values. Therefore while imparting moral education educators must keep in mind that the young must be educated.

Prizes may be given to the deserving persons for showing honesty, bravery, truth etc. The award should be given during school gathering. Contests may be organized on values of life.

According to Father of Indian Nation **M K Gandhi**

"If wealth is lost nothing is lost"
"If health is lost something is lost"
"If character is lost everything is lost"

Best of all things is character.

Some Basic Issues of Value Education

1. There are certain age old traditions such as preference for the male child, notional advantages of a large family, religion as the sole guiding principle in personal and social life, caste as identity. etc. There is another set of values relating to attitudes and behaviour such as caring and sharing in the

family and society, obedience to and respect for elders, respect for argument and reasoning, non-violence and personal hygiene. In contemporary society some of these values may need to be reinterpreted or replaced while some others may require reinforcement. In the context of these concerns, what values will reflect a national ethos?

2. Very often value education and moral education are considered synonymous. In many cases, it has been observed, moral education serves as a gateway to religious instruction and reinforcement of caste models. Will this contradict the social desirability of secularism and removal of social barriers?

3. How should education and school practices be kept apart from myths and beliefs?

4. How should value education be done ? Can it be done through preaching, sermonizing and pontificating or is it reasonable to assume that values education is best imparted through process itself ?

5. Should we consider a separate time slot for value education or integrate values in education through teaching learning methods, instructional materials, co-curricular and extra-curricular activities?

6. Very often there is a basic contradiction between what is school and family as value education and what children actually observe in society and through the media. This contradiction leads to confusion and vagueness and teaching of values is reduced to ritual. How should this question be answered to make value education meaningful and effective?

Value Education in the School System

The National Policy on Education (NPE), 1986 envisages a national system of education based on a National Curricular Framework containing a common core alongwith other components that are flexible. As per para 3.4 of the NPE, the common core includes 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, etiquette, 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.

Implementing the Value Education in the School Systems under the Central Control

On the basis of the guidelines given in the National Curricular Framework for Elementary and Secondary Education, brought out by NCERT in 1988 after adoption of NPE, 1986, the NCERT revised the entire school syllabi and brought out revised textbooks for classes I to XII. The main focus of the revised syllabi of the NCERT for different stages of school is on development of knowledge, values and attitudes conducive to actualising the student's potential, for enabling effective participation in the national development endeavour.

Keeping in view the NCERT textbooks and curricular guidelines, the State Governments are expected to undertake measures to revise their school syllabi/ textbooks for introduction in their school system in a phased manner.

Initiatives from the Planning Commission

As recommended by the Planning Commission's Core Group on Value Orientation of Education, a Standing Committee was set up for promotion and coordination of value orientation of education at the school and higher education stages. This standing committee further constituted sub-groups, one of them for schools and education, to formulate plans of action to implement various recommendations made in the core group report.

The plan of action of the school sub-group broadly covers the following areas i.e. integration of elements of value education into:

(i) textbooks/textual material
(ii) (a) non-textual educational materials such as audio- visual materials, posters, charts, stories, picture books, etc.
   (b) extra-curricular activities.
(iii) In-service and pre-service training of teachers.

Scheme for Strengthening of Culture and Value in Education

A central sector scheme, 'Scheme of Assistance for Strengthening Culture and Values in Education' designed for providing assistance to government agencies, educational institutions, Panchayati Raj institutions and NGOs was launched in 1987. This scheme now extends to the non-formal sector also and provides for in-service training to art, craft, music and dance teachers.

Under this scheme, assistance is given to the organisations/ agencies for :

(a) Strengthening cultural input in the educational content and process, both formal and non-formal ; and
(b) Strengthening of value education in the school and non-formal education system.

Committees and Commissions Towards Values in India

The importance of value education has beenduly recognized by different education commissions and committees appointed by the government.

- **The Hartog Committee of (1929)** felt that religious instruction can be given in common schools outside the school hours.
- **The Central Advisory Board of Education** felt in (1946) that religious and moral instruction was important and that it should be left to the community to which the pupils belong.
- **The Radhakrishnan Commission (1948)** felt that "if we exclude spiritual training in our institutions we would be untrue to our whole historical development".
- **The Secondary Education Commission's** report in (1953) favored that religious and moral instruction should be given in schools outside the school hours on voluntary basis.
- **The Sri Prakasa Commission** of Religious and Moral instruction (1959) had recommended that moral education should be imparted in all educational institutions.
- **Kothari Commission (1964-66)** felt that "a serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force".
- **National Policy on Education (1986)** felt that "the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values".
- **Programme of Action (NPE) (1992)** recommended that "the framework emphasized value education as an integral part of school curriculum. It highlighted the values drawn

from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values". The main function of education is to produce citizens with sound character and a healthy personality. Good citizens are the only hope for the progress and prosperity of the country. Inspiring values, ideals, proper moral conduct, life based upon good principles is an essential requisite. The ideals of virtue, goodness, true manliness from the very essence of real dignified living.

RELATION WITH INTERNATIONAL UNDERSTANDING

Nationalism and Internationalism

Importance of Discussion

Nationalism and Inter-nationalism are considered to be the most important the modern world of anxiety. From the twentieth century, these two and associated issues have gained importance. The issue called Nationalism versus Internationalism has now become a widely discussed problem of the world, we live in. Several matters are, directly or indirectly, related with this problem. These matters are: amazing development of science and technology; interdependence of the states on different spheres in the international arena; last two world wars; fear and terror of nuclear war; establishment of world-peace, sustenance of human civilisation and the like. Therefore, this discussion is of immense importance nowadays.

Nationalism a menace to internationalism—a view

During the dreadful days of Second World War peace-loving people of this world reacted sharply against nationalism of violent nature. Rabindranath Tagore and other scholarly persons of the day opined against nationalism and nation-state system. Thinkers of this class were of the opinion that concepts regarding nation, nationalism and nation-state need be abolished forthwith ; failing which human civilisation cannot be saved from the scourge of war. According to Rabindranath, "Nationalism is a menace to civilisation. Existence of the nation-states and their nationalistic outlook create war-like atmosphere and crisis against human civilisation. World peace,

fraternity, international co-operation and other associated ideals of internationalism are hindered by factors like distrust and conflict of interest among the nation-states. Nation-states system and nationalism should be abolished and there should be only one sovereign world-state throughout the world. In that case fear of conflict among nations will no more be there. In this way, world-peace and existence and development of human civilisation will be safe and sure.

Nationalism is not the root-cause of world-war

The foregoing stand point regarding, nationalism versus internationalism is not totally true. Nationalism and nation-state system cannot be blamed for all sorts of disturbance and conflict in the international sphere. It cannot be said that nationalism is the root-cause of the two world wars. Love for motherland or ethnic fellowmen cannot be termed as the cause of world war or crisis of human civilisation. Again there is guarantee that world-peace will be established with the creation of a world-state. Nevertheless, complete abolition of the existence of the nation-states is neither possible nor desirable. Bertrand Russell, the noted philosopher, opined that, "There can be no good international system, until the boundaries of states coincide, as nearly as possible, with the boundaries of nations." This means that the nation-states are considered as the very basis of internationalism. The objective of internationalism is the establishment of world-peace and world-fraternity through international cooperation on the basis of mutual give and take principle among the nations of the world, without losing their separate identity.

Prevented nationalism is inimical to internationalism

The origin of nationalism lies in the era of Renaissance. After that, nationalism developed fully by democratic values, sense of liberty and right of revolution, which are the outcome of French Revolution. After the feudal age, nationalism has been transferred into violent or perverted nationalism in the capitalist system. At this stage of evolution of human civilisation, for the achievement of economic interest, colonialism revealed its ugly faces. Big and powerful nations to establish hegemony over small, weak and poor nations started a vile and violent competition throughout the world. In this way history has witnessed two world wars in the first half of the last century. In the perspective of the development of capitalist system

of society nationalism transformed into narrow and perverted form and which in term culminated into imperialism. Powerful nation-states through the path of vile and violent nationalism appeared as colonial power. This imperialistic form of nationalism is inimical to internationalism.

Ideal nationalism is an ally to internationalism

Ideal nationalism is friendly to internationalism. There is no enmity between the two. Hence, it is perverted, not ideal, nationalism which is detrimental to internationalism. In the busiest sense of the term genuine nationalism is a great ideal, a virtuous conception. This ideal generates in the mind of men love for their homeland and own people. This ideal makes people enthusiastic in the performance of their duty towards motherland and inspires men for self-sacrifice for the cause of homeland and own people. This love and affection, of men for homeland and own people gradually develop into the love for mankind or people of the whole world. Nationalism is a step towards internationalism.

Interdependent

Ideal nationalism and internationalism are complementary to each other. In the words of Zimmern, "The road to internationalism lies through nationalism." Objectively speaking there is no hostility between nationalism and internationalism. On the contrary, the relation between the two is very close ; both are interdependent. Lloyd opined that, "Mazzini thought—'each nation possessed certain talents' which, taken together, formed the wealth of human race." In the opinion of Mazzini, there can be no disharmony among nations awakened by ideal nationalism. Actually, 'Live and let others live' is the prime principle of nationalism and internationalism. Italian nationalism as planned and applied by Mazzini was developed and put forward with an eye to internationalism. In reality the future of human civilisation is dependent on successful synthesis of nationalism and internationalism.

Ideal nationalism is a progressive force and helps internationalism

The main objective of internationalism is the creation of a healthy, sound and spontaneous atmosphere in the international sphere and at the same preservation of separate characteristic features of each and every nation. In an international atmosphere like this, each and every nation will have the opportunity to develop a mutual co-

operative relationship among themselves in social, cultural, economic and allied other spheres. For this purpose it is not at all necessary that the nation-states or the sovereignty of the states should be curbed or abolished. From this standpoint there is no enmity between nationalism and internationalism. In this way each and every nation of the world will have the opportunity to follow the principle of peaceful co-existence. Irrespective of their size and power-position, every nation will be equal in status and standard. And for that nationalism need not be given up or renounced. Internationalism originates from within nationalism. Ideal nationalism means love for own people and at the same time inspiration of love for other people. In the real sense of the term, nationalism is a progressive force. This force awakens a nation against imperialism and in favour of democracy. Ideal nationalism paves the way for internationalism.

Internationalism cannot be established by defying ideal nationalism

Internationalism cannot he established by disregarding ideal nationalism. For the amelioration of grievances and achievement of the aspirations of each and every nation mutual co-operation is inevitable. This realisation is noticed among different nations of the world. After the First World War, League of Nations has heen eslablished. It is regarded as the first sign of success on the way to internationalism. At the time of Second World War this international organisation is abolished. After the devastating Second World War the United Nations Organisation is established as the institutional instance of international organisation. According to Art. 2(1) of the U N Charter, "The organisation is based on the principles of the sovereign equality of all its members".

A synthesis between nationalism and internationalism is yet to be achieved by the States

However, a synthesis between nationalism and internationalism is highly required. The nation-states should be very much up and doing in this matter. But unfortunately, positive endeavour on the part of the nation-states on this line is very much lacking. The nation-states, generally, fail to ascend over their narrow national interests and accept internationalism as a great ideal. Universal ideals of internationalism are yet to create a good impression among nation-states. Even now these states appear to be more alert to

attain their narrow national interest even at the cost of the ideals of internationalism. It is for this sort of approach of the states, international rules and regulations, international equality and fraternity could not be materialised. That is why human civilisation is not yet free from a crux

SWAMI VIVEKANANDA (1863-1902)

Swami Vivekananda: The Universal Man [Born: 12 January 1863; Death: 4 July 1902] Narendra = Narendranath = Naren = Swami Vivekananda. Master = Thakur = Sri Ramakrishna.

Swami Vivekananda, a disciple of Sri Ramakrishna Paramahamsa and founder of the Ramakrishna Mission, was a firm believer of karma yoga. During the World Parliament of Religions in Chicago in 1893, he was one of the first Indian philosophers/ sages to take India's spiritual heritage to a worldwide audience. Rarely does humanity witness a combination of a great Guru (Spiritual Teacher) and equally capable Shishya (spiritual disciple) as Sri Ramakrishna and Swami Vivekananda were.

Philosophy of Education According to Swamiji
Swami Vivekananda, a great thinker and reformer of India, embraces education, which for him signifies man-making, as the very mission of his life. Vivekananda realizes that mankind is passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored. Conflicts of ideals, manners and habits are pervading the atmosphere. Disregard for everything old is the fashion of the day. Vivekananda seeks the solutions of all these social and global evils through education. With this end in view, he feels the dire need of awakening man to his spiritual self wherein, he thinks, lies the very purpose of education.

Amongst the contemporary Indian philosophers of education, Swami Vivekananda is one of those who revolted against the imposition of British system of education in India. He criticised the pattern of education introduced by the British in India. He pointed out that the current system of education only brings about an external change without any reflective inner force.

In his scheme of education, Swamiji lays great stress on physical health because a sound mind resides in a sound body. He often quotes the Upanishadic dictum 'nayamatma balahinena labhyah'; i.e. the self cannot be realized by the physically weak. However, along with physical culture, he harps on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. By way of illustration, he mentions that the chemist in the laboratory concentrates all the powers of his mind and brings them into one focus-the elements to be analyzed-and finds out their secrets. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.' Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.

Aims of Education According to Swamiji
Vivekananda points out that the defect of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter knows what he is going to paint. But a teacher, he says, has no clear idea about the goal of his teaching. Swamiji attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind.

Some of the Aims of Education mentioned by Swami Vivekananda reflect Ancient Indian Aims of Education mentioned below :

1) **Education for Character-Building:** Education should help people to build up self-confidence and self-reliance, based on balanced human relationships.

(2) **Education for developing a Spiritual Life:** We should aim in education for the development of spirituality in a social setting, by the people. The spirituality should lead to development of a spirit of fellow-feeling, sympathy and sharing and solution of common problems aiming people themselves. serving

(3) **Education for serving humanity:** Work is worship; Education should teach us to serve Humanity-the hungry, the ignorant and the suffering masses. To serve masses is to serve God. Education should lead us to recognize this and to fulfill it.

(4) **Education for developing feeling of brotherhood:** Education should lead to a feeling of brotherhood, and the unity of mankind - for the power of God exists in all, from the highest and most powerful, to the lowest and the weakest person.

(5) **Education for developing spirit of renunciation:** Education should lead us to acquire the spirit of renunciation—the giving up of worldly pursuits as well as a life of pride, arrogance and ease. In place of them, we should be able to learn how to love knowledge, humanity, self-sacrifice and a desire to work for others.

(6) **Education for attaining self-sufficiency:** One of the important aims of education in India, to aim at self-sufficiency. The individual should be given practical and vocabulary training along with the traditional and vocabulary training along with the traditional religious and cultural subjects. There should be workshops and laboratories for training in crafts and trades, so that pupil may be able to support him or herself. Students must be given education in Western Sciences, Technology, Engineering, Commerce and Economics.

(7) **Education for Social Development:** The individual should develop adaptability and be able to meet the challenge of a changing society through his education and training he receives from his parents and teachers.

Curriculum of Education According to Swamiji

Vivekananda, in his scheme of education, meticulously includes all those studies, which are necessary for the all-around development

of the body, mind and soul of the individual. These studies can be brought under the broad heads of physical culture, aesthetics, classics, language, religion, science and technology. According to Swamiji, the culture values of the country should form an integral part of the curriculum of education. The culture of India has its roots in her spiritual values. The time-tested values are to be imbibed in the thoughts and lives of the students through the study of the classics like Ramayana, Mahabharata, Gita, Vedas and Upanishads. This will keep the perennial flow of our spiritual values into the world culture.

Education, according to Swamiji, remains incomplete without the teaching of aesthetics or fine arts. He cites Japan as an example of how the combination of art and utility can make a nation great.

Swamiji reiterates that religion is the innermost core of education. However, by religion, he does not mean any particular kind of it but its essential character, which is the realization of the divinity already in man. He reminds us time and again that religion does not consist in dogmas or creeds or any set of rituals. To be religious for him means leading life in such a way that we manifest our higher nature, truth, goodness and beauty, in our thoughts, words and deeds. All impulses, thoughts and actions which lead one towards this goal are naturally ennobling and harmonizing, and are ethical and moral in the truest sense. It is in this context that Swamiji's idea of religion, as the basis of education should be understood. We note that in his interpretation, religion and education share the identity of purpose.

Why religion forms the very foundation of education becomes clear in his following words: 'In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and, therefore, ought to be studied from that standpoint. Swamiji believes that if education with its religious core can invigorate man's faith in his divine nature and the infinite potentialities of the human soul, it is sure to help man become strong, yet tolerant and sympathetic. It will also help man to extend his love and good will beyond the communal, national and racial barriers.

It is a misinterpretation of Vivekananda's philosophy of education to think that he has overemphasized the role of spiritual development to the utter neglect of the material side. Vivekananda, in his plan for the regeneration of India, repeatedly presses the

need for the eradication of poverty, unemployment and ignorance. He says, We need technical education and all else which may develop industries, so that men, instead of seeking for service, may earn enough to provide for them-selves, and save something against a rainy day. He feels it necessary that India should take from the Western nations all that is good in their civilization. However, just like a person, every nation has its individuality, which should not be destroyed. The individuality of India lies in her spiritual culture. Hence in Swamiji's view, for the development of a balanced nation, we have to combine the dynamism and scientific attitude of the West with the spirituality of our country. The entire educational program should be so planned that it equips the youth to contribute to the material progress of the country as well as to maintaining the supreme worth of India's spiritual heritage.

Another important aspect of Swamiji's scheme of education is women's education. He realizes that it if the women of our country get the right type of education, then they will be able to solve their own problems in their own way. The main objective of his scheme of female education is to make them strong, fear-less, and conscious of their chastity and dignity. He observes that although men and women are equally competent in academic matters, yet women have a special aptitude and competence for studies relating to home and family. Hence he recommends the introduction of subjects like sewing, nursing, domestic science, culinary art, etc which were not part of education at his time.

From the above discussion the brief summary of curriculum of teaching are as follows :

(i) Cultural heritage in terms of History, Poetry, Languages, Vedantic studies
(ii) Scientific knowledge and technological studies
(iii) Vocational studies
(iv) Subjects for girls
(v) Games, sports, and physical education

Methods of Teaching According to Swamiji

Having analyzed the goal or objective of education, the next question that naturally arises is about the method of imparting education. Here again, we note the Vedantic foundation of Swamiji's theory. According to him, knowledge is inherent in every man's soul. What we mean when we say that a man 'knows' is only what he 'discovers'

by taking the cover off his own soul. Consequently, he draws our attention to the fact that the task of the teacher is only to help the child to manifest its knowledge by removing the obstacles in its way. In his words: 'Thus Vedanta says that within man is all knowledge even in a boy it is so and it requires only an awakening and that much is the work of a teacher.' To drive his point home, he refers to the growth of a plant. Just as in the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows from within its own nature, so is the case with a human child. Vivekananda's method of education resembles the heuristic method of the modern educationists. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher.

Swamiji lays a lot of emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swamiji recommends the old institution of gurukula (living with the preceptor) and similar systems for the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow.

Although Swamiji is of the opinion that mother tongue is the right medium for social or mass education, he prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of people, social unity will march forward unhampered.

From the above discussion the brief summary of methods of teaching are as follows :

(i) Lectures Method,
(ii) Discussions Method,
(iii) Self-experience Method
(iv) Developing the mind by concentration
(v) Developing the mind by meditation
(vi) Developing the mind by yoga
(vii) Individual guidance by the teacher

Role of Teacher According to Swamiji

1. A child teaches itself. But you can help it to go forward in its own way. What you can do, is not of the positive nature, but

of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it; see that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is manifestation from within its own nature.

2. ...no one can teach anybody. The teacher spoils everything by thinking that he is teaching. Thus Vedanta says that within man is all knowledge—even in a boy it is so—and it requires only an awakening, and that much is the work of a teacher.

3. No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things.

4. Negative thoughts weaken men. Do you not find that where parents are constantly taxing their sons to read and write, telling them they will never learn anything, and calling them fools and so forth, the latter do actually turn out to be so in many cases? If you speak kind words to boys and encourage them, they are bound to improve in time.

5. If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs.

6. In language and literature, in poetry and in arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will gradually be able to do these things better. Pointing out mistakes wounds a man's feelings.

From the above discussion the brief summary of role of teacher are as follows :

(i) To motivate, demonstrate, and persuade individuals to discover their own potential, intellect and to properly understand their mind, body and spirit.
(ii) Love, affection and empathy
(iii) Dedication, commitment, understanding of the scriptures and value-based life.

Teachings of Vedanta

Through the talks and stories, parables and devotional songs (bhajana) concerning Sri Krishna, Radha, Gopis of Vrindavan, Mother Kali, and Chaitannya, Narendra realized that the essence of religion was to 'realize the highest spiritual Truth' in our lives.

As he was opposed and reluctant to accept idol or image worship, and believed in formless God with attributes, Sri Ramakrishna explained to him the subtle points about Brahma, Atman, and Unified Consciousness - the one without the second. Thus, Sri Ramakrishna persuaded Narendra to read to him Ashtavakra Gita and similar texts on Advaita Vedanta, and explained finer points therein, which were otherwise difficult to comprehend. Sri Ramakrishna preferred to tell these nuances in total privacy, when no one else would be present in the room. It was all Jnana and Yoga to begin with. Later Bhakti and Karma were added, which we shall subsequently touch upon. Sri Ramakrishna also instructed his disciples about the importance, ways, methods, and means about meditation and spiritual disciplines.

Ramakrishna said, "Look my boy, I have given everything to the Mother; how can I ask back anything from her now? But one thing I can tell you, why don't you go and pray to the Mother to fulfill your wish? My Mother is very kind and gracious and, I am sure, she will not disappoint you." Thus, Narendra was forced to pray to Mother Kali for fulfilling his wants. That night Narendra and Sri Ramakrishna were alone in the Kali Temple, when Narendra went to the Mother's shrine to pray and ask for material things of urgent necessity. However, as he entered the shrine all that he could say was, "O Mother, please give me Jnana and Bhakti."

Shiva Jnane Jiva Seva (Service of Man as God)

The invaluable mantra "Shiva Jnane Jiva Seva" (serving every being as the full manifestation of God) Narendranath received from Sri Ramakrishna.

For instance, sometime in 1884, once Sri Ramakrishna was sitting in the room surrounded by his devotees including Narendranath. In the course of conversation there arose a topic on Vaishnava religion, and explaining the essence of that doctrine Sri Ramakrishna said, "That doctrine teaches that one should always be careful to observe three things, namely, a taste for God's name, kindness to all beings, and the service of co-devotees. ...One should have the conviction in one's heart that the whole universe belongs to Krishna, and therefore, one should have compassion for all beings." No sooner did Sri Ramakrishna utter the words 'compassion for all beings' than he suddenly went into ecstasy. Regaining partial normal consciousness, he continued, "Talk of compassion for beings. Insignificant creature that you are, how can

you show compassion for all beings? Who are you to show compassion? You wretch, who are you to bestow it. No, no; it is not compassion to jivas, but service to them as Shiva."

All listened to those words of Sri Ramakrishna spoken in the ecstatic mood, but none could detect and understand their hidden import at that time. It was Narendranath alone who, coming out of the room at the end of Sri Ramakrishna's ecstasy, said, "Ah, what a wonderful light have I got today from Sri Ramakrishna's words. What a new and attractive Gospel have we received today through those words of his, wherein a synthesis has been effected of sweet devotion to the Lord with Vedantic knowledge, which is generally regarded as dry austere and lacking in sympathy with the suffering of others. Whenever shall I get the opportunity I will preach this wonderful doctrine of 'Shiva Jnane Jiva Seva', serving God in each living being."

To give an example how in later life Swami Vivekananda actually put this mantra in practice, the following incidence is worth mentioning :

After his return from USA, around 1898, Swami Vivekananda had acquired land at Belur and constructed the Temple of Sri Ramakrishna and the Math for sannyasins. He was not keeping well and had gone to Darjeeling hill station for rest. Meanwhile plague broke out in Calcutta, and panic set in all over. People were running in fear, leaving Calcutta. Many died and there was no one to take care of the sick or dispose of the dead bodies. The news reached the broad-hearted Swami who immediately returned to Calcutta and ordered all the inmates of Belur Math to get busy in the service and care of the affected. Many a sannyasin protested, 'this is not our work; Sri Ramakrishna had never told us to do social service. Our main aim is to seek God and perform sadhana.' This was the arguement put forward by some of the sannyasins.

Swami Vivekananda thundered at them saying, "O my brothers, have you forgotten the mantra of our Sri Ramakrishna: 'Shiva Jnane Jiva Seva'. By serving human beings we are serving the highest expression of God on this earth. Love the Lord in these suffering patients. I appeal to you to come forward in this calamity and serve the living God."

The monks were stunned to listen to those powerful words of their leader and many of them saw the truth therein. But someone still protested, "O Swami, from where would the money come?" To

this the Swami retaliated, 'If need be, sell off the Belur Math. The money thus gathered would be put to the service of these men. I care not for home or shelter for ourselves; we are sannyasins, and we have taken the vow of poverty. Tree shade would be our roof and a loin cloth would be enough for us to cover our bodies.'

Thus were engaged all the monks, householder devotees of Sri Ramakrishna, and inmates of Belur Math in the service of the afflicted. The British authorities in their report on the epidemic had recorded that due to the timely help from the Math mortality was less and moreover, the epidemic was brought under control much quickly.

Conclusion on Swamiji

The exposition and analysis of Vivekananda's scheme of education brings to light its constructive, practical and comprehensive character. He realizes that it is only through education that the uplift of masses is possible. To refer to his own words: Traveling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people and I used to shed tears. When made the difference? "Education" was the answer I got.'

He states it emphatically that if society is to be reformed, education has to reach everyone-high and low, because individuals are the very constituents of society. The sense of dignity rises in man when he becomes conscious of his inner spirit, and that is the very purpose of education. He strives to harmonize the traditional values of India with the new values brought through the progress of science and technology.

It is in the transformation of man through moral and spiritual education that he finds the solution for all social evils. Founding education on the firm ground of our own philosophy and culture, he shows the best of remedies for today's social and global illness. Through his scheme of education, he tries to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time. However, Swami Vivekananda's scheme of education, through which he wanted to build up a strong nation that will lead the world towards peace and harmony, is still a far cry. It is high time that we give serious thought to his philosophy of education and remembers his call to every-body-'Arise, awake, and stop not till the goal is reached.'

EXERCISE

Short-type Question:

1. Write shortly the meaning and concept of values.
2. Mention the characteristics of values.
3. Discuss the types of values.
4. Analyse the significance of values in education.
5. Discuss the importance of value education.
6. What type of activities to be taken for training in citizenship?
7. Write the role of co-curricular activities in Value Education.
8. Discuss about the implication values through curriculum.
9. Discuss about value oriented programme.
10. Write the importance of moral values in the present day situation.
11. Discuss shortly educational thought of Swami Vivekananda.
12. Mention the views of Swami Vivekananda about Mass and Women Education.

Essay-type Question:

1. Discuss about characteristics and types of values.
2. Discuss how value education can be inculcated.
3. Discuss the different activities of school about value development.
4. Discuss about relation with international understanding.
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