TAMIL NADU TEACHERS EDUCATION UNIVERSITY
Chennai-600 097

Course Material for B.Ed (First Year)

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Course 2: Contemporary India and Education

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Unit VI **Policy Framework on Education: Post-independent India**

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Unit – VI Policy Framework on Education: Post- Independent India

Objectives:

After the completion of the unit, the learners will be able to:

1. explain the salient features of Kothari Commission.
2. comprehend the recommendations of the NPE (1986).
3. acquaint with the key features of NKC (2005).
4. critically analyse the aspects of NCF (2005).

Introduction

In pursuance of the constitutional mandate, the Government of India, has initiated several measures for social and economic reconstruction of the country. The educational reconstruction has been one among such measures. Various commissions and committees were appointed at different times to survey, study, review and recommend improvements in the existing system, policies and programmes of education.

Kothari Commission (1964 – 1966)

Kothari Commission (1964-1966), popularly known as Indian Education Commission, was an ad hoc commission set up by the Government of India to examine all aspects of the educational sector in India, to evolve a general pattern of education and to advise guidelines, and policies for the development of education in India. The Education Commission under the Chairmanship of Dr. D.S. Kothari, the then Chairman, University Grants Commission, began its task on October 2, 1964 and submitted its report on June 29 1966.

The major recommendations of the Kothari Commission are as follows:

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

ii) Stress on moral education and inculcation of a sense of social responsibility. Schools should recognize their responsibility in facilitating the transition of youth from the work of school to the world of work and life.

iii) Vocationalization of secondary education.

iv)   Strengthening of the centres of advance study and setting up of a small number of major universities which would aim at achieving highest international standards.

v)   Special emphasis on the training and quality of teachers for schools.

vi)   Education for agriculture and research in agriculture and allied sciences should be given a high priority in the scheme of educational reconstruction. Energetic and imaginative steps are required to draw a reasonable proportion of talent to go in for advance study and research in agriculture science.

vii)   Development of quality or pace-setting institutions at all stages and in all sectors.

The Commission observed that mother-tongue had a pre-eminent claim as the medium of education at the school and college levels. Moreover, the medium of education in school and higher education should generally be the same. The regional languages should, therefore, be adopted as the media of education in higher education.

The Commission further observed that the public demand for secondary and higher education had increased and would continue to increase in future. It was, therefore, necessary to adopt a policy of selective admissions to higher secondary and university education in order to bridge the gap between the public demand and available facilities.

The Commission was of the view that the social segregation in schools should be eliminated by the adoption of the neighbourhood social concept at the lower primary stage under which all children in the neighbourhood will be required to attend the school in the locality.

Iswar Bhai Patel Committee (1977)

The All India Council of Technical Education at a meeting held during the year 1974-75, made important recommendations relating to the establishment of appropriate links between industry and educational research institutions, programmes of vocational education and the establishment of teacher training centres in the field of management education.

With the passage of time, the Review Committee on the curriculum, for the ten years schooling, popularly known as Ishwar Bhai Patel Committee (1977), categorically recommended in its report for the compulsory introduction of Socially Useful Productive Work (SUPW) at the secondary schools.

Accordingly, the scheme SUPW was introduced in almost all the secondary schools of the country and a period was allotted in the time-table for this purpose. The main purpose of this scheme was to inculcate in learners, the liking and love for the dignity of labour. To begin with,

there was much enthusiasm for the implementation of SUPW. But, as time went on, initiative and zeal gradually slackened. In-fact, tangible result was not achieved.

Macolm S. Adiseshiah Committee (1978)

In the year 1978, a Committee was appointed under the Chairmanship of Macolm S. Adiseshiah for +2 stage and the report was entitled 'Learning to do, towards the Learning and Working socially. This Committee was appointed specially for higher secondary education with special reference to vocationalisation. It also recommended for SUPW at the school level and vocationalisation of the higher secondary education. It also pleaded eloquently for the effective implementation of relating education to productivity.

Major recommendations of the Committee

(i) Learning must be based on Socially Useful Productive Work (SUPW) or through vocationalised courses;

(ii) Vocational courses should be in agriculture and related rural occupational areas;

(iii) In the general and vocationalised educational spectrum there should be no rigid streaming of courses. In accordance with the availability of facilities and the demand of the area, each school should be allowed to offer such general and vocational courses;

(iv) The higher secondary stage should comprise of a general education spectrum and a vocational spectrum;

(v) The curriculum should be so structured that the courses lend themselves for imparting instruction interns of well-connected modules to enable the students to choose and combine them according to their needs;

(vi) On a priority basis books should be written suiting to the local needs for imparting instruction in vocational courses;

(vii) Semester pattern and credit system should be introduced in classes XI and XII;

(viii) To start with counselling and placement officers be appointed in clusters of 3 or 4 schools, particularly in rural areas;

(ix) Services of persons who have had actual experience of on the job may be fruitfully utilized to teach vocational courses. Wherever necessary part-time teachers may be

appointed. In respect of teachers of vocational courses there should not be insistence on post-graduate qualification; and

(x)   For bringing about proposed changes at this stage of education both pre-service and in-service teacher education programme should be properly organised.

New Education Policy (1986)

The National Policy on Education (NPE) is a policy formulated by the Government of India to promote education. The policy covers elementary education to colleges in both rural and urban India. The first NPE was introduced in 1968 by the government of Prime Minister Indira Gandhi, and the second by Prime Minister Rajiv Gandhi in 1986. A committee was set up under the chairmanship of Acharya Ramamurti in May 1990 to review NPE and to make recommendations for its modifications.

1. *National System of Education*: Though education is a State subject, this policy provides a National System of Education, i.e., 10 + 2 + 3 system.
2. *Equality:* This policy provides equal opportunities to all for education. Navodaya schools have been opened for socially and economically deprived but to talented children. Regional imbalances are also being removed.
3. *Education of Scheduled Castes:* Scholarships, hostel facilities, adult education programmes are being introduced to socially and economically deprived scheduled castes.
4. *Women's Education:* New Education Policy gave special emphasis to women's education. This statement owes that women are the keys to nation's progress. Eradication of illiteracy, vocational curriculum, nutrition and child care courses, home management, etc., are given priority.
5. *Education for Tribes***:** This policy gave main emphasis to the education of tribes. Residential Ashram Schools have been opened for them; and scholarships for higher education are also given to them.
6. *Adult Education:* Education Policy gave a programme for adult education to remove the illiteracy from the masses. For this, adult schools, libraries, distance education, T.V. programmes are being introduced.

7. ***Education for Other Backward Classes (OBCs)*:** A large number of backward classes, minority classes have not been given any opportunity for education. These classes have a very crucial situation. They are socially and economically deprived due to their profession, but they usually linked themselves with higher varnas thus upper castes do not give them social sanction.

8. ***Integrated Education for Disabled Children*:**It has been established scientifically that disabled children with mild handicaps make better progress academically and psychologically if they study with the normal children.To integrate these children with others in common schools, a revised scheme of Integrated Education for Disabled Children was started during 1987-88. Under it, cent per cent financial assistance is given to State Governments/UT administrations/voluntary organisations for creating necessary facilities in schools.

9. ***Educational concessions to children*:**The Centre and most of the State Governments and Union Territories offer educational concessions to children of the defence personnel and paramilitary forces killed or permanently disabled during Indo-China hostilities in 1962 and Indo-Pakistan operations in 1965 and 1971. During 1988, these concessions were extended to children of IPKF/CRPF personnel who were killed/disabled during action in Sri Lanka and children of the armed forces personnel killed/disabled in action in 'Operation Meghadoot' in Siachen area

10. ***Education of SC/ST/OBC*:**Pursuant to the National Policy on Education, some of the following special provisions for SCs and STs have been incorporated in the existing schemes are:

(a) Relaxed norms for opening of primary schools;

(b) A primary school within one km walking distance from habitations of 200 population instead of habitations of 300 population;

(c) Abolition of tuition fee in all states in government schools at least up to primary level. Most of the states have abolished tuition fee for SC/ST students up to senior secondary level;

(d) Providing incentives like free text-books, uniforms, stationery, school bags, etc., to these students;

(e) The major programmes of the Department of Education, viz., District Primary Education Programme (DPEP), Lok Jumbish, Shiksha Karmi, Non-Formal Education (NFE) and National Programme for Nutritional Support to Primary Education accord priority to areas of concentration of SCs and STs;

(f) Reservation of seats for SCs and STs in Central Government institutions of higher education including IITs, IIMs, Regional Engineering College, Central Universities, Kendriya Vidyalayas and Navodaya Vidyalayas, etc. Apart from reservation, there is also relaxation in the minimum qualifying cut off stages for admission in universities, colleges and technical institutions. The UGC has established SC/ST cells in 104 universities including Central universities to ensure proper implementation of the reservation policy;

(g) To improve academic skills and linguistic proficiency of students in various subjects and raising their level of comprehension, remedial and special coaching is provided for SC/ST students.

11.*Minorities Education***:** In pursuance of the revised Programme of Action (POA) 1992, two new Centrally-sponsored schemes, i.e., (i) Scheme of Area Intensive Programme for Educationally Backward Minorities, and (ii) Scheme of Financial Assistance for Modernisation of Madrasa Education were launched during 1993-94.

Programme of Action (1992)

The National Policy on Education (NPE), 1986, aimed at making it "an effective instrument for taking the country into the 21st century". It envisages improvement and expansion of education in all sectors; elimination of disparities in access and stress on improvement in the quality and relevance of basic education. A modified NPE in its Programme of Action, 1992, called for making the `plus two stage" part of school education throughout the country.

Major Recommendations

(i) Universalisation of Elementary Education

The NPE accords priority to Universalisation of Elementary Education (UEE). Universal access, universal retention, and Minimum Levels of Learning (MLL) are the broad parameters to achieve UEE. These are aimed at providing school facilities within a walking distance of 1 km. for children of primary schools, and 3 kms for children of upper primary schools and strengthening of alternate mode of education, non-formal education for school drop-outs, working children, and girls and Minimum Levels of Learning at the primary and upper primary stage.

(ii) Nutritional Support

The National Programme of Nutritional Support to Primary Education, commonly known as the Mid-day Meal Scheme launched on August 15, 1995, was intended to give a boost to primary education by increasing enrolment, retention and attendance in schools and at the same time augmenting nutritional levels.

(iii) Operation Blackboard

The scheme of Operation Blackboard is aimed at improving classroom environment by providing infrastructural facilities, additional teachers and teaching - learning materials to primary schools. Significant progress has been made in the area of teacher training with 444 District Institutes of Education and Training (DIETs) sanctioned to provide pre-service and in-service training to elementary school teachers, for adult education and non-formal education personnel.

(iv) National Literacy Mission

The National Literacy Mission (NLM) was set up in 1988 with the target of making 100 million persons in the age group of 15-35 literate in a phased manner. Under Total Literacy Campaign (TLC) and Post Literacy Campaign (PLC) 68.57 million persons covering 447 districts were made literate. Out of these, 60 per cent are women, 23 per cent SCs, and 12 percent STs.

(v) Equal Opportunities

Under the programme for better opportunities to the minorities, a provision of Rs.8.8 crore has been made in the Annual Plan outlay of 1998-99 in the Area Intensive Programme for Educationally Backward Minorities, Modernisation of Madarsas and coaching classes by UGC. A programme to provide educational opportunities to disabled children on par with mild to moderate disabilities in the general schools system has been prepared.

(vi) Secondary Education

The number of secondary and senior secondary schools has increased from 0.07 lakh in 1950-51 to 1.02 lakh in 1996-97, resulting in not only an increase in the enrolment but also increase in the number of teachers, including female teachers. The Kendriya Vidyalaya Sangathan manages Kendriya Vidyalayas and its main activities include review and updating academic activities and programmes, vocationalisation, information technology, and computerisation.

(vii) Technical Education

To streamline the system of approval of new courses and programmes, the All India Council for Technical Education (AICTE) has issued regulations for establishment of new institutions and starting new courses.

(ix) University and Higher Education

All the Central Universities except the Indira Gandhi National Open University are funded by the Central Government through the University Grants Commission. IGNOU is funded directly by the Central Government for promoting the distance education system.

Sachar Committee (2005)

The Rajinder Sachar Committee, appointed by the Prime Minister Manmohan Singh of India was a high level committee for preparation of a report on the social, economic and educational status of the Muslim community of India.

Recommendations of Sachar Committee

The report put forward some recommendations to eliminate the situation raised for Indian Muslims. Justice Sachar explained that the upliftment of minorities and implementation of these recommendations would strengthen the secular fabric of Indian society as well as increase patriotism due to their all-inclusive progress. The recommendations include:

1. Mechanisms to ensure equity and equality of opportunity and eliminate discrimination.
2. Creation of a National Data Bank (NDB) where all relevant data for various Socio Religious Communities are maintained.
3. Formation of an autonomous Assessment and Monitoring Authority to evaluate the extent of development benefits.
4. An Equal Opportunity Commission should be constituted to look into the grievances of the deprived groups.
5. Elimination of the anomalies with respect to reserved constituencies under the delimitation scheme.
6. The idea of providing certain incentives to a diversity index should be explored to ensure equal opportunities in education, governance, private employment, and housing.

7. A process of evaluating the content of the school text books needs to be initiated and institutionalized.

8. The UGC should evolve a system where part of the allocation to colleges and universities is linked to the diversity in the student population.

9. Providing hostel facilities at reasonable costs for students from minorities must be taken up on a priority basis.

10. The Committee recommended promoting and enhancing access to Muslims in Priority Sector Bank Advances.

11. Policy initiatives that improve the participation and share of the Minorities, particularly Muslims in the business of regular commercial banks.

12. The community should be represented on interview panels and Boards. The underprivileged should be helped to utilize new opportunities in its high growth phase through skill development and education.

13. Providing financial and other support to initiatives built around occupations where Muslims are concentrated and have growth potential.

National Curriculum Framework (2005)

The process of development of National Curriculum Framework (NCF) was initiated in November, 2004 by setting up various structures like National Steering Committee Chaired by Prof. Yash Pal and twenty-one National Focus Groups on themes of curricular areas, systemic reforms and national concerns.

Wide ranging deliberations and inputs from multiple sources involving different levels of stakeholders helped in shaping the draft of NCF. The draft NCF was translated into 22 languages listed in the VIII Schedule of the Constitution. The translated versions were widely disseminated and consultations with stakeholders at district and local level helped in developing the final draft. The NCF was approved by Central Advisory Board on Education in September, 2005.

Languages

1. To implement 3-language formula.
2. Emphasis on mother tongue as medium of instruction.
3. Curriculum should contain multi-lingual proficiency only if mother tongue is considered as second language.

4. Focus on all skills.

Focuses on teaching Mathematics, Sciences, Social sciences, Art Education, Health and Physical Education, Education for Peace, Work and Education.

Examination reforms highlight

1. Shift from content based testing to problem-solving and competency-based assessment.
2. Examinations of shorter duration.
3. Flexible time limit.
4. Change in typology of questions.
5. No public examination till class VIII.
6. Class X Board Exam to be made optional (in long term).

Guidelines for Syllabus Development

Development of syllabi and text books based on following considerations:

1. Appropriateness of topics and themes for relevant stages of children's development.
2. Continuity from one level to the next.
3. Pervasive resonance of all the values enshrined in the constitution of India the organization of knowledge in all subjects.
4. Inter-disciplinary and thematic linkages between topics listed for different school subjects, which falls under different discrete disciplinary areas.
5. Linkage between school knowledge and concern in all subjects and at all levels.
6. Sensitivity to gender, caste, class, peace, health and need of children with disability.
7. Integration of work related attitudes and values in every subject and all levels.
8. Need to nurture aesthetic sensibility, and values.
9. Linkage between school and college syllabi to avoid overlapping.
10. Using potential of media and new information technology in all subjects.
11. Encouraging flexibility and creativity in all areas of knowledge, and its construction by children.

Development of Support Material

1. Audio/video programmes on NCF-2005 and text-books.
2. Source-book on learning assessment.
3. Exemplar problems in Science and Mathematics.

4. Science and Mathematics kits.
5. Teachers' handbooks and manuals.
6. Teacher Training Packages.
7. Developed syllabi and text-books in new areas such as Heritage Craft, Media Studies, Art Education, Health and Physical Education, etc.
8. Initiatives in the area of ECCE (Early Childhood Care Education), Gender, Inclusive Education, Peace, Vocational Education, Guidance and Counseling, ICT, etc.

National Knowledge Commission (2005)

India constituted National knowledge Commission (NKC) in 2005, with the objective of transforming India into knowledge society. The NKC covers five focus areas of the knowledge paradigm: access, concepts, creation, applications, and services. The scope of NKC is confined to a variety of subject areas such as language, translations, libraries, networks, portals, distance learning, intellectual property, entrepreneurship, application in agriculture, health, small and medium scale industries, e-governance, etc. National Knowledge Commission has emerged as a powerful and democratic source of information and knowledge on the Internet.

(i) Access to Knowledge

NKC was established with an aim to provide equal opportunities by providing access to knowledge. It is the most fundamental way of reaching to the citizens. Access to knowledge deals with providing accurate knowledge to general public.

(ii)Literacy

India started its National Literacy Mission (NLM) on 5th May 1988 with an objective of achieving sustainable threshold level of 75% functional literacy for non-literates in the 15-35 age group by 2007. In a country like India where the eradication of illiteracy is beset by several social and economic obstacles, the National Literacy Mission has played a great role in removing it.

(iii)Language

India is a multilingual, multi-ethnic, and multi-religious country where there are more than 850 living languages, of which 22 are official languages. There are 1652 mother tongues according to the 1961 Census of India, out of which more than 400 are tribal languages. In view to this, it is essential to make school education available to all sections of society and bridge the

gap between English medium and regional language medium of instruction; between the rural and the urban; and similarly between the government schools and privately run schools. NKC stresses that language is relevant not only as a means of communication or a medium of instruction but also as a determinant of access. The commission suggested for increasing an understanding and command over the English language, as the most important determinant of access to higher education, employment possibilities, and social opportunities. On the similar lines NKC recommendations broadly relate to level of introduction of English, pedagogy, relevant text books, teacher training, adequate resource support (in terms of teachers and materials), and use of ICT in language learning. It proposed to formulate a National Plan for the teaching of English as a language, in addition to the regional language, starting in Class I. It will also be ensured that student at the end of twelve years of schooling is proficient in at least two languages.

(iv)Libraries

Libraries foster global access to information and they are central hubs of our knowledge infrastructure. The major recommendations for formulating strategies in Library and Information Science (LIS) sector were as follows:

a) Set up a National Commission on Libraries.
b) Prepare a National Census of all Libraries.
c) Revamp LIS Education, Training, and Research facilities.
d) Re-assess staffing of Libraries.
e) Set up a Central Library Fund.
f) Modernize Library management.
g) Encourage greater community participation in Library management.
h) Promote Information Communication Technology (ICT) applications in all Libraries.
i) Facilitate donations and maintenance of private collections.
j) Encourage Public Private Partnerships in LIS development.

(v)Networks

A network refers to any interconnected group or system. NKC recommended for Knowledge Networks, and Health Information Network as they purposefully led social entities that are characterised by a commitment to quality, rigour, and a focus on outcomes. The National Knowledge Commission suggests to utilise the potential of institutions involved in creation and

dissemination of knowledge in several areas such as research laboratories, universities, and other institutions of higher learning.

(vi)Portals

A portal is a customized transactional web environment, designed purposefully to enable an individual end user to 'personalize' the content and look of the website for his/her own individual performance. It recommends for creation of web portals as a significant tool for right to information, decentralization, transparency, accountability, and participation of the people. NKC initiated to set up portals on certain key areas such as Water, Energy, Environment, Education, Food, Health, Agriculture, Employment, Citizen Rights, etc.

(vii)Knowledge Concepts

The organization, distribution and transmission of education constitute the base of knowledge concepts. Development of knowledge society is dependent on education system. Education and the national economy are associated as mind power is the key to tapping an economy's full potential. NKC has concerns with many aspects of the Indian education system covering school education, higher education, professional education, and vocational education.

(viii)School Education

Knowledge Based Society foundation is built on school education. India is making effort to universalize Elementary Education under Sarva Shiksha Abhiyan (SSA) which covers all States and Union Territories and reaches out to 19.4 crore children in 12.3 lakh habitations. NKC examined school education across the country with the issues relating to access and quality. Its recommendations suggested for providing universal access to quality school education as a cornerstone of development for Knowledge Society. It further insisted for making it Central Legislation at the national level to affirm the Right to Education, which is a fundamental right mandated by Article 21A of Constitution, Government of India. It advocates for a model bill which has the potential of creating a parallel and discriminatory system of schooling which can result in stratification of the education system for children from disadvantaged communities and backgrounds.

(ix)Vocational Education

Vocational educational aims to develop skilled manpower through diversified courses to meet the requirements of mainly the unorganized sector and to instill self-employment skills in people through a large number of self-employment oriented courses. With the development of

India's economy there has been intense demand for skilled and educated workforce. One of the weaknesses of Indian education system is that it does not gives due importance to vocational education and this is the major reason that demand for skilled workers is not met by the existing system. Since, the skills imparted do not match employer needs. So, NKC recommends for a model of imparting vocational education that is flexible, sustainable, inclusive, and creative. It suggests for significant increase in public and private investment in Vocational Education and Training (VET). It also put forward that the quality and image of VET needs to be actively promoted in order to view it as comparable, and relevant general secondary education.

(x)Higher Education

India has one of the largest Higher Education System in the world. Higher Education in India has evolved in distinct and divergent streams with each stream monitored by an apex body, indirectly controlled by the Ministry of Human Resource Development and funded by the state governments. It is proposed to double the scale of higher education by increasing the gross enrollment ratio to at least 15% by 2015 and making accessible to all sections of society. NKC suggested increasing the quality and standard of education and making higher education more relevant to the needs and opportunities of a knowledge society. Other major recommendations included having 1500 universities nationwide and establishment of an Independent Regulatory Authority for Higher Education (IRAHE). The grant for higher education should increase to at least 1.5 per cent of GDP, out of a total of at least 6 per cent of GDP for education. It also recommended for creation of 50 National Universities which provide education of the highest standard. Also gave suggestions on reforms in existing universities, restructuring of existing under graduate colleges and promoting enhanced quality of education.

(xi)Medical Education

Keeping in view of the wide disparity in the distribution of health professionals, and health services in India, NKC recommended for reforms in medical education with inclination towards care-driven, rural oriented, and equitable health services. It also suggested reforms on regulation and accreditation in Medical education, its quality, faculty development, and regional balance.

(xii)Legal Education

NKC report 2006 says 'Legal education is a vital link in the creation of knowledge concepts as well as in the application of such concepts in society. Legal Education is essentially a multi-disciplined, multi-purpose education which can develop the human resources and idealism needed to strengthen the legal system of the country'. So, it is essential for realization of values supplemented in the Indian Constitution that its legal education should be justice oriented. One of the major recommendations of NKC is to form a new regulatory mechanism under the Independent Regulatory Authority for Higher Education (IRAHE) dealing with all aspects of legal education vested with powers to enforce its decisions on the law teaching institutions.

(xiii)Management Education

India is having an unprecedented growth in number of technical, and management institutions being set up especially after the year 2000. The number of postgraduate and undergraduate institutions has gone up from 700 to 1700. NKC has given many recommendations for raising standards and promoting excellence in management education in India.

(xiv)Engineering Education

NKC stressed for increase in the quality and number of engineers produced in India as the country is moving towards new opportunities of manufacturing and Engineering Services Outsourcing (ESO). It has given similar suggestions as in other focus areas like Reforming the Regulatory Framework, Improving Governance of Institutions, Attracting and Retaining Faculty, Curriculum Reform, Integrating Sciences and Engineering Education, Encouraging Research, Industry-academia interaction, Improve access and Mentoring.

(xv)Open and Distance Education

Open and distance learning is one of the most rapidly growing fields of education, and its potential impact on all education delivery systems has been greatly accentuated through the development of Internet-based information technologies, and in particular the World Wide Web. NKC suggested Indira Gandhi National Open University for creating a national ICT infrastructure for networking of Open and Distance Education (ODE) institutions and setting up a National Education Foundation to develop web-based common open resources. It recommended for establishing a credit bank to effect transition to a course credit system and National Education Testing Service for assessing ODE students.

(xvi)Knowledge Creation

Knowledge creation is the key to identifying and analyzing new knowledge. It requires interpreting the implications of new findings for the real world, and developing a road map for making the best use of new knowledge. If a nation has to stay ahead of the curve in development it has to either learn to use existing resources better, or has to discover new resources. Both these activities involve creation of knowledge. Knowledge creation thus involves issues like Science and Technology (S&T) activities, innovation systems in the country and Intellectual Property Rights (IPRs) issues.

(xvii)Science and Technology (S&T)

India is working in the field of S&T with wide range of activities ranging from high end basic research to development of cutting edge technologies for meeting technological requirements of the common man. NKC recommendations for S&T are related to setting up of studies on futuristic interdisciplinary areas in S&T, envisaging its use as a crucial tool for development and facilitating it to solve problems of the poor and the underprivileged.

(xviii)Intellectual Property Rights (IPRs)

Government of India desires to streamline and strengthen the intellectual property administration system in the country. NKC on the similar line suggested for development of effective legal systems for IPR enforcement and availability of accurate and detailed ready-to-use IPR information. It also recommended for the development of a vibrant IPR culture in the processes of knowledge creation, application and dissemination connected especially with market demand and rewards.

(xix)Knowledge Application

Knowledge Application is converting specialized information into practical tools and putting it into practice in the real world. The key to knowledge application is to ensure its widespread use, promoting technological change, and facilitating reliable and regular flow of information. Knowledge application is the use of past knowledge to help solving the current problem. To derive maximum advantages from our intellectual assets, we must apply knowledge in fields like agriculture, industry, health, education, etc. where productivity can be increased.

(xx)Traditional Knowledge

NKC suggested enhancing India's Ayurveda, yoga and other traditional health-care systems, establishment of a 10-year national mission on traditional health sciences of India with

an initial investment of Rs1,000 crore. It also recommended for enrichment of digitization of India's medical manuscripts project 'Traditional Knowledge Digital Library' (TKDL). Some other recommendations include establishing goals for conservation of natural resources, promote international co-operation in exploration of traditional health systems, supporting primary healthcare in rural areas, and creating a major re-branding exercise of Indian traditional medicine.

(xxi)E-Governance

NKC's major recommendations are to re-engineer government processes, and change the basic governance pattern. Similarly to select some important services that make a significant difference, simplify them and offer them with web interface.

Conclusion

This Commission has enabled the Government and other related bodies to understand not just the magnitude and importance of the problems, but also make certain that the system makes opportunities available to all throughout the country. It covers almost all the important fields and factors that affect India to become knowledge economy. It is highly appreciable that the main thrust of the report is on education for achieving rapid and inclusive growth with special emphasis on expansion, excellence and equity. For becoming a global knowledge leader and for taking 'knowledge edge', India needs to be in the forefront of creation, application and dissemination of knowledge.

Questions for Discussions and Reflections

1. Discuss the major recommendations of Kothari Commission.
2. Critically evaluate the outcomes of NKC (2005) with reference to its objectives.
3. Examine the implementation of Sachar Committee recommendations.
4. Describe the salient aspects of NCF (2005).
5. "The New Educational Policy of 1986 is the basis for education reforms in modern India". Discuss.

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Unit – VII   Educational Planning and Financing

Objectives:

After the completion of the unit, the learners will be able to:

1. comprehend the concept of educational planning and financing.
2. describe the principles of educational financing.
3. critically evaluate the impact of five year plans on education.
4. classify the educational funding agencies.

Introduction

Education is of basic importance in the planned development of a nation. The educational machinery will have to be geared for the specific tasks which the nation sets itself through the plan so as to make available in the various fields personnel of suitable quality at the required rate. The educational system has also an intimate bearing on the attainment of the general objectives of the plan in as much as it largely determines the quality of the manpower and the social climate of the community. In a democratic set up, the role of education becomes crucial, since it can function effectively only if there is an intelligent participation of the masses in the affairs of the country. The success of planning in a democracy depends also on the growth of the spirit of co-operation and the sense of disciplined citizenship among the people and on the degree to which it becomes possible to evoke public enthusiasm and build up local leadership. It is essential for the successful implementation of the plan that the educational programme helps to train the people to place responsibilities before rights and to keep the self-regarding outlook and the force of the acquisitive instinct within legitimate bounds. The educational system should also satisfy cultural needs, which is essential for the healthy growth of a nation. The system should stimulate the growth of the creative faculties, increase the capacity for enjoyment and develop a spirit of critical appreciation of arts, literature and other creative activities. The fulfillment of the objectives mentioned above, will lead to the development of an integrated personality in the individual, which should be the first and foremost aim of any system of education.

Educational Planning

Planning is the process of preparing a set of decisions for action during a specific period of time to achieve a set of goals.

Educational Planning implies the taking of decisions for future action with a view to achieving predetermined objectives through the optimum use of scarce resources.

Educational Planning is nothing more than a rational process of setting clear objectives, choosing the most efficient and effective means of pursuing them, then following with practical action.

Need for Educational Planning

A good educational plan is needed to tone up the administrative machinery, to improve the infrastructure facilities of educational institutions, to increase teacher efficiency and involve the public in the development of education. Concerted efforts are to be made to achieve the expansion of education and achievement of quality. In educational planning special care should be taken for the promotion of education among the rural poor, deprived sections of society and girls. The need for educational planning entails the following:

1. The complex nature of education, the activities of the administrators within the system, and the highly diffuse nature of the goals of education calls for proper planning. Within the intensified complication of modern technological society, the need for social and economic planning arose. Pressures from population explosion, manpower needs, ecology, decreasing national resources and haphazard application of scientific development, the need to advance improvement as rapidly and cheaply as possible to benefit the individual and the nation, place demands on educational institutions for solution, hence the need for educational planning.

2. Adequate plans help to direct and co-ordinate the actions of employees in order to achieve maximum effectiveness, efficiency and productivity.

3. Planning is necessary for administrative decisions in education, for it aims at putting into action what educators deems to achieve.

4. Planning enables a nation to make its choices clear in terms of the aim and objectives.

5. Educational plans are designed to avoid in balances and enormous wastes and replenish the steadily aggravated shortage of teachers.

Since the goals and objectives of education are all embracing impacting upon social, economic and political well beings of the society, much is expected from educational planning.

Significance of Educational Planning

1. To make every programme of an educational institution or organisation grand success.

2. Proper educational planning saves time, effort and money as planning in every field is a time-saving, an effort-saving and a money-saving activity.

3. Educational planning is a sound method of solving educational problems by avoiding the trial and error method of doing things.

4. Educational planning is essential for the best utilization of available resources.

5. Educational planning checks wastage and failure and contributes to the smoothness, ease and efficiency of the administrative process in the field of education.

6. Through proper planning in education, education can be the best means by which society will preserve and develop its future value system, way of life of an individual, knowledge, skills and applications, and culture of the country.

7. Through proper educational planning, the means and ends of the society can be properly interacted through educational system. It implies that the educational system utilizes a large proportion of the country's educated talents and a major part of public expenditure.

8. Educational planning is highly essential for preparing a blueprint or plan of action for every programme of an educational institution or organisation.

9. Planning in education is necessary for making one's educational journey goal-oriented and purposeful.

10. It is essential to maintain, sustain and enhance the thinking process of an individual, institution or organisation.

11. Planning in education is necessary to highlight the universal aims of education required for every nation for its development in every respect.

12. To bring total development of a nation in time, in which educational development is one among its various aspects.

13. To reflect the modern developments like explosion of knowledge, advancement of science and technology, development of research and innovation while reformulating the aims and objectives of education in the light of the particular situation a country is facing.

14. It explores and provides the best possible means of making the wide use of available resources leading to maximum realization of the educational goals.

15. Educational planning facilitates gathering of educational experts, teachers, supervisors and administrators for taking decision in relation to the realisation of purposes of educational programme.

16. Educational planning gives equal importance to the purposes of different classes of experts such as sociologists, economists, scientists, politicians, educationists etc.

Educational Financing

Financing is defined as the act of providing funds for business activities, making purchases or investing. Financial institutions and banks are in the business of financing as they provide capital to businesses, consumers and investors to help them achieve their goals. The Education funding comes from many different sources. The total level of funding a country dedicates to education is the result of the total level of funding provided by each one of these sources.

Essential Principles of Educational Financing

(i) All allocation of funds to education should be determined by the educational budget and priorities to various sectors should be made within the sphere of education itself.

(ii) Improvement of education should be made within the financial and human resources available in the country.

(iii) Through careful analysis, trends in economy, allocations should be made to important educational sectors in accordance with the projected man power requirements. As a result of which maximum returns will be ensured and the wastage of human and physical resources of the country will be eliminated.

(iv) Education cannot be purchased like a commodity according to the desire of the individuals, who can pay the full cost. Attempts should be made to provide education free or at a much lower cost than the real one to help the young and immature member of the society to develop.

(v) Education should be duly financed to provide equality of opportunity for the development of the individuals. It can develop their capacities and talents and leaders can spring up from all ranks and conditions of life. Men and women can develop intellectual initiative, judicious invention, foresight of consequences ingenuity of adoption and capacity for making moral choices.

(vi) For demoralization of educational opportunities in our country, a large number of scholarships, stipends and free studentship should be given to the students.

(vii) Special grants for physical activities, libraries and reading rooms, expenses on special programmes like mid-day meals etc., should be given.

(viii) The allocation of funds to education purely from the economic point of view- should be decided by the future needs of skilled man power in various sectors of national life.

(ix) Craft in our school are taught with zeal to produce commodities of high quality and marketability.

(x) Cottage industries are introduced in our schools. This will certainly help in recovering some expenditure on education.

(xi) Attempts should be made to reduce the cost of equipment by improvisation etc. Teachers should be given incentives to do so.

(xii) As Kothari Commission desires that utmost economy should be used in the construction of the school building. It should be constructed at war-footing. That will enhance the prestige of education.

Five Year Plans: Educational Policy making and Budgeting

I Five Year Plan

An analysis of the existing situation reveals the following features that need special attention:—

(l) Considering the size of the population, the overall provision of educational facilities is very inadequate. They are provided for only 40.0 per cent of the children of the age-group 6-11 and 10.0 per cent of the persons of the age-group 11-17 and 0.9 per cent of those of the age-group 17-23. The directive of the Constitution, however, is that free and compulsory education should be provided for all children up to the age of 14 within ten years of the commencement of the Constitution. This will necessitate expansion of facilities at higher levels also as more and more students pass out of primary schools. The literacy percentage of our population is 17.2 which is only a very rough measure of the huge task lying ahead in the field of social education. Similarly, facilities for technical education need to be considerably expanded to meet the needs of the country adequately.

(2) The overall structure of the educational system is defective in many ways, one of which is that it is top-heavy. Although the provision at the secondary stage is properly proportioned to that at the primary stage, that at the university stage is larger than the base structure can profitably support. This is revealed also by the distribution of educational expenditure among the various stages. In 1949-50, for example, the direct expenditure on primary schools was only 34-2 per cent of the total educational expenditure, whereas a sound and properly proportioned system

of education requires that the major share of this expenditure should be incurred on primary education. The emphasis on primary education needs to be very considerably increased during the period of the Plan, which would necessitate a corresponding increase in secondary education during the next stage of our development, though some expansion would be inevitably required even during the present period to cope with the increased demand for teachers for the large number of schools at the primary stage that would come into being.

(3) Another disturbing feature of the situation is the large wastage that occurs in various forms at different stages of education. At the primary stage quite a large number of pupils discontinue their studies even before obtaining a state of permanent literacy. Of the total number of students entering schools in 1945-46 only 40 per cent reached class IV in 1948-49. The expenditure on the remaining 60 per cent was largely wasted. The experiment of compulsion, which is generally regarded as the only remedy for improving the position, has not made much progress. In 1948-49 approximately only 115 lakhs pupils were under compulsion and most of the States expressed their inability to enforce it. The problem of 'stagnation', that is, where a pupil spends a number of years in the same class, is also serious. There is, moreover, incomplete utilization of existing facilities, as is shown by the unsatisfactory results of a large number of students. This wastage is largely due to the poor quality of teaching as well as faulty methods of education. Another form of wastage is the unplanned growth of educational institutions.

(4) The position in regard to teachers is highly unsatisfactory. A very large percentage of them are untrained. In 1949-50 the percentage of untrained teachers was 41.4 per cent in primary schools and 46.4 per cent in secondary schools. For purposes of educational reorganization most of the trained teachers will also require considerable retraining. Expansion of training facilities, therefore, deserves very high priority.

 (5) The high cost of education, especially at the university level, prevents many an intelligent student from proceeding to higher studies. The provision of free-studentships and scholarships needs to be considerably increased. It should be a principle of State policy that none who has the capacity to profit by higher education should be debarred from getting it. Since the limited economic resources of the State will place limitations on the implementation of this principle,

facilities for part-time work by students to meet the expenses of their education should be developed to the utmost possible extent.

(6) The undue stress on examinations and memory work in the present system of education is not conducive to the development of originality or a spirit of research.

(7) Lack of facilities prevents institutions from building up the physical and mental health of students.

(8) There has been a general neglect of the study of our own culture with the result that the educated classes are often divided by a gulf from the mass of the people. The system of education should help in building up the cultural and political identity of the nation. Graded text books for the purpose of building up civic loyalties and creating understanding of democratic citizenship should be prepared.

(9) The meaning of planned development and the Five Year Plan needs also to be universally taught in our educational institutions and included in social education programmes.

Summing up, the needs of the present situation are:

1. re-orientation of the educational system and integration of its different stages and branches ,
2. expansion in various fields, especially in those of basic and social education, remodeled secondary education and technical and vocational education ;
3. consolidation of existing secondary and university education and the devising of a system of higher education suited to the needs of the rural areas ;
4. expansion of facilities for women's education, especially in the rural areas ;
5. training of teachers, especially women teachers and teachers for basic schools, and improvement in their pay-scales and conditions of service ; and
6. helping backward States by giving preferential treatment to them in the matter of grants.

II Five Year Plan

The second five year plan provides for a larger emphasis on basic education, expansion of elementary education, diversification of secondary education, improvement of standards of college and university education, extension of facilities for technical and vocational education and the implementation of social education and cultural development programmes. In the first five year plan about Rs. 169 crores were provided for the development of education—Rs. 44 crores at the Centre and Rs. 125 crores in the States. In the second five year plan, Rs. 307 crores have been provided—Rs. 95 crores at the Centre and Rs. 212 crores in the States. The distribution of outlay between different fields of education in the first five year plan and second five year plan is set out below:—

(Rs. in crores)

	First Plan	Second Plan
Elementary Education	93	89
Secondary Education	22	51
University Education	15	57
Technical and Vocational Education	23	48
Social Education	5	5
Administration and Miscellaneous	11	57
Total	169	307

A proportion of the outlay provided for in the first plan related to the continuance of schemes of educational development which had been introduced prior to the plan; for the second plan, however, expenditure on educational institutions which have come into existence in the course of the first plan has been taken as committed expenditure and the plan outlay pertains to proposals for new institutions or for the expansion or development of existing ones. In addition to the provisions mentioned above, the allotment made in the second five year plan for national extension and community projects includes about Rs. 12 crores for general education and about Rs. 10 crores for social education. Programmes in different sectors of development, such as,

agriculture, health, welfare of backward classes, rehabilitation of displaced persons and others, also provide considerable sums for the expansion of educational facilities.

III Five Year Plan

Education is the most important single factor in achieving rapid economic development and technological progress and in creating a social order founded on the values of freedom, social justice and equal opportunity. Programmes of education lie at the base of the effort to forge the bonds of common citizenship, to harness the energies of the people, and to develop the natural and human resources of every part of the country. Developments of the past decade have created a momentum for economic growth; yet, there are large deficiencies in the sphere of education, which must be removed speedily if progress is to be sustained and enduring.

In the field of general education, as distinguished from technical education, the main emphasis in the Third Plan will be on the provision of facilities for the education of all children in the age group 6—11, extension and improvement of the teaching of science at the secondary and university stages, development of vocational and technical education at all levels, expansion and improvement of facilities for the training of teachers for each stage of education, and increase in scholarships, free-ships and other assistance. There will be special concentration on the education of girls, and the existing disparities in levels of development in education between boys and girls will be substantially reduced. All elementary schools will be oriented to the basic pattern. Reorganization of university education along the lines of the three year degree course will be completed, and facilities for post-graduate studies and research work will be further expanded and improved. At all stages of education, the aim must be to develop both skill and knowledge and a creative outlook, a feeling of national unity which stands above region, cast and language, and an understanding of common interests and obligations.

During the first two Plans, the number of schools increased by 73 per cent from 230,555 to 398,200, increase in the number of primary schools being 63 per cent, in middle schools 191 per cent, and in high schools 128 per cent. Progress in basic education at the elementary level is reflected in the increase in the proportion of junior basic schools and senior basic schools from 16 per cent to 29 per cent and from 3 per cent to 30 per cent respectively. Reorganization of

secondary education has mainly taken the form of conversion of high schools into higher secondary schools, establishment of multipurpose schools providing for a variety of courses, and expansion of teaching facilities both for general science and science as an elective subject. The All-India Educational Survey, which was undertaken during 1957-59, revealed important gaps in the distribution of educational institutions. Thus, for the country as a whole in 1957, about 29 per cent of rural habitations and about 17 per cent of the rural population were not served by any school. In some States these proportions were very much higher. Progress in establishing new schools during the first two Plans was relatively greater in respect of middle and high schools than in the case of primary schools. With the provision of educational facilities for the entire population in the age-group 6—11, this trend will be corrected to a considerable extent in the course of the Third Plan. The Plan envisages increase in the number of primary schools by 73,000, of middle schools by 18,100 and of high schools by 5,200. The total number of schools in the country will go up by about 24 per cent to about 494,500.

IV Five Year Plan

A suitably oriented system of education can facilitate and promote social change and contribute to economic growth, not only by training skilled manpower for specific tasks of development but, what is perhaps even more important, by creating the requisite attitudes and climate. Facilities for universal elementary education are a pre-requisite for equality of opportunity.

There has been expansion at all levels of education during the last eight years. The enrolment in classes I—V increased from 35 million in 1960-61 to 55.5 million in 1968-69; in classes VI—VIII from 6.7 million to 12.3 million; in classes IX—XI from 3 million to 6.6 million; and at the university stage (for arts, science and commerce faculties) from 0.74 million to 1.69 million. The admission capacity in engineering and technological institutions increased from 13,824 to 25,000 at the degree level and from 25,800 to 48,600 at the diploma level. Considerable thought has also been given to the reform of the education system. The recommendations of the Education Commission (1964—66) form the basis of the National Policy on Education and provide the frame-work for the 'formulation of the Plan programmes. Some efforts have been made in the States and at the Centre to enrich curricula and improve text-

books and teaching methods. Steps have been taken to provide educational and vocational guidance, and develop facilities for science education and post-graduate education and research. The number of scholarships, stipends and free-ships have considerably increased, especially for the backward sections of the community. Salary scales and service conditions of teachers have been improved. Expenditure on education from all sources is estimated to have increased from Rs. 344 crores in 1960-61 to Rs. 850 crores in 1968-69. During the same period, expenditure from Government sources increased from Rs. 234 crores, or 68 per cent of the total expenditure in 1960-61, to an estimated sum of Rs-640 crores or 75 per cent in 1968-69.

The rapid expansion in numbers has put a severe strain on the physical facilities and teaching personnel of educational institutions. At the primary level there is considerable wastage and stagnation. The proportion of failures at the secondary and university levels is high. The quality of post-graduate education and research and science education needs to be improved. Insufficient attention has been paid to vocational education. In technical education, co-ordination between institutions and industry has not been effective.

V Five Year Plan

Economists and political leaders all over the world were reminded of the collapse of the international economic order in the thirties. The sharp increase in the prices of food, fertilizers and oil seriously upset the assumptions on which the draft Fifth Plan had been framed. These new developments also lent urgency to a time-bound programme of action in order to achieve a measure of self-reliance in food and energy. All other objectives had to be subordinated to the control of inflationary pressures caused by domestic as well as international factors. In the middle of 1974-75 we formulated an anti-inflationary programme which called for several hard decisions on the part of Central and State Governments. Our success in curbing inflation attracted world-wide notice.

The drive against economic offences and the general atmosphere of discipline and efficiency which national emergency helped to foster led to a significant and all-round improvement in economic performance. The results are now tangible. The production of food grains has touched an all-time record of over 118 million tonnes. Almost all parts of the country

have contributed to this increase and all sections of the farming community have benefited. There was striking improvement in the operation of power plants and in the production of coal, steel and fertilizers. In some sectors of the economy we were faced with the problem of surpluses rather than shortages. We have achieved a major break-through on the oil front. The potential of Bombay High has been firmly established and commercial production has commenced. Our technologists can legitimately be proud of this achievement. The containment of domestic inflation and a well articulated export effort helped to increase our exports by over 18% in 1975-76 at a time when there was a general decline in the volume of international trade. Larger export earnings, together with a massive increase in inward remittances, have led to a welcome accretion to our foreign exchange reserves.

VI Five Year Plan

In a pack-ay of developmental inputs available to the community, education should form an effective means to improve the status and character of living patterns of the people, help intellectual, social and emotional development of the individuals and to enable 'them to meet their basic needs of daily life. The emphasis in our planning efforts would thus shift from provision of inputs and expansion of facilities in general terms to results to be achieved and tasks to be performed with specific reference to target groups of population, particularly the socially disadvantaged.

Programmes of human resource development have a four-fold perspective; (i) to prepare individuals for assuming their role as responsible citizens; (ii) to develop in them scientific outlook, awareness of their rights and responsibilities as well as a consciousness of the processes of development, (iii) to sensitise them to ethical, social and cultural values which go to make an enlightened nation; and (iv) to impart to them knowledge, skills and attitudes which would enable them to contribute to the productive programmes in the national development. In the realisation of this, educational system and programmes have to be directed towards a set of goals and tasks. Among these would be the following:

i. to guarantee to all equality of opportunity for education for improving the quality of life and their participation in the tasks of promoting the general well-being of the society;

ii.   to afford to all young people and adults, irrespective of age, the means for ample self-fulfillment within the framework of harmonious development which reflects the needs of the community to which they belong;

iii.   to provide for a continuous process of lifelong education for physical, intellectual and cultural development of people and for inculcating in them capabilities to cope with and influence social change;

iv.   to establish dynamic and beneficial linkages between education, employment and development with due regard for the economic and social aims of the community;

v.   to promote respect for, and belief in values of national integration, secularism, democracy and dignity of labour;

vi.   to sensitise academic communities to the problems of poverty, illiteracy and environmental degradation through extension services and organised participation in poverty reduction and environment improvement programmes;

vii.   to facilitate development, mobilisation, organisation and utilisation of the youth to involve and participate in the process of national development; and

viii.   to support the growth of arts, music, poetry, dance, and drama, including folk art, as instruments of culture, education and national integration.

The approach to achieve these objectives will be characterized by flexibility and diversity to suit varying needs and circumstances and by a stress on coordination of efforts, resources and programmes of the different sectors and agencies. The need to maintain high quality of education, aiming at academic excellence, and its relevance to national development objectives would be articulated throughout the system.

VII Five Year Plan

Human resources development has necessarily to be assigned a key role in any development strategy, particularly in a country with a large population. Trained and educated on sound lines, a large population can itself become an asset in accelerating economic growth and in ensuring social change in desired directions. Education develops basic skills and abilities and fosters a value system conducive to, and in support of, national development goals, both long term and immediate. In a world where knowledge is increasing at an exponential rate, the task of

education in the diffusion of new knowledge and, at the same time, in the preservation and promotion of what is basic to India's culture and ethos, is both complex and challenging. It is, therefore, appropriate that the commencement of the Seventh Plan coincides with a comprehensive review of the education policy.

The resolution on the National Policy on Education adopted in 1968 pointed out that the great leaders of the Indian freedom movement realized the fundamental role of education and, throughout the nation's struggle for independence, stressed the unique significance of education for national development. The Resolution further declared that the radical re-construction of education as envisaged involved (i) a transformation of the system to relate it more closely to the life of the people; (ii) a continuous effort to expand educational opportunity; (iii) a sustained and intensive effort to raise the quality of education at all stages: (iv) an emphasis on the development of science and technology; and (v) the cultivation of moral and social values. According to the Resolution, the educational system must produce young men and women of character and ability, committed to national service and development.

VIII Five Year Plan

It is now universally acknowledged that the goal of Plan efforts is human development, of which human resource development is a necessary pre-requisite. Education is the catalytic factor, which leads to human resource development comprising better health and nutrition, improved socio-economic opportunities and more congenial and beneficial natural environment for all. There is already enough evidence in India to show that high literacy rates, especially high female literacy rates, are associated with low rates of population growth, infant mortality and maternal mortality besides a higher rate of life expectancy. Although the country has not so far achieved the goals of universalisation of elementary education (UEE) and eradication of adult illiteracy (EAT), the 1991 census results reveal a literacy rate of over 52 per cent, with a higher rate of growth for female literacy. This is highly encouraging and the country can hope to achieve the broader goal of 'Education for All' (EFA) by 2000 AD, which has incidentally received international recognition at the world conference on EFA held at Jomtien in March, 1990. The commitment of the Government to the National Policy on Education (NPE), implemented from 1986-87 onwards and reviewed in 1990, has been reaffirmed with revised for

mutation in respect of a few paras, placed before the Parliament on 7.5.1992. On the eve of Eighth Plan, therefore, the country is poised to make a real breakthrough in achieving its long-cherished educational goals as well as in supporting the drive for higher rate of economic growth.

IX Five Year Plan

Education is the most crucial investment in human development. Education strongly influences improvement in health, hygiene, demographic profile, productivity and practically all that is connected with the quality of life. The policies and approach to investment in the Education sector and its development in the next decade assume critical significance from this standpoint.

The Prime Minister's Special Action Plan (SAP) has stressed the need for expansion and improvement of social infrastructure in the field of education. This goal has been further elaborated in the National Agenda for Governance (NAG) which states: "We are committed to a total eradication of illiteracy. We will formulate and implement plans to gradually increase the governmental and non-governmental spending on education upto 6% of the GDP; this to provide education for all. We will implement the constitutional provision of making primary education free and compulsory up to 5th standard. Our aim is to move towards equal access to and opportunity of educational standards upto the school-leaving stage. We shall strive to improve the quality of education at all levels - from primary schools to our universities." The approach to the 9th Plan has been formulated in the light of these objectives.

The issues that will be addressed in the Nineth Five Year Plan are as follows;

a. Combining pre-school and primary level methodologies, along with health and nutritional concerns, in teacher-training programmes, pre-service as well as in-service.
b. Encouraging the adaptation of ECE to the environment and home-conditions of the children through innovative alternatives.
c. Orienting PRIs and ULBs to provision of community-supported creches and day-care centres attached to Anganwadis/Primary schools.
d. Mobilisation of local women's groups to set up and manage ECE centres.

e. Production of inexpensive play materials for children by using local materials and talents of local artisans and school children engaged in socially useful productive work and social service activities according to their curriculum.

f. Strengthening resource groups for ECE at the NCERT and SCERTs as also research institutes, NGOs and other such organisations to conduct research, training, materials production and extension activities for ECE.

X Five Year Plan

The main objective in the Tenth Five Year Plan is to raise the enrolment in higher education of the 18-23 year age group from the present 6 per cent to 10 per cent by the end of the Plan period. The strategies would focus on increasing access, quality, adoption of state-specific strategies and the liberalisation of the higher education system. Emphasis would also be laid on the relevance of the curriculum, vocationalisation, and networking on the use of information technology. The Plan would focus on distance education, convergence of formal, non-formal, distance and IT education institutions, increased private participation in the management of colleges and deemed to be universities; research in frontier areas of knowledge and meeting challenges in the area of internationalisation of Indian education.

XI Five Year Plan

The role of education in facilitating social and economic progress is well recognized. It opens up opportunities leading to both individual and group entitlements. Education, in its broadest sense of development of youth, is the most crucial input for empowering people with skills and knowledge and giving them access to productive employment in future. Improvements in education are not only expected to enhance efficiency but also augment the overall quality of life. The Eleventh Plan places the highest priority on education as a central instrument for achieving rapid and inclusive growth. It presents a comprehensive strategy for strengthening the education sector covering all segments of the education pyramid.

Elementary education, that is, classes I–VIII consisting of primary (I–V) and upper primary (VI–VIII) is the foundation of the pyramid in the education system and has received a

major push in the Tenth Plan through the Sarva Shiksha Abhiyan (SSA). In view of the demands of rapidly changing technology and the growth of knowledge economy, a mere eight years of elementary education would be grossly inadequate for our young children to acquire necessary skills to compete in the job market. Therefore, a Mission for Secondary Education is essential to consolidate the gains of SSA and to move forward in establishing a knowledge society.

The Eleventh Five Year Plan must also pay attention to the problems in the higher education sector, where there is a need to expand the system and also to improve quality. The Eleventh Plan will also have to address major challenges including bridging regional, social, and gender gaps at all levels of education.

XII Five Year Plan

The Twelfth Plan places an unprecedented focus on the expansion of education, on significantly improving the quality of education imparted and on ensuring that educational opportunities are available to all segments of the society. Recognizing the importance of education, public spending on education increased rapidly during the Eleventh Plan period. Education expenditure as a percentage of gross domestic product (GDP) rose from 3.3 per cent in 2004–05 to over 4 per cent in 2011–12. Per capita public expenditure on education increased from 888 in 2004–05 to 2,985 in 2011–12. The bulk of public spending on education is incurred by the State Governments and their spending grew at a robust rate of 19.6 per cent per year during the Eleventh Plan. Central spending on education increased even faster at 25 per cent per year during the same period. Aggregate public spending on education during the Eleventh Plan period is estimated at 12,44,797 crore for both the Centre and States taken together. Of this, 35 per cent was accounted for by Plan expenditure and 65 per cent by non-Plan expenditure. About 43 per cent of the public expenditure on education was incurred for elementary education, 25 per cent for secondary education and the balance 32 per cent for higher education. About half of the Central Government's expenditure was incurred for higher education and the remaining for elementary (39 per cent) and secondary (12 percent) education. In the State sector, about 75 per cent of education expenditure is for school education, of which 44 per cent is on elementary education and 30 per cent on secondary education.

Funding Systems of Education: Public, Fees, Students Loans, Education Cess and External Aids

To meet the social demand, the traditional method of financing the higher educational institutes is still a challenge to the government because the investment is still regarded as much below optimum. Such a rapid growth in public financing of higher education in India has been necessary for building up a new socioeconomic system as the end of the colonial rule required large-scale manpower with varied skills; so the government had to expand investment in higher education. The very development models emphasized high skilled labor force, and building up of huge social infrastructure for excellence in science and technology, and R&D.

Government policies towards equality in education led to the growth in public investment in education, since it involves huge subsidies at all levels of education to a substantial number of students, belonging to weaker sections.

The rapid growth of school education naturally pushed the demand for higher education. Recently, efforts are being made to mobilize resources, and it has been recommended that while the government should make a firm commitment of funding higher education, colleges and universities should also make efforts to raise their own resources. The various sources are: (a) Government sector - central government and State government; and (b) Non-governmental sector - students/parents (or families), e.g., fee, and other maintenance expenditure, and the rest of the community at large such as, donations and endowments. The relative shares of various sources in 'total' expenditure on higher education in India have changed considerably over the years. The share of the government has increased in financing higher education, and correspondingly that of every other source, viz., student fee, community contributions, and other internal sources declined steeply, though in absolute money terms there has been a significant increase in the contribution of these sources as well. All this was fine, as long as there was not a viable alternative to the public funding of higher Education. The authorities, in our opinion, went about it in an appropriate manner. Institutions of specialized learning were set up; funding was provided for general higher education of the Bachelors and Masters degrees. This, in time, created professionals, entrepreneurs and jobs but education still continued to be very much in the public domain. With the success of the professional courses, particularly MBA, the interest of

the private sector was very much attracted and a number of Private, Medical, Engineering and Management colleges came up. They were primarily playing on the demand for higher education of the type that leads to good confirmed jobs, in government and industry.

Conclusion

Educational planning is central to efficient allocation of resources and management systems that make it more rather than less likely that developmental aspirations are met and rights to education delivered. Policy that seeks to achieve desired goals depends on an elaborated web of objectives that can be operationalised, an adequate flow of resources, effective procurement, efficient and timely activities linked to outcomes, and formative evaluation that can provide feedback. Educational planning has passed through several phases over the last six decades both in terms of its underlying principles, and in terms of the predominant techniques.

Questions for Discussion and Reflection:

1. What is educational planning? Describe the need and significance of educational planning.
2. Critically analyse the impact of five year plans on education.
3. Explain the different funding systems of education in India.

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Unit – VIII Language Policy in Education

Objectives:

After the completion of the unit, the learners will be able to:

1. understand language policy during the pre-independent and post-independent India.

2. identifies language policy as specified in Indian constitution.

3. compare the views of great thinkers on medium of instruction.

Introduction

Education, however, is considered a State responsibility, and while national policies exist, individual States also play a primary role in the execution of language decisions. The relationship between India's language and education policies further complicate the tension between cultural preservation and economic growth. India's constitutional policies concerning the use of language reflect the economic and cultural evolution within this diverse and multilingual country.

The Republic of India has hundreds of languages. According to the Census of 2001, there are 1,635 mother tongues, and 122 languages Language planners and policy makers have to grapple with the complex problems of multilingualism and of keeping the Indian languages centre stage by giving them their due place in the educational process and national development. Owing to the defective planning by the policy makers both at the State level and the central levels, the English language has emerged as the favoured language in education.

Language spoken in India

The first language education policy of India was made for the promotion of English language that is on February 2nd in 1835, Thomas Babington Macaulay's minute on Indian Language Policy was introduced. It says "we must at present do our best to form a class who may be interpreters between us and the millions whom we govern….. We need a class of persons, let them Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect".

These minutes implies that English was introduced in the Indian educational system for the purpose of getting servants with English language knowledge. During the freedom struggle period Gandhi vehemently opposed and wanted to throw out English from Indian nation, but he failed in his attempt.

Language in education and Language as medium of education

The Indian constituent assembly was established on 9 December 1946, for drafting a constitution when India became independent. The Constituent Assembly witnessed fierce debates on the language issue. The adoption of a "National Language", the language in which the constitution was to be written in and the language in which the proceedings of the assembly were to be conducted were the main linguistic questions debated by the framers of the Constitution. On one side were the members from the Hindi speaking provinces moved a large number of pro-Hindi amendments and argued for adopting Hindi as the sole National Language. On 10 December 1946, Dhulekar declared "People who do not know Hindustani have no right to stay in India. People who are present in the House to fashion a constitution for India and do not know Hindustani are not worthy to be members of this assembly. They had better leave."

Importance of language in education

When developing its Constitution, Indian leaders enacted language policy that placed emphasis on both language development and language-survival. The language policy contained within Part III of the Constitution defines language rights as fundamental rights – linking these language rights to education as well. The text acknowledges the innate challenges of educating a multilingual society with the legacy of a caste system by stating: "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

This policy and subsequent documents have produced a school system that encourages tri-lingual education, with students learning their mother tongue, Hindi, and English. However, while the Constitution highlights the importance of mother tongues, in practice it has proven unfeasible to protect the 22 scheduled languages it lists, let along the hundreds of additional languages spoken by significant numbers of people.

In 1950 the Indian constitution was established. Gandhi emphasized on Hindustani, and wanted it to be the official language of India. Later the concept of Hindustani was given up by the rulers. In 1952, 15 major languages of India were recognized and placed in Eighth schedule.

Medium of Instruction and language policy during Vedic period, Buddhist and Jainism Period

Objectives

1. To impart knowledge about education during Vedic, Buddhist and Medieval periods.

2. To make them aware of different feature of education during these periods.

3. To enable them to understand the relevance of education during those periods in current scenario.

4. To enable them to distinguish between Vedic education, Buddhist education and education during medieval periods.

Introduction

The most important contribution of ancient India not only for India but also for the world is in the field of education. It may also be remembered that education is not an abstract term. It is manifested in the cultural economic, individual, philosophical, scientific, social and spiritual advancement. In other words, education is the means for developing the mind for the betterment of the individual and society. Seen from this perspective, the following views of great scholars and thinkers deserve mention.

Albert Einstein:-

"We owe a lot to the Indians who taught us how to count without which no worthwhile scientific discovery could have made."

Mark Twain, an American Writer:-

"India is the cradle of the human race. Most valuable and the most instructive materials in the history of man are treasured up in India only."

Lancelot Hagen, in his publication Mathematics for the Millions:-

"There has been no more revolutionary contribution than the one which the Hindus made when they invented zero."

Education in India during Vedic, Buddhist and Medieval Periods

Sources of the Vedic Age education: Vedic Literature

No study of the source of Indian culture, education, philosophy and thought is complete without an adequate acquaintance and understanding of the 'Vedic Literature'. The Vedic literature represents the most important and intrinsic part of life of the India people.

The Vedic literature consists of the following

1. Four Vedas

2. Six Vedangas

3. Four Upvedas

4. Four Brahmanas

5. One hundred and eighty Upanishads

6. Six systems of philosophy

7. Bhagwad Gita

8. Three Smritis

Main features of the Vedic Education

Free education in Ancient India:- In ancient India teaching was considered to be holy duty which a Brahman was bound to discharge irrespective of consideration of the fee teacher were expected to devote their lives to the cause of teaching in the missionary spirit of self-sacrifice, and the society laid down the principal that both the public and state should help the learned teachers & educational institutions very liberally. Society realized that "Vidyadana" or the gift in the cause of education was to be the best of gifts, possessing a higher religious merit than even the gift of

land. On the occasion of religious feats, students and teachers were invited and donations were given liberally.

1**. No state control on education:-** Rulers of the country had very little directly to do   with education. It was a private affairs of the people managed entirely by Brahmans.

2. High status of Teachers:- Teachers were a highly honoured class-honoured by even by kings. Kings rose from thrones to receive great teachers such as Narada, Vashishtha and Vishwamitra.

3. Teachers as Parents: - Teachers behaved as parent to their pupils and pupils behaved as members of the teachers' family. The attitude of the pupil was to be one of complete submission.

4. Residential Schools:- Teachers and pupils lived together and so identified themselves with one another.

5. Immediate aim:- Vocational: The immediate aim of education, however, was to prepare the different casts of people for their actual needs of life.

6. Curriculum:- The subjects of instruction varied according to the vocational needs of the different castes from the Vedas and Vedangas in case of Brahmanas, to the art of warfare in the case of Kshatriyas, and to agriculture and trade, arts & crafts in the case of Vaishyas.

7. Methods of Instruction:- The methods of instruction generally consisted of recitation by the teachers and repetition by pupil, followed by explanation by the teacher , questioning by the pupil, and discussion between the teacher and the pupil.

8. Individual teaching:- Pupils were tough individually not en masse by the class method

9. Method of study:- The method of study consisted in listening to the teacher, reflection on what has been listened to and its constant revision and discussion.

10. Role of Travel in Education:- Travel was regarded as necessary to give a finish tough to education.

11. Sanskrit as the Medium of Instruction:- The medium of instruction was Sanskrit.

12. Self-control & Self–Discipline:- It was considered to be the best discipline. However Corporal punishment was not altogether ruled out.

13. Wide spread education of women:- In the earlier Vedic, and Upanishad times, girls were free to go through the "Upanayana' ceremony , live a life of celibacy, studied Vedas, vedangas and other subjects along with their brother pupils.

14. Ultimate aim of education-self-Realization:- The ultimate aim of education in ancient India was not knowledge as preparation of life in this world or for life beyond but for complete realization of self-for liberatin of the soul from fetters of life, both present and future. That knowledge was real, which led to emancipation-led from unreality to reality, from darkeness to light, from death to immortality.

Aims, Ideals and Objectives of Vedic Education

1. Ultimate objective as moksha or self-realisation:- Ancient Indians believed that education should prepare and individual in such a way as to prepare him to attain the objective of liberation, i.e. to be one with the almighty and to be free from the cycle of births & deaths.

1. Infusion of Piety & Religiousness:- In ancient India religion played a prominent part. Education aimed at the infusion of piety and religiousness in the minds of the pupils.

2. Education for worldliness:- Vocational aim :- Happiness in other world was given more stress than the happiness in this world. This world according to them, was unreal & full of fetters. The highest wisdom was a release from these betters.

3. Character formation:- Education must from character. Mere intellect was not of worth if the person was devoid of not much morality. Morality or the right behavior was the higher "Dharma". Education was regarded as a means of inculcating values such as strict obedience to elders, truthfulness, honesty and temperance.

4. Development of all round personality:- Ancient Indians believed that personality should be developed through education. Personality was developed through the following methods:-

(a)   Self-restraint

(b) Self-confidence

(c)   Self-respect

(d) Discrimination and judgement

5. Stress on Social duties:- A student was not to lead self-centered life. He was to perform his duties as a son, as a husband, as a father & many other capacities conscientiously and efficiently in the society. His wealth was not for his own sake as for his family, he must be hospitable and charitable. All professions laid stress on civil responsibilities.

6. Promotion of Social Efficiency and Welfare:- The promotion of social efficiency & welfare was an equally important aim of education. Education was not imported simply for the sake of culture or for the purpose of developing mental powers but for the purpose of training every member of society in the profession which he expected to follow. Society had accepted the theory of division of work which was later on governed by the principle of heredity. Each family trained its children in its own profession. The purpose was to make each individual society efficient.

7. Preservation and promotion of culture:- the preservation and promotion of national culture and heritage was also stressed. "The services of the whole community were conscripted for the purpose of the preservation of the Vedic literature. Every person had to learn at least a portion of his sacred literacy heritage." A section of Brahman as had to devote the whole of their life to the cause of learning to commit the Vedas to memory in order to ensure preservation.

Education of Women

The Vedas give a very honourable & respectable status to women. They were eligible for higher education for the study of the Vedas and the performance of administrative and other important jobs mostly performed by men even today.

Boys should go to the schools meant for boys and girls should go to the schools where there are women teachers. The women should have opportunity to attain knowledge of the Vedas from all the four concerns.

Role of Mother in Education

A mother should impart education to her children so as to broaden their horizon. At this stage good manners are to be taught so that the children behave properly with the elders and in assemblies.

Teachers as Spiritual as well as Intellectual Guide

Teacher occupied a pivotal position in the Vedic System of education. The teacher was a parent surrogate (Parent Substitute), a facilitator of learning, exemplar and inspirer, confident, detector friend and philosopher moral educator, reformer, evaluator, character and personality builder, importer if knowledge & wisdom and above all a guru, religious & spiritual guide. The relationship between the teachers and pupil was regarded as filial in character. Teacher was the spiritual father of his pupils. In addition to imparting intellectual knowledge to them, he was also morally responsible. He was always to keep a guard over the conduct of his pupils. He must let them know what to cultivate and what to avoid. He must instruct them as how to sleep and as to what food they may take and what they may reject. He should advise them as to the people whose company they should keep and as to which of the villages and localities they should frequent. During the Vedic period learning was transmitted orally from one generation to another. Great importance was attached to the proper accent and pronunciation in the Vedic recitation & these could be correctly learnt only from the lips of a properly qualified teacher. The spiritual solution depended almost entirely upon the proper guidance of a competent teacher.

Process of Instruction

There were three steps in instruction:

 1. Sravana   2. Manana   3. Nididhyasana.

Sravana is listening to words texts as they uttered by the teacher.

Manana is the process of deliberation or reflection of the topic taught.

Nididhyasana represents the highest stage.

Admission and Evaluation System

There seems to be no direct reference available to spell out the methodology followed by the Acharya to judge the adequacy of knowledge of his pupils. Yaskas and Sayana, famous commentators on the Vedas, have inferred from the Rig Veda hymn that the students were given three grades as under:

1.   Maha Prazanan grade:- Students of very high ability.

2.   Madhyama Prazanan grade:- Students of high ability.

3.   Alpa Prazanan grade:- Students of low ability.

Autonomy of Educational Institutions

Teachers in the Vedic period were autonomous in their work and they followed various methods of admission and assessment. A teacher was the sole pedagogic authority to decide whether the student was fit for admission & also to decide whether he had completed his studies.

Studentship

There is a long hymn in the 'Atharva Veda' describing the ceremony pertaining to studentship. The initiation ceremony was called Upanayana which lasted three days. It laid down the foundation of a planned life. The pupil owed his first birth-physical to his parents & the second birth spiritual to his teacher. The rite of Upanayana was meant to purify body and mind and to make one fit for receiving education.

After 'Upanayana' the pupil entered into a state of 'Brahmacharya' indicating that it was a mode of life, and a system of education. The 'Brahmachari' as the aspirant for education was now called lived according to prescribed regulations, i.e., physical discipline as well as spiritual discipline.

Curriculum

According to recent researches, following disciplines were included in the curriculum in the graded forms in accordance with the stages of education.

1.   Anthropology

2. Astronomy

3. Economics

4. Epistemology

5. Eschatology

6. Ethnology

7. Geology

8. Human eugenics

9. Mathematics

10. Military Science

The system of education was well-organized. It was suited to the needs of the society education was considered as the greatest gift in ancient India. It was aimed at the development of personality of an individual to his maximum extent. Education helped in the realization of spiritual & moral values, besides preparing for worldly pursuits. It was freely available to all those who wanted the relations between teachers and the pupils were based on love and affection. They were very cordial & intimate.

Education during Buddhist Period

The monasteries were the centres of education during the Buddhist period. Besides monasteries, there was no other organization for imparting education. Only the Buddhist could receive religious and other types of education. Other persons were deprived of this facility. There was no place for Yajna in the Buddhist system. Buddhist period in Indian education roughly starts from 600 B.C and last for about 1200 years till 600A.D. During Vedic period education was mostly individualistic effort whereas during Buddhist period institutional organization is one of the chief characteristics of education.

Buddhist education was based on the teaching of Gautam Buddha. These teachings were so important that they remained a source of inspiration for individual as well as social development in India. The influence of Buddhist teachings can not be undermined even during later period.

Aims of education

The chief aims of Buddhist education had been the following:-

(1)   Development of education:- The chief aim of Buddhist education was all round development of child's personality. This included his physical, mental, moral and intellectual development.

(2)   Formation of character:- During this period, in the organization of education, special emphasis was laid on the formation of character of the students. Student life was hard and rigorous. They observed celibacy.

(3)   Religious education:- In the Buddhist era, religion was given top priority and education was imparted through it. The chief aim of education was propagation of religion and inculcation of religious feelings and education served as a mean to achieve salvation or nirvana.

(4)   Preparation for life:- In this system of education, there was a provision for imparting wordily and practical knowledge along with religious education so that when the students entered normal life they may be able to earn their livelihood.

Four noble truths

Buddha was primarily an ethical teacher and reformer, not a metaphysician. The message of his enlightenment points to man the way of life that leads beyond suffering. The four noble truths are:-

(1) There is suffering.

(2) There is cause of suffering (Dukhasamaudaya).

(3) There is cessation of suffering (Dukhanirodha).

(4) There is a way leading to the cessation of suffering (Dukhanirodh- marg).

Pabbaja ceremony

Pabbaja was an accepted ceremony of the Buddhist monasteries. Pabbaja means going out . According to this ceremony the students after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. For pabbaja ceremony the individual had to get his head fully shaved and put on yellow clothes. In this shape he was presented before the presiding Bhikshu. On   presentation this individual would pray for admission to the monastery. On his prayer the head Bikshu would administer three basic advices:

(1) I take refuse with Buddha.

(2) I take refuge with religion.

(3) I take refuge with the order.

The aspirant for admission used to pronounce these advices very distinctly. Then his admission was permitted. On being admitted the individual was called a Sharman.

Upasampada ceremony

After pabbaja the Buddhist monk had to undergo the Upasampada ceremony. This ceremony was different from pabbaja ceremony. It was after receiving education for twelve years, that it is at the age of twenty years,Upasampada ceremony was performed. The Sharman has to present himself in front before all other monks of the monastery. One could be admitted for this ceremony only when the majority of the monks voted in favour of the same. After this ceremony the Sharman was regarded as full- fledge member of the monastery. On this occasion all his worldly and family relationships ended.

Responsibility of teacher

Both the teacher and the student were responsible to the monastery or the Budhist order. But regarding education, clothes , food and residence of the student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The teacher used to bestow all the affection to his student and used to educate his through lecture and question answer method.

Daily routine of students (Diuchariya)

The student was expected to serve his teacher with all devotion. On rising in the morning the student will arrange everything for the daily routine of the teacher. He will cook his food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before teacher. The student had to prepare himself to receive education at any time whenever the teacher required him.

Curriculum

The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain salvation. So the study of the religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education.

Expulsion of pupils

The teacher of a Buddhist monastery were empowered to expel any student on charge of misconduct or any type of serious disobedience. However, the student was expelled only when it was definitely ascertained that he lacked faith and respect for the teacher and the other things related to the sanctity of the monastery. After the death of the teacher or when the teacher changed his religion or left the monastery for elsewhere, the students also deserted the monastery. The education of the concerned students ended then and there.

Method of teaching

Buddhist education aimed at purity of character. Like Vedic education it was training for moral character rather than psychological development of the students. One has to attain the stage of Bodhisattva. Mental and moral development was emphasized.

Following were the methods:-

1. Verbal education: Through the art of writing had been well developed up to Buddhist period yet, due to shortage and no availability of writing materials, verbal education was prevalent as it was in Vedic age. The teacher used to give lessons to the novices who learnt them by heart. The teacher used to put questions on the learning the lesson by heart.

2. Discussion: In order to win discussion or Shastrartha and impress the general public, it was necessary to improve the power of discussion. This was also needed to satisfy the critics and opposing groups and establish one's own cult. Thus, rules were framed for discussion.

3. Prominence of logic: The importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical argument. Logic was also useful in the development of the mental power and knowledge.

4. Tours: The main of the Buddhist monks was to propagate Buddhism .Hence some Acharyas like Sariputta, Mahayaggalva, Aniruddha, Rahula, etc gave the importance to tours for educating people.

5. Conference: Conferences were arranged on every full moon and 1st day of month in the Buddhist sanghs. The monks of different sanghs assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conference.

6.   Meditation in solitude: Some Budhist monks were more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation who had fully renounced the worldly attraction and had spent enough time in the sanghs and had gained the efficiency for solitary medications.

Assembly of learned people

On the beginning and close of every month learned people used to assemble together. This type of assembly together was a very important part of Buddhist education. The purpose of this assembly was to maintain the moral standards of all the monks, because the total education was based on morality. It was compulsory for all the monks to be present in this assemble so much so that even ill monks used to try to attend it anyhow. If due to illness it was not possible for monk to come, then assembly was held near his residence. This assembly was quite democratic and it has immense moral impact on all concerned.

The nature of mass education

The monasteries or Buddha Vicars were the chief centres of learning and only the Buddhist monks could be admitted to them for education. Thus there was no planned arrangement for mass education as such during the period. It form this position it would be wrong to construce that the Budhist monks were unkindful of the education of the people in general. So at the time of begging alms the monks used to remove the religious doubts of the people through their interesting conversation or short and alp lectures. Thus the people in general received moral and religious education from the monks.

Women education

Women education during the Buddhist period was at its lowest ebb, as the women folk were despised in the sense that lord Buddha had regarded them as the source of all evils. So he had advised during his regarded them as the source of all evils. So he had advised during his life time not to admit women in monasteries. But after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his stepmother for admission in vihars with many restriction and reservation.

Vocation Education

Vocation education was not ignored during the budhist system of education. The monks of Vicar were taught spinning, weaving and sewing in order that they meet their clothing requirement. They were taught architecture as well. Education in architecture enabled them to build up new Vicars or repair the old ones. Similarly the householders following Buddhism but living outside Vicar were given training in different type of and also earn their livelihood.

Role of Teacher in Buddhist system

Buddhist philosophy admit the possible of attaining peace here and now, though, it start with a pessimistic note. Teacher, therefore, need not have any cry of despair. Bhikshus were the teacher. Buddhist vihar as or monasteries have their methods of Imitation and training for the

apprentices. The preceptor must give his disciple, all possible intellectual and spiritual help and guidance. There was mutual esteem between the teacher and the pupil. There relations were like father and son. The teacher was regarded as spiritual father or intellectual father of the student.

During Buddhist period the place of teacher in the scheme of education was very important. There were the categories of teachers – Acharyas and Upadhayas. According to Sutras Literature Acharya may admit according to his unfettered discretion, a number of pupils, who would have to live with him at this house, for a minimum period of twelve years. He would not accept any fees from the pupils under this instruction. The progress shown by pupil was the only factor that determined the continence of his apprenticeship.

Student in Buddhist system of education

The Buddhist system like the Brahmanical, enjoins upon the pupil the duty of serving this preceptor as a part of education. The pupils is to rise early in morning from the bed and give his teacher teeth-cleanser and water to rinse his mouth with; then, preparing a seat for him, serve him rice- milk in rinse his mouth with; then, preparing as seat for him, serve him rice milk in rinsed jug, and after his drinking it, wash the vessel and sweep the place. Afterwards he is to equip him for his begging round by giving him fresh undergarments, girdle, his two upper garments, and his alms- bowl rinsed and filled with water and then is to dress and equip himself similarly if he wants to accompany his teacher but must not walk too far from or near wants to accompany his teacher but must not walk too far from or near wants to accompany his teacher but must not walk too far from or near him. He is not to interrupt his teacher in speaking, even if he makes a mistake. There were also rules for the expulsion of a pupil by his teacher. In five cases a Saddhiviharika ought to be turned away; when he does not feel great affection for his Upajjhaya, nor great inclination towards him, nor much shame, nor great reverence, nor great devotion.

The present education experiment like basic education, Vishwa Bharti ,Aurobindo Ashram, Gurukul Kangri and Banasthali Vidyapeeth,etc., are the glaring examples of our ancient system of education in the country. In the words of S.K.Mukerjee, "They were started with the object of reviving the ancient institution of Brahamacharya, of revitalizing ancient Indian philosophy and literature and of producing good citizens and preachers of Vedic religion." While

delivering his address in the Dada Bhai Naurozi lectures series L.S. Mudaliar, a renowned Indian educationist had said "Let our young Indian realize the heritage that is there. May the young generation imbibe the true spirit of India and follow it in all their endeavours."

Education during Medieval Period

The period under review covers the system of education in India from about the 10th century A.D. to the middle of the 18th century, i.e. before the British rule.

Chief characteristics of Muslim education:-

Aims of education:

(a) Developing love for Muslim culture and religion.

(b) Enabling the individual for Islamic life.

(c) Preparing the students for the next world.

(d) Equipping the students for a vocation.

(e) Preparing individuals for running administration.

(1) Patronage of the rulers: The rulers helped in the spread of education. They built educational institutions and universities. They endowed them with the funds. Big landlord also provided financial help for the spread of education. The rulers patronized the men of learning.

(2) No state control: The rules neither claim any authority over the educational institutions nor interfered with their management.

(3) Religion dominated education: In the words of S.N. MUKERJI, "The whole educational system was saturated with the religious ideals which influenced the aim, the contents of study, and even the daily life of the pupils." The pupils acquired knowledge as a religious obligation.

(4) Countryside as the centre of education: By and large, educational institutions flourished in the countryside.

(5)   Provision of various disciplines: Through education was primarily religion- oriented, it included the study of many intellectual activities like mathematics, astronomy, grammer, polity and politics. Art and literature were also encouraged.

(6)   Norms of conduct: Adequate stress was laid on well- defined norms of behaviour, pattern of thought, building up personality and character of the pupils.

(7)   Teacher-pupil relationship: In the Muslim period also the teacher was respected as during the Brahmanic or Budhist period. There was intimate relationship between the teacher and the pupil, although the practice of living with the teacher was not as common with the Muslim as it was in the case of Brahmanic and Budhist period.

(8)   Learned teachers: Teachers took to teaching for love of learning. They were held in high esteem. Prof. S.N. Mukerji has observed, "Learning was prized for its own sake and as a mark of the highest human development and teaching was never handicapped by examination requirements

(10) Individualized instructions: Since the number of students with the teacher was limited, he paid individual attention to each student.

(11) Monitorial system: Although a teacher did not have many pupils to teach yet, still the teacher would take the help of senior and advanced students to teach the younger or the junior.

(12) Discipline: Punishments were quit severe. Truants and delinquents were caned on their palms and slapped on their faces. A strange mode of punishment was to make the children hold their ears by taking their hands from under their thighs while sitting on their tiptoes.

(13) Types of institutions: Primary education was imparted in 'Maktabs' and secondary and high education in 'Madrasahs'.

(14) Vocational education: Provision was also made for vocational, technical and professional education. Emperor Akbar took considerable interest in education as is evident from the passage of from the 'Ain-in-Akbar'. The passage makes interesting reading and provides valuable information on the system of instruction, i.e., curriculum, methods of teaching etc.

Chief features of Primary and Elementary Muslim Education

(1) **Institution of primary education:** Primary education was imparted through the 'Maktab' which were attached with mosque or were independent of the mosque 'Khanquahs' of the saints also at some places served as centres of education. Several   learned men also taught students at their residences.

(2)   **Financing of the Maktabs:** Most of the Maktabs were either patronized by rulers or had endowment. They dependent on the charity of the philanthropists.

(3) **Management of the 'Maktabs':** The 'Maktabs' were run under the guidance of the learned 'Maulavis'. They were supposed to be very pious.

(4) **Curriculum:** Curriculum varied from place to place but the teaching of Alphabets and the recitation of Quran was almost compulsory. The students learnt some portions of Quran by heart as this was considered essential to perform religious functions.

(5)   **Language:** Arabic and Persian languages were mostly compulsory. For getting high government posts, one had to learn these languages.

(6)   **Fees:** There were several village schools where the students were required to pay their instructions, not in cash but in kind.

(7) **Orphanages:** The state set up some Orphanages where the children received education free of charge. Vast endowments were made for these orphanages.

(8) **Age of admission:** At the age of four years, four months and four days, 'Maktab' ceremony or 'Bismillah' was performed to indicate the beginning of the child. This was considered as an auspicious moment for initiation or starting education. Good wishes were offered to the child. 'Surah-i-Iqra' a chapter from the holy Quran was recited on this occasion.

(9) **Education of sons of Nobles and Rulers:** The Muslims nobles as well as rulers engaged tutors to teach their children at home.

(10) **'Wide- spread Maktabs':** Almost every village had at least, one 'Maktab'. There were several 'Maktabs' in town and cities.

(11) **Curriculum and Mode of Instruction:**

(i)   During those days there were no printed books for the beginners. Wooden books (taktis) were used.

(ii)   **The Quran :** After alphabets, words were taught to students

(iii)   **Stress on Calligraphy:** beautiful and fine handwriting was an important element of instruction.

(iv)   **Teaching of Grammar:** Grammar was taught as it was considered very valuable in teaching the languages.

(v)   Religious Instruction: Instruction imparted in the 'Maktabs' was religious through and through.

(vi) Books other than Quran: After the Quran, the 'Gulistan' and the 'Bostan' poems of poet Firdausi were taken up.

(vi) 'Paharas': Students also learned 'Pahars' (multiple of numbers). Students memorized these while uttering collective in a loud voice.

(12) Buildings: In general, the students sat on the ground in the rows under the shade of a tree and the teacher used mat or dear-skin to sit at. He also attended to the students while standing.

The Madrasahs or Madrasas

The 'Madrasahs' imparted secondary and higher education. Often these Madrasahs were attached to mosques. The term 'Madrasahs' is derived from Arabic word 'dars' (a lecture) and means a place where lecture is given. There was difference in principles between the Madrasahs and other mosques. When a particular room was set apart in a mosque for the teaching purposes it was called a Madrasahs. Sometimes it was quite close to a large mosque. It functioned as college of higher education where eminent scholars taught different subjects by using the lecture method supplemented by discussions. Management was usually private supported by state grants and endowments. The content of the curriculum was both religious and secular and covered a period from 10 to 12 years. Religious education comprised deep study of the Quran, Islamic law

and Sufism. Literature, logic, history, geography, astronomy, astrology, arithmetic, agriculture and medicine were the secular subjects taught in madrasahs. Some madrasahs had hostels attached to them which provided free boarding and lodging.

HINDU SYSTEM OF EDUCATION DURING THE MEDIEVAL PERIOD

Chief features of Hindu system of Education in India during the medieval period

(1) Lack of state support: With the advent of the Muslim rule, the state support for the Hindu system of education almost ended. Now it depended upon the rich people, scholars and village communities. Of course where there were no Muslim rulers, it received state support. Gradually there remained a few such areas.

(2) Religion Oriented Education: The system of education, by and large was dominated by religion.

(3) The 'Pathshalas': Elementary education was imparted in 'pathshalas' which existed both in villages and towns.

(4) Building of pathshalas: Usually pathshalas were held in the veranda of some house or under trees. There were also separate houses for pathshalas. Specific type of buildings for them did not exist. Premises of the temples were also used.

(5) Fees: No regular fees were charges from the students. The parents gave presents to the teachers. Students were required to render personal service to the teachers. Sometimes teacher also engaged themselves in part time work to supplement their income.

(6) Instructional Methods at the Elementary Stage: There were four stages of Instruction at the elementary stage. In the first stage writing letters of the alphabet on sand was taught to students. In the second stage, the teacher wrote on palm leaves and the students traced over them with red pen and charcoal ink .These cold be rubbed very easily.

In the third stage, the student wrote and pronounced compound components. Excessive practice was given to the students in this regard. Common names of persons were used for this purpose. At this stage also, the student was taught to use the words in the formation of sentences. He was also taught to make a distinction between written and colloquial languages. The students were

taught to rules of arithmetic and multiplication tables repeated by the entire class. In the fourth stage, students were taught to use paper for writing .

(7) Curriculum at the elementary stage:

(i) Knowledge of weights and measures was considered essential therefore; arithmetic was a compulsory subject at the elementary stage. According to Dr. Krishnalal Ray,(1989),the elementary schools were mainly for giving instruction to these R's and them practical application (such as composition of letters and business documents.).

(ii) Literature was included in the curriculum; real literature taste was not cultivated.

(iii) Moral and religious instruction also had a secondary place in these schools.

(iv)In some schools, salutation to Goddess Saraswati (the Goddess of learning) was learnt by heart by the students.

(v) Instruction in mythology and sacred love of the Hindus was also given in some schools.

(4) Points to remember

4.1 Ancient education emerged from the Vedas. They are supposed to be the source of

Indian philosophy of life. Vedas means 'to know'.

4.2 The basis of Indian culture lies in the Vedas, which are four in number-(1) Rig Veda

(2) Sama Veda (3)Yajur Veda (4)Atharva Veda.

4.3 Women were given full status with man during the Vedic age.

4.4   Buddhist education was based on the teaching of Gautama Buddha.

4.5 The chief aim of education was spread of Buddhist religion and attainment of nirvana through it.

4.6 Pabbajja was an accepted ceremony of the Buddhist monasteries.

4.7 The chief aim of medieval education was to bring the lift of knowledge in the followers of Islam.

4.8 Maktabs were primarily schools meant for small children and higher education was imparted through the institution of madrasahs.

Language policy during mughal period

The Education system in mughal period during Akbar was in advance of his age and made an attempt to raise the intellectual level of the people. Although he did not establish a network of schools and colleges all over the country for the benefit of the school-going population and did not allocate a fixed percentage of the state revenue for expenditure on education, he encouraged education in diverse ways.

The mughal education system consisted of primary and secondary schools, and even colleges. Some of them were established and maintained by mughal government, while others depended upon private philanthropy. There was a maktab or primary school attached to every mosque where elementary reading, writing and arithmetic, besides the Quran, were taught. In addition to these, there were madrasahs which may be called secondary schools or colleges. Akbar established colleges at Fatehpur Sikri, Agra, Delhi and other places, and richly endowed them. His example was followed by his courtiers. Quite early in his reign Maham Anga had built a madrasahs near the western gate of Purana Qila at Delhi. Khwaja Muin established a college at Delhi.

There were many such colleges in all important towns with a sufficiently large Muslim population. In these colleges Islamic theology, jurisprudence, philosophy, logic and astronomy were taught by distinguished teachers some of whom had received education outside India. There were schools and higher centres of learning for the Hindus in every part of the country. There was a remarkable revival of our ancient learning during the age of Akbar. There was a school in every village and in fact a school attached to every temple where reading, writing and arithmetic and religious books were taught. In higher centers of learning, Hindu theology, Sanskrit grammar, philosophy, literature, logic, astronomy, higher mathematics and other sciences were studied.

Akbar made an attempt to revise the curriculum and to include certain important subjects in the courses of study meant for grown--up boys at schools and colleges. These subjects were science of morals and social behaviour, arithmetic, notations peculiar to arithmetic, agriculture, geometry, astronomy, physiognomy and foretelling, household economy, public administration, medicine, logic, sciences and history. Students of Sanskrit were required to study grammar, philology, logic, Vedanta and Patanjali. These were to be studied gradually. The teacher was only to assist the pupils to learn. Students were particularly advised to commit moral precepts and sayings to memory, and no one was to neglect "those things which the present time required."

Probably, colleges were required to specialize in some of the above subjects. It is unlikely that every institution was required to teach all the above subjects. Another educational reform introduced during the Mughal period was to open the madrasahs to Hindus. For the first time in medieval India, Hindus and Muslims received their education in common schools and read the same books. The reform was necessitated by the fact that Akbar had made Persian compulsory for all the state officials and by his desire to create a common nationality.

The Mughal educational system produced remarkable men in every walk of life who contributed to the success of the later days of Akbar and of the reigns of Jahangir and Shah Jahan and were able enough to shed lustre on any age and in any country. This is enough to show that the reform had proved efficacious.

Akbar's court was a centre of learning and art. The emperor, his courtiers and officials were liberal patrons of letters. The age consequently witnessed a cultural renaissance of a high order. Works of high literary value were produced in various subjects, particularly on historiography. The Hindi poetry of Akbar's age is unrivalled and has become classical for all time. Such high production would have been impossible without proper educational organization and atmos-phere.

The court played a very important part in the Mughal emperor's scheme of the propagation of education and culture. Akbar encouraged men of letters and arts to produce standard scientific and literary works on a variety of subjects. Books on religion, philosophy, literature, biography, history, mathematics, astronomy, medicine and other subjects were brought

out in large numbers. Poetry was not neglected. Fine arts like architecture, music and painting were also encouraged.

Inspired by the laudable ambition of creating a common culture, Akbar established a Translation Department and had outstanding works in Sanskrit, Arabic and Turki rendered into Persian, so as to enable the Hindus and Muslims to know the best in each other's religion and culture. For the above purpose the services of high-ranking scholars in the country were requisitioned. Many famous scholars from outside India were also invited to assist the indigenous talent in the above work. Many a Sanskrit treatise, including the Vedas and the Ramayana and the Mahabharata, were rendered into Persian. Arabic works of repute on Muslim theology and arts were also translated into Persian.

A school of Indian historiography was founded and a large number of histories were written by eminent historians. Libraries were opened. The royal library in the palace was one of the most wonderful institutions of the kind in the world. It consisted of many thousand books, all of which were manuscripts, sumptuously bound and beautifully illustrated. The books were classified according to their subject-matter and the language in which they were written. There were Sanskrit, Persian, Greek, Kashmiri and Arabic works.

Hindi, which was coming into prominence, was patronized. Although the education in Mughal period, as planned by Akbar was through the medium of Persian which was the court language and compulsory for state servants, schools attached to temples and private institutions founded and maintained by the Hindus must have imparted knowledge through the medium of Hindi. The measures undertaken by the Mughal emperor indicated a desire on his part to raise the moral and intellectual standard of the people. It must, however, be admitted that the scheme was meant mainly for the upper and middle class people.

Language policy during European Settlement or under East India Company

The British first used the Persian language in the commercial arena. In the second half of the eighteenth century, the English trading company was politically responsible for the administration of. the territories in the sub-continent where. Persian was the lingua franca of administration commerce and diplomacy. The Company already had trade relations with the Persian Gulf and their operations in this connection were conducted from its factories in western

India. Naturally, they needed information and knowledge to carry out their commercial ventures. In 1731 when the Company wished to obtain a fannan (royal order) from the Mughal emperor to reduce taxes on their internal trade in India and for other privileges, they had no one in their· Bengal establishment who knew sufficient Persian to carry out the negotiations. They thus had to depend on an Armenian merchant for this vital function. As early as 1757, before acquiring territorial sovereignty over Bengal, the Court had issued an order which provided for sending five servants to Basra and two others annually 'to study Persian and nothing else' in order to come back to Bengal 'and take their standing according to their rank at service' . The pressure was building on the Company officials .James Fraser, an employee of the Company at Surat for nineteen years, learned Persian well enough to write a contemporary history of the court of Nadir Shah, based on a Persian accounts and 'constant correspondence' between Iranians and Mughals. He learned Persian from a Parsi, and studied with a scholar at Company who was famous for his knowledge of Muslim law.

After the battles of Plassey (1757) and Buxar (1764), the East India Company attained legal rights in 1765 from the Mughal Emperor Bahadur Shah over Bengal, Bihar and Orissa as Diwan or Official Controller of the administration of the province in 1765. By 1813, they had control over most parts of north, central and south India, including Awadh, Mysore, and Peshawar. When the English were firmly established on the saddle of the Government of Bengal after 1765, they began for their. Own convenience to bring in English for administrative purposes, side by side with Persian. All state documents would for decades after this still would be in Persian, with English translations.

Language Policy under British Rule

Odia becomes the first language from the IndoAryan linguistic group, the Sixth Classical Language of India. In February, 2014 the decision to accord this status to Odia language indicated that Odia has no resemblance to Hindi, Sanskrit, Bengali and Telugu. This has caused tremendous excitement in the State and its people.

The Classical language issue actually emerged during the British era. During 19t h Century Tamil Scholars those who were conscious of their Tamil heritage have been rging upon the classical character of their mother tongue to be recognised. They claimed that Tamil had rich

original literary and grammatical traditions, had its own script system and an unbroken history. In addition they claimed that Tamil was spoken for the last 2000 years. Their demand had some weight age.

In 1920 Nagpur Session of AICC Gandhi to bring Congress closer to the people suggested the formation of language based provincial congress committees. This helped the Utkal Pradesh Congress Committee to be formed under Utkalmani Gopabandhu Das separating the party from Bihar Pradesh Congress Committee. The popular movement under Gandhi's leadership was not hinting towards the idea that in free India language would become the basis for the formation of the Indian States. Of course, Odisha became the first State under the British to be linguistically organised. In 1940s the north Indian politicians demanded that Hindi should be the 'National Language'. This distanced the south from the Hindi dominating thinking. In the Constituent Assembly when the issue of Official language was discussed it was after a due debate decided that 'Hindi'in 'Devnagari'script shall be official language of India and a 15 years time was given for the Indians to learn and respect the language.

In 2001 census it was found that 30 languages are spoken by more than a million ative speakers and 122 by more than 10,000 speakers. More than three millennia of language contact have led to significant mutual influence among the four language families in India. Two contact languages have played an important role in the history of India. They were Persian and English.

Language policy as given in Indian Constitution

On August 15, 1947, India achieved independence, although the country was immediately partitioned into two separate countries: Hindu India and Muslim Pakistan. The following year, Mahatma Gandhi was assassinated by a Hindu extremist, and the disappearance of the inspirational force behind independence ushered in a new period in Indian history. Nonetheless, on January 26, 1950, India adopted a new constitution that created a federal state known as the Indian Union, a democratic lay republic and member of the British Commonwealth.

The Constitution adopted in 1950 stipulated that English and Hindi would be used for the Union's official business for a period of fifteen years (s. 343(2) and 343(3)). After that time, Hindi was supposed to become the sole official language of the Union. It proved impossible to replace English with Hindi, however, because of strong opposition from the southern states,

where Dravidian languages were spoken. They felt that the federal government was trying to impose Hindi across the country, including the south, and preferred to continue using English, which they found more "acceptable" because, unlike Hindi, it was not associated with any particular ethnic group. Later, the Official Languages Act legally established Hindi and English as the languages used in Congress, while leaving states and territories free to choose their own official languages.

Language Policy & Medium of Instruction after independence

Because many African countries lack a common indigenous language to serve as the national language and medium of instruction, European colonial languages such as English, French, and Portuguese have been used to foster postcolonial multiethnic unity. Tanzania shares with many African countries a colonial legacy in which English is used as an official language and as the medium of instruction in secondary and tertiary levels of education. However, Tanzania is also distinctive in having an indigenous language, Kiswahili (also known as Swahili), which is spoken by most Tanzanians, is the national language, and is the medium of instruction in primary schools.

Equating the use of a foreign language with good education is common throughout Africa. After independence, countries such as Ghana, Kenya, and Zambia insisted on English as the medium of instruction from the first grade,[1] even though vernacular languages had been used in the first few grades during British colonial rule. As Mazrui and Tidy note, it is ironic that independent African countries have sought to introduce English into the educational system earlier than did the British, based on the perceived need to expose students to English at an early age when they learn language best.[2]

The disturbing anomaly of such a policy is that, after primary school, many Africans have little use for English since they do not go on to higher education. In Kelly's view, the policy of using English as a medium of instruction in Zambia has actually impaired learning.[3] The same might be said for Tanzania, where belief in the superiority of education in English affects education in all subject areas, and perhaps especially in the social studies, normally considered the vehicle for forming a new multicultural national identity in postcolonial states.

This belief in the superiority of education in a foreign language, while often not acknowledged by policy makers, is very evident in their policies. One is reminded of Ngugi's observation that "The choice of language and the use to which language is put are central to a people's definition of themselves in relation to their natural and social environment, indeed in relation to the entire universe."4 Language policies of African nations must address the question of decolonizing the mind, so it is encouraging to note that educators in South Africa consider this problem seriously and assert that education can be imparted in any language.5

In this article, I argue that Tanzania's language policy in education, formulated in 1960 from the British colonial education system, is no longer consonant with present realities because English is no longer an effective medium in secondary schools. I argue, furthermore, that the language problem is symptomatic of the larger crisis of a neglected education system in Tanzania, and that Kiswahili has become the scapegoat for declining standards of education. My conclusions are based on my examination of policy decisions and implementation as reported in documents of the ruling party, the Ministry of Education, and research reports, along with my years of experience as a secondary school teacher in Tanzania in the 1980s.

Views of Great thinkers with respect to medium of instruction

a) Rabindranath Tagore

This paper probes the link between western approach to education in India and Tagore's educational view. The focus of this paper is on the thought of Rabindranath Tagore, especially in his educational ideas. Thus, this paper attempts to perceive the approaches and the values in two gigantic educational philosophies, education system from the West and East that is Tagore's. Here, I use the comparative methodology to analyze Tagore's educational philosophy vis-à-vis western educational philosophy. The culture and tradition of the society itself had shaped in development of both philosophies, revealed how far these disciplines are contrast to each other. To accomplish this I will first look at the educational philosophies of these two major international educational players in the history of India. The following comparative analysis will be emphasized on several aspects, namely the originality, principles, aims, medium of learning, distribution of knowledge, and harmonization of national visions.

Introduction

Rabindranath Tagore was a prominent poet and profound thinker. He was born in Calcutta on 6 May 1860. Although he was not educated in any university, he was a clearly a man of learning. He had his own original ideas about education, which led him to establish an educational institution named Vishva Bharati in Shantiniketan with the intention of re-opening the channel of communication between the East and the West. He travelled extensively in different countries of the world, and was a successful mediator between the Eastern and Western cultures.

It has been generally accepted that different places have their own culture and tradition. Generally, Western philosophy of education comprises two schools, traditional and modern. It has its roots in Athens, Rome and Judeo-Christianity, whilst Tagore's philosophy of education draws its inspiration from ancient Indian philosophy of education. However, it could be said that Tagore's philosophy of education may become a representation of the Eastern philosophy apart from others like Islam, Confucianism, Taoism, and Mahayana Buddhism. By looking on Western countries and India, both countries have distinct differences in their ways of developing and shaping an individual, in terms of skills and attitudes. Thus, different cultures will have different philosophies, which results in different ways of doing things, especially in educating the next generation.

Western Education in India

Philosophy of education developed by the West was shaped through philosophical thought, which manifested through an idea characterized by Materialism, Idealism, Secularism, and Rationalism. This philosophical thinking, however, affected the concept, interpretation and the definition of the knowledge itself. Rene Descartes, for instance, uses ratio as the sole criteria to measure the truth. Other western philosophers, such as John Locke, Immanuel Kant, Martin Heidegger, Emilio Betti, and Hans-Georg Gadammer, among others, also emphasize the use of ratio and the five senses as their source of knowledge, by which it creates a variety stream of philosophies and thoughts, such as empiricism, humanism, capitalism, existentialism, relativism, atheism, and many others that profoundly affect a number of disciplines, such as philosophy, science, sociology, psychology, politics, economics, and so on.

Consequently, western philosophy of education is not established on revelation or any religious tenets but being established on a cultural tradition strengthened by philosophical speculation bounded by secular life placing man in the centre as a man of ratio. Hence, the science and its ethical and moral values, administered by human ratio always experience changing. According to Syed Naquib Al-Attas, there are five factors underlying western culture and educational philosophies. First, the use of ratio to guide one in his own life. Second, posing duality between reality and truth. Third, emphasizing an existence projecting secular worldview. Fourth, the doctrine of humanism. Fifth, using history as a dominant element in natural tendency and human existence.[1] Those five factors have a very great impact on western intellectual paradigm shaping educational pattern in the west.

Medium of Education

The medium of education discourse also became an important point pertaining to Tagore's idea. The use of English in education prevented assimilation of what was taught and made education confined only to urban areas and the upper classes rather than rural areas. Therefore, if the vast rural masses were to benefit, it was absolutely essential to switch over to the use of Bengali in the context of Bengal at all level of education. Tagore believed that without knowledge pattern of rural living and an effort by the school to revitalize rural life, academic learning would be incomplete. And this is the reason behind the establishment of his own university, popularly known as Visva Bharati.

Tagore stressed on the unnaturalness of the system of education in India, its lacks of links with the nation and its management, which was in the hands of a foreign government. The working of the government, its court of law and its education system were conducted in a language completely meaningless to the majority of Indians. He contrasted the situation in India with what he had seen in the USSR and in Japan, where the governments had been able to educate their people within a very short time. He argued that to educate India's entire population and restoring the flow of culture from the educated classes to the rural population would not come about unless the mother-tongue was adopted as the medium of teaching.

b) M.K. Gandhi

Education Policy as Envisaged by Mahatma Gandhi:-

With the attainment of freedom in 1947, India embarked on a new era. On 15th August, 1947 people showed a definite and spontaneous indication to embrace the newness of the times. Mahatma Gandhi, whose interest had always been co-extensive with social needs, had all along been advising the Congress to take up the cause of education from pre-independence times. Mahatma Gandhi had, earlier in his career, stated, like Ruskin, that "Speed is not always progress", and according to that idea he had resolutely set his face against accepting all type of education as of equal importance. So, education, according to Mahatma Gandhi, was not exactly a pursuit of freedom of expression, but a modified method to specifically suit the goal of nation building of the new India. He was thinking of a revolutionary type of education for upliftment of the vast rural India as a prime goal, and due to his insistence National Educational Conference was held at Wardha in as early as 1937 to set the ball rolling. A Committee of distinguished educationists, headed by Dr.Zakir Hossain, was entrusted with planning a syllabus for basic education. The report of the Committee along with the detailed syllabus was published in 1938. In 1938 the Indian National Congress at its 51st session at Haripura accepted, certainly under guidance of Mahatma Gandhi, the principle of Basic National Education, and authorized the formation of an All-India Board to work out a practical implement able program. Next month, the Board was formed, under the name and style of Hindustani Tamili Sangh, under the advice and guidance of Mahatma Gandhi, and immediately its work took concrete shape. The basic concepts can be noted as:-

1. Free and compulsory education for seven years on a nationwide scale.

2. The medium of instruction must be in mother tongue.

3. Throughout this period education should centre round some form of manual and productive work, and all other activities to be developed or training to be given should, as far as possible, be integrally related to handicraft pattern chosen with regard to the environment of the child. The idea was to develop a basic craft model adopted to suit different areas of learning, including say basic Mathematics or Science, and it was even envisaged that those craftworks be sold to the

Nation to make education self reliant. Generally speaking, it was felt even at that time that the prevalent education with the colonial legacy led us to learn from books and did not allow us to garner knowledge by perception. The use of craft had been no doubt accepted as an education technique, and the Abbot-Wood report drew the attention of educationists here in India to the subject, but it was never thought of as the medium of instruction before Mahatma Gandhi had boldly placed it as such.

The basic features of the Wardha scheme could be summarized into two relevant factors. They were that education should be imparted through a basic craft at least during the first seven years of basic education, and that the sale of products of craftwork done under the system should make the system self-supporting. The principle that education should be imparted not through passive reception but through a productive activity was an acceptable principle to the educationists of the world. Among all kind of productive activities craftwork was acknowledged to be suitable for educational purposes. Psychologically it was sound as it saved the child from the tyranny of purely academic and theoretical instructions and balanced the intellectual and practical elements in child's experience. It was also envisaged that by sale of craftworks the student might be able to earn some money as well. Few communist thinkers of India in that era welcomed the Wardha scheme, as Mahatma Gandhi kind of insisted that all work should be purposeful and productive even in the context of basic education. The communist intellectuals thought that education through work would be a revolutionary program for leveling and equalizing, where every citizen would be groomed to perform his/her quota of work. The idea was very much in consonance of the life-philosophy of Mahatma Gandhi, as every effort conceived by him was ultimately a struggle for freedom—freedom from ignorance, inefficiency, insecurity, oppression, exploitation, injustice. Naturally, to Mahatma Gandhi, education needed to be designed as a tool to attain freedom, particularly freedom for the rural people of India. Cult of power created by assimilating knowledge without a definite end view would seem to Mahatma Gandhi a dangerous process. He could only conceive education as a dynamic force leading to a definite destination. In Mahatma's own words" My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc, is thus conceived as the spearhead of a silent non-violent social revolution fraught with the most far reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a

long way towards eradicating some of the worst evils of present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay foundation for a juster social order in which there is no unnatural division between the 'have' and 'have-nots' and everybody is assured of a living wage and right to freedom. Lastly by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands."

National Attitude on Mahatma Gandhi's Principle on Basic Education:-

First of all, the sudden death of Mahatma Gandhi in 1948, definitely put his idea on basic education to a halt. It was certainly an unfortunate development, as the Wardha National Education Commission was set up in 1937, and came out with its report as early as 1938, and a National attempt to establish the concept was pursued fairly vigorously. In pre-independent India the provincial governments tried to implement the program in Bihar, Mumbai and UP at to some extent in Orissa. Teacher's training schools to prepare teachers to train students according to Wardha Commission reports were also set up at various centers in India, one being at Balarampur of Midnapore district in West Bengal. There were of course quite a few critics of Mahatma Gandhi's idea of a utilitarian type of basic education, but nevertheless it was accepted by the Congress as a national policy to be implemented in post-independence India and a great deal of interest was shown to put the revolutionary idea at work. But in reality, after Mahatma Gandhi's demise, the whole idea was quietly buried, never to be reopened at any stage in post independent India till date. Whether it was buried because the later generation didn't like the idea, or it was buried for simply logistic problems, or whether the Government of India at that point of time didn't have the will and power to dismantle the running education system inherited from the colonial rulers and initiate the gigantic change, can be a matter of debate. But in reality a great vision was left to rot rather unceremoniously. In effect India could not establish an Indian concept of education, as was the dream of Mahatma Gandhi or Rabindranath Tagore and just let the colonial pattern of education to evolve in unplanned manner in post independent India. As the colonial pattern was basically an alien pattern, the education system in India always maintained the alien streak, we can not really say with conviction that the education we had, could really create a deep resonance in our Indian hearts.

c) **Swami Vivekananda**

The establishment of teacher education system in India is rooted in the history of modern education system for the masses established in the 19th century England and Europe to educate children in the three r's (reading, writing and arithmetic). Given the nature and requirements of these schools, the early models of the 'monitorial and pupil teacher systems' were considered appropriate for a large mass of teachers that was needed to cater to the increasing population of students. These subsequently gave way to the 'normal' school (then prevalent in Europe) which institutionalized teacher training. The evolution of teacher education in India was similar to the developments in Britain wherein' monitorial and pupil-teacher systems' were introduced in several parts of the country. By 1882, there were 106 normal schools in different parts of India. By the end of the 19th century, training colleges that would cater to secondary education became more prevalent and subsequently began to be affiliated to universities for the purpose of licensing. Since traditionally, it was secondary teacher education institutions that developed into university departments of education, elementary education and early childhood education have been neglected as distinct areas of knowledge with their own distinct concerns, concepts and methodological perspectives. Now is the time to rectify -this situation. Reform of teacher education has been one of the key concerns in the reports of major Education Commissions and Committees on education. The early 21st century has seen a significant shift in public policy.

Vision of Teacher and Teacher Education

As we engage in the act of envisioning the role of the teacher and the shape of teacher education unfolding in the coming years, it would do us well to take note of the movement of ideas, globally, that have led to current thinking on teacher education. While the search for a philosophy of teacher education that satisfies the needs of our times continues, we seem to be converging on certain broad principles that should inform the enterprise. First, our thinking on teacher education is integrative and eclectic. It is free from the hold of 'schools' of philosophy and psychology. Teacher education is not to be construed as a prescriptive Endeavour; it has to be open and flexible. The emphasis has to be on changing contexts and the object should be to

empower the teacher to relate himself/herself to them. Second, modern teacher education functions under a global canvas created by the concepts of 'learning society', 'learning to learn' and 'inclusive education'. The concern is to make teacher education liberal, humanistic and responsive to the demands of inclusive education. The emphasis in teaching has to shift from didactic communication to non-didactic and dialogical explorations.

Third, modern pedagogy derives its inspiration more from sociological and anthropological insights on education. There is increasing recognition of the worth and potential of social context as a source for rejuvenating teaching and learning. Multi-cultural education and teaching for diversity are the needs of contemporary times. Fourth, the existence of a diversity of learning spaces and curriculum sites (farm, workplace, home, community and media), apart from the classroom has to be made visible. Accordingly, the diversity of learning styles that children exhibit and learning contexts in which teachers have to function - oversized classrooms, language, ethnic child, social diversities, children suffering disadvantages of different kinds have also to be appreciated. Lastly, it has to be stressed that the so called knowledge base of teacher education has to be understood in terms of its tentative and fluid nature. This makes reflective practice the central aim of teacher education.

As such pedagogical knowledge has to constantly undergo adaptation to meet the needs of diverse contexts through critical reflection by the teacher on his/her practices. Teacher education needs to build capacities in the teacher to construct knowledge, to deal with different contexts and to develop the abilities to discern and judge in moments of uncertainty and fluidity, characteristics of teaching-learning environments.

Why swami Vivekananda, as the first in the series of thinkers, is to be introduced

The various apex level bodies in our country including the regulatory ones are getting drawn towards the responsibility of promoting concern for values and professional ethics. As such they are already making a strong avocation for creation of credit or noncredit based modular courses in human values, professional and moral ethics and sundry other courses designed to directly and indirectly contribute towards the development of competence and commitments of the professionals in this regards. As such, Swami Vivekananda has been sighted

as the first in our series of producing such materials/discourses. It is derived from our understanding that the exposure of this type will enthuse and inspire the young professionals to adopt and assimilate the essential human values and evolve standards of professional ethics drawn from our cherished tradition and cultural heritage.

As cogently put by A.D. Pusalker, Swami Vivekananda is universally acclaimed as a pioneer in the field of national liberation in India. He was complex personality being a lover of humanity, a world teacher of religion, a great patriot, and a leader of the Indian people. Truly has he been regarded as a patriot-saint of modern India and an inspirer of her dormant consciousness, who instilled a freshness and vigor into it. He presented the rare combination of being a patriot and a saint, in whom patriotism was deified into the highest saint ship and loving service to fellow men into true worship.

Almost on a similar wave length A.L. Basham holds that even now a hundred years after the birth of Narendranath Datta, who later became Swami Vivekananda, it is very difficult to evaluate his importance in the scale of world history. It is certainly far greater than any Western historian or most Indian historians would have suggested at the time of his death. The passing of the years and the many stupendous and unexpected events which have occurred since then suggest that in centuries to come he will be remembered as one of the main moulders of the modern world.

Conclusion

In conclusion, despite multilingualism being well established as the predictable condition of all human society, historically nation-states have absorbed and legitimized discourses and self-understanding as homogenous and unilingual states. Yet this daily and ubiquitous linguistic pluralism clashes with the official declarations and preferences for monolingualism, a monolingualism that privileges dominant languages and pushes education systems to promote secure, bounded, hierarchically ranked languages with uncontested literary canons. These are immense challenges whose depth and importance will be with us for decades into the future even as they are transformed further by migration, technology, and new understandings of

communication. We need a new optimism that education language planning can be put to the service of multiliterate, multicultural, and multilingual future global citizens.

Questions for Discussion and Reflection

1. Explain the importance of Language in Education.
2. Discuss the Language policy given in Indian Constitution.
3. Compare and contrast the medium of instruction and language policy during Vedic period and Buddhist period.
4. Explain the views of great thinkers with respect to medium of instruction.

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Unit – IX Midday Meal Scheme as a Socialisation Process

Objectives:

After the completion of the unit, the learners will be able to:

1. obtain knowledge about meaning and concept of Midday Meal Scheme.

2. grasp the benefits of Midday Meal Scheme.

3. analyse the process of Midday Meal Scheme in Tamil Nadu.

Introduction

The concept of midday meal scheme is not new in India as its roots can be traced back to pre-independence era when British administration initiated a Midday Meal Programme for disadvantage children in Madras Municipal Corporation in 1925. Like this many such programmes were initiated in different states. Tamil Nadu became the first state in India to introduce a noon meal programme in primary schools. In 1984 this scheme was introduced in Gujarat. From time to time the meal scheme was taken up by different states and later on it was taken up as a national scheme.

Government of India launched *National Programme of Nutritional Support to Primary Education*(Commonly known as **Mid-Day Meal Scheme)** on August 15, 1995 to provide mid-day meal to the children studying at primary stage. In 2002, the Supreme Court directed the Government to provide cooked Midday Meals in all Government and Government aided primary schools. It was revised in September 2004 and in September 2006.

Objectives of Midday Meal Scheme

1. Improving the nutritional status of children in classes I – VIII in Government, Local Body and Government aided schools, and Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE) centers, National Child Labour Project (NCLP) Schools and Madarasa and Maqtabs supported under Sarva Shiksha Abhiyan (SSA).

2. Encouraging poor children, belonging to disadvantaged sections, to attend school more regularly and help them concentrate on classroom activities.

3. Providing nutritional support to children of elementary stage in drought-affected areas during summer vacation.

History of Midday Meals Scheme (MDMS)

Initiatives by state governments to children began with their launch of a midday meal programme in primary schools in the 1962–63 school year. Tamil Nadu is a pioneer in introducing midday meal programmes in India, Thiru K. Kamaraj, then Chief Minister of Tamil Nadu, introduced it first in Chennai and later extended it to all districts of Tamil Nadu. In 1982, July 1st onwards, the Chief Minister of Tamilnadu, Thiru. M.G.Ramachandran upgraded the existing Mid-day meal scheme in the state to 'Nutritious food scheme' keeping in the mind that 68 lakhs children suffer malnutrition.

Benefits of Midday Meal Scheme

1. Beyond the immediate impact on hunger and nutrition, the Midday Meal Scheme has provided a strong incentive for parents to send their children to school.

2. Previous studies on primary education in rural India have suggested that midday meals enhance school participation, especially among girls.

3. Providing meals puts an end to the phenomenon of classroom hunger

4. Midday meals contribute to socialisation, in a caste and class-ridden society. It has been noted that the experience of sharing a common meal helps erode caste prejudices and class inequities.

5. drop-out rates have shown a decline.

Implications of MDMS on School Education

Tamil Nadu has also covered high school students under the midday meal scheme. The centre's mid-day meal scheme is only for the primary and middle school students. The contribution of state government in addition to what the centre allocates for mid-day meals is much higher in comparison to that of other states. Tamil Nadu has gone about implementing the scheme in a more organised way. The payment to the noon meal organiser (NMO) in the state is

Rs 7,000, the cook and helper gets Rs 5,000 each. Tamil Nadu is the only state which recruits NMOs to organise midday meals. Civil society is now pressing the Tamil Nadu government to expand its menu. "Besides eggs and potatoes, we are demanding inclusion of millets and other coarse grains in the scheme".

MDMS as a Socialization Process

In addition to higher allocation of funds, the state has also worked on community participation in providing school mid-day meals. The state has constituted vigilance committees at panchayat level to supervise mid-day meals.These committees are very active in Tamil Nadu and thecommittees carry out tocheck every schools thrice in a week. The committee members include parents of students apart from teachers and local representatives.

Impact of MDMS in Tamil Nadu

Tamil Nadu, in fact, could serve as a model for the rest of poor performing states as far as implementing mid-day meals is concerned. The state has not only provided kitchen infrastructure to more than 92 per cent schools but has also started upgrading and modernising it by providing cooking gas facilities. Complaint boxes have been installed in every school, BDO offices, district and state offices to redress grievances. Tamil Nadu has also covered high school students under the mid-day meal scheme. The Centre's mid-day meal scheme is only for primary and middle school students. The contribution of state government in addition to what the Centre allocates for mid-day meals is much higher in comparison to that of other states.Under this programme, almost 80 per cent of students of state get covered, which costs the state exchequer around Rs 1,500 crore.

Conclusion

The experience so far clearly shows that mid-day meals have much to contribute to the well-being and future of Indian children. However, qualitative improvements are urgently required if the meals are to achieve their full potential.

Questions for Discussions and Reflections

1. Analyse the impact of Midday Meal Scheme in rural area.
2. Examine the benefits of Midday Meal Scheme in Education.
3. "Midday Meal Scheme is an effective tool for socialisation of children". Discuss.

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Unit – X Emerging Trends in Education

Objectives:

After the completion of the unit, the learners will be able to:

1. know the impact of globalization, privatization and liberalization.

2. understand about the life-long learning.

3. know about online courses.

Introduction

Globalisation is expected to have a positive influence on the volume, quality and spread of knowledge through increased interaction among the various states. In a globalized world, as technology becomes its main motor, knowledge assumes a powerful role in production, making its possession essential for nations, if they are successfully to pursue economic growth and competitiveness.

Concept of Globalization on Education

Globalization means integration of world economies through cross country free flow of information, ideas, technologies, goods, services, finance and last but not the least people. Globalization is a process, which has affected many areas of human life, one of those being education. This means bringing the education system of different economies under common roof which requires unification of teaching curriculum, methodology and up gradation of knowledge and systems to attain the goals of life. In the twentieth century, many developing countries have experienced growth in the educational facilities available to them due to the entry of institutions from the West.

Impact of Globalization on Education

Through Globalisation of education knowledge is getting transferred from the Western countries into developing countries, to improve the skills and capabilities of the people. The direct inter relation between the industries, corporate world and higher education has brought a transformation in the skills required for various jobs. The process of globalization has brought

significant transformation in the world trade, communications, educational activities and economic relations since the latter part of 20th century Education is an important investment in building human capital that is a driving force for technological innovation and economic growth. It is only through improving the educational status of a society that the mufti-faceted development of its people can be ensured. In the post-industrialized world, the advanced nations have derived major proportion of their national income not from agriculture or industry but from the service sector. Since the service sector is based on imparting skills or training to the students and youth, the education sector is the most sought after. It must provide gainful employment so that the sector is developed in a big way. It has also given rise to controversies relating to introducing changes in the inter-sectorial priorities in the allocation of resources leading to the misconceived policy of downsizing of higher education. It has also advocated privatization of higher education without realizing the danger of making the system a commercial enterprise.

Liberalisation

Liberalization will bring a constant stream of funding which will also facilitate a research-based career and make it a viable option for the future of Indian teachers and students.It will expand the supply which is in shortage and the competition among educational institutions will ensure that they do not charge excessive premium for education. Increase in the supply of education will automatically result in the fall education expenditure.

Concept of Liberalization

Liberalization refers to relaxing certain reforms and policies in India. These reforms can be termed as relaxation of previous government's restrictions usually in areas of social or economic policy. Usually the term is used in reference to Economic Liberalization. Though India is Economically Liberal, the Education System is not Liberal. There are many reasons, one of them is that the national education industry does not want competitiveness and Government does not want to give away it's control. The higher education system in India suffers from lack of autonomy and burden of affiliation. It is characterized by extreme rigidity and lack of flexibility. The real weakness of the higher education is in the structure itself, and there is a need for introspection and reflection. Also the public mind-set is for short cut and easy going. Our policy

in terms of education is focused more on only expanding the system with no focus on for quality education.

Impact of Liberalisation on Education

Positive Impact

The Indian economy which is majorly fuelled by the service industry will get a boost with education sector becoming a large chunk of economic source. Hundreds of thousands of Indian students study abroad at an annual estimated cost of around US$ 1 billion and it can even stem the exodus of thousands of students who left the country to study abroad. This will save India immense capital. Allowing corporate would ensure the development of better industry oriented graduates with specific skill sets. Increased in educated population implies rapid developments in technology and communications. It also implies the shift of society from industrialization based towards information based society.

Liberalisation offers students an option of studying close to home with the added benefits of a degree which will be valid worldwide. It also curbs brain drain which is also a nation's loss.

Negative Impact

Students and local institutions in developing countries are also similarly unregulated. Uninformed or simply dubious institutions in developing countries may form partnerships with low-quality colleges and universities in India.

There is also the risk of fake institutes which are looking to stuff their pockets whenever the opportunity arises. Corruption is rampant in India. There is little left to the imagination as to what might be the outcome of such a policy in terms of bribes, false degrees, partial marking etc. There may be unforeseen outcomes which come to light only after the outcome occurs. Local institutes which have limited capital will not be able to survive, rendering many jobless. Even the reputed one's will face competition as their national certificates will be less valued as compared to the world recognised certificates.

Privatisation

Since the impact of privatization is penetrating all sectors of the economy, it is bound to affect education sector as well. As it is very difficult to meet the democratic aspirations of the people for further expansion of educational system due to paucity of resources it is therefore, being felt that the private sector is inducted in education so that it car share the burdens of the state in funding education.

Concept of Privatization on Education

The wave of privatization is sweeping across the world. Within an economy, it is aimed at breaking the monopoly of the public sector in a number of areas, more especially areas connected with infrastructure. The essence of privatization lies in the induction of private ownership in publicly owned enterprises. This can range from total denationalization (zero public ownership) to various degrees of private ownership in the form of joint ventures. This is the narrow sense in which the concept is used, but in a broader sense, it connotes besides private ownership. Introduction of private management and control in public enterprises

Components of Privatization on Education

The major components of privatization of education include the following: Establishment, in the private sector of institutions imparting education and skills viz., schools, colleges, polytechnics, research laboratories, professional colleges in agriculture, engineering, medicine, management etc. Withdrawal of subsidies by introducing full costing in the individual and the institutional domain. To grant the right to the management to start or stop courses in response to market signals and to persuade the users of the output of educational institutions to contribute towards the funding of education.

Impact of Privatization on Education System

At the level of secondary, higher secondary and the college and university as well, public sector has played a dominant role in the A stage has now come when the state is finding it very difficult to meet the democratic aspirations of the people for further expansion of educational system due to paucity of resources, because the demand for funds for the educational sector has to compete with the demand for resources for the other sector. It is, therefore, being felt that the

private sector be inducted in education so that it can share the burdens of the State in funding education.

Secondly, the expansion of the horizons of knowledge is taking place at a rapid pace all over the world; the underdeveloped economies must keep pace with this explosion of knowledge. Emphasizing this point the World Bank has stated: "Today knowledge explosion is dividing the world into fast moving, rich economies that use knowledge effectively and slow moving, poor economies that do not. Education or knowledge industry is becoming a key factor in the process of development.

This being so, education is no longer viewed as a social service, it is considered a necessary economic input and as such investment in education is treated as a factor contributory to human resources development. In this effort towards human resource development, the private sector is also expected to play its part since it is a major beneficiary of the knowledge industry.

Concept of Life Long Learning

Lifelong learning (Colloquialism) is the "ongoing, voluntary, and self-motivated" pursuit of knowledge for either personal or professional reasons. Therefore, it not only enhances social inclusion, active citizenship, and personal development, but also self-sustainability, as well as competitiveness and employability. Although the term is widely used in a variety of contexts its meaning is often unclear, a learning approach that can be used to define lifelong learning is heutagogy.

Need and Importance of Lifelong Learning

Homeschooling involves learning to learn or the development of informal learning patterns

- Waldorf education which teaches children to love learning for its own sake
- Adult education or the acquisition of formal qualifications or work and leisure skills later in life
- Continuing education which often describes extension or not-for-credit courses offered by higher education institutions
- Knowledge work which includes professional development and on-the-job training

- Personal learning environments or self-directed learning using a range of sources and tools including online application.

Concept of Online Education

Online Education is available at most colleges and universities or to individuals learning independently. The education sector in India is no longer bound to just classrooms. Thanks to new start-ups and higher internet and Smartphone penetration, the online learning space in India is growing manifold. The online training in India focuses equally on school and college-based courses as well as mid-level professional courses.

Need and Importance of Online Education

The online courses aims to help students focus on the right subjects and contents rather than swim blindly in an ocean of study materials available across different media. It also focuses on convenience-based training because online capability enables students to get access to subjects anytime and anywhere. The future of education in India will depend on online courses. Better salary hikes and promotions are also the reasons why people undertake new online courses. Even online courses are being offered for free by many institutions.

<u>**Questions for Discussion and Reflection**</u>

1. Discuss the impact of Globalization on Education.
2. What is Liberalization of Education? Elaborate the need for Liberalization of Education.
3. Analyse the effect of Privatization of Education.
4. Bring out the need for Life-long learning.
5. Examine the trends of On-line Education.

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