CONTEMPORARY INDIA AND EDUCATION

(Study Material – Prepared as per M. S. University Syllabus)

By

DR. M. VASIMALAIRAJA, M.Sc.,(Bot), M.Ed., M.Phil., Ph.D. (Edn).

Professor in Education

Department of Education (D.D.E.)

Alagappa University

Karaikudi - 630 003

Tamil Nadu, India.

CONTEMPORARY INDIA AND EDUCATION

Objectives

- ❖ To enable student-teachers to engage with studies on Indian society and education, acquire conceptual tools of sociological analysis and hands on experience of engaging with diverse communities, children and schools.
- ❖ To include selections from theoretical readings, case studies, analyses of educational statistics and personal field engagement with educationally marginalized communities and groups, through focus group discussion, surveys, short term project work etc
- ❖ To understand knowledge educational commission among students.
- ❖ To familiarize the policy frame work in India.
- ❖ To understand the concept of globalizations and modernisation

Unit 1: Diversity, Inequality, Marginalization in society, implication for education

Educational goal Indian society - Ancient Indian goals: purusharthas - Indian constitution and status of education - Universal station primary education, universalization secondary education directive principles article, 41, 45 and 46 - Equality of opportunities in Education, article – 28,29,350 and 351 - Education and fundamental rights and duties: article - 14, 15, 16, 30 and 51 A (a to h), and Right to Information (RTE)

Unit II: Education, society and social justice

Relationship between education society - Social equity and education - Within county: Between region, social class, caste, gender and religious groups - Among these nations, rich, poor, developed and developing - Equality of educational of opportunity and National Integration UN declaration of woman rights to education - Role of education in Empowerment of women and weaker sections including SC, ST, OBC and minorities

Unit III: Policy Frame Works for Public – Education in India

Education in ancient India - Education Pre-Independence period in India - Education post-Independence period in India - Vocationalisation of education and training for tomorrow - Integration between education and new technology - Role of education on technological empowerment, empowerment of social – economic weaker sections empowerment of social and economic changes

Unit IV: National Knowledge Commission

National knowledge commission (NKC) - Indian knowledge system, elementary, secondary and higher education - NKC on management of education - National policy on education 1968, 1986 and 1992 and language policies kirat commission (value language)

Unit V: Globalization and Modernisation

Concept - Advantages and disadvantages – Competition - Collaboration and partnership - Social movements in India: Women, dalits and tribal movements displacement, land, human rights and communal mobilization

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UNIT 1: DIVERSITY, INEQUALITY, MARGINALIZATION IN SOCIETY, IMPLICATION FOR EDUCATION

STRUCTURES

1.0 Introduction

1.1 Objectives

1.2 Educational Goal Indian Society

1.3 Ancient Indian Goals: Purusharthas

1.4 Indian Constitution and Status of Education

1.5 Universal Station Primary Education

1.6 Universalization Secondary Education Directive Principles Article, 41, 45 and 46

1.7 Equality of Opportunities in Education

1.8 Education and Fundamental Rights and Duties: Article - 14, 15, 16, 30 and 51 a (a to h)

1.9 Right to Information (RTI) act 2005

1.10 Let Us Sum Up

1.11 Evaluation

1.12 Answers to Check Your Progress

1.13 Suggested Reading

1.0 INTRODUCTION

India has made steady progress since independence to keep pace with the rapidly changing circumstances in various walks of life. Despite rapid development, the evolving Indian society is surrounded by different problems in various fields, such as economic, educational and political fields, due to British colonial rule.

Education should be one of the most important tools we use to make social, economic, and political change. We will now take a look at the field where education has significantly left its impact.

1.1 OBJECTIVES

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

❖ Define the educational goal Indian society

❖ Explain the Indian constitution and status of education

❖ Define the fundamental rights and duties

❖ Explain the Right to Information

1.2 EDUCATIONAL GOAL INDIAN SOCIETY

Education plays an important role in modernization of Indian Society. Training and education should be able to generate the following outcome in our society:

1. To keep up with new developments in the knowledge change and the curriculum shifts.
2. Changing the way teachers teach students by adopting the latest methods and pedagogy.
3. Emphasize vocational subjects, Science education, and Research.
4. Establishment of major universities across the country.
5. Formation of interest, willingness, production of attitude, and values.
6. Be able to build independent research and capacity to think and judge for oneself.

Role of education in synthesizing cultural and scientific values

According to education commission of India

"We believe that India should strive to bring science and the values of the spirit together in harmony and thereby pave their way for the eventual emergence of a society which would cater to the needs of the man as a whole and not only to a particular fragment of his personality"

From this statement we can gather that what we want from education is for scientific outlook must become a part of how we live and our culture.

Role of education in promoting international understanding

Education would enable us to

1. Highlighting the contribution made by different countries to the advancement of humanity. This makes us committed to bringing change for the betterment of society and humanity as a whole.
2. It could also be considered to revise textbooks so as to exclude derogatory information towards other nations.

Importance of Education in Indian Economy

Education plays a key role in a developing economy's growth. Since independence of India has always been raising the literacy rate. There are many educational policies followed by the Indian government these days to improve the status of education among its citizens.

Let us now highlight the role of education in economic development in points.

1. Educating masses can increase the production capacity of a country.

2. Secondary schools should be prepared to meet the needs of the workplace and industries. Vocalising education would enable us to meet the needs of industry, agriculture and trade.

3. Having work experience as part of high school curriculum is necessary in order to develop an increasingly competitive workforce. This plays an important role in economic empowerment as experienced workforce contribute immensely to country's economic might.

4. Increasing research and education at the university level in science and technology, with special focus on agriculture and related science, would enable the economy to develop.

Education produces skilled and specialised workers. These skilled workers can manage complex machines or techniques that cannot be used by unskilled workers. Human capital increases productivity and, as a result, increased output contributes to economic growth. Increased job rates and decreased wealth inequality are measures of economic growth.

1.3 ANCIENT INDIAN GOALS: PURUSHARTHAS

Leading a balanced life though pursuit of Purushartha

The society, built around our understanding of the world, was designed to provide us with food, shelter, security & well-being for a peaceful life. Our souls were manifested for compassion, love, spiritual awakening & liberation. However, we stayed away from the path of exaltation by the way of leading a harmonious life. Man became an instrument of selfishness, lust & greed. Now, it yearns to find its way back home.

Our society, which was meant to be a blessing for our future generations, has now come to detest us. Man is restless, anxious, and unhappy- and it is our own servile attitude towards the 'wants' & 'desires' of life. We forget that life is a balancing act, and on this tight rope we must strike a balance between our desires and virtues.

But, our consciousness has the power to manifest the truth at its will- The answers we seek lie in our roots, in the golden wisdom of our ancestors, which can guide us back to home.

Concept of Purushartha: Centuries old wisdom

According to the ancient Indian texts, a human born on earth must pursue 'Purushartha', (पुरुषार्थ), the only way to seek truth and attain salvation.

Puruṣārtha literally means an "object of human pursuit". It is a key concept in Hinduism and refers to the four end goals of a human life. The four puruṣārthas are Dharma

(righteousness, moral values); Artha (prosperity, economic values); Kama (pleasure, love, psychological values); and Moksha (liberation, spiritual values).

Dharma: It signifies behaviours that are in accord with the order that makes life and universe possible. Dharma includes duties, rights, laws, conduct, virtues and the right way of living. It enlists behaviours that enable social order and virtuous conduct. Dharma is that which humans must accept and respect to sustain harmony in order to create a world worth dwelling in.

Artha: signifies "means of life", activities and resources that enables one to be in a state one urges to be in. Artha incorporates wealth, career, and activities to make a living with financial and economic prosperity. The pursuit of Artha is an important aim of human life in Hinduism.

Kama: It encompasses desires, wishes, passions, emotions, and pleasure of the senses. In other words, the aesthetic enjoyment of life, affection, and love- with or without sexual connotations comprise of Karma. Kāma is "love" without violating dharma (moral responsibility), Artha (material prosperity) and one's journey towards Moksha (spiritual liberation).

Moksha: Emancipation & liberation from the cycle of mortality by cultivating virtuous values through meditation forms the basis of Moksha. In some schools of Hinduism, Moksha connotes freedom from saṃsāra, the cycle of death and rebirth. In other schools, Moksha connotes freedom, self-knowledge, self-realization and liberation in this life.

1.4 INDIAN CONSTITUTION AND STATUS OF EDUCATION

A constitution is a fundamental legal document according to which government of a country functions.

A constitution is superior to all other laws of the country. No law can be enacted which is not in accordance with the constitution. A constitution is the source of power and authority of government. It tells the government about

- the powers of particular government bodies
- what things a government agency can or cannot do

It is also an instrument of controlling the abuse of power by the government.

Indian Constitution Preamble

We, the people of India, having solemnly resolved to constitute India into a sovereign, socialist, secular democratic republic and to secure to all its citizens:

Justice, social, economic and political;

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

Equality of status and of opportunity and to promote among them all

Fraternity assuring, he dignity of the individual and the unity and integrity of the nation in our constituent assembly this twenty-sixth day of November 1949, do hereby adopt, enact and give to ourselves this constitution

Indian Constitution and education

Indian Constitution provides for the educational functions of the government at all levels. It gives equal rights to people residing in India. For example

Article 21A gives the right to education according to which states shall provide free and compulsory education to all children between the age of six and fourteen. They are free to determine laws to ensure this.

Article 45 makes provisions for early childhood care and education to children below the age of 6 years. This responsibility comes under the state government.

According to Article 51 A(K) – Fundamental duties

It shall be the duty of every citizen of India who is parent or guardian to provide opportunities education to his child, as the case may be ward between the age of six and fourteen years.

Under the guidance of the Indian constitution, an Indian Education commission was built in 1964-66. This commission was called the Kothari Commission. This commission was to advise the government on the national pattern of education. It also tells about general policies for the development of education for all stages.

1.5 UNIVERSAL STATION PRIMARY EDUCATION

India is a democratic country. Today adult franchise has been granted to every individual irrespective of caste, creed, religion and sex. Unless the people of India grow in enlightened judgment and character, the democratic ideals cannot be made a living reality. India has been a land of learning throughout the ages, not in the sense that education has been universal, but in the sense that learning has always been highly valued.

It is interesting to watch pageant of Indian education more from ancient forest schools to the modem and fully- equipped schools of today. It is against the background that every problem of education in primary, secondary and higher education must be studied.

Primary education deserves the highest priority for arising the competence of the average worker and for increasing National productivity. The provision for Universal Elementary Education is crucial for spreading mass literacy, which is a basic requirement for

economic development, modernization of social structure and the effective functioning of democratic institution. It also represents an indispensable first step towards the provisions of equality of opportunity to all citizens.

The Constitution of Independent India provides for free and compulsory education for all children up to the age. Of 14 years. Article of 45 of the Directive Principles of State Policy lays down," The State shall endeavour to provide, within ten years from the commencement of the Constitution, for free and compulsory education for all children until they attain the age of 14 years."

Though ambitious targets of enrolment have been fixed from time to time to fulfil this directive, the desirable goal is still far from our reach. In-spite of the unpredicted progress made after independence it has not been possible to realize the goal. So, the Constitutional directive has not yet been realized because of the number of problems and issues.

Universal retention means that after joining school, the child should remain there till he completes his primary school course. If the child leaves the primary school without completion of his course, the ideal of universalization of primary education stands defeated.

1.6 UNIVERSALIZATION SECONDARY EDUCATION DIRECTIVE PRINCIPLES ARTICLE, 41, 45 AND 46

Article 45 (unamended)

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

The directive under Article 45 was confined not merely to primary education but to the education up to the age of 14 years irrespective of stage of education.

Constitutional (Eighty Sixth Amendment) Act, 2002:

Article 21A

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

Article 45 (amended)

The State shall endeavor to provide early childhood care and education for all children until they complete the age of six years

Article 51A (K)

Fundamental duty of every citizen who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years

Article 21A read with sub-clause (a) of clause (1) of Article 19 has been construed as giving all children the right to have primary education in a medium of their choice.[5] Article 21 A also have been construed as a fundamental right of each and every child to receive education free from fear of security and safety so that children have a right to receive education in a sound and safe building.

Right To Free & Compulsory Education Act:

In 2001-2002, the Government launched Sarva Shiksha Abhiyan to make elementary education free. However, no central legislation was enacted to make the right a reality despite the court noting in PA Inamdar.

In 2008, Ashok kumar Thakur v. UOI, the court directed the Union of India to set up a law on it within 6 months.

Accordingly, the Right of children to free and compulsory education act, 2009 (RTE) came into picture.

The Validity of RTE was challenged in Unaided private schools of Rajasthan case and same was upheld by apex court. However, the majority held that the section 12 & 18 of the act is void to the extent of its applicability on Unaided minority Institutions due to its violation to Article 30(1).

As a consequence of this judgment, the parliament brought an amendment act of 2012 to exclude Minority Unaided from the purview of the act.

Constitutional (Ninety-Third Amendment) Act, 2005:

In PA Inamdar, it was held that the state power to regulate under Article 19(6) cannot extend to reservation in private unaided educational Institutions and would violate their fundamental right under Article 19(1)(g) as said reservation policy is not a reasonable restriction within meaning of Article 19(6).

Thus, to enable such a power the parliament enacted clause 5 of Article 15 so that it can enable itself to do which was disabled by Article 19(6).

Clause 5 of Article 15 inserted:

Nothing in this article or in Sub-clause (g) of Clause (1) of Article 19 shall prevent the State from making any special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions referred to in Clause (1) of Article 30.

Court observations:

1. Article 15(5) is not an exception but an enabling provision to achieve the social justice set out in preamble and Part-IV.

2. TMA Pai foundation held that right to administer private educational institutions is an occupation within Article 19(1)(g) and little % of seats reservation by state will not affect their autonomy.

3. PA Inamdar has clarified that reservation policy of state on unaided Institutions is not a regulatory measure and thus violates Article 19(1)(g).

4. Article 15(5) has a very limited purpose. i.e. for admission and nothing more. If state do more than for which it is enabled by Article 15(5) then it would certainly be no longer can claim a immunity under Article 15(5) and will straight away be in violation to Article 19(1)(g).

5. Rights of minority under Article 30(1) will not be defeated if they give admission to non-minority into their college. Due to over lapping Interest of Socially educationally backward classes and that of minority, the parliament has excluded minority institutions from purview of Article 15(5).

6. The essence of secularism is to promote and preserve different people and same is done by excluding Article 30(1) and thus secularism is not violated.

7. Article 21A is to be harmonious constructed with Article 19(1)(g) and Article 30(1).

8. Article 21A has created a new power to the effect of voluntariness of freedom under Article 19(1). This power is an independent power & different from Article 19(2) to (6).

9. So long as this additional power is been used to fulfil objectives of preamble and Directive principles, there is no violation of Fundamental right under sub-clause (g) of clause (1) of Article 19.

10. Section 12 of RTE mandates private unaided educational institutions to give 25 % reservation to children ranging age 6 go 14 years. Their expenses will be reimbursed by state. Thus, in any manner it is only the state who is taking the charge to perform its obligation under Article 21A.

The following provisions have a great bearing on the functioning of the educational system in India:

- Article 28: According to our Constitution Article 28 provides freedom as to attendance at religious instruction or religious worship in educational institutions.

- Article 29: This article provides equality of opportunity in educational institutions.

- Article 30: It accepts the right of the minorities to establish and administrate educational institutions.

- Article 45: According to this article "The state shall Endeavour to provide within a period of ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years. "We notice that the responsibility for universal elementary education lies with the Central Government, the State Governments, the Local Bodies, and voluntary organizations.

- Article 46: It provides for special care to the promotion of education and economic interests of the scheduled caste, scheduled tribes and the weaker sections of society.

- Article 337: This provides for special provision with respect to educational grants for the benefit of Anglo-Indian community.

- Article 350A: This article relates to facilities for instruction in mother tongue at primary stage.

- Article 350B: It provides for a special offer for linguistic minorities.

- Article 351: This article relates to the development and promotion of the Hindi language. The seventh schedule of the Indian Constitution contains legislative powers under three lists viz. The Union List, the State List and the Concurrent List.

1.7 EQUALITY OF OPPORTUNITIES IN EDUCATION

Because of the limits of formal equality of opportunity, John Rawls developed a conception he calls Fair Equality of Opportunity (FEO). FEO requires that social offices and positions be formally open to all, and that individuals who are similarly talented and motivated should have a roughly equal chance to attain these positions, independent of their social class background (Rawls 2001: 42–44). FEO holds that all citizens of a society count as the relevant agents, the desired goal is offices and positions, and the obstacles people should not face includes their social class background. The obstacles people may legitimately face include having fewer developed abilities or less willingness to use them.

When applied to education, this principle may support educational measures that close the achievement gap between the rich and the poor with the same high talent potentials, assuming that these children can be identified. This is because such students from poorer backgrounds should fare as well as their wealthier peers with the same potentials. The Rawlsian principle of FEO aims to eliminate the effects of social background and economic

class on educational achievement. Fair equality of opportunity therefore offers a radical interpretation of equality of educational opportunity.

1.8 EDUCATION AND FUNDAMENTAL RIGHTS AND DUTIES: ARTICLE - 14, 15, 16, 30 AND 51 A (a to h)

The Fundamental Rights under constitution of India are:

1. Right to Equality (Article 14 to 18)
2. Right to Freedom (Article 19 to 22)
3. Right Against Exploitation (Article 23 and 24)
4. Right to Freedom or Religion (Article 25 to 28)
5. Right to Cultural and Educational Rights (Article 29 and 30)
6. Right to Constitutional Remedies (Article 32)

Article 14

Guarantees to all, equality before law and equal protection of laws. The President and the Government are an exception to the equality mandate.

Article 15

Prohibits discrimination against any citizen on ground of religion, race, caste, sex or place of birth of any of them. This article was amended by 93rd Amendment, 2005 for providing reservations to SCs, STs and Backward Classes in private unaided educational institutions.

Article 16

Provides for equality of opportunity in the matters of public employment.

Article 17

Abolishes un-touch ability

Article 30

Gives right to minorities to establish and administer educational institutions.

51A. Fundamental duties.

It shall be the duty of every citizen of India—

a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

b) to cherish and follow the noble ideals which inspired our national struggle for freedom;

c) to uphold and protect the sovereignty, unity and integrity of India;

d) to defend the country and render national service when called upon to do so;

e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

f) to value and preserve the rich heritage of our composite culture;

g) to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;

h) to develop the scientific temper, humanism and the spirit of inquiry and reform;

Right to Information (RTE)

Government of India is continuously working towards empowering its citizens through various legislations, acts, rules, programmes and projects. Some of the most prominent ones introduced in the recent past are the famous and powerful Right to Information (RTI) and Right To Education (RTE) acts. As we are aware, it is very essential for a person to have knowledge about the subject of interest, especially related to the Government, RTI is towards this end. Similarly, literacy or lack of it is a key factor for development of any nation. Enhancement of literacy, hence, is one of the primary duties of the Governments at Centre as well as States. RTE is towards this goal so that no one is denied an opportunity to get basic education.

1.9 RIGHT TO INFORMATION (RTI) ACT 2005

The Indian Parliament had enacted the "Freedom of Information Act, 2002" in order to promote, transparency and accountability in administration. The National Common Minimum Program of the Government envisaged that "Freedom of Information Act" will be made more "progressive, participatory and meaningful", following which, decision was made to repeal the "Freedom of Information Act, 2002" and enact a new legislation in its place. Accordingly, "Right to Information Bill, 2004" (RTI) was passed by both the Houses of Parliament on May, 2005 which received the assent of the President on 15th June, 2005. "The Right to Information Act" was notified in the Gazette of India on 21st June, 2005. The "The Right to Information Act" became fully operational from 12th October, 2005. This new law empowers Indian citizens to seek any accessible information from a Public Authority and makes the Government and its functionaries more accountable and responsible.

Important Provisions of the Act.

a) RTI mandates timely response to citizen requests for government information. It is an Act to provide for setting out the practical regime of right to information for citizens to secure access to information under the control of public authorities.

b) In order to promote transparency and accountability in the working of every public authority, the constitution of a Central Information Commission and State Information Commissions are enshrined in the act.

c) The Act covers the whole of India except Jammu and Kashmir, where J&K Right to Information Act is in force. It is applicable to all constitutional authorities, including the executive, legislature and judiciary; any institution or body established or constituted by an act of Parliament or a state legislature.

d) It is also defined in the Act that bodies or authorities established or constituted by order or notification of appropriate government including bodies "owned, controlled or substantially financed" by government, or non-Government organizations "substantially financed, directly or indirectly by funds" provided by the government are also covered in it. Private bodies are not within the Act's ambit directly.

e) The Act empowers applicant citizens to: -

   (i) Obtain copies of permissible governmental documents.

   (ii) Inspect permissible governmental documents.

   (iii) Inspect permissible Governmental works and obtain samples.

Exemptions.

The following information is exempt from disclosure: -

a) Information, disclosure of which would prejudicially affect the sovereignty and integrity of India, the security, "strategic, scientific or economic" interests of the State, relation with a Foreign State or lead to incitement of an offense.

b) Information which has been expressly forbidden to be published by any court of law or tribunal or the disclosure of which may constitute contempt of court.

c) Information, the disclosure of which would cause a breach of privilege of Parliament or the State Legislature.

d) Information including commercial confidence, trade secrets or intellectual property, the disclosure of which would harm the competitive position of a third party, unless the competent authority is satisfied that larger public interest warrants the disclosure of such information.

e) Information available to a person in his fiduciary relationship, unless the competent authority is satisfied that the larger public interest warrants the disclosure of such information.

f) Information received in confidence from foreign Government.

g) Information, the disclosure of which would endanger the life or physical safety of any person or identify the source of information or assistance given in confidence for law enforcement or security purposes.

h) Information which would impede the process of investigation or apprehension or prosecution of offenders.

i) Cabinet papers including records of deliberations of the Council of Ministers, Secretaries and other officers.

j) Information which relates to personal information the disclosure of which has no relationship to any public activity or interest, or which would cause unwarranted invasion of the privacy of the individual (but it is also provided that the information which cannot be denied to the Parliament or a State Legislature shall not be denied by this exemption).

k) Notwithstanding any of the exemptions listed above, a public authority may allow access to information, if public interest in disclosure outweighs the harm to the protected interests. (NB: This provision is qualified by the proviso to sub-section 11(1) of the Act which exempts disclosure of "trade or commercial secrets protected by law" under this clause when read along with 8(1)(d)).

Check Your Progress –I

1. Pertaining to knowledge and wisdom is -----------------------.

2. The initiation ceremony of Gurukula system of education is ----------------------

3. Buddhist religion and its rituals are explained in ----------------------.

4. In ------------- system of Education 'Pali' was employed as medium of instruction.

1.9 Right to Information (RTI) act 2005

Education based on traditional cultural ideologies can protect the youth from philosophies and ideologies of hatred. Through education we can convince and spread a better message of harmony and tolerance among others. India is unique because of its diversity. Understand, accept, celebrate and appreciate India's diversity. Education should promote national integration through both, co-curricular and curricular activities. Thus, education has a very important role to play in the abolishment of the ideologies that threaten the unity of our nation.

1.10 LET US SUM UP

In this unit, Educational Goal Indian Society, Ancient Indian Goals: Purusharthas , Indian Constitution and Status of Education , Universal Station Primary Education ,Universalization Secondary Education Directive Principles Article, 41, 45 and 46 , Equality of Opportunities in Education, Education and Fundamental Rights and Duties. At the last, we discussed diversity, inequality, marginalization in society and implication for education.

1.11 EVALUATION

1. Explain the educational goal Indian society.
2. Define the ancient Indian goals.
3. Explain the Indian constitution and status of education.
4. Define the universalization secondary education.
5. What are the equality of opportunities in education?

1.12 ANSWERS TO CHECK YOUR PROGRESS

1. Gnana Kanda
2. Upanayana
3. Sattaya Pitak
4. Buddhist System

1.13 SUGGESTED READING

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UNIT II: EDUCATION, SOCIETY AND SOCIAL JUSTICE

STRUCTURES

2.0 Introduction

2.1 Objectives

2.2 Relationship between Education Society.

2.3 Social Equity and Education

2.4 Equality of Educational Opportunity

2.5 National Integration UN Declaration of Woman Rights to Education

2.6 Scheduled Castes and Scheduled Tribes

2.7 Let Us Sum Up

2.8 Evaluation

2.9 Answers to Check Your Progress

2.10 Suggested Reading

2.0 INTRODUCTION

India is one nation, but a plural society. Its plurality is in-built in its geographical, demographic, historical, political, economic and socio-cultural base. Its social diversity has been expressed in various forms such as languages, religions, tribes and castes. While the social diversity is a historical fact, a synthesis has also been consolidating alongside. It goes without saying that Indian society is characterized by 'unity in diversity'. Within the overall national Indian identity, various local and regional identities are surviving. An individual passes through the arena of national and regional identities in one's day-to-day life on regular basis. Too much emphasis on regional, linguistic or religious identities can damage the national fabric and lead them to the path of confrontation, while laying excessive stress on national identity may lead to the monolithic nation state and destroy the cultural heritage of the regional or subnational identities.

What roles can education play in providing equal opportunity to these groups and harmonious development among them . The first section of this 5 Emerging Concerns in unit explains the meaning, nature and types of social diversity existing in India. The Indian Education second section deals with influence of the social diversity on education system in India. And the third section identifies some of the new challenges to the Indian education system which are on account of the social diversity.

2.1 OBJECTIVES

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

- appreciate the complex nature of social diversity in India;
- develop an understanding of the educational problems faced by different groups; and
- explain the role of education in providing equal opportunity for development and in establishing harmony among them;

Let us begin our discussion by trying to understand the very nature of social diversities prevailing in our society.

2.2 RELATIONSHIP BETWEEN EDUCATION SOCIETIES

Education and society both are inter-related or inter-dependent because both mutually influence each other i.e., complimentary. Without education, how we can build an ideal society and without society how we can organize education system systematically that means both are needed to understand. Education helps individuals to learn how to live, how to behave, how to organized, everything in their lives so it is an agent which brings change in society or we can say in one line education is a social change agent. Let's see the influence of society on education.

If society is well structured and have ideals than it automatically effects the education. Social structure is generally built-in religion, the way of living life, philosophy of members of society, politics, economy and it has some good ideals which help every individual and contribute in society after all educationalist, experts and psychologist are coming from society who mould the education system and make it more practical full-fledged with technologies.

Society may be viewed as a system of interrelated mutually dependent parts which cooperate (more or less) to preserve a recognisable whole and to satisfy some purpose or goal. Social system refers to the orderly arrangement of parts of society and plurality of individuals interacting with each other. Social system presupposes a social structure consisting of different parts which are interrelated in such a way as to perform its functions.

Education is a sub-system of the society. It is related to other sub-systems. Various institutions or sub-systems are a social system because they are interrelated. Education as a sub-system performs certain functions for the society as whole. There are also functional relations between education and other sub-systems.

2.3 SOCIAL EQUITY AND EDUCATION

"Social Equity" sounds like an important and worthwhile concept, but it can mean very different things to different people. In raising the term amongst a totally non-random sample of friends and acquaintances, a common reaction went something like: "Doesn't it have something to do with finances?" or "Isn't it something to do with the distribution of resources?" Those with mortgages may have a vague notion of equity being the difference between what a property is worth and how much is owed on it and thus think social equity must have something to do with finances or property. In addition, people may relate equity to taxation and government decisions as to where our tax dollars go.

Social equity certainly has a policy and financial aspect to it, but it goes further than that – there are calls for equity in education and health, for example. What about a definition of social equity as meaning treating people equally? The problem here is that there is a slight difference between "equity" and "equality". As Mary Guy and Sean McCandless (2012: 5) explain:

To be clear, "equity" and "equality" are terms that are often used interchangeably, and to a large extent, they have similar meanings. The difference is one of nuance: while equality can be converted into a mathematical measure in which equal parts are identical in size or number, equity is a more flexible measure allowing for equivalency while not demanding sameness.

Treating people exactly the same can lead to unequal results. For example, in the oft quoted words of Anatole France from The Red Lily (1894), "the law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges, to beg in the streets, and to steal bread". Treating people in an equitable way requires taking into account their individual needs.

Part of the problem in trying to define the concept of social equity is that it reflects ideas of "fairness" and "justness" which have a normative component in that they are based on moral values or considerations. What one person thinks is fair may differ markedly from what another think is fair. Those working in different disciplines may also have different conceptions of the term. Philosophers such as John Rawls have explored how an equitable society may be brought about through notions of distributive justice and legal theorists have looked at equitable decision-making in terms of procedural fairness.

The concept of social equity has also developed in the context of theories of public administration. In 1968, a number of public administration scholars including H. George Frederickson, decided at a conference held in Minnowbrook, New York, to reject the notion

that public administration was value neutral. The members of what is now known as the "New Public Administration" movement argued that public administration should reflect social values, including social equity. In 2000, the National Academy of Public Administration (NAPA) offered the following definition for social equity in public administration:

The fair, just and equitable management of all institutions serving the public directly or by contract; and the fair and equitable distribution of public services, and implementation of public policy; and the commitment to promote fairness, justice and equity in the formation of public policy.

Equity in education is when every student receives the resources needed to acquire the basic work skills of reading, writing, and simple arithmetic. It measures educational success in society by its outcome, not the resources poured into it.

The ongoing public health and economic crisis have made achieving educational equity even more challenging. In many areas, schools were shut down. This worsened racial disparities, as many low-income families don't have the WiFi connections or computer equipment needed for long-distance learning. A McKinsey study showed that, as a result, students of color were an additional three to five months behind in math, while white students were one to three months behind.

Inequity in education slows economic growth as much as recessions. Students that don't receive the educational resources they need can't perform at their optimal level. They don't earn as much, can't build wealth, and therefore can't afford to send their children to good schools. This continues a cycle of structural inequality that hurts society as a whole.

Religion

Religion is an important binding force of social integration among individuals and groups. By religion, we generally mean belief in supernatural being or entities. Religion has been playing an important role in Indian society from the very evolution of human society. It has never been static. India is a multi-religious society. Changes have taken place in religions from time to time. Religious reform movements have been integral parts of India's sociocultural life.

The 1961 Census of India listed 7 religious' categories, Hindus, Muslims, Christians, Jains, Buddhists, Shikhs and other religions and persuasions. However, there are other religious groups such as, Jews, Zorarastrians and tribals which find mention in the 1931 Census.

Religion is a complex phenomenon in India. Conservative and progressive elements are found among different groups highlighting intra-religious differentiation. Religious

conversion has been a controversial issue throughout the Indian history. It still draws attention even in the contemporary situation. In recent years, religious conversion of tribals has generated a considerable antipathy and conflict. Religion also brings out internal cohesion by cementing internal class, language and other divisions. Even the introduced religions such as, Islam, Christianity, Zorarastian etc Indian Education have developed Indian character. Hinduism, the main religion has allowed other religions to grow alongside. It not only affected other religions, but has also been afiected by other religions. The Bhakti movement and the Sufi tradition are a testimony to this give-and-take situation.

The Constitution of India considering the country as secular has treated all religious groups on equal terms. It has made provision for freedom to all religious groups to hold and practise their beliefs and rituals. Secularism has been ingrained in the national policies and planning of education and development.

Caste

Caste is a system of social relations. It is an important feature of Indian society based on endogamy, hierarchy, occupational association, purity and pollution, and inscriptive status. Although caste seeks ideological mots in the vama scheme of Hinduism, it is an all pervasive and a very complex phenomenon which holds its sway till today. It has provided internal structure and social base to Indian Society sometimes cutting across religious barriers. The social system that emerged out of social division of labour has received perpetual religious sanction. The caste system has been responding to empirical realities and has been changing. The four-fold varnas have given ways to several castes often addressed as jatis. The inscriptive status (i.e. caste ranking based on birth) has made the caste system a bit inflexible. However, despite the inscriptive nature of caste ranking, the caste has never been static. The prevalence of thousands of subcastes, clans and subclans within a caste is a testimony of diversification, differentiation and change in the caste system.

The Indian caste system has also been analysed from the class point of view by several social scientists. The caste and class debate has arisen to analyze social differentiation within the caste system. According to some sociologists, caste and class are two different forms of social stratification; and changes are taking place from caste (ranking of groups) to class (ranking of individuals). The following need to be taken into account:

Despite transformation and changes, the caste system has persisted as an ideology, social structure and practices;

The caste system inherits problems related to economic, political and social domination and privileges, subjugation and deprivation etc;

The Constitution of India has made special provisions for protection of the deprived castes mainly the Scheduled Castes (SC) and Other Backward Castes (OBC).

Gender

Gender is a form of socio-biological difference between man and woman. The sexual difference is socially constructed contra3ting characteristics labelled as masculine and feminine. Conceptually the term 'gender' differs from 'sex', as the latter refers mainly to bimodal distribution of biological demographic characteristics between male and female. In the case of gender differences, it is the socio-biological differences that have been historically conditioned and are accepted as part of the social institutions. The elements of power and control are embedded in the gender difference. Although both sex and gender differences are universal, the nature and degree of difference varies from one social group to another.

The educational development in India is characterized by widening gender gap in education. The picture is dismal, as the female literacy is 54.16 per cent as against 75.85 per cent for males (2001 Census). The gender disparities exist at all levels of education. For example, the gender gap at the primary enrolment level was 22 per cent (Haq and Haq, 1998).

The gender gap in education needs to be understood in terms of disadvantaged position of women in Indian society. Although the Indian women suffer from biases in almost all spheres of their social life, the nature and intensity of this biasness may however vary across different social groups. The problem is intensified further, when gender disadvantage is combined with class, caste, religious and other disadvantages. For instance, the dropout rate at the elementary schooling stage is the highest among rural ST female children (NSS, 50& Round, 1993-94)

Thus, social diversity resulting from social differentiation is characterized by the problems of disparities and disadvantages. Very often, these group disparities get reflected in regional imbalances, if there is concentration of disadvantaged groups in certain pockets or regions. So 'region' although not a social category, shows a certain pattern indicating a particular socioeconomic status, because of certain categories of social groups inhabiting the region. For instance, the northern and eastern regions are backward in terms of educational and economic development, as the regions have higher proportions of the disadvantaged groups. Disparities within and among different groups need to be studied from different angles. The following section deals with the impact of social diversity on education.

2.4 EQUALITY OF EDUCATIONAL OPPORTUNITY

Meaning of Equality of Educational Opportunity: Equality of educational opportunity includes provision of education for all, irrespective of religion, caste, creed, sex and location.

It doesn't mean identity of educational opportunity but a means best suited to the intelligence and aptitude of every student. Therefore, the National Policy on Education (NPE) 1986 emphasized that equality of education means "to provide for equal opportunity to all not only in access but also in the conditions for success."

Constitutional Provisions for Equality of Education: The following Articles of Indian Constitution stress the equality of educational provisions:

1. Article 26 (1): It states that education is a fundamental right. No person should be denied admission to educational institutions on the grounds of caste, colour, creed, religion or any one of them.

2. Article 21 (A): The 93rd Amendment of the Directive Principles of State Policy declares, "the State shall endeavour to provide … free and compulsory education for all children until they complete the age of 14 years." Thus, it provides equal opportunity to all primary education for all children.

3. Article 46: The State shall promote with special care the education and economic interests of the Scheduled Castes and Scheduled Tribes and the weaker sections of the society.

Causes of Inequality:

The following are the causes of inequality of educational opportunities in India:

1. In places where no primary, secondary educational institutions exist.
2. The poverty of large sections of the population.
3. Differences in the standards of schools and colleges.
4. The wide disparity between the education of boys and girls at all stages of education.
5. The wide gaps of educational development between the advanced classes and the backward ones.
6. The educational backwardness among the SCs/STs due to social deprivation and economic poverty. Economic poverty though a major reason other factors such as social and psychological restraints, inadequate facilities at home and passive attitudes of the teachers to the educational progress of learners from backward communities too plays a major role.

Measures taken to Achieve Equality of Educational Opportunities:

After the independence the Government of India has undertaken a number of steps to strengthen the educational bas of SCs and STs and other weaker sections of the society under the following educational schemes:

1. Sarva Shiksha Abhiyan (SSA)
2. Kasturba Gandhi Balika Vidyalayas

3. Mid-Day Meal Scheme.
4. Kendriya Vidyalayas (KVS)
5. National Institute of Open Schooling (NIOS)
6. Community Polyt

2.5 NATIONAL INTEGRATION UN DECLARATION OF WOMAN RIGHTS TO EDUCATION

The Beijing Platform of Action of the UN Fourth World Conference on Women in 1995 recognized education as a basic human right and an essential tool for achieving more equal relations between women and men. States committed to ensuring a number of strategic objectives, including: equal access to education, the closing of the gender gap in primary and secondary education, and development of non-discriminatory education and training by developing and using curriculums, textbooks and teaching aids free of sex-stereotyping.

- Millennium Development Goal 2 calls for universal primary education. MDG 3 to "Promote Gender Equality and Empower Women", has as one of its targets: "Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015".

- Article 10 of the Convention on the Elimination of All Forms of Discrimination against Women, details a number of measures which should be taken to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education.

Institutional Mechanisms for the Advancement of Women

Global commitments- The strategic objectives in the Beijing Platform for Action identify three interrelated areas for attention with regard to institutional structures and strategies to promote action on all the priorities in the Platform for Action.

Create or strengthen national machineries and other governmental bodies. Integrate gender perspectives in legislation, public policies, programmes and projects.

Generate and disseminate gender-disaggregated data and information for planning and evaluation. The Platform for Action emphasizes that the national machinery for the advancement of women is the central policy-coordinating unit inside government. Its main task is to support government-wide mainstreaming of a gender equality perspective in all policy areas. All government ministries and agencies share responsibility for achieving progress toward equality between women and men.

A definition of gender mainstreaming was agreed by Member States through the United Nations Economic and Social Council (ECOSOC) in 1997:

Gender mainstreaming is "the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality." (ECOSOC conclusions 1997/2.)

Commitment to gender mainstreaming was reaffirmed at the 23rd special session of the General Assembly in 2000. The outcome document of that session calls upon governments to establish or reinforce existing institutional mechanisms at all levels to work with national machineries to strengthen societal support for gender equality, in cooperation with civil society, particularly women's nongovernmental organisations. It also emphasizes the need to strengthen national capacity to generate data for gender-based analysis and make this accessible to the public and policy makers.

World leaders meeting at the 2005 World Summit recognized the importance of gender mainstreaming as a tool for achieving gender equality. They undertook to actively promote the mainstreaming of a gender perspective in the design, implementation, monitoring and evaluation of policies and progress in all political, economic and social spheres, and to strengthen the capabilities of the United Nations system in the area of gender equality.

The Commission on the Status of Women continues to pay attention to the issue and adopted agreed conclusions on institutional mechanisms in 2005 and 2006

2. Progress at the national level- There has been some progress in relation to each of the three strategic objectives under this critical area of concern, as well as one particularly notable area of innovation – gender analysis of government budgets.

National machineries- By 2004, most countries had established some form of national machinery (some 165 countries reported having a national machinery, an increase from 127 in 1985). The type of agency varies greatly among countries, reflecting differences in government structures as well as political choices. Many governments took steps to strengthen the national machineries, including, for example, upgrading the machinery to a full ministry, increasing the status of the responsible minister, linking or locating the machinery with a more central or influential agency, and increasing the machinery's human

and/or financial resources. Many countries established focal points or offices in sectoral ministries at the national level, often coordinated by the national machinery, or established inter-ministerial committees. Special offices or focal points for women or gender equality were also established at municipal, district and provincial levels. A major development of the last decade was the creation of new mechanisms to complement the national machinery, such as a parliamentary committee on women's rights, an advisory group to government, a commission that reports to parliament, an office of equal opportunities, an ombudsperson, or some combination of these structures. The increased number of mechanisms for promoting gender equality reflects better understanding of the responsibility at all levels of government for pursuing gender equality commitments. It has also increased the number and variety of actors promoting gender equality.

Gender mainstreaming strategies- Many countries have made their gender equality goals more explicit through the formulation of national gender equality policies and action plans guided by the Beijing Platform for Action commitments. Tools such as guidelines, checklists, handbooks and manuals have been developed to support implementation. A range of initiatives has been undertaken to strengthen awareness and capacity of senior decision-makers and staff in key agencies and sectors. Workshops, training programmes, round-table discussions and conferences have been convened to raise awareness of the importance of gender equality for the achievement of national objectives in all sectors and to promote the use of gender analysis in formulating policies and programmes.

Momentum has also been provided by processes established to monitor the implementation of the Beijing Platform for Action and related national policies. A number of countries have also made strategic use of the CEDAW reporting process. In some countries, monitoring processes led by the national machinery have resulted in feedback to particular ministries. In other countries monitoring has taken more highprofile forms, such as periodic progress reports to parliament, or monitoring missions focusing on particular sectors or regions followed by the publication of a report. In some countries, citizens and civil society organizations have also participated in monitoring, either as members of a monitoring body or through independent activities focused on government accountability for follow-up on gender equality.

Gender-sensitive budgets- An important innovation since the Beijing conference is "gender-sensitive budget initiatives". Although this term covers a wide range of approaches and participants, it generally refers to efforts to link gender equality objectives with an analysis of government budget allocations and/or performance. The general aim of analysing budgets

from a gender perspective is to ensure that the needs of both women and men (and both girls and boys) are reflected in policies, programmes and budget allocations. In some countries, gender-sensitive budget initiatives have been initiated by civil society organisations or academics, while in other countries legislators or parliamentary committees have taken the lead, and in yet others the process is pursued within the civil service. There is a growing body of literature documenting experiences and identifying lessons. Country case studies are a particularly important resource as they highlight the importance of developing appropriate strategies taking into account the specific country context, including political commitments of government, public service environment, government structures, and must be developed in light of the particular objectives and opportunities available.

Gender-sensitive budgeting has attracted widespread interest among gender equality advocates because of its potential as a tool for gender mainstreaming. To date, the main impact has been to increase awareness of gaps and inequalities, and to contribute to better understanding among civil servants and decision makers about the relevance of gender equality to their policies and sectors. These can be significant contributions, even if limited impacts on budgets have yet to be achieved. The performance-based budgeting approaches being introduced in many countries have been identified as offering greater promise for actually integrating gender perspectives in decision-making. This is because performance based budgeting focuses attention on the link between policy objectives and budget allocations, and thus provides a conducive environment for efforts to link gender equality objectives with budget allocations.

Education and Empowerment in India:

Policies and Practices, edited by Avinash Kumar Singh, is a rich and thought-provoking volume that explores the linkages between education and empowerment of the disadvantaged sections of Indian society, including women, minorities, Scheduled Castes (SCs) and Scheduled Tribes (STs). It examines changes in educational policies pertaining to the marginalised sections, since independence, and analyses some innovative educational projects in India aimed at spreading education among them. The book is a compilation of papers authored by distinguished academics and scholars in the field of education and presented at a research seminar named after Anil Bordia, a strong advocate of and contributor to the empowerment of the marginalised through education.

The volume comprises 20 chapters classified into five parts. It covers theoretical perspectives and empirical findings to highlight the linkages between education and empowerment. The volume opens with a survey of the important thinkers of education and

empowerment, including Karl Marx, John Dewey, and Paulo Freire. This is followed by a section which demonstrates inequalities in access to education in India, specifically faced by the girl child, minorities and Adivasis. The book traces changes in educational policies pertaining to the weaker sections of society, and raises concerns over the challenges in enhancing adolescent and adult education in the country. The volume also presents directions in which future policies need to be oriented, so as to enable weaker sections to access education and benefit from it. The volume elaborates on some innovative educational programmes conducted in India, including the Shiksha Karmi Project and Lok Jumbish Project. Comparisons of the provisions of some of these programmes have been made with the Right of Children to Free and Compulsory Education (RTE) Act, 2009, highlighting the scope to enhance RTE provisions and increase their efficacy.

Special provision for weaker sections of the society

The government provides various schemes for the weaker or vulnerable sections of society to improve the condition of their lives by offering them educational facilities, employment opportunities, livelihoods, affordable healthcare access, and other necessary amenities. Some of them, focus on economic empowerment, which is described below.

Self-Employment Scheme for Rehabilitation of Manual Scavengers (SRMS)

- SRMS was started in 2007 to rehabilitate the remaining manual scavengers and their dependents in alternate occupations.
- Features include one-time cash assistance, training with a stipend, and concessional loans with a subsidy for engaging in an alternate occupation.

National Scheduled Castes Finance & Development Corporation (NSFDC)

- This scheme has an objective to "fight poverty through entrepreneurship".
- Incorporated in 1989, NSFDC operates under the Ministry of Social Justice and Empowerment to finance, facilitate and mobilize funds for the economic empowerment of people belonging to the SC category and living below double the poverty line.
- It finances income generation schemes for the target audience.
- Eligibility criteria for this scheme: SC community + family income below double the poverty line (DPL – less than Rs.98000 for rural and less than Rs.120000 for urban candidates).

National Safai Karamcharis Finance & Development Corporation (NSKFDC)

- Established in 1997 and operating under the Ministry of Social Justice and Empowerment, NSKFDC works as an apex organization for the all-around socio-economic upliftment of the Safai Karamcharis, Scavengers, and their dependents all over India, through various loan and non-loan-based schemes.

- The scheme promotes economic development activities of the safai karamcharis.

- It also promotes self-employment ventures for them.

- The scheme also helps safai karamcharis in income-generating schemes by way of loans, subsidies, advances, or grants.

- The scheme extends loans to students from the community for pursuing professional or technical education.

- It also engages in promoting training, quality control, technology up-gradation, and common facility centers for carrying out sanitation works.

- It helps in the upskilling of personnel from the community in technical and entrepreneurial skills.

- The scheme also assists self-employed members of the community in procuring raw materials or other outputs or in marketing finished goods and services in units set up by them.

Assistance to Scheduled Castes Development Corporations (SCDCs)

The chief objectives of the SCDCs are the identification of eligible SC families and encouraging them to take up economic development schemes, sponsoring the schemes to financial institutions for credit support, offering financial assistance in the form of the margin money at a low rate of interest, providing subsidy out of the funds made available to the States under the Scheme of Special Central Assistance to Special Component Plan of the States to reduce the repayment liability and giving the necessary link-up with other poverty alleviation programmes.

Scheme of Development of Primitive Tribal Groups

- This scheme is for family-oriented income-generating schemes in the sectors of agriculture, minor irrigation, horticulture, animal husbandry, soil conservation, education, forests, fisheries, cooperatives, village, and small-scale industries, and for minimum needs programme.

- Primitive Tribal Groups (PTGs) were identified based on certain criteria like the pre-agricultural level of technology, literacy level, and declining or stagnant populations.

- The scheme includes infrastructure development, housing, land development, health, education, cattle and agriculture development, insurance, social security, etc.

Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)

This offers assistance to adolescent girls in the following ways:

1. Nutrition provision
2. IFA (iron & folic acid) supplements
3. Health check-up and referral services
4. Nutrition and health education (NHE)
5. Life skill education
6. Accessing public services
7. Guidance on family welfare, ARSH (Adolescent Reproductive and Sexual Health Programme), home management, and child care practices
8. Vocational training for girls 16 and above under the National Skill Development Programme

STEP (Support to Training and Employment Programme for Women)

Launched in 1986-87 as a central scheme, STEP provides skills that give employability to women and to provide competencies and skills that enable women to become self-employed/entrepreneurs.

Stree Shakti Puraskaar Yojana

Instituted in 1991, this scheme awards women achievers on the occasion of the International Women's Day (8th March) every year.

Objectives of this scheme are as under:

1. To strengthen the economic development process of women in rural areas and create a conducive atmosphere for social change.
2. To form one lakh Self Help Women Groups based on thrift and credit principles which inculcates self-reliance and enables women to have greater access to control over resources.
3. Poverty alleviation by building confidence in rural women by involving them in income-generating activities.

2.6 SCHEDULED CASTES AND SCHEDULED TRIBES:

With a view to provide safeguards against the exploitation of Scheduled castes and Scheduled Tribes and to promote and protect their social, educational, economic and cultural interests, special provisions were made in the Constitution. Due to their social disability and economic backwardness, they were grossly handicapped in getting reasonable share in elected offices,

Government jobs and educational institutions and, therefore, it was considered necessary to follow a policy of reservations in their favour to ensure their equitable participation in governance. Consequently, the National Commission for Scheduled Castes and Scheduled Tribes came into being on passing of the Constitution (Sixty fifth Amendment) Bill, 1990 which was notified on 8-6-1990. However, with the Constitution (Eighty-Ninth Amendment) Act, 2003 coming into force on 19-2-2004 vide Notification of that date, the National Commission for Scheduled Castes & Scheduled Tribes got bifurcated and a separate National Commission for Scheduled Caste was constituted. Each Commission has a Chairperson, a Vice-Chairperson and three other members (including a lady member).

The imbalance in educational development between different sections of the society has led to many social, economic ills and non-harmonious development of the individual learners' personality. The following are some important measures which should be taken by the schools to facilitate the SC/ST education.

1. Norms for opening primary school has been relaxed.
2. Abolition of tuition fees, arrangement for hostel facilities, free text books, uniforms, school bags etc should be provided to the SC/ST students.
3. Emphasis on special coaching for SC/ST students should be provided as well as scholarships at the secondary stage for talented students from rural areas.

The Role of the Teacher:

1. As a rule, the school staff should seek, provide and ensure non-discrimination between the children of SCs/STs and other communities.
2. Use of caste names/derogatory words when taking attendance of students should be avoided.
3. Teacher should lead all the children equally to participate in the curricular and co-curricular activities of the school.
4. Frequent meetings between the staff and parents of SCs/STs should be arranged.
5. Teachers have a special responsibility to educate first generation learners of SCs/STs.

FOR WOMEN:

The National Commission for Women was set up as statutory body in January 1992 under the National Commission for Women act, 1990 to:

❖ review the Constitutional and Legal safeguards for women;
❖ recommend remedial legislative measures;
❖ facilitate redressal of grievances and
❖ advise the Government on all policy matters affecting women.

The Commission consists of a chairperson and five members. At least one member each shall be from amongst persons belonging to Scheduled Caste and Scheduled Tribe respectively.

Education will be used as an agent of basic change in the status of women. Women's studies will be promoted as a part of various courses and educational institutions encouraged taking up active programmes to further women's development. The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be punished vigorously to eliminate sex stereo typing in vocational and professional courses and to promote women's participation in non-traditional occupations and technologies.

Measures of Equalization of Educational Opportunities for Women:
1. Focus on girls especially belonging to SC/ST and minority groups.
2. In many states including Meghalaya, Mizoram and Manipur free education is provided to girls up to Class XII.
3. Free textbooks for girls.
4. Special coaching, remedial classes for girls and congenial learning environment.

FOR DISABLED CHILDREN:

There are various categories of disabled children requiring special educational facilities. They are: 1. Blind, 2. Partially Sighted, 3. Deaf, 3. Partially Hearing, 4. Educationally Abnormal, 5. Epileptic, 6. Maladjustment, 7. Physically Handicapped, 8. Affected by Speech Defect, 8. Delicate.

Integrated Education for Physically Challenged (I.E.P.C) was launched in 1974 to provide educational opportunities for disabled children in the general school system.

Unless the disabled children get an equal opportunity for education, we can't achieve our national goal. It is to bring about effective measures to promote academic development and vocational possibilities. For this, teachers, parents are to work hand-in hand to make the integrated education an effective mode of education.

Recommendations of the NPE (1986) on Equal Opportunity to Education of Disabled Children:

The NPE (1986) states, the objective should be to integrate physically and mentally handicapped with the general community as equal partners for normal growth and to enable them to face life with courage and confidence.

1. Wherever it is possible, the education of children with motor handicaps and other mild handicaps will be common with that of others.
2. Adequate arrangements will be made to give vocational training to the disabled.
3. Teacher's training programmes will be re-oriented to deal with handicapped children.
4. Regular classroom facilities with changing the environment of the classroom to be suited their needs.

FOR THE MINORITIES:

The Government of India constituted a National Commission for Minorities in May, 1993. The setting up of Minorities Commission was envisaged in the Ministry of Home Affairs Resolution dated 12.01.1978, which specifically mentioned that "despite the safeguards provided in the Constitution and the laws in force, there persists among the Minorities a feeling of inequality and discrimination.

Article 30 of the Indian Constitutional relates to certain cultural and educational rights to establish and administer educational institutions.

1. All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their own.
2. The State shall not discriminate against any educational institution on general that it is under the management of a minority based on religion or language.
3. Scheme of financial assistance for modernization of Madrasa education.

For Other Backward Sections:

Development of the OBCs, which made a beginning during the nineties, better attention is received in the 9th plan, with many new initiatives coming up in the field of education.

- For educational development amongst OBCs, schemes were introduced to provide scholarships for pre/post matric courses as well as other higher education supported by hostel facilities.
- Besides children belonging to the OBCs were also allowed to enjoy the existing hostel facilities meant for SC and ST boys and girls.
- For OBCs students participate effectively in the competitive exams, Pre-examination coaching centres were set up in the 9th plan.

Check Your Progress I

1. --------- defined wastage as the premature withdrawal of a child before he completes the primary education.

2. National Institutes of Speech and Hearing are established by the central Government in -

3. Number of people from other countries seeking their residence in a given country is ------

4. ----------- refers to people shifting their residence from one place to another.

5. The percentage of women literacy in India as per the census of 2011 is ------.

6. ------- is a form of brutal violence of any social organization.

2.7 LET US SUM UP

In this unit, Relationship between education society - Social equity and education - Within county: Between region, social class, caste, gender and religious groups - Among these nations, rich, poor, developed and developing - Equality of educational of opportunity and National Integration UN declaration of woman rights to education - Role of education in Empowerment of women and weaker sections including SC, ST, OBC and minorities. At the last, we discussed Education, society and social justice.

2.8 EVALUATION

1. Explain the concept and importance of Equal educational Opportunities.
2. Describe the measures and related obstacles of equal educational opportunities for minorities in India.

2.9 ANSWERS TO CHECK YOUR PROGRESS

1. Hartog Committee

2. Hyderabad and Mysore

3. Immigration

4. Migration

5. 65.46

6. Terrorism

2.10 SUGGESTED READING

1. Aggarwal J.C. (1996) Landmarks in the History. of Modern Indian Education, New Delhi Vikas Publishing House P Ltd.
2. Dr. R.N. (2002) History and Problems of Education in India, New Delhi: Surjeet Publications.

3. Shukla.U.C. and Rai B.C.Kothari Commission Report, Lucknow : Prakashan Kendra.

4. Sharma.R. C.(2002). National Policy on Education and Programme of Implementation, Jaipur: Mangal Deep Publications

UNIT III
POLICY FRAME WORKS FOR PUBLIC – EDUCATION IN INDIA

STRUCTURES

1. Introduction

3.1 Objectives

3.2 Sources of Education

3.3 Ancient Education System in India — A Way of Life

3.4 Education Pre-Independence Period in India

3.5 Education Post-Independence Period in India

3.6 Vocationalisation of Education and Training for Tomorrow

3.7 Integration Between Education and New Technology

3.8 Role of Education on Technological Empowerment, Empowerment of Social

3.9 Economic Weaker Sections Empowerment of Social and Economic Changes

3.10 Let Us Sum Up

3.11 Evaluation

3.12 Answers to Check Your Progress

3.13 Suggested Reading

3.0 INTRODUCTION

Ancient education system evolved over the period and focused on the holistic development of the individual by taking care of both the inner and the outer self. The system focused on the moral, physical, spiritual and intellectual aspects of life. It emphasised on values such as humility, truthfulness, discipline, self-reliance and respect for all creations. Education system focused both on learning and physical development. In other words, the emphasis was on healthy mind and healthy body.

3.1 OBJECTIVES

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

- Understand the concept of education in ancient India.

- Know the education pre & post-independence period in India.
- Know the vocationalisation of education and training
- Understand the role of education on technological empowerment.

3.2 SOURCES OF EDUCATION

The ancient system of education was the education of the Vedas, Brahmanas, Upanishads and Dharmasutras. You must have heard the names of Aryabhata, Panini, Katyayana and Patanjali. Their writings and the medical treatises of Charaka and Sushruta were also some of the sources of learning. Distinction was also drawn between Shastras (learned disciplines) and Kavyas (imaginative and creative literature). Sources of learning were drawn from various disciplines such as Itihas (history), Anviksiki (logic), Mimamsa (interpretation) Shilpashastra (architecture), Arthashastra (polity), Varta (agriculture, trade, commerce, animal husbandry) and Dhanurvidya (archery).

Physical education too was an important curricular area and pupils participated in krida (games, recreational activities), vyayamaprakara (exercises), dhanurvidya (archery) for acquiring martial skills, and yogasadhana (training the mind and body) among others. The Gurus and their pupils worked conscientiously together to become proficient in all aspects of learning.

In order to assess pupils' learning, shastrartha (learned debates) were organised. Pupils at an advanced stage of learning guided younger pupils. There also existed the system of peer learning, like you have group/peer work.

3.3 ANCIENT EDUCATION SYSTEM IN INDIA — A WAY OF LIFE

In ancient India, both formal and informal ways of education system existed. Indigenous education was imparted at home, in temples, pathshalas, tols, chatuspadis and gurukuls. There were people in homes, villages and temples who guided young children in imbibing pious ways of life. Temples were also the centres of learning and took interest in the promotion of knowledge of our ancient system. Students went to viharas and universities for higher knowledge. Teaching was largely oral and students remembered and meditated upon what was taught in the class.

Gurukuls, also known as ashrams, were the residential places of learning. Many of these were named after the sages. Situated in forests, in serene and peaceful surroundings, hundreds of students used to learn together in gurukuls. Women too had access to education during the early Vedic period. Among the prominent women Vedic scholars, we find references to Maitreyi, Viswambhara, Apala, Gargi and Lopamudra, to name a few. During

that period, the gurus and their shishyas lived together helping each other in day-to-day life. The main objective was to have complete learning, leading a disciplined life and realising one's inner potential. Students lived away from their homes for years together till they achieved their goals. The gurukul was also the place where the relationship of the guru and shishya strengthened with time. While pursuing their education in different disciplines like history, art of debate, law, medicine, etc., the emphasis was not only on the outer dimensions of the discipline but also on enriching inner dimensions of the personality.

3.4 EDUCATION PRE-INDEPENDENCE PERIOD IN INDIA

In ancient India, education was primarily based upon the Vedas, i.e. Rig, Yajur, Sama and Artharva and Vedangas, i.e. Shiksha, Chandas, Vyakarna, Nirukta, Kalpa and Jyothisha (Chapter II, n.d.). During the ancient period, there was not establishment of proper educational institutions, but there was prevalence of the system of Gurukul. In the Gurukul system, major emphasis was placed upon the relationship between the teacher and the disciples. Another salient feature of instruction was the individualized system of education. The major emphasis was placed upon religious education. The teachers not only imparted training and instruction to the students in terms of academic knowledge and skills, but also trained them in terms of morality and ethics. The students were adequately trained in terms of making provision of education in real life. The teachers put into practice, verbal explanations in order to generate awareness among the students. To master the concepts, the students made use of memorising techniques. They understood the concepts and the lesson plans, provided by the teachers and then memorised them sufficiently.

The preparation of teachers was primarily based upon the teaching-learning methods and instructional strategies that were put into practice by them. Oral explanation was one of the major areas that was emphasised upon, but apart from this method, there were other methods too that were employed by the teachers. The other methods that were put into practice were discussions, debates, stories etc. (Chapter II, n.d.). Significance was placed upon the performance of good deeds and not imposing any harm upon anybody. The teachers told stories to the disciples so that they are able to adequately learn the concept. The disciplesin some cases got engaged into teaching and they further put into practice the methods that were taught to them by their teachers. The other techniques that were put into practice to learn the teaching skills were imitation and repetition. These methods facilitated the transformation of scholars into the teachers.

During the absence of the teachers, normally duties were assigned to sharp and intellectual students to teach the class. Hence, within the course of acquisition of education,

the students were able to develop teaching skills. When the teachers possess this viewpoint regarding the students that they are sharp, bright and intellectual, they master the lesson plansahead and prepare themselves. Then they completely trust these students to take the class in their absence. For this purpose, the students are required to develop interest, concentration and motivation towards acquisition of education. Within the Gurukul, the students apart from academic knowledge also acquired training in terms of other areas, these include, management of the household responsibilities, rearing of livestock, fetching wood from the forests, and so forth. The students obtained their meals too within the house of the teachers, hence, they were required to assist in the preparation of meals as well. In this manner, the disciples obtained complete training in terms of religious education, morality and ethics, management of the household responsibilities, preservation of the environment, taking care of the health care needs and other academic concepts.

The Upanishadic period:

The teacher enjoyed a special status and position in the Vedic period. He was held in high esteem by the society and this was due not only to learning and scholarship, but also to qualities of hand, heart and head. The Guru was a fountain of knowledge, good qualities and an abode of spirituality. The preparation and selection of a teacher was done with much rigour. Teaching in the Upanishadic period was known for the personal attention paid to the student. As the word Upanishad means, sit close. There was an intimate relationship between the teacher and the disciple or student. The freedom to accept a disciple rested with the teacher, but once he accepted a disciple it became his moral duty to see that the disciple grew.

Similarly, a disciple had the freedom to choose his teacher. Knowledge was transmitted orally and explanation was one of the important methods of teaching. The methods used by teachers were adopted and emulated by the disciples and handed over from one generation of teachers to another. The transmission of methods through repetition and initiation continued. Good teachers made the matter interesting and meaningful to students by devised their own method as day-to-day examples. There were five steps to realize the meaning of a religious truth practiced in ancient India

     1. Listening to the spoken words,

     2. Comprehension of meaning,

     3. Reasoning leading to generalization,

     4. confirmation by a friend or a teacher,5.application.

The Buddhist periods

An important feature of Buddhism required that every novice on his admission, should place himself under the guidance and supervision and guidance of a preceptor (Upajjhaya) was the monastic system. The disciple would 'choose an upajjhaya with much care and showed him the utmost respect. The upajjhaya, on his part, had much responsibility to the novice, the Saddhiviharika. He was to offer spiritual help and promote learning through religion among the disciples by putting question, by teaching to him, by instruction by exhortation. The teacher was to look after the disciple fully. The teachers employed other methods besides oral recitation such as debate, discussion, exposition, question-answer, use of parables and stories. In monastic school and vihars, Hetu-Vidya or the inductive method was adopted and the intellect of the disciple was trained through it. The introduction of logic as one of the subjects helped in sharpening the intellect and oratory which was emphasized.

The medieval period:

Islamic traditions in the field of philosophy, theology, religion, philosophy, fine arts, painting, mathematics, architecture, astronomy and medicine. Vijayanagar kings did not promote education directly. Temples, Agrahar and Matha were the centres of education. The Mughals tried to spread education to the general people. Girls and boys both received primary education. 'Maktabas' and 'Mosques' were thecentre of education. The department of 'Suharate Aam 'during Babar regime which constructed schools and colleges at that time. Humayun had a personal library. Akbar was agreat contributor towards education. During his period libraries were full of rare books and established a "Translation Department". During his period Fatehpur Sikri was the centre of Muslim education. Shahjahan built a college and reconstructed some others as well. The most learned among the Mughals was "Dara Sikoh" who contributed most in the field of education. Upanishadas, Bhagwadgita, were translated under his regime.

Modern period:

The European Missionaries first started scholars and later initiated teacher training institutions in India. The Danish Missionaries established a normal school for the training of teachers at Serampur near Calcutta. In the beginning the East India Company felt no responsibility for education in India. Only some English intellectual felt its need and pleaded with the court of Directors. A beginning was made by Warren he strings who pet up a "Madarsa, at Calcutta in 1781.TheBritish did not think of introducing English education in India at that time. Therefore, the Calcutta Madarsa arrangedfor the study of Persian and Arabic. In 1792 the British resident Jonathan Duncan started a Sanskrit college at Banaras.

Lord Wellesley established the Fort William College in 1800 for the training of the Civil Servants of the company in the language and customs of India. These were only personal initiatives of individuals. The Company was not interested in them.

A. Lord Macaulay's Minute: Introduction of English asa Medium of Instruction:

Christian missionaries described the attempts to revive an out-of-date system of education and advocated the teaching of Christian religion and Western Literature through English medium. The scale in favour of English language and Western literature was main economic factor – Indians wanted a system of education which could help them to earn their livelihood. Progressive Indian elements also favoured the spread of Western learning and English education. Rajaram Mohan Roy protested against Government proposals to strengthen the Madras, Calcutta and Banaras Sanskrit colleges and establishment of more oriental colleges in Bengal. The Government agreed to encourage the study of oriental language as well as English. The Charter Act in 1813, the British Parliament provided for an annual expenditure for educating the Indians of rupees one lakh. The money could not be spent up to end of year. The failure of utilizing this money one reason was the controversy between the orientalists and the Anglicists. While the orientalists desired that the money should be spent on the study of Indian language and learning like Persian and Sanskrit and the Anglicises insisted that it should be spent on English language and learning. When William Bentinck came as the Governor General of India, the controversy was settled.

B. Wood's Dispatch on Education, 1854

The 'Wood's Education Dispatch' an important educational document was released on 19 July, 1854 after Sir Charles Wood, then president of the East Indian company's Board of Control and described as the 'Magna Carta' of the English education in India. The Dispatch contained the first comprehensive plan for the spread of education in India and systematized the educational hierarchy from the primary through the high school and the college to the university. The medium of instruction was optional both Vernacular and English being accepted. The first was encouraged at the school level, the latter at the university. A system of grants in aid was laid down so as to encourage private initiative and enterprise in the field. It was hoped that eventually state education would become supported, were, necessary, by state grant in aid. The secular character of the plan by the fact was highlighted that financial aid was to be given irrespective of the religious learning's of the institutions or the persons concerned. Infact, it was laid down that education imparted should be secular in government institutions. Instruction in the Bible was to be given to such as volunteered for it and that too after school hours. Stress was laid as well as vocationaleducation on female and also teacher

training. Scholarships should be provided to meritorious students of all schools, be they private, government. They were so planned as to connect lower schools with the higher and the latter with colleges. To ensure the implementation of its programme, examining and supervisory bodies were to be set up for purpose of inspection. Each presidency town has a university, based on the pattern of the University of London, to conduct examinations and confer degrees. All teaching was to be done in colleges. The new education policy underlined the need for involvement by community at large and stressed that no sudden result could be expected, least of all by dependence on the government alone. The dispatch was to form the basis for all future legislation regarding the spread of education in India. Almost all the proposals in wood's dispatch were implemented. The department of public instruction was organized in 1855 and it replaced the earlier committee of public instruction and council of education.

C. The Indian Education Commission 1882

The British had placed emphasis on the college and university education. The secretary of state for India had made provision of grants in aid by the government to colleges and universities alone by the regulation in 1859. So the primary and high school education remained neglected. The responsibility of education was transferred to provinces

3.5 EDUCATION POST-INDEPENDENCE PERIOD IN INDIA

Post India gained its independence from the British colonial rule, the Indian education system, previously accessible only to the elite, became available for the entire society. The government's Central Advisory Board established two committees – one for higher education and one for secondary education – to address the challenges of education, formulate comprehensive education policies and improve the overall education landscape of the country. Currently, Indian School System consists of four levels – pre-primary, primary, secondary and higher secondary.

Admissions and Educational Institutions

As of 2019, India has the greatest number of students in a country. Compared to the tragic situation of 1947 when the country had merely 400 schools, 19 universities with a little over 5000 students, we have come a long way. Currently, India boasts of 1.5 million plus schools, 751 universities and 35 thousand plus colleges.

The Modern Learning Approach

To modernise the knowledge delivery ways according to the needs of the 21st century generation, schools and universities are adopting various unique practices. These methodologies and innovative pedagogies enable educational institutions to develop the skills

of the learners in such a manner that they are able to become self-dependent and ambitious achievers. Some of these new age methods are:

- **Experiential Learning:** As it is evident by the name, experiential learning is the process of learning through doing or experience, and is more specifically defined as "learning through reflection on doing. Learning only produces good results when learners have the desire to absorb the knowledge. Therefore, experiential learning comprises a hands-on approach to education that goes beyond the theoretical aspect and a classroom and strives to bring a more involved way of learning.

- **Peer Learning:** Peer learning has become a part of an active learning strategy in a lot of Universities and B-Schools. This form of pedagogy encourages students to interact with their classmates/peers and learn from each other beyond classroom without any supervising authority. This creates an environment of open communication which is highly crucial for learning. Research has shown that students, who engage in an environment of free communication, perform better academically.

- **The Rise of Ed-Tech:** Starting from the past decade, the new generation of learner is looking for courses which are experiential and interactive in nature and facilitate authentic skill development. This is where the Edtech is making its mark. According to a report by Google & KPMG, Online education has the potential to touch $1.96 billion by 2021 as everyone, from school going students to MBA aspirants to CXOs of multinational corporations and entrepreneurs, is a potential learner.

The evolution of communication, cheaper internet, gamification, AI & ML powered learning platforms are some of the reasons behind the changing face education in the country and globally. The smartphone revolution has also provided wings for the Edtech to fly. Educators are now using smartphones as a significant tool for imparting knowledge.

The government, when it revised the national policy for education in 1986, resolved that all children who attained the age of 19 years by 1990 would have five years of formal schooling or its equivalent. Plans were also made to improve or expand adult and nonformal systems of education.

3.6 VOCATIONALISATION OF EDUCATION AND TRAINING FOR TOMORROW

Now our country is developing due to the development of science and technology. This has been possible because of the availability of material and human resources. Our country is too rich in these two resources. What is needed is their proper utilization. This requires expansion

and development of vocational education. The need of the hour is to impart vocational education in order to acquire expertness in the field of "technical know-how".

Vocational education is concerned with the training on vocation. It is related to productivity. Vocational education prepares individuals for jobs. It has adequate employment potentialities. It helps in broadening of horizon. It leads to dignity of labour. It is helpful in the maximum utilisation of the material resources of the country.

When vocational educational education is mixed with general education it is called vocationlisation of education. Vocationalisation of education is designed to introduce manual skills in general education. Vocationalisation of education means training in some vocations at the secondary, Higher Secondary level with general education.

According to the recommendation of the Secondary Education Commission (1952-53), the aim of vocationalisation of education is to improve the vocational efficiency of the students. Therefore, the Commission emphasised on increasing the productive & vocational efficiency of our students and it recommended for diversified courses in multipurpose schools.

The Indian Education Commission (1966) pointed out that vocationalisation can bring education into closer relationship with productivity. It also recommended to give a strong vocational bias to secondary education and to increase the emphasis on agricultural and technological education at university stage.

The National policy on Educating (1986) and its revised formulations gave stress on the introduction of systematic, well planned and rigorously implemented programmes of vocational education.

Following are the aims and objectives of vocationalisation of education according to the National Policy on Education, 1986.

1. To develop a healthy attitude among students towards work and life.
2. To enhance individual employability.
3. To reduce the mismatch between the demand and supply of skill man-power.
4. To provide an alternative for those intending to pursue higher education without particular interest or purpose.
5. To prepare students for identified vocations spanning several area of activity.
6. An emphasis in vocational education will also be on development of attitudes, knowledge, and skills for entrepreneurship and self-employment.
7. To provide opportunities to fulfil the needs of women, rural and tribal students and the deprived sections of society.

8. To give opportunities for professional growth, career improvement and lateral entry into courses of general, technical and professional education through appropriate bridge courses.

From the above discussion we may conclude some of the common aims and objectives of vocationalisation of education.

These are as follows:

1) To increase the productive potential of the country.
2) To raise the economic standard of people.
3) To reduce the level of unemployment by providing self- employment schemes.
4) To utilize man-power to fullest extent.
5) To make the students skilled technician.
6) To help for equitable sharing of benefits of economic development to ensure social and economic justice.
7) To help students understand the scientific and technological aspects of contemporary civilisation.
8) To make use of material and human resources.
9) To exploit the scientific and technical knowledge for betterment of the society.
10) To generate in pupils a love and appreciation for work.

Now-a-days, vocational education has got due impetus due to the development of science and technology. So, planning and implementation of the programme will certainly help in controlling and solving the problem of educated unemployment of our country.

3.7 INTEGRATION BETWEEN EDUCATION AND NEW TECHNOLOGY

Technology integration is the use of technology tools in general content areas in education in order to allow students to apply computer and technology skills to learning and problem-solving. Generally speaking, the curriculum drives the use of technology and not vice versa. Technology integration is defined as the use of technology to enhance and support the educational environment. Technology integration in the classroom can also support classroom instruction by creating opportunities for students to complete assignments on the computer rather than with normal pencil and paper. In a larger sense, technology integration can also refer to the use of an integration platform and APIs in the management of a school, to integrate disparate SaaS (Software As A Service) applications, databases, and programs used by an educational institution so that their data can be shared in real-time across all systems on campus, thus supporting students' education by improving data quality and access for faculty and staff.

National Educational Technology Standards (NETS) served as a roadmap since 1998 for improved teaching and learning by educators. As stated above, these standards are used by teachers, students, and administrators to measure competency and set higher goals to be skillful.

The Partnership for 21st Century Skills is a national organization that advocates for 21st century readiness for every student. Their most recent Technology Plan was released in 2010, "Transforming American Education: Learning Powered by Technology". This plan outlines a vision "to leverage the learning sciences and modern technology to create engaging, relevant, and personalized learning experiences for all learners that mirror students' daily lives and the reality of their futures. In contrast to traditional classroom instruction, this requires that students be put at the center and encouraged to take control of their own learning by providing flexibility on several dimensions." Although tools have changed dramatically since the beginnings of educational technology, this vision of using technology for empowered, self-directed learning has remained consistent.

Interactive whiteboards

Interactive whiteboards are used in many schools as replacements for standard whiteboards and provide a way to allow students to interact with material on the computer. In addition, some interactive whiteboards software allows teachers to record their instruction.

3D virtual environments are also used with interactive whiteboards as a way for students to interact with 3D virtual learning objects employing kinetics and haptic touch the classroom. An example of the use of this technique is the open-source project Edusim.

Research has been carried out to track the worldwide Interactive Whiteboard market by Decision Tree Consulting (DTC), a worldwide research company. According to the results, interactive Whiteboards continue to be the biggest technology revolution in classrooms, across the world there are over 1.2 million boards installed, over 5 million classrooms are forecast to have Interactive Whiteboards installed by 2011, Americas are the biggest region closely followed by EMEA, and Mexico's Enciclomedia project to equip 145,000 classrooms is worth $1.8 billion and is the largest education technology project in the world.

Interactive whiteboards can accommodate different learning styles, such as visual, tactile, and audio.

Interactive Whiteboards are another way that technology is expanding in schools. By assisting the teacher to helping students more kinestically as well as finding different ways to process there information throughout the entire classroom.

Mobile Learning

Mobile learning is defined as "learning across multiple contexts, through social and content interactions, using personal electronic devices". A mobile device is essentially any device that is portable and has internet access and includes tablets, smart phones, cell phones, e-book readers, and MP3 players. As mobile devices become increasingly common personal devices of K-12 students, some educators seek to utilize downloadable applications and interactive games to help facilitate learning. This practice can be controversial because many parents and educators are concerned that students would be off-task because teachers cannot monitor their activity. This is currently being troubleshooted by forms of mobile learning that require a log-in, acting as a way to track engagement of students.

3.8 ROLE OF EDUCATION ON TECHNOLOGICAL EMPOWERMENT, EMPOWERMENT OF SOCIAL

Technology could make the learning experience better for the student and help create efficiency in the education sector to meet current needs.

Easy access to educational resources

All children and most young adults that make up the student population from elementary schools to colleges are tech-savvy. They were born into homes with technology gadgets and were introduced to smartphones and computers early in their lives. These children are comfortable around technology and accept it as a regular necessity in daily activities.

With this background, it is easy to introduce tech in education to enhance the children's learning experience while improving standards. Children are naturally fascinated with technology and introducing this in education can boost attention spans and keep students engaged.

Teachers, too, stand to gain by adopting technology-based solutions for developing better content. Using apps, writing tools, grading tools and original essays with the help of EduBirdie, the internet has made it possible to deliver education seamlessly.

Learning made easy through blended instruction

Previously students and teachers had books and libraries to rely on for information and this could be limiting. Books are not also the most exciting medium of knowledge for children. Visual illustrations stimulate children and tech-based visuals are more exciting than board graphics that were equally hard to come by.

With the Internet of Things, students and teachers can access learning materials easily with a simple click. What is more, you can access numerous options on one topic for ease of reference besides video lessons and illustrations online.

This convenience has cut out the need to carry around bags of books by having every resource needed on a single device.

Introduces students to future careers

The introduction of technology into the education system is one way of preparing children for technology-based careers.

As children interact with technology at school, they start to lean towards certain career paths that fit their favorite tech learning aids. The fun of using technology in the classroom allows children to express their creativity and leads to self-discovery.

Fiddling around with tablets as they find their way to solve a problem helps children understand the workings of technology intimately. A future graphic artist will find his or her expression at this stage while using the computer to complete drawings for classwork. Those that excel in this simple classroom exercise easily continue that line into a career.

Allows for empowerment and problem solving

Technology for children is packaged for fun to generate interest and encourage participation. As children learn and adapt to technology, they realize that they can do things on their own and this expands their cognitive thinking. The key takeaway here is empowerment, and this is what education is for in the first place.

Technology takes away the passive learning approach infusing participatory and independent engagement for students. With independence comes the need to find solutions to problems and this helps the student to gain confidence in his or her ability. A student thus empowered leaves school prepared for a professional life that's fulfilling.

Technology brings the world to the classroom

In the world today, it is no longer about what your teacher knows. Technology brings all knowledge and the world to those who seek right in their palms. You can ask search engines anything under the sun and receive an instant answer. Now students no longer have to rely on their teachers only for information but can easily source from the internet.

Women Empowerment Through Education

Women empowerment is the pivotal part in any society, state or country. It is a woman who plays a dominant role in the basic life of a child. Women are an important section of our society. Education as means of empowerment of women can bring about a positive attitudinal change. It is therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women.3 Women Empowerment is a global issue and discussion on women political right are

at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So we can't neglect the importance of education in reference to women empowerment. To see the development in women education India is supposed to upcoming super power of the world in recent years. The increasing change in women education, the empowerment of women has been recognised as the central issue in determining the status of women.4 for becoming super power we have mostly to concentrate upon the women's education. By which it will force on women's empowerment. As per united national development fund for women (UNIFEM) the term women's empowerment means:

- Acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed.

- Developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life.

- Gaining the ability to generate choices exercise bargaining power.

- Developing the ability to organize and influence the direction of social change, to create a more just social and economic order, nationally and internationally.

Thus, empowerment means a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. It is a multi-level construct referring to individuals, organizations and community. It is an international, ongoing process centred in the local community, involving mutual respect, critical reflection, caring and group participation, through which people lacking an equal share of valued resources gain greater access to the control over these resources.

3.9 ECONOMIC WEAKER SECTIONS EMPOWERMENT OF SOCIAL AND ECONOMIC CHANGES

The government provides various schemes for the weaker or vulnerable sections of society to improve the condition of their lives by offering them educational facilities, employment opportunities, livelihoods, affordable healthcare access, and other necessary amenities. Some of them, focus on economic empowerment, which is described below.

Self-Employment Scheme for Rehabilitation of Manual Scavengers (SRMS)

- SRMS was started in 2007 to rehabilitate the remaining manual scavengers and their dependents in alternate occupations.

- Features include one-time cash assistance, training with a stipend, and concessional loans with a subsidy for engaging in an alternate occupation.

National Scheduled Castes Finance & Development Corporation (NSFDC)

- This scheme has an objective to "fight poverty through entrepreneurship".
- Incorporated in 1989, NSFDC operates under the Ministry of Social Justice and Empowerment to finance, facilitate and mobilize funds for the economic empowerment of people belonging to the SC category and living below double the poverty line.
- It finances income generation schemes for the target audience.
- Eligibility criteria for this scheme: SC community + family income below double the poverty line (DPL – less than Rs.98000 for rural and less than Rs.120000 for urban candidates).

National Safai Karamcharis Finance & Development Corporation (NSKFDC)

- Established in 1997 and operating under the Ministry of Social Justice and Empowerment, NSKFDC works as an apex organization for the all-around socio-economic upliftment of the Safai Karamcharis, Scavengers, and their dependents all over India, through various loan and non-loan based schemes.
- The scheme promotes economic development activities of the safai karamcharis.
- It also promotes self-employment ventures for them.
- The scheme also helps safai karamcharis in income-generating schemes by way of loans, subsidies, advances, or grants.
- The scheme extends loans to students from the community for pursuing professional or technical education.
- It also engages in promoting training, quality control, technology up-gradation, and common facility centers for carrying out sanitation works.
- It helps in the upskilling of personnel from the community in technical and entrepreneurial skills.
- The scheme also assists self-employed members of the community in procuring raw materials or other outputs or in marketing finished goods and services in units set up by them.

Assistance to Scheduled Castes Development Corporations (SCDCs)

The chief objectives of the SCDCs are the identification of eligible SC families and encouraging them to take up economic development schemes, sponsoring the schemes to

financial institutions for credit support, offering financial assistance in the form of the margin money at a low rate of interest, providing subsidy out of the funds made available to the States under the Scheme of Special Central Assistance to Special Component Plan of the States to reduce the repayment liability and giving the necessary link-up with other poverty alleviation programmes.

Scheme of Development of Primitive Tribal Groups

- This scheme is for family-oriented income-generating schemes in the sectors of agriculture, minor irrigation, horticulture, animal husbandry, soil conservation, education, forests, fisheries, cooperatives, village, and small-scale industries, and for minimum needs programme.
- Primitive Tribal Groups (PTGs) were identified based on certain criteria like the pre-agricultural level of technology, literacy level, and declining or stagnant populations.
- The scheme includes infrastructure development, housing, land development, health, education, cattle and agriculture development, insurance, social security, etc.

Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)

This offers assistance to adolescent girls in the following ways:

1. Nutrition provision
2. IFA (iron & folic acid) supplements
3. Health check-up and referral services
4. Nutrition and health education (NHE)
5. Life skill education
6. Accessing public services
7. Guidance on family welfare, ARSH (Adolescent Reproductive and Sexual Health Programme), home management, and child care practices
8. Vocational training for girls 16 and above under the National Skill Development Programme

STEP (Support to Training and Employment Programme for Women)

Launched in 1986-87 as a central scheme, STEP provides skills that give employability to women and to provide competencies and skills that enable women to become self-employed/entrepreneurs.

Stree Shakti Puraskaar Yojana

Instituted in 1991, this scheme awards women achievers on the occasion of the International Women's Day (8th March) every year.

Objectives of this scheme are as under:

1. To strengthen the economic development process of women in rural areas and create a conducive atmosphere for social change.
2. To form one lakh Self Help Women Groups based on thrift and credit principles which inculcates self-reliance and enables women to have greater access to control over resources.
3. Poverty alleviation by building confidence in rural women by involving them in income-generating activities.

Kishori Shakti Yojana (KSY)

Objectives of KSY (aimed at girl children):

1. Providing literacy and numeracy skills by non-formal means of education.
2. Stimulating desire for more social exposure and knowledge and thereby improving decision-making capabilities.
3. Improving the nutritional, health, and development status of adolescent girls.
4. Promoting awareness of health, hygiene, family care, and nutrition.
5. Making available more opportunities for life-learning skills, training, and equipping adolescent girls to improve home-based and vocational skills.
6. Improve understanding of the social environment and help become productive members of society.

National Family Benefit Scheme (NFBS)

This is a 100% centrally-sponsored scheme and is a part of the National Social Assistance Programme (NSAP). Under this scheme, a lump sum of Rs.10000 is given to households under the poverty line upon the death of the primary breadwinner due to natural or accidental causes.

National Old Age Pension Scheme

Under this scheme, a person 65 years or older, will be eligible to receive Rs.75 per month if he/she is found destitute with little or no means of subsistence by himself/herself or through family members.

3.10 LET US SUM UP

In this unit, Education in ancient India - Education Pre-Independence period in India - Education post-Independence period in India - Vocationalisation of education and training for tomorrow - Integration between education and new technology - Role of education on technological empowerment, empowerment of social – economic weaker sections empowerment of social and economic changes. At the last, we discussed Policy Frame Works for Public – Education in India.

3.11 EVALUATION

1. Define the vocationalisation of education.
2. Difference between the integration education and new technology.
3. Explain the role of education on technological empowerment.
4. Explain the Education pre-independence period in India.

3.12 ANSWERS TO CHECK YOUR PROGRESS

1. Dr.S.Radhakrishnan
2. Radio, Television
3. England
4. Television and News Papers
5. Play group and Professional Organizations

3.13 SUGGESTED READING

1. Aggarwal J.C. (1996) Landmarks in the History. of Modern Indian Education, New Delhi Vikas Publishing House P Ltd.

2. Dr. R.N. (2002) History and Problems of Education in India, New Delhi: Surjeet Publications.

3. Shukla.U.C. and Rai B.C.Kothari Commission Report, Lucknow : Prakashan Kendra.

UNIT IV
NATIONAL KNOWLEDGE COMMISSION

STRUCTURES

4.0 INTRODUCTION

The 21st Century has been acknowledged worldwide as the 'Knowledge Century'. Every nation now finds itself operating in an increasingly competitive and globalised international environment where the information infrastructure, research and innovation systems, education and lifelong learning, and regulatory frameworks are crucial variables. In the next few decades India will probably have the largest set of young people in the world.

4.1 OBJECTIVES

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

- Understand the concept of National Knowledge Commission
- Know the concept of Indian knowledge system
- Analysis of National Policy on Education

4.2 NATIONAL KNOWLEDGE COMMISSION (NKC)

The National Knowledge Commission (NKC) was a high-level advisory body to the Prime Minister of India, with the objective of transforming India into a knowledge society. In its endeavour to transform the knowledge landscape of the country, the National Knowledge Commission submitted around 300 recommendations on 27 focus areas during its three-and-

a-half-year term. The implementation of the NKC's recommendations is currently underway at the Central and State levels.

About National Knowledge Commission

The ability of a nation to use and create knowledge capital determines its capacity to empower and enable its citizens by increasing human capabilities. Today, India has the largest number of young people in the world (600 million below the age of 25). Following a knowledge-oriented paradigm of development would enable India to leverage this demographic advantage.

In the words of Prime Minister Dr. Manmohan Singh "The time has come to create a second wave of institution building and of excellence in the field of education, research and capability building so that we are better prepared for the 21st century."

With this broad task in mind, the National Knowledge Commission (NKC) was constituted on 13th June 2005 with a time-frame of three years, from 2nd October 2005 to 2nd October 2008. As a high-level advisory body to the Prime Minister of India, the NKC was given a mandate to guide policy and direct reforms, focusing on certain key areas such as education, science and technology, e-governance, etc. Easy access to knowledge, creation and preservation of knowledge systems, dissemination of knowledge and better knowledge services were core concerns of the commission.

Objectives

The overarching aim of the National Knowledge Commission was to enable the development of a vibrant knowledge-based society. This entails both a radical improvement in existing systems of knowledge, and creating avenues for generating new forms of knowledge. Greater participation and more equitable access to knowledge across all sections of society are of vital importance in achieving these goals.

In view of the above, the NKC sought to develop appropriate institutional frameworks to:

- Strengthen the education system, promote domestic research and innovation, facilitate knowledge application in sectors like health, agriculture, and industry.
- Leverage information and communication technologies to enhance governance and improve connectivity.
- Devise mechanisms for exchange and interaction between knowledge systems in the global arena.

The 21st Century has been acknowledged worldwide as the 'Knowledge Century'. Every nation now finds itself operating in an increasingly competitive and globalised international

environment where the information infrastructure, research and innovation systems, education and lifelong learning, and regulatory frameworks are crucial variables. In the next few decades India will probably have the largest set of young people in the world. Given this demographic advantage over the countries of the West and even China, we are optimally positioned, in the words of our Prime Minister, to "leapfrog in the race for social and economic development" by establishing a knowledge-oriented paradigm of development. It is with this broad task in mind that the National Knowledge Commission (NKC) was established on 13th June 2005 and given a timeframe of three years from 2nd October 2005 to 2nd October 2008 to achieve its objectives.

Concepts

Knowledge concepts are organised, distributed and transmitted through the education system. Education is a potent force for any developing state. It encourages individuals to

- Think independently
- Make better-informed decisions
- Keep abreast of important issues and trends at the local and national level
- Question existing socio-economic arrangements in a manner that leads to innovation, change and development.

A good education system relies largely on a complex interface of human resources, pedagogical methods, curricula, infrastructure and academic standards. These are all important variables, at every level and in every field of education. The NKC is in particular concerned with the following aspects of Indian education.

- **Literacy:** There are roughly 100 million illiterate children in India. Special initiatives and outreach programmes are required to bring these children into the mainstream.
- **Elementary Education:** High levels of financial and institutional commitment are required to ensure basic infrastructure in schools, bolster teaching quality and improve academic standards.
- **Secondary Education:** Secondary Education needs to be recognised as a crucial intermediary step between Elementary and Higher Education. Innovative strategies are required to make secondary school education less strenuous and more appealing to students.
- **Higher Education:** Funding, regulatory frameworks, curricula, private sector participation, academic standards and research are all issues that require urgent attention and sincere resolution with a long-term view in mind.

- **Professional Education:** To consolidate and extend India's growing international presence in IT, medicine, law, engineering, etc., professional education needs to be supported creatively and its quality constantly checked and upgraded.

- **Vocational Education:** Technicians and other skilled workers and craftsmen form the backbone of manufacturing and infrastructure development. A larger and much more dynamic system of vocational education is required to train and equip them in greater numbers.

- **Distance Education:** While formal education is useful for building human capital, not all individuals are able to participate in it. Enough resources must be invested to ensure that distance education is developed as a viable alternative to formal education.

- **Continuous Learning**: It is important for today's workforce to keep up with the rapid pace of technological progress. A culture of lifelong learning needs to be encouraged for all jobs, especially in the public sector.

- **Language:** Language is an important issue not just of knowledge concepts but also of access and application. Translations from and into local languages will ensure that 5 knowledge is uniformly available in society and local knowledge is made available for use and analysis.

4.3 INDIAN KNOWLEDGE SYSTEM

The school system in India has four levels: lower primary (age 6 to 10), upper primary (11 and 12), high (13 to 15) and higher secondary (17 and 18). The lower primary school is divided into five "standards", upper primary school into two, high school into three and higher secondary into two. Students have to learn a common curriculum largely (except for regional changes in mother tongue) till the end of high school. There is some amount of specialization possible at the higher secondary level. Students throughout the country have to learn three languages (namely, English, Hindi and their mother tongue) except in regions where Hindi is the mother tongue and, in some streams, as discussed below.

There are mainly three streams in school education in India. Two of these are coordinated at the national level, of which one is under the Central Board of Secondary Education (CBSE) and was originally meant for children of central government employees who are periodically transferred and may have to move to any place in the country. A number of "central schools" (named Kendriya Vidyalayas) have been established for the purpose in all main urban areas in the country, and they follow a common schedule so that a student

going from one school to another on a particular day will hardly see any difference in what is being taught. One subject (Social Studies, consisting of History, Geography and Civics) is always taught in Hindi, and other subjects in English, in these schools. Kendriya Vidyalayas admit other children also if seats are available. All of them follow textbooks written and published by the NCERT. In addition to these government-run schools, a number of private schools in the country follow the CBSE syllabus though they may use different text books and follow different teaching schedules. They have a certain amount of freedom in what they teach in lower classes. The CBSE also has 141 affiliated schools in 21 other countries mainly catering to the needs of the Indian population there.

The second central scheme is the Indian Certificate of Secondary Education (ICSE). It seems that this was started as a replacement for the Cambridge School Certificate. The idea was mooted in a conference held in 1952 under the Chairmanship of Maulana Abul Kalam Azad, the then Minister for Education. The main purpose of the conference was to consider the replacement of the overseas Cambridge School Certificate Examination by an All-India Examination. In October 1956 at the meeting of the Inter-State Board for Anglo-Indian Education, a proposal was adopted for the setting up of an Indian Council to administer the University of Cambridge, Local Examinations Syndicate's Examination in India and to advise the Syndicate on the best way to adapt its examination to the needs of the country. The inaugural meeting of the Council was held on 3rd November, 1958. In December 1967, the Council was registered as a Society under the Societies Registration Act, 1860. The Council was listed in the Delhi School Education Act 1973, as a body conducting public examinations. Now a large number of schools across the country are affiliated to this Council. All these are private schools and generally cater to children from wealthy families.

Both the CBSE and the ICSE council conduct their own examinations in schools across the country that are affiliated to them at the end of 10 years of schooling (after high school) and again at the end of 12 years (after higher secondary). Admission to the 11th class is normally based on the performance in this all-India examination. Since this puts a lot of pressure on the child to perform well, there have been suggestions to remove the examination at the end of 10 years.

Elementary Education in India - Primary Education

Elementary education in India comprises education imparted to children from class I to class VIII as per records of Census 2011 and Ministry of Human Resources Development. It includes children in the age bracket 6-13 years. Elementary education is imparted after early childhood education and before secondary education. The total number of children receiving

elementary education per the census 2011 figures was 19.73 crores which was 16.3% of the national population. The number of elementary schools grew by 6.8% annually between 1950-51 to 2004-2005. Children of the elementary school comprised 79.4% of the total school going children. Out of every 100 elementary school student 52 were boys and 48 girls. Over the years the government's expenditure on elementary education as a percentage of GNP has been more or less constant at 1.58% in 2005-6. Despites accomplishing some quantitative milestones the attainment of the qualitative aspect, gender and social inequalities however, remains an unfulfilled assignment of the government.

"Sarva Shiksha Abhiyan" (Universalization of Elementary Education), by far the largest educational initiative worldwide and Midday Meal Scheme introduced by the Government in 2001 has helped in swelling, retaining, reducing hunger and malnourishment of students amongst the elementary school section.

Elementary Education in India -Secondary Education

The apex body for deciding the curriculum of elementary education in India is the National Council of Education Research and Training. Other bodies which decide the curriculum are:-

- ➢ Central Board of Secondary Education.
- ➢ Education departments of the State Governments.
- ➢ Council for the Indian School Certificate Examination.
- ➢ Darool Uloom Deobandh for Madrassa education.
- ➢ National Institute of Open Schooling.
- ➢ Besides few other small councils.

The curriculum of Central Board of secondary Education has the largest national following. The designing of the curriculum has been made in such a manner that as the student advances in his education chain his domain status of existing knowledge is widened and new subjects included for value addition of unexplored knowledge befitting his age and mental absorption propensity, besides developing his cultural, analytical colloquial faculties and horizon. The choice of domain subjects also exists for the students to decide their future field of specialisation on their opting for higher level of studies.

Elementary Education in India -Future

The Governments holistic approach to the 8 years elementary education in India is

- ➢ Reduce the children not attending school by 9 million in the 6-14 years age bracket.
- ➢ Reduce gender and social barriers enabling equalisation of male female enrolment.
- ➢ Qualitative enhancement of elementary level education enabling improved learning and transition rates from primary education.

4.4 NKC ON MANAGEMENT OF EDUCATION:

Management Education Management education has seen phenomenal growth in the past six years with the number of institutions providing undergraduate and post-graduate level courses rising to over 1700. Of these, more than 1000 were added after the year 2000. This has been possible largely due to the entrepreneurial initiative of promoters, taking advantage of the ever-increasing demand for management graduates, hence management education. Unfortunately, this has also led to an exploitative and commercial environment with quality being compromised. Regulatory focus only on physical infrastructure rather than research, qualified faculty and relevance of courses has created a mismatch between supply and demand. As a part of its consultative process, NKC constituted a Working Group of experts from academia and industry under the chairmanship of Mr. P.M. Sinha. The names of the members are listed in the annexe to this letter. Based on the Working Group's inputs and consultations with concerned stakeholders, NKC proposed the following set of initiatives:

1. New Regulatory Framework

NKC advocates good governance rather than the prevalent system of a prior control being exercised by AICTE in this sphere. The current regulatory regime focuses on punitive actions rather than on nurturing institutions. NKC proposes that an autonomous Standing Committee for Management Education be set up under the Independent Regulatory Authority for Higher Education. Its main role would be to exercise due diligence at the point it approves a license to grant degrees/diplomas. In doing so, it would assess the academic credibility and the financial viability of the proposed institution on the basis of information submitted in accordance with the stipulated criteria. It will apply exactly the same norms to public and private institutions, just as it will apply the same norms to domestic and international institutions. It would, in addition, license agencies to take care of accreditation. Other responsibilities of the Standing Committee will be to collate as well as communicate information on Management Educational Entities (MEEs)1 ; set up an information exchange; conduct demand forecasting of managerial manpower and develop and maintain a low cost e-monitoring system.

2. Grading Institutions

The Standing Committee will stipulate grading norms and nominate independent rating agencies to assess and categorize MEEs. Mushrooming private MEEs necessitate a reliable rating system to help the market function better, enabling students and employers to compare different MEEs. Hence, a two stage rating process is recommended. In the first stage, rating

covering infrastructure may be mandated before an MEE can admit students. The second stage would consist of rating of quality (admission process, teaching, research and publications) which shall be conducted every three years to ensure accountability. Grading norms for each of these steps should be established in consultation with experts. CRISIL and ICRA were consulted in the process and they have agreed to undertake rating of MEEs. The Standing Committee shall decide on a fair and transparent mechanism to deal with conflicting points of view between a rating agency and an MEE.

3. Accreditation

For MEEs which wish to go beyond rating, the Standing Committee shall determine the criteria and the processes of accreditation in consultation with experts from academia and industry. Mentoring to help MEEs sustain quality standards should be an integral part of the process. Select international accreditations may also be recognized. Branding of accreditation, similar to international standards such as ISO 9001, may be considered to encourage MEEs to pursue excellence.

4. Improve Access

In addition to the framework of affirmative action already in place, we suggest improving access based on work experience and educational loans. NKC believes that management education can be made available to a much wider student community by adopting a two pronged approach. First, we suggest that more weightage be assigned to work experience in admissions. This would help in overcoming disadvantages faced by prospective students due to lack of proficiency in English. Secondly, steps may be taken to ensure easier access to educational loans through banks. Default concerns can be addressed if the respective MEE and the first employer cooperate with the banks. MEEs must also offer scholarships to socially disadvantaged students.

5. Social Context

It is essential to widen the scope of management studies and enhance its relevance. λ Sensitize management education to our unique socio-cultural situation by including India specific case studies in the curriculum, reflecting our diversity and incorporating traditional wisdom. λ Integrate management with other knowledge sources and increase research funding for management and supporting disciplines. With globalization, the need for management education to pursue a wider scope and realize a more wholesome impact on society has increased. Management departments in universities should therefore draw upon knowledge sources in other departments. λ Encourage MEEs to design and offer executive

programmes for government officials, NGOs and defence personnel. Short term courses for government officials will help them in their role as economic managers. λ Revamp the existing Bachelor's degree in management, the Bachelor's in Business Administration, to cater to the burgeoning need of management graduates. Compulsory apprenticeship in organizations and study of under managed sector areas should be included as part of the programme. The current bookish nature of the curriculum is not sufficient to prepare students for junior management levels. λ Distance learning has considerable potential in this domain. We therefore need to fully realize the potential of Online Management Programmes to bridge the demand-supply gap.

6. Faculty Development Non availability of adequate proficient faculty is a major constraint for sustainable growth of quality management education in India. An autonomous, financially sound and academically credible institute with active support from the leading management institutes, industry and Government should be set up for faculty development. Standards for curriculum covering the entire spectrum need to be set. Active involvement of MEE faculty in training, conferences, industry engagement and curriculum revision should be encouraged. Given the current demand-supply gap, additional faculty would need to be attracted by appropriate incentives.

7. Mentoring

To achieve excellence in the field of management, NKC recommends that all the leading Management Institutions adopt 3-4 MEEs for mentoring and upgradation of quality. Funding and other modalities can be mutually worked out between the institutions.

8. New Institutions

There is a need for a new wave of management institutions which will focus on entrepreneurship, leadership and innovation. These institutions will enable to launch India in to the global arena, without the legacy associated with operating in a protected environment. These institutions should set new standards and become role models for MEEs that have the desire to become leaders in the global market place. Incentives need to be provided to Indian entrepreneurs/corporates to setup institutions of excellence on their own or in collaboration with foreign universities. We could also consider allowing reputed foreign universities to enter this field, regulations for them being at par with private institutions.

9. Autonomy

All existing management institutes excluding management departments in universities should register with the Standing Committee of IRAHE and be accorded independent status.

In the case of MEEs set up by Central and State governments, government should be treated as a promoter. Registered institutes will benefit from the Standing Committee's mentoring and better funding opportunities apart from other advantages associated with autonomy.

10. Governance

NKC recommends a board of governors for all MEEs, consisting of 50% independent members as there are independent directors under Company Law. The key focus of the governing board should be to continuously improve quality of education and research. For this purpose, they would have to maximize the resource/ fund inflows and allocate/spend them purposively and efficiently. The Board should encourage faculty to publish reputed journals and publications, obtain regular feedback from students on teaching learning process, obtain recruiter feedback for improving quality, institutionalize faculty evaluation and management system and encourage faculty to write India based case studies. The appointment of Directors of public MEEs should be freed from direct or indirect interventions on part of the governments, for these should be based on search processes and peer judgement alone. Likewise, the appointment of directors of private MEEs should be based on a transparent selection process. This would of course be accompanied by enhanced accountability based on performance indicators and independent external evaluation.

11. Non-traditional Management Education

The need for better management in education, health, local government, co-operatives, and civil society organizations and so on has often been felt. However, the experience of graduates of Institute of Rural Management and Institute of Forestry Management shows that a lack of advancement opportunities in the Government acts as a barrier to the success of such programmes. There is a need to establish career opportunities in public management, and systematize recruitment and retention policies. Structure of fees for these courses should be formulated in accordance with earning opportunities. We also need to encourage reputed MEEs to develop specialized courses for agribusiness, rural banking, public utilities, regulatory agencies and services sector in the coming years as private players entering this space would create demand for the same. The Standing Committee should undertake a study in this field to institutionalize these programmes.

4.5 NATIONAL POLICY ON EDUCATION 1968

Based on the report and recommendations of the Kothari Commission (1964–1966), the government of Prime Minister Indira Gandhi announced the first National Policy on Education in 1968, which called for a "radical restructuring" and proposed equal educational opportunities in order to achieve national integration and greater cultural and economic

development. The policy called for fulfilling compulsory education for all children up to the age of 14, as stipulated by the Constitution of India and specialized training and qualification of teachers. The policy called for a focus on the learning of regional languages, outlining the "three language formula" to be implemented in secondary education - the instruction of the English language, the official language of the state where the school was based, and Hindi. Language education was seen as essential to reduce the gulf between the intelligentsia and the masses. Although the decision to adopt Hindi as the national language had proven controversial, the policy called for the use and learning of Hindi to be encouraged uniformly to promote a common language for all Indians. The policy also encouraged the teaching of the ancient Sanskrit language, which was considered an essential part of India's culture and heritage. The NPE of 1968 called for education spending to increase to six percent of the national income. As of 2013, the NPE 1968 has moved location on the national website.

4.6 NATIONAL POLICY ON EDUCATION (1986)

In 1986, the government led by Rajiv Gandhi introduced a new National Policy on Education. The new policy called for "special emphasis on the removal of disparities and to equalise educational opportunity," especially for Indian women, Scheduled Tribes (ST) and the Scheduled Caste (SC) communities. To achieve such a social integration, the policy called for expanding scholarships, adult education, recruiting more teachers from the SCs, incentives for poor families to send their children to school regularly, development of new institutions and providing housing and services. The NPE called for a "child-centred approach" in primary education, and launched "Operation Blackboard" to improve primary schools nationwide. The policy expanded the open university system with the Indira Gandhi National Open University, which had been created in 1985. The policy also called for the creation of the "rural university" model, based on the philosophy of Mahatma Gandhi, to promote economic and social development at the grassroots level in rural India. 1986 education policy expected to spent 6% of GDP on education.

The general formulations and suggestions incorporated in Secondary education commission (1952-53), Education commission (1964-66) and National policy on Education (1968), did not get translated into detailed strategy of implementation due to problems of access, quality, quantity, utility and financial outlay. Accordingly, the Government of India announced in Jan 1985 that a New Education Policy would be formulated in the country. In Aug 1985, a draft entitled "Challenges of Education" was circulated for public opinion. In May 1986, the Government of India declared its policy on education, and published the

document entitled "National Policy on Education". In Aug 1986, the Government published a volume known as Pogramme of Acion. Both these documents are together called "New Policy on Education".

National system of education

The National system of Education implies that up to a given level, al students irrespective of cast, creed, location or sex have access to education of comparable quality. The National system of Education will be based on a national curricular frame work which contains a common core along with other components that are flexible.

Core Curriculum: The common core includes History of India's freedom movement, the constitutional obligations, content essential to nurture national identity, India's common cultural heritage, egalitarianism, democracy, secularism, equality of sexes, protection of the environment, removal of social barriers, and observance of the small family norms and inculcation of scientific temper.

Goals of Education

- ➢ Education for all
- ➢ Technical and management education
- ➢ Promotion of higher education with special emphasis on vocational education.
- ➢ Education for equality.

Education for all:

- ➢ National policy on education (NPE) (1986), in its attempt to solve the problem of illiteracy in India, gives an unqualified priority to Unversalisation of Elementary Education (UEE)
- ➢ Promotion of operation blackboard. Operation blackboard is to be promoted to ensure provision of minimum essential facilities in primary schools - 2 reasonably large rooms that are usable in all weather, necessary toys and games materials, blackboards, maps and charts, two teachers out of whom one is women.
- ➢ To accelerate non formal educational programmes and make educations reach the remotest corners of the country.
- ➢ Importance to Early Childhood Care and Education (ECCE)-as an important input in the strategy of human resource development, as feeder and support programme for primary education and as support service for working women of the disadvantaged sections of the society. – By setting up of day care centres.
- ➢ By establishing pace settings schools (Navodaya Vidyalaya)

Technical and Management Education

- Expansion of technical education both at degree and diploma level
- To bring about quality in technical education to cater to the demands of the different sectors of national development.
- To impart training in computer education as computers have become one of the most important tools in all walks of life,
- To promote research and development in technical and management institutions.
- To explore new knowledge.

Promotion of Higher Education with Promotion of Special Emphasis on Vocational Education

- ➢ The National Policy on Education visualizes that higher education should become dynamic and should have the responsibility to innovate ate in teaching and research by expanding institutions, reclaiming courses, training teachers, promoting research, setting Lip mechanisms for self-assessment.
- ➢ At the primary and middle school levels subjects such as WE (work experience) and SUPW (Socially Useful Productive Work) should form an integral part of school curriculum, as WE/SUPE programmes aim at developing confidence and sufficient psychomotor skills in students so that they can enter the world of work directly or through occupational training courses.
- ➢ WE / SUPE programmes enable the secondary level students to opt for vocational programmes at the +2 level.
- ➢ The vocational courses at higher secondary stage are to be regarded as a period for preparing different vocations in life.

Education for Equality

- ❖ To provide equal opportunities to SC/ST and other backward sections in education, job and economic progress.
- ❖ Education for handicapped children by providing special facilities.
- ❖ Special provision for girls' education
- ❖ By providing hostel facilities to socially backward sections by establishing Balwadis
- ❖ By establishing adult education centers
- ❖ By providing curricula and instructional materials in tribal languages implementation of adult and continuing education through mass media

Pattern of Education

The National Policy on Education (1986) analysed the suggestions regarding the pattern given by National Policy on Education, stating that the most notable development of the implementation of the policy has been the acceptance of common structure of education throughout the country and implementation of 10+2+3 system by most of the states. The first ten years of common education consists of five years of primary education, three years of upper primary education followed by two years of high school.

4.7 REVISED NATIONAL POLICY ON EDUCATION (1992)

National Policy on Education (1986) is a landmark in educational development of the country. A review of NPE (1986) was conducted during 1990-92. It considered the report of the CABE committee on policy set up to make in depth study of the report of the committee for review of NPE 1986.while broadly endorsing he policy it recommends certain modifications in the light of the development during the last few years and the experience gained in the implementation of the policy. The Revised policy formulation containing these modifications recommended by the CABE was tabled in the parliament on May 7th 1992.

Two new paragraphs have been added and 34 paragraphs have been modified.

Modifications

The areas at which the Revised National Policy on Education (1992) modified the suggestions are as follows.

- ❖ National system of education
- ❖ Education for equality
- ❖ Reorganization of education at different stage
- ❖ Technical management education
- ❖ The management of education
- ❖ Resources and Review

The Revised National Policy on Education (1992) along with the PoA's (programme of action) recommendations cover the following areas.

- National system of education (Pattern) The concept of National system of education implies that up to a given level, all students irrespective of caste, creed, religion race location or sex have access to education of a comparable quality for which the following measures were suggested.

The National system of education envisages a common educational structure i.e 10+2+3 pattern throughout the country having common curricular framework as suggested by NPE (1986).

Education for equality

1. Education for women's equality
2. Education of Scheduled castes and Scheduled Tribes and other backward classes.
3. Education for minorities.
4. Education of the handicapped
5. Adult and continuing education

Reorganization of education at different stage by promoting

1. Early Childhood care and Education.
2. Elementary Education through universal access and enrolment, universal retention of children up to 14 years of age and a substantial improvement in the quality of education.
3. To strengthen National Open schools and National Open Universities throughout India.

Technical and Management Education

1. The AICTE (All India Council of Technical Education) in its statutory role will be adequately strengthened, in order to

    • Ensure proper maintenance of norms and standards
    • Accreditation
    • Funding of priority areas
    • Monitoring and evaluation

2. By promoting Research and Development with major funding and grants from UGC, AICTE

The Management of Education

In view of constraint of resources, cost effectiveness has to be promoted in educational planning and administration at all levels.

Resources and Review (1964-66)

Education commission (1964-66) and National Education Policy (1968) stressed that the egalitarian goals and the practical development-oriented objectives of Indian society can only be realized by making investments in education. While the actual requirements will be computed from time to time on the basis of monitoring and review the outlay will be stepped up to ensure that during the Eighth Five Year Plan and onwards it will uniformly exceed 6 percent of the national income.

4.8 LANGUAGE POLICIES KIRAT COMMISSION (VALUE LANGUAGE):

If you want to master people skills you have to understand what they value. You have to determine what motivates people.

When I meet someone this is all I want to know. It is their hidden side. I call it their value language.

A Value Language is what drives someone to make life choices, what gets them up in the morning and informs their goals and actions.

If you want to understand someone you have to know what drives them, what they want and what they cherish. Once you figure this out all of their decisions make sense, you can connect with them, you can engage with them and, if you are in business, you can win them over.

Value languages help you:

- Predict someone's behavior or choices
- Understand why some people drive you crazy–they speak a different value language
- Learn that most misunderstandings stem from simple differences in what people value
- Know how to win someone over by appealing to what they value, instead of what you value
- I have found there are broadly 10 different value languages. You can use these to identify (and better communicate) with those around you…and don't forget to see which one you fall into:

Value Languages

Image

The first Value Language describes people who value image, beauty or aesthetic appearance above all else. These people spend huge amounts of time and money on their appearance either through clothes, plastic surgery or beauty regimes. These people tend to annoy us by spending too much time getting ready and making friends based on appearance rather than experience. They consistently pick romantic partners based on the physical rather than personality, and tend to be vain.

Money

Money is one of the most powerful motivators. Those who subscribe to this value language don't care how they make money or the consequences of obtaining it; they just want more of

it. It's not just white-collar criminals; it's also those who irritate us by either being cheapskates during holiday gift exchanges or are "gold diggers" constantly looking for free meals.

Power

Authority, dominance and gaining more power are the biggest drivers for these people. Those who value power like to be able to influence or persuade others to do what they desire. They annoy us by trying to assert dominance in inappropriate situations (commandeering the planning of an event), make power-hungry moves (taking credit for a work project they did not do) or 'casually' mentioning their title, education level or awards.

Fame

Fame, popularity, legacy and notoriety are the big motivators here. We are seeing a generation of kids who speak this value language as they upload videos of themselves singing, post constantly on Facebook and audition for reality shows. During meetings, they annoy us by always seeking the spotlight when the boss comes in, wanting to be the center of attention at parties and doing anything to get recognition.

Perfection

This one is tricky, but very important. Some people value being as close as possible to what they deem an ideal. They are also called perfectionists. For some, this might mean playing the perfect "housewife" with 2.5 kids, a golden retriever, a white picket fence and lots of time for bake sales. People-pleasers and perfectionists are obsessed with the "ideal" and having everyone like them and what they do. In the office, ideal-seeking workers put an extreme amount of pressure on themselves to seem like they have everything under control. They never ask for help and they never turn down work projects. They also have trouble showing vulnerability with friends, opening up honestly (for fear of their dirty laundry showing) and never ask for help when they need it.

Knowledge

People who speak this value language are most commonly called know-it-alls; they always have an opinion and an obscure news article they once read to back it up. They often only value others who are "in the know." They annoy us by never letting anyone else have an opinion, arguing for fun and pompously telling you about all of the books on their bedside table. They tend to collect degrees like fine cars.

Experience

These people value exciting and impressive experiences. They constantly tell you that they have been there, done that. Frequent and long-term travelers, eat-out-aholics and adrenaline

junkies almost always live by this value language because they value experiences above all else. They can annoy us by bragging about their frequent trips abroad, airline status and superior knowledge of local restaurants.

Uniqueness

Those who speak the uniqueness value language love to be brazen, radical and different. We often find them breaking rules, trying to stand out and doing anything that isn't traditional. They can annoy us by being contrarian, choosing activities and clothing for shock value or protesting any and every cause just for fun. They hate dress codes and being told what to do.

Relationships

People who live by the relationship value language place importance on relationships. They are often social connectors who have large networks of contacts, and constantly talk about who they know. They believe you get power by people proximity. They annoy us by name-dropping, social climbing and pushing to get into the in-crowd - whether that is in social or business environments. They have an unbelievable number of friends on Facebook and a huge LinkedIn network–which they update constantly

Control

The control value language is rare but defines people who want to control both their internal and external environments. People who value control above all else have the constant need to regulate everything from how they look, to how they feel, to how others behave. Women are often teased about trying to control their world and those around them. They annoy us by commandeering collaborative projects, refusing to ever ask for help, and taking on more than they can handle. They might have obsessive disorders or be extreme homebodies for fear of being able to not control what is outside their home.

Check Your Progress I

1. The structural pattern 10+2+3 is recommended by -----------------------------.

2. Secondary Education commission was headed by -------------------------------.

3. The Central Advisory Board of Education is headed by ------------------------.

4. Which one of the following has amply elucidated the concept of SUPW

4.9 LET US SUM UP

In this unit, National knowledge commission (NKC) - Indian knowledge system, elementary, secondary and higher education - NKC on management of education - National policy on

education 1968, 1986 and 1992 and language policies kirat commission (value language). At the last, we discussed National Knowledge Commission.

4.10 ANSWERS TO CHECK YOUR PROGRESS

1. Indian Education Commission
2. A.L. Lakshmana Mudhaliar
3. N. Janadhana Reddy
4. Iswaribhai Patel Committee

4.11 EVALUATION

1. Write a short note on national system of education.
2. Which are the areas covered by Revised National Education Policy (1992) for modification?
3. What are the suggestions given by Revised National Education Policy (1992) regarding reorganization of educational structure?
4. Which are the important measures to be taken to promote technical and management education?

4.12 SUGGESTED READING

1. Aggarwal J.C. (1996) Landmarks in the History. of Modern Indian Education, New Delhi Vikas Publishing House P Ltd.
2. Dr. R.N. (2002) History and Problems of Education in India, New Delhi: Surjeet Publications.
3. Shukla.U.C. and Rai B.C.Kothari Commission Report, Lucknow : Prakashan Kendra.
4. Sharma.R. C. (2002). National Policy on Education and Programme of Implementation, Jaipur: Mangal Deep Publications

UNIT V

GLOBALIZATION AND MODERNISATION

STRUCTURES

5.0 INTRODUCTION

The surface of globalization with a particular emphasis of the history of modern era of globalization and its effects on indigenous peoples. Modern economic and political development is driven by the assumption that modernization and development will be beneficial for all people. Understanding the context of modern development enables us to understand our own place in an increasingly interconnected world.

5.1 OBJECTIVES

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

- Know the concept of Globalization and Modernisation
- Understand the social movements in India.
- Know the concept of competition.
- Difference between the collaboration and partnership.

5.2 CONCEPT OF GLOBALIZATION

Globalization is the word used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information

Globalization is the word used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information. Countries have built economic partnerships to facilitate these movements over many centuries. But the term gained popularity after the Cold War in the early 1990s, as these cooperative arrangements shaped modern everyday life. This guide uses the term more narrowly to refer to international trade and some of the investment flows among advanced economies, mostly focusing on the United States.

The wide-ranging effects of globalization are complex and politically charged. As with major technological advances, globalization benefits society as a whole, while harming certain groups. Understanding the relative costs and benefits can pave the way for alleviating problems while sustaining the wider payoffs.

5.3 CONCEPT OF MODERNIZATION

Modernized' societies on the basis of the extent to which tools and inanimate sources of power are utilized. For others, the concept identifies a peculiar and open-ended type of social change, as when the historian Benjamin Schwartz (1972: 76) draws upon Max Weber to define modernization in terms of the expansion of man's rational control over his physical and social environment (see also Hall, 1965: 21 if.; and Rustow, 1967). Yet another orientation to the definition of modernization views it not as a type of change but rather as a response to change, as in definitions such as that of Halpern (1966) which stress the capacity of institutions to adapt to or control rapid and continuous change.

Distinctions between usages such as these are often tenuous, however, particularly since alternative orientations are often combined within a single definition. Thus, Eisenstadt (1966: 43), for example, argues that modernization is characterized by two features, one a type of change (structural differentiation) and the other a type of response to change (the capacity of institutions to absorb 'continually changing problems and demands'). Much of this definitional variety may be traced to the constant search for more inclusive conceptualizations. Thus, while some associate modernization with industrialization or economic development and others define it more broadly to emphasize man's increasing control over his natural and social environment, still others, not to be outdone, speak of a total transformation of all aspects of human existence, ranging from individual personality to international relations. There is, however, one distinction which can be made between usages of the term 'modernization' that is of particular importance because it establishes a basis from which the following critique of modernization theory can proceed. Most conceptualizations

of modernization fall into one of two categories: they are either 'critical variable' theories, in the sense that they equate modernization with a single type of social change, or they are 'dichotomous' theories in that modernization is defined in such a manner that it will serve to conceptualize the process whereby 'traditional' societies acquire the attributes of 'modernity'. The approaches of Schwartz and Levy, cited above, represent two instances of 'critical variable' theories: for Schwartz, 'modernization' may be taken as a synonym for the process of rationalization, while in the case of Levy it is defined in terms of two technological indicators of industrialization. In fact, in an essay published well over a decade before his more recent works on modernization, Levy (1953) employed this same definition to define not modernization, but rather the term 'industrialization' (cf. Levy, 1966: 9). Another example of a 'critical variable' approach to the conceptualization of modernization comes from Wilbert Moore (1963: 89-112), who is somewhat more straightforward in this respect than Levy. Arguing that for most purposes' modernization may be equated with industrialization, he then proceeds to 204 DEAN C. TIPPS discuss the former in terms of the conditions, concomitants, and consequences of the latter. As these examples illustrate, the distinguishing trait of 'critical variable' theories is that the term 'modernization' may be freely substituted either for or by some other single term. Perhaps it is because of this trait that the 'critical variable' method of conceptualizing modernization has not been widely adopted by modernization theorists.

Most modernization theorists have opted instead for the second method, choosing to set their definitions within the larger conceptual framework provided by the 'dichotomous' approach. Nowhere is the influence of nineteenth-century evolutionary theory more evident than here. Through the device of ideal-typical contrasts between the attributes of tradition and modernity, modernization theorists have done little more than to summarize with the assistance of Parsons' pattern variables and some ethnographic updating, the earlier efforts by men such as Maine, Tbnnies, Durkheim, and others in the evolutionary tradition to conceptualize the transformation of societies in terms of a transition between polar types of the statuscontract, Gemeinschaft-Gesellschaft variety (see Nisbet, 1969: 190-2). Modernization, then, becomes a transition, or rather a series of transitions from primitive, subsistence economies to technology-intensive, industrialized economies; from subject to participant political cultures; from closed, ascriptive status systems to open, achievement-oriented systems; from extended to nuclear kinship units; from religious to secular ideologies; and so on (cf. Lerner, 1958: 43-75; Black, 1966: 9-26; Eisenstadt, 1966: 1-19; Smelser, 1967: 718; and Huntington, 1968a: 32-5). Thus conceived, modernization is not simply a process of change, but one which is defined in terms of the goals toward which it is moving.

5.4 ADVANTAGES AND DISADVANTAGES OF GLOBALIZATION

Advantages of Globalization

Alteration of Technology: The global alteration of technology is a good sign. Countries can borrow the technology via agreements and implementation for overall development. Communication will be more accessible from any part of the globe by utilizing advanced technology at minimal cost, time, and effort.

Better Services and GDP Growth Rate: Globalization always provides better services to people. Through technological progress, services such as water supply, networking, electricity supply, internet, and other services have become easier to deal with. Easy access to the internet is also the advantage of globalization. Globalization also ensures the participation of every country to uplift the world GDP growth.

Improvement of Infrastructure: Governments can deliver their services to the people more efficiently owing to the advancement of infrastructure. It is worth mentioning that economic growth and the evolution of infrastructure are harmonious with each other in the development of a country.

Affordable Commodities: With access to the latest technology, the countries can provide products to their citizens at affordable prices. Globalization encourages competition in domestic sectors. Companies reduce product prices or follow a discernment pricing strategy.

Extensions of Market: Globalization favors the extension of markets. It provides an opening for domestic companies to go global.

Companies can observe saturation in demand for their commodities or services, but through globalization, these companies can satisfy the growing needs of foreign clients.

Disadvantages of Globalization

Rising Inequality: Globalization can raise the problem of inequality everywhere in the world by increasing specialization and trade. By trade boost of the per-capita income, it a cause relative poverty, worldwide.

Growing Unemployment rate: Globalization can increase the unemployment rate since it demands higher-skilled work at a lower price. In countries where Companies are relatively incapable of producing highly skilled workers, the unemployment rate can increase in those countries.

Imbalanced Trades: The balance of trade refers to the ratio between export and import of commodities and services. Any country can trade with any other country, and globalization

causes an imbalance in this ratio. It is also termed 'trade deficits.' Over the years, trade imbalance has increased in developed countries by competition in the market.

Environmental Harm: The speed of industrialization is rising as an outcome of globalization. Industrialization advances economic growth, but it also harms the environment. Various chemical industries use harmful fertilizers and solutions or release industrial wastes into nature that causes harm to human life and the environment.

Exploits poorer labour markets: Globalization enables businesses to develop jobs and economic possibilities in developing countries by often offering cheaper labour costs. Yet, overall economic growth in such developing countries may be slowed due to globalization or, worse, become stagnant.

5.5 ADVANTAGES AND DISADVANTAGES OF MODERNIZATION

Advantages of Modernization

Modernization has become an integral element for survival from the standpoint of healthcare, technological and commercial progress. Not only in terms of business, but modernization benefits human lives too. Here are facts that underpin modernization and its significance.

1. Technological Breakthroughs

Modernization is the reason why man has landed on the moon and is able to explore the universe more and more. With an abundance of technological equipment, people are able to travel, communicate, and collaborate for the better livelihood of global society as a whole.

Technological Development stands out as the backbone of railways, roadways, and the aviation industry providing people services.

2. Globalization

Modernization encourages a country to pace along with other developed nations. Implementation of regular advancements is essential to partner with global leaders and promote globalization.

The major part of the population in the developed nations is urbanized and educated. Education is what paves the way to better employment or business opportunity on a global scale.

3. Healthy Lifestyle

Modern methods of learning and education also tend to make us more conscious of our health and fitness. Developing nations with less access to education sources are also less aware of basic measures to stay healthy and fit amid an emergency.

4. Modernized Society is More Independent

A modernized society moves with changing times growing more independent even at the time of a downturn. Cities with hi-end smart systems contribute to a nation's economic growth as well as goodwill.

5. Less Manpower and more Automation

From a viewpoint of industrial breakthroughs, modern technology helps reduce a company's cost and usage of resources. With automated machinery, industrial development boosts production and income. Modern establishments maximize a nation's economy and GDP.

6. Access to Healthcare Resources

Modern society has access to better healthcare sources with all the basic and advanced systems to tackle health issues. With all the modern equipment and medicare facilities at hand, modern societies have a higher health rate.

Disadvantages of Modernization

Although Modernization benefits humankind with a great deal of comforts, some concerns cause several problems for both mankind and the ecosystem. Some major issues that contribute to the Cons of Modernization are associated with dangerous setbacks.

1. Clashes of Tradition

Technological revolution may have brought drastic changes in the way of living, but people with fewer resources mainly rely on traditional systems of survival and growth. Traditionalists tend to maintain a status quo that often conflicts with new generation ideas leading to social conflicts.

2. Globalization hampers Domestic Business

The domestic business shrinks as more companies globalize their business targeting a wider scope of the market. It goes along with the developing nations and rids their chances of development due to a lack of ample technology or resources. That said, modern methods accessible only for developed states may blindside developing states in terms of development.

3. Environmental Crisis

Modernscapes may have beautified society and eased humans' living standards, but evolving technology still poses a threat to the environment. Natural and Non-renewable sources of energy are still widely used which not only disturbs the ecosystem but also puts natural sources at the brink of extinction.

Rampant use of natural resources at an industrial scale is one of the major drawbacks of modernization.

4. Emission and Pollution

States adopting modern methods of livelihood have cut emissions of pollutants into the environment. But the society that is underway development is still reliant on conventional sources of fuel and resources. Leading nations don't promise a sustainable solution to such countries despite being aware of the future environmental crisis.

5. Evolution and Emergence of Threats

A rise in experimentation, chemical revolution, and mutating activities also give rise to emerging unidentified threats like microorganisms and viruses. In the race to be the best and modernized, humans intervene with nature to an extent that brings new species to the surface. Even a highly sophisticated system implemented by a developed society is not prepared to curb unprecedented threats.

5.6 COMPETITION

Competition of Globalization

Globalization theory is essentially modernization theory bolstered by greater emphasis on international integration and the power of external forces to induce rapid change. Again, one finds generalizations about individual modernization, adoption of attitudes in favor of personal choice for marriage, divorce, choice of work, migration, and views of authority. One also may observe organizational adaptation, with formal organizations transforming their roles in a market environment where a civil society is gaining ground and individuals are free to enter and leave. Likewise, state authority becomes subject to checks and balances, limited in creating monopolies and denying access to the outside world. If modernization theory emphasized competition among nations that would oblige, sooner or later, domestic adjustments, globalization theory stresses the powerful effects of the flow of resources, information, and people across national boundaries. The urgency of meeting the competition is accelerating, but the fundamental changes identified by modernization theory continue to occur.

Critics of globalization theory, both from the left and the right, repeat the accusations raised against modernization theory. Many on the left see it as justification for neo-imperialism or U.S. hegemonism, leading to unfair results, including one-sided gains and negative consequences for cultural diversity and the environment. On the right, there is continued fear that compromises will have to be made with others who follow different models, watering down national distinctiveness or sovereignty. Instead of comparing different approaches to globalization and accepting the need for all sides to adjust as competition proceeds in unpredictable ways, many prefer either to reject the process as

inherently flawed or to insist that control by only one party must be ensured. As seen in a half century of modernization theory, politicized approaches to far-reaching questions of social change as well as narrow rejection of generalized social science analysis leave many critics unprepared to keep the focus on how to draw on empirical evidence and comparisons to keep improving existing theory. The theory of modernization may not have remained popular, but its message endures: states reorganize in an increasingly competitive environment; the quest for international power and economic growth leads to substantial changes in domestic policies; societies continuously adjust to economic growth and global integration; and the result is growing convergence, but there may be multiple models and sharp backlashes from those fearful or unsuccessful in the process.

Competition of Modernization

Competition of Modernization is not an end in itself, but a means to an end. Competition is the most important mechanism for maximizing customer benefits and for limiting monopoly power. Its essence is rivalry and freedom to enter a market. What counts is the existence of competitive threats from potential as well as existing competitors. The aim is not so-called 'perfect' competition, rather a practical means to introduce or increase rivalry.

The relevant comparison for policy is between the level of competition that could realistically be created, and the present state of statecontrolled industry. Certain features of state-controlled industry need attention whatever the ownership form finally adopted. The artificial restrictions on entry embodied in the statutory monopolies granted to most telecommunications organizations often need to be removed. Government-controlled resources including wayleaves and radio spectrum may need to be made equally available to new entrants, without favouring the incumbent state-controlled organization. The starting structure for the successor private company or companies is extremely important. In some cases different parts of the industry could compete if formed into horizontally separate companies. Resources or assets could be transferred to potential entrants. Vertically separating the industry into companies would also generate rivalry at the interface.

Regionalization of telecommunications companies has a lot to be said for it in terms of introducing more competition. Splitting up an organization might involve sacrificing economies of scale or scope as increased costs of providing service may offset the gains from increased competition. This argument is dubious for all present telecommunications monopolies since they have been determined largely by political or administrative, not market, forces. However, in the absence of competition one cannot know in advance precisely what industry structure will prove most efficient, and it is not always possible to

transfer the lessons from one country to another. Therefore as far as possible the future growth of the telecommunications industry in a country should not be fixed by the pattern established at flotation. Companies should be allowed to expand or contract, diversify or specialize, as market forces dictate. Where there are very few existing outside competitors, or none at all, the starting structure should be designed to create effective competition. When in doubt, smaller rather than larger successor companies should be created (hence my comment earlier on regionalization) and allowed to merge thereafter subject to rules of competition policy as laid down in

5.7 COLLABORATION AND PARTNERSHIP

Globalization and collaboration ought to be words of the same semantic field. The former cannot function properly without the latter. Globalization is based on tearing down borders and opening your world to other cultures. Collaboration is rooted in communication, without which, a healthy exchange would be impossible.

Opinions on globalization can often be divided. On one hand, some oppose it on the grounds of repercussions for national sovereignty. On the other, businesses are all about expanding to new markets. Why wouldn't they? The world is rich with opportunities and valuable experiences for those who dare to seek them out.

However, it isn't as simple as flying over to another country and establishing a franchise. The process carries a multitude of underlying issues and factors that entrepreneurs must consider. In our previous blogs, we have covered the importance of understanding the particularities of culture and language in marketing. Now, let's consider your relationship with the people — public, audiences, colleagues — in your new market.

Building Healthy Relationships

In a culturally diverse environment, collaboration becomes crucial. Your foreign team must be able to communicate and forge strong bonds with its new audience.

Let's leave unethical practices such as abusing regulatory loopholes or exploiting a cheap workforce behind. Globalization can be the key to the longevity of the worldwide market. It brings along new systems such as circular economy, which optimize resources and minimize waste, and Economy a model where one can "find meaning, make a living and change the world". As the world opens up, it offers new hope for sustainability. If we take our business abroad, it's important to learn how to cooperate and share our best interest with others.

It's important to learn about, appreciate and adapt to new cultures. After all, the more we know about one another, the more alike we become! Unity and collaboration will pave humanity's path to success as we transcend our differences to find harmony around the globe.

5.8 SOCIAL MOVEMENT IN INDIA

A social movement is a mass movement and a concerted effort by people to promote change or to fight change. The central principle of all social movements is that people participate not only as observers or passive participants in the ebb and flow of life but in the process of social change. By changing the direction of history people seek to become constructive players. They initiate or become part of collective action in order to achieve their goal of making a difference to the world they live in. Individuals behave in a collective enterprise knowingly with a sense of responsibility.

Social movements have a large degree of internal order and purposive orientation. It is actually this organization which strengthens the movement against the institutions created. A social movement can be more or less characterized by a fairly large group of people as a continuous and concerted attempt to bring change about or to oppose it. Nevertheless, the number of people involved does not constitute a concerted effort in any campaign. The campaign must be led and executed by a leader and have the power to help the campaign. Nevertheless, social movements vary from trends or structural movements. Highly organized, permanent and predominantly industrial organizations are movements. Spontaneous social movements do not have to be limited to problems.

Social movements are generally known as new phénomènes and capitalist economies, whether or not situated in the "initial" nation. Industrialization and economic growth, developments in technology and continuous democracy have made it possible to collectively advocate for reform, challenging the authority of the present order. Social movements can be characterized by the common purpose of social challenges. This is a single organization that

supports or opposes a transition in culture with some consistency. It consists of an infinite and evolving party of members. Usually, the leadership of these movements is decided not by structured processes that legitimize the authority but by informal responses from participants.

WOMEN

Social Movements: women's movements

It is well recognized that women are victim of many domestic crime since ancient time. To tackle such situation and enhance the position of women, numerous woman movements were started. It is said that women's movements are among the most important crusade of modern social movements. Historical records indicated that since nineteenth-century, Canadian women's suffrage campaigns to recent direct actions for sustainable development in India, wherever women's movements have been established, national organizations and local grassroots groups have worked together to support women and girls. Diverse, even conflicting, compassions of women's interests rise from differences in gender, race, class, cultural, religion, and sexuality, as well as from global divisions of wealth and power. However, the rifeness of oppression against women has resulted in formation of international women's movements with common agendas, linked to struggles for sovereignty, democracy, and secure livelihoods around the world.

To honour woman, March 8th is celebrated around the world. It is considered as a historical day, an icon of the struggle waged against mistreatment and oppression by women all over the world, for over a century. It is a day to express and demonstrate collective strength and to renew struggle of women for equality and justice.

When apprising the ideologies of women movements, it is specified that within the women's movement, there have been different understandings of patriarchal oppression and its outcomes and, therefore, also varied strategies to combat it. Some organizations have small intellectual groups while there have been some that have had mass support. Some have emerged in support of certain causes or for the purpose of a focused campaign, while there are some groups that have existed for years with evolving agendas. The principles vary from radical, liberal, socialist, Marxist and Gandhian, to the new fundamentalist.

It is documented in many studies that the women's movement has a long history in India. Much longer than the current 'second wave' movement, or even the 'first wave' of earlier this century. The Shakti cults go back centuries, and the concept of Shakti, the female power principle was recognized thousands of years ago. In this form, the women's movement signifies, not merely an oppositional force powered by anger, a rather negative reaction to oppression, but the development of a distinctive female culture, a positive creative force

inspiring men and women alike (Liddle et al. 1986). The changes or rather the transitions that have occurred within the women's movement in India have not followed a chronological or linear pattern, but have at all stages involved a collage of influences, local, national and international.

`   The goals and structures of women's movements reveal the commonalities as well as the differences among women. For example, feminist movements tend to be related with the aspirations, and the opportunities, of middle-class women. Feminist movements include women's rights movements focusing on the goals of equal rights under the law and equal access to education, careers, and political power; women's liberation movements that challenge cultural patterns of male dominance in the family and personal life through strategies that raise the awareness of women of their own subjugation, often within the context of women-only groups. Black feminist movements address racism along with sexism; and socialist feminist movements look women's empowerment as tied to the role of government, labour, and civil society in safeguarding the rights of all citizens to equity and social security. The campaigners in feminine movements tend to be working-class women organizing to address problems of poverty and sexism and their overwhelming effects on the health and wellbeing of their families. Womanist, a term invented by the writer Alice Walker, refers to the confidence, strength, and wisdom of African-American women based in their cultures and long struggle to support their children and communities and to end racism and all forms of prejudice.

Religiously diverse, multilingual, and caste-divided India also has one of the most vibrant and many-stranded women's movements in the world. One of their primacies is challenging patriarchal religious practices, while at the same time respecting religious differences. Another is lessening the poverty and insecurity of women and their families.

It is found in reports that the women's upliftment period began in the late nineteenth century, first among elite Hindu men and women and, later, Muslims. Besides stressing education, they called for reform of the practices of widow remarriage, polygamy, purdah (the veiling and seclusion of women), property rights, and sati (the ritual suicide of widows). To curb these sinful acts made by society's traditional leaders or heads, Women established their own autonomous organizations, the most important of which was the All India Women's Conference (AIWC) in 1927. In 1934, when AIWC introduced a bill for equality in marriage, divorce, and property rights, they drew upon the nationalist rights discourse; and after independence in 1947, women were granted constitutional equality. However, the Hindu, Islamic, and other religious communities retained jurisdiction over family law (Desai 2001).

In second phase of women empowerment, grass-roots organizations formed and these focused not only upon gender but also upon caste, class, and culture as roots of women's persecution. The groups in this movement were associated with grass-roots labour, labourer, and tribal movements as well as leftist opposition parties. Among their activities were protests by tribal women in the Toilers' Union in Maharastra against alcohol-related domestic violence and by the Chipko movement of poor women in the Himalayas to protect their forest resources and highlight women's unrecognized economic contributions. The Self Employed Women's Association (SEWA), a union of women working as street vendors and rag-pickers and in home-based industries, established the first women's bank for poor women (Desai 2001).

- Women's participation in movements has been in four major forms:
- For social, economic and political rights of specific categories of people like tribal, peasants and industrial workers.
- For improvement in conditions of work and autonomy to women.
- For equal remuneration for work.
- In general social movements on issues affecting men and children like abortions, adoption of children, sexual exploitation.

Sustainable, grassroots development as a precedence of Indian women's movement organizations is demonstrated by the organization Stree Mukti Sangharsh (Women's Liberation Struggle). They envisaged development that promotes equality between men and women and overcomes the economic and environmental consequences of the rural areas precipitated by large multinational corporations whose focus on short-term gains have created unsustainable forms of development (Desai 2001). In the decades 1970s, autonomous, openly feminist women's movements ascended. These groups were annoyed by the dismissals of cases of girls raped by police and by religiously sanctioned violations of women's human rights. Their campaigns refocused on violence against women, dowry deaths (the murder of brides for their dowries), sex-selective abortions, and sati (Kumar 1995).

The success of women's movement organizations has met with an antifeminist repercussion, which calls upon familial, communal, and religious identities to try to push back women's gains (Kumar 1995). Since poverty and insecurity raised the flame of reactionary fears, the feminist tactic of promoting grassroots-based sustainable development is a double-edged one. It addressed both the economic independence of women and the long-term security and well-being of the whole community.

In academic domain, The International Women's Decade, 1975-85, has provided push to the growth of social science literature on women, their status in society and issues related to gender-based discrimination and inequality in particular. Gender studies are always on the priority agenda of the Indian Council of Social Science Research (ICSSR) and the University Grants Commission (UGC). Several universities have Centres for Women's Studies. A research institute focusing on women, the Centre for Women's Development Studies was established with the support of ICSSR in 1980. There is also a full-fledged academic journal focusing on gender studies. A survey of literature by Malvika Karlekar (2000) on 'Women's Studies and Women's Development', sponsored by ICSSR covers the studies up to 1990. It is a valuable document for further research in the field. By now, we also have a few compilations including an annotated bibliography on women's studies (Vyas and Singh 1993). Social science texts on various aspects of gender has increased significantly during the 1980s and 1990s. Many monographs and essays use the term 'movement' in a broader sense in their titles dealing with women writings, discourse, issues affecting women's position in socio-economic spheres, rather than confining themselves to mobilization and collective action by women.

Except for a few, many of the studies are subjective, impressionistic and polemical for action prescription for action written by feminist activists in journalistic style. For activists involved in feminist movements, feminism is not merely a discourse to be analyzed, but 'a method of bringing about social change'. Some theoretical studies are also available, but it is sensed that they deal mainly with issues raised by western scholars. Even if this is so, this should not disparage the importance of such studies. Western influence affects all spheres of our life.

Dalit

THE DALIT MOVEMENT

The sun of self-respect has burst into flameLet it burn up these castes! Smash, break, destroy These walls of hatred. Crush to smithereens this eons-old school of blindness, Rise, O people! Social movements of Dalits show a particular character. The movements cannot be explained satisfactorily by reference to economic exploitations alone or political oppression, although these dimensions are important. This is a struggle for recognition as fellow human beings. It is a struggle for self-confidence and a space for self-determination. It is a struggle for abolishment of stigmatisation, that untouchability implied. It has been called a struggle to be touched. The word Dalit is commonly used in Marathi, Hindi, Gujarati and many other Indian languages, meaning the poor and oppressed persons. It was first used in the new

context in Marathi by neo-Buddhist activists, the followers of Babasaheb Ambedkar in the early 1970s.

It refers to those who have been broken, ground down by those above them in a deliberate way. There is, in the word itself, inherent denial of pollution, karma and justified caste hierarchy. There has not been a single, unified Dalit movement in the country now or in the past. Different movements have highlighted different issues related to Dalits, around different ideologies. However, all of them assert a Dalit identity though the meaning may not be identical or precise for everyone.

Notwithstanding differences in the nature of Dalit movements and the meaning of identity, there has been a common quest for equality, self-dignity and eradication of untouchability. (Shah 2001:194) This can be seen in the Satnami Movement of the Chamars in the Chattisgarh plains in eastern MP, Adi Dharma Movement in Punjab, the Mahar Movement in Maharashtra, the socio-political mobilisation among the Jatavas of Agra and the Anti Brahman Movement in south India. In the contemporary period the Dalit movement has unquestionably acquired a place in the public sphere that cannot be ignored. This has been accompanied by a growing body of Dalit literature. © NCERT not to be republished Social Movements 153 Dalit literature is squarely opposed to the Chaturvarna system and caste hierarchy which it considers as responsible for crushing the creativity and very existence of lower castes.

Dalit writers are insistent on using their own imageries and expressions rooted in their own experiences and perceptions. Many felt that the high-flown social imageries of mainstream society would hide the truth rather than reveal it. Dalit literature gives a call for social and cultural revolt. While some emphasise the cultural struggle for dignity and identity, others also bring in the structural features of society including the economic dimensions. BOX 8.9 An unknown poet's poem (1890s) on his fellow Mahars. Their houses are outside the village.

Tribal Movement in India before and after Independence!

After independence, various efforts have been made to improve the socioeconomic conditions of the tribals and to sustain the constitutional safeguard given to them The Central and State Governments have made incessant efforts in the direction of tribal welfare and development. Special programmes for their development have been undertaken in the successive Five-Year Plans. The aim was to bring them on par with other developed sections of the society. But the results are not encouraging in all cases with an introduction of development plans, some societies have found themselves disintegrated.

The establishment of heavy industries, construction of dams and launching of development plans in tribal zones has necessitated displacement of local population. Thousands of tribal families were displaced from their traditional habitats Contact situations with outsiders have been equally detrimental.

Destruction of forests as a consequence of felling of trees for industrial purposes has threatened the small communities of hunters and food-gathers.

Those who could take advantage of new economic and educational frontiers were able to better their lot, while a large sections of the tribals, not adequately prepared to deal with new challenges, gradually depressed into poorer sections of the society. Against economic and social disparities, they have raised a collective voice. The tribals especially in central India, had reacted against their exploiters. These movements were directed towards freeing their land from all those who exploited them economically and culturally. At the same time, each of these movements put emphasis on revitalisation of their culture, their traditional culture which was swayed under the impact of the outsiders.

Tribal Movement before Independence:

As soon as the British took over Eastern India, tribal revolts broke out to challenge alien rule. In the early years of colonialisation, no other community in India offered such heroic resistance to British rule or faced such tragic consequences as did the numerous Advise Communities of now Jharkhand, Chhattisgarh, Orissa and Bengal.

The fact needs reiteration and highlighting in history that the tribals of Orissa were the first ones in India to wage war against British Colonialism. It should also be noted that contrary to the historians this began as early as 1768 and not in 1820 as opined by them. It was in 1768 that under the feudal king Krushna Bhanja of Ghumsar, the Kondha fought a pitched battle against the British and many lost their lives.

LAND

The countercultural back-to-the-land movement of the 1960s and 1970s was the third wave of an anti modern tradition that stretched back to the late nineteenth century. This study places the hippie back-to-the-land movement within this larger context and follows the intergenerational exchange between the counterculture and second generation back-to-the-landers such as Ralph Borsodi, Mildred Loomis, and the School of Living organization in the mid-1960s. The resulting narrative offers a complex picture of exchange as an older generation introduced hippies in Berkeley to decentralism, eugenics, and a form of anti-statist environmentalism. The counterculture, however, was the product of the Cold War prosperity and the shifting politics of the New Left. The overwhelmingly white, middle-class

counterculture did not adopt eugenics. Instead, it formulated a novel back-to-the-land ideology that combined decentralism and pastoralism with an emerging white identity politics that appropriated from non-white traditions, especially those of Native American groups, that were viewed as premodern models for a post-modern future. This study follows three case studies – Twin Oaks in Virginia, Alpha Farm in Oregon, and Heathcote in Maryland – to track the movement as the 1960s counterculture transformed into the New Age movement of the 1970s and 1980s.

By drawing on newsletters and other archival materials, this study explores how back-to-the-landers sought to fashion alternative political cultures that avoided the practice of voting, novel economic systems that empowered women, and intercommunal organizations that offered labour-sharing services and New Age social gatherings. Like other antimodern movements such as the Arts and Crafts movement, the back-to-the-land movement of the 1960s and 1970s primarily served the racial and class interests of participants and ended up reinforcing dominant cultural trends such as the rise of post-World War Two consumerism, the shift towards a politics of the personal, the rightward turn of American politics in the 1970s, and the settler-colonial appropriation of Native culture. Though the countercultural back-to-the-land movement offered individual personal transformation and influenced the Organic movement, the environmental movement, and the personal computing movement, it failed to attract a more diverse coalition and could not offer a radical alternative to Cold War society and culture.

Fundamental rights in India are the rights guaranteed under Part III (Articles 12-35) of the Constitution of India. There are six fundamental rights (Article 12 - 35) recognised by the Indian constitution: the right to equality (Articles 14-18), the right to freedom (Articles 19-22), the right against exploitation (Articles 23-24), the right to freedom of religion (Articles 25-28), cultural and educational rights (Articles 29-30) and the right to constitutional remedies (Article 32 and 226).

While the Constitution also provides some other rights, such as the Right to Property {Now Legal right under Artical 300A (44th Amendment Act,1978)}, that are not fundamental rights. In cases of fundamental rights violations, the Supreme Court of India can be directly petitioned under Article 32 of the Constitution. The Rights have their origins in many sources, including England's Bill of Rights, the United States Bill of Rights and France's Declaration of the Rights of Man and Rights of women

Fundamental rights for Indians have also been aimed at overturning the inequalities of traditional Aryan practices. Specifically, they have also been used to abolish untouchability

and thus prohibit discrimination on the grounds of religion, race, caste, gender or place of birth. They also forbid trafficking of human beings and forced labor (a crime). They also protect cultural and educational rights of religious establishments. Right to property was changed from fundamental right to legal right. Sardar Vallabhai Patel is considered as the chief architect of fundamental rights of Indian constitution.

Communal mobilization.

Community mobilization promotes consideration of the needs of specific populations and localities. In particular, underserved populations, such as youth and men, can be reached more effectively through community mobilization. Mobilization also leads to greater sustainability, as communities are empowered and capable of addressing their own needs. A number of studies show a sense of ownership is crucial in building sustainability. Knowledge and Developments Community mobilization is defined as "a capacity-building process through which community individuals, groups, or organizations plan, carry out, and evaluate activities on a participatory and sustained basis to improve their health and other needs, either on their own initiative or stimulated by others."1 Communities lead or participate in all stages, from start to finish. With community mobilization, the role of the implementing agency shifts from a more traditional one of teacher/advisor/leader to that of facilitator.

Agencies facilitating community mobilization should guide communities through a step-by-step process that includes:

1. A big-picture assessment of the community's issues, needs, and resources;
2. Community exploration of issues and priority-setting;
3. Community action planning;
4. Implementation of community action plans; and
5. Monitoring and evaluation of community mobilization.

Approaches such as participatory learning and action (PLA) can be used in the mobilization process.

PLA is a community development approach whereby facilitators work with communities to help them analyze their needs, identify solutions, and develop and implement action plans. Participatory processes are used not just for assessment purposes but also for follow-on mobilization and action.

The ACQUIRE Project has successfully undertaken community mobilization interventions in several places. For example, in Nepal, ACQUIRE has a pilot project to improve the reproductive health of young married couples—an overlooked and underserved population—through participatory approaches that engage community members to support

the reproductive needs of married adolescents. ACQUIRE's activities in Nepal include: having young married community members undertake outreach and peer education; increasing family and community support for married youth through information and education

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Check Your Progress

1. Globalisation has improved the living structure of _____.
2. When did the Information Age begin?
3. The term glocalization refers to_____.
4. Rapid integration or interconnection between countries is known as_____.

5.9 LET US SUM UP

In this unit, Concept - Advantages and disadvantages – Competition - Collaboration and partnership - Social movements in India: Women, Dalits and tribal movements displacement, land, human rights and communal mobilization. At the last, we discussed Globalization and Modernisation.

5.10 ANSWERS TO CHECK YOUR PROGRESS

1. People living in developing countries
2. 1970's
3. Marketing at both global and local level
4. Globalisation

5.11 EVALUATION

1. Explain the Globalization.
2. Explain the Modernisation.
3. What are the social movements in India?

5.12 SUGGESTED READING

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