



PE-2 PERSPECTIVES IN EDUCATION

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Unit-1 Philological Thoughts of Education

1.1 Philosophy and Educational Philosophy

□ Education and Philosophy :-

The principles and aims of education, though elastic are yet universal. In y we talk principles, at that time we do not confine ourselves only to practical class-teaching. Like other acts, we would have to keep in mind, originality and significance of ideas in the field of education. In science, working according to principles, imposes some restrictions on freedom. The principles of science differ not only in origin but also in universality. A given principle of science would be the same in Sahara and Tundra but the aims of education change because of environmental and geographical reasons. Then the originality of education and science would also differ.

Behaviour without principles cannot be reasonable. Principles as a source of inspiration are necessary for definite behaviours. But principles are different from behaviour. To Dewey principle is the consequence of behaviour. For example, the child learns to walk at first, then he becomes capable of determining the principle of walking. In this way, Dewey is right. But generally, aim or principle is determined first and work is done afterwards. For example, at first we determine our aim to reach' a particular place and then start for that place on our bicycle. Thus, the solution of the question of first place is involved in outlook. But in education principles are necessary for the sake of efficiency, and since philosophy gives life to principles, obviously its help is needed for the principle of education.

Philosophy and education are closely related for several other reasons. The main reason is



the expression of their outlook on education by different philosophers. Every philosopher has said something or the other on education, such as, Gandhi on basic education, Rabindranath Tagore on Shantiniketan system of education. Socrates, Plato, Aristotle, Rousseau, Kant, Hegel, Dewey are known not only for their philosophical but also for their educational ideas. In the opinion of some scholars education and philosophy are the two sides of the same coin. Therefore, Fichte has said that the art of education is incomplete without the help of philosophy. Relationship between the two is necessary; the one is incomplete and useless without the other. Now we would see the influence of philosophy on education in a systematic way.

Gentile has said that it is difficult to understand education without a knowledge of the puzzles of philosophy. According to Gentile education is an investigation of God's desire. The problems of philosophy and education are so much interdependent that to Herbart education cannot rest content without the solution of the problems of philosophy forever. Bishop Berkeley has also said that the world may think anything, but one who has not contemplated over God, mind of man, and real self, may be an insect of a grand family but he would be a meaningless politician and a useless patriot.

□ Philosophy and Education :-

Every man has his own philosophy of life. Different philosophies result in different ways of life. It is natural that a person with a philosophy of life will seek to influence and convert others. This process of influencing and converting consciously or unconsciously is education. A philosophy thus results in an educational effort.

John Adams says :

"Education is the dynamic side of philosophy." It is the active aspect of philosophical belief, the practical means of realising the idea of life.

The relation between philosophy and education has been clearly defined by James Ross says : "Philosophy and education are like two sides of a coin, the former is the contemplative side, while

the latter is the active side. Education is the influence of a person who holds a vital belief



brought to bear on another person with the object of making him also hold that belief." That education is fundamentally dependent on philosophy is proved by the fact that all great philosophers have always been great educationists. A philosopher naturally becomes an educationist. This dependence of education on philosophy can be found in the lives and teaching of all great philosophers from Socrates to John Dewey in the West and from Yajñavalkya to Gandhiji in the East. Socrates saw the need for an enduring standard against which moral judgments might be measured. He held the belief that ideas of universal validity existed on the very nature of things. His disciple Plato's Republic is accepted as a classical treatise on education. Christ lived his life in accordance with the fundamental idea that God is the father of all men. He was concerned with the education of his disciples. What is true of Christ is true of all great teachers of the world including Gautam Buddha, Mohanmad and Shankracharya. Each of them formulated his own philosophy, tried to give it a concrete form and made others hold the same belief as he held.

Rousseau believes that society has become an end in itself rather than a means to the welfare of the individual. Emile's education was Rousseau's philosophy in action.

Coming to modern times, we may think of George Bernard Shaw, H. G. Wells, Bertrand Russell, Aldous Huxley, Rabindranath Tagore and Mahatma Gandhi. All of them preached a way of life and then gave us their philosophies of education.

The great philosopher of America, John Dewey, believes that philosophy follows from education, that philosophy, if it is practicable and workable, is the theory of education and that truth is what works in practice. According to him, education is a process of living and not some kind of preparation for future living. His philosophy reflects the industrial Revolution and the development of democracy.

Philosophy and education are interdependent. Philosophy is dependent upon education for its formulation, while education is dependent upon the philosophy for its guidance.

Factors affecting Education (Philosophical, Social, Economical, Cultural, Political)

□ **Cultural Factors :-**

A country's art literature, carving, craft, tradition, customs, religions, lifestyle etc. is a



countries great culture to Moorish the culture of the country is the work of education.

This can also be called as the cultural heritage to prevail this heritage is the responsibility of education.

It is necessary to place the cultural values in the curriculum by placing the cultural value in the curriculum only we can achieve the aims of education.

□ Partical Factors :-

The partical factor affects the objectives, curriculum, teaching methods of education the educational objectives are according to the political arrangement. As the type of government. So as the education there are three main features fanaticism /intense factor this feature is seen in dictators and where the welfare of the nation is seen before the welfare of man the education is of that type there.

Humble / Polite feature - Here the education is of type where man's welfare is seen priority for nation. Modern feature - Our country has the democratic; type of government which is progressive.

□ Economical Factors :-

India is a poor country and it cannot afford wastage of its resources. Education is now-a-days regarded as a tool of economic development of the country. Education is a productive activity but it is a bit different from other productive activities. Education is both an item of consumption as well as a factor of production. It is consumption in the sense that it is valued for its own sake. It is production in sense that it yields indirect returns.

1.2 Types of the Education: Formal and Informal

Formal Education and informal Education:-

Formal Education

1. It is planned keeping in view some definite aim.
2. It is imparted through formal lesson
3. There is a definite course to be and covered during a definite period.
4. Both the teacher and the taught are aware of the process through which education is imparted.

Informal Education

1. It has no definite aim.
2. It is not imparted through any formal
3. There is no such definite course period.
4. They are not conscious of the process



5. It is organised by some agency, say the managing committee or the Government.

5. No organising body is behind process.

6. It starts and ends at a particular age.

6. It is a life long process. It has neither any end nor beginning. It continues for the whole life.

7. It puts mental strain both on the teacher and the taught.

7. Being natural does not strain any body.

□ **Society, Individual and Education :-**

According to Daniel Webster, "The function of Education is to discipline feelings, to control emotions, to stimulate motivations and to develop religious sentiments." John Dewey asserts that "the function of education is to help the growing of a helpless young animal into a happy, moral and efficient human being. Undoubtedly it can be stated that education performs various functions and thus, tries for harmonious and all round development of the individual.

Education and society are related to each other. Both are interdependent. Therefore, sociologists refer to school as a 'miniature society'. In other words, school is a representative of society. It develops social traits among the student community to make them good citizens. Students are trained to productively integrate into society. On the other hand, society establishes schools to fulfil the basic need of every boy and girl, i.e., education. As education is both important and useful, every section of society has an inner desire to educate their wards to the maximum and to provide education in the best institutions.

There are differences in the organization of every country and society. The aim of education cannot remain indifferent to the ideals of the country. The inhabitants of a democratic country will be opponents of dictatorship. Therefore, differences in the aims and methods of their education are unavoidable. Hegel's principles regarding society as superior to man will be hardly acceptable to a democracy like India. A theory, like Hobbes' Theory of Social- Evolution is acceptable only in a democratic country.

Relationship between individual and the society may be reflected in the aims of education of two different countries.



Some thinkers value individuality while other emphasize society. Those who advocate individuality recognize individual characteristics, interests, tastes and capabilities. Names are the symbols of individuality and we love our names. When some people remember our names, we are pleased. We want to be unique. But our individuality depends on our belonging to some community. We cannot develop even our individuality without social membership. We need social adjustment, love, hate, emulation, co-operation, competition and so on in order to develop the individuality. Here one precaution is to be taken as regards the meaning of the term society. Society is an abstraction and sometimes it is used as if it existed over and against the individuals. Individual-society relationship has a very deep meaning for education. Educational aims are generally considered in the light of individual or social viewpoints.

Still Prof. Adler regards the aims of education free from universal, individual and periodical characteristics. He believes that education does not differ because of individual differences. A philosopher often talks of doctrines: does not have a record of different class activities. An educational philosopher cannot stay upon the difference of a simple view. The aim of education is to educate. In other words, the establishment of a moral and mental code of behaviour is the aim of education. Real education tries to give expression to the basic element of man. But what is that 'element'? Is its fixation possible? Is the view of Adler different from the philosophy of his life? These questions put up back in the same state of inability to fix a definite aim education with which we started.

□ Society, Individual and Education :-

According to Social aim of education society or state is superior to individual. Bagley and Dewey have interpreted social aim in a bit different way. According to them social aim means social efficiency. But in its extreme form social aim regards an individual only as a tool of society and tries to hand over the responsibilities of the individual to the state. In its simple form social aim means growth of social sense and co-operation among the individuals.

Raymont has advocated this very simple form of social aim by saying, "The isolated individual is a figment of a imagination." John Dewey's social efficiency may be regarded as the liberal form of social aim wherein he asserts that civic efficiency and vocational efficiency should be the goals toward which the schools should strive.

Several arguments can be put forward for social aim of education. Man is born in the



society. He lives in it and satisfies his needs in the society. It is the society which civilizes the individual and teaches him the lessons of citizenship. It gives him opportunity to express himself and exchanges his ideas. But equally strong arguments can be put forward against this social aim. Social aim is generally unpsychological because it does not take into account the capacities and interests of the individual. It hinders the growth and development of art and literature. In it man becomes only a means to an end. It suppresses individual freedom, develops narrow nationalism, produces narrow minded vocationists, regards society as superior to man and thus ignores the individuals which constitute it. Thus, it is one-sided. An example by Ross will be helpful to verify our interpretation. In the beginning of western civilization the reason for the progress of the little country of Sparta was its strict educational system. A nation bound with military discipline could not even think of individual freedom. Family was generally regarded as symbol of comfort 'and peace. In that country it was merely a symbol of narrow outlook. Camp life, association with woman for sex and like were their standards. Reading of the laws of Lycergus was religion. A man imbued with patriotism could sacrifice every thing for the nation. A weak child's capacity to live was put to a test by exposing him to an open place. Individual needs had no value vis-a-vis national needs. Whole of their education was an exercise of discipline. Even theft was a part of the curriculum of the education of world's victorious soldier citizens. But the punishment on being caught stealing was very severe and fearful. The administration under Hitler was not very different from that of Sparta.

When we include character formation, development of personality, social efficiency, enlightenment and discipline under the aims of education, it implies a corresponding change not only in the sphere of educational environment, but a change in the larger community or society of which the educational environment is part. So also, when we refer to vocational aims of 'education a social change-both functional and structural is implied. Education is not confined to imparting bookish knowledge only; it embraces in its scope the diverse activities of a social life. Good citizenship, a spirit of tolerance etc. are the social aim of education. The other major variables or education and social change include the ego-ideals, the individual differences, the change of values in terms of different social strata. In



this context, the school is considered to be a microcosmic social organization from the point of view of its structural, functional and cultural integrity. The common agencies of realization of social aim which are often referred to apart from education, are political freedom, industrialization, mass communication media, individual achievement motivation and above all the collective aspiration to the peoples for better living. A school is thus considered as sub-system of the total social system. Both the developing civilizations and the developed countries, races and nations of the world are fast coming at a thorough and rapid change in their social structures and patterns of living. This is what we call social progress through education.

□ **Individual Aim of Education :-**

The influence of the country's politics on education becomes clear when we consider the acceptance of individual freedom, recognition of duties to society, and interest-centered education of U.K., U.S.A. and India. In these countries central governments are merely for guidance. They also give advice through experienced persons. Emphasis is laid upon an education which makes the child a free, thoughtful, dutiful and generous citizen of a free country. Discipline is regarded as a habit of a man to work according to this interest. Elasticity of education and its capacity for solving problems make an individual good citizen and a good man. An individual is a part of society; it is his duty to support society and contribute to its progress but he is not a slave to society.

The main arguments for individual aim of education centre around the individual freedom which is the very basis of democracy. Psychologically, every individual is unique and he has got ability to contribute to the social progress in his own way. Individual aim takes care of this uniqueness. It enables the individual to realize his self. Self-expression is also possible by having individual aim of education. But this aim is also not free from defects. It encourages individualism, degrades socialism, disregards social virtues, disorganises society, ignores environment, neglects man's social nature and overlooks social, philosophical views. It is inapplicable to real life because 'Individuality', says Ross, "Is of no value and personality is a meaningless term apart from the social environment in which they are developed and made efficient.



Individualistic aim in education is an important contribution of Nunn. According to him every good thing of the world is produced by free citizens; education is not an exception to it. Freedom for individual and education for the development of personality-both are the main steps of progress. It is not in any case proper and necessary to make all the citizens identical. Individuals with all-round development - are desirable at every stage of life. To Nunn education of different individuals should be different because of difference in interest, ability and aptitude. Thus, Nunn regards individualistic aim as an important aim of education. To quote him, "Nothing good enters in the human world except in and through the free activities of individual men and women, and educational practice must be shaped to accord with that practice." He further says, "Education must secure conditions conducive to the complete development of the individuality and enable the individual to make his original contribution to the variegated to whole of human life."

But his individual is not a biological creature alone. Nunn, being an idealist, believes in pure spiritual power of man. His individual is also a part of society; he is a part of social life. Bertrand Russell holds that only mediocres can conform to the group norms, to him, the development of individuality is better than the preparation of citizen.¹ If individuality is not developed properly, none can achieve distinction in life.² According to Laski the welfare of community is built upon the welfare of individuals.³ Without individuals, there remains nothing in society. Leighton believes that man possess different abilities and also differ in respect of the same ability; therefore, the development of individuality should be aimed at in education.⁴ Uniqueness of the individuals makes them unequal and this inequality is desirable for many reasons.⁵ It removes boredom and monotony from life. To quote Huxley, "Diversity is not only the salt of life, but the basis of collective achievement."⁶ Individual aim of education removes boredom from society and makes the social achievement possible.

□ **Aims of Education :-**

In the words of John Dewey "An aim is a foreseen end that gives direction to an activity or motivates behavior."

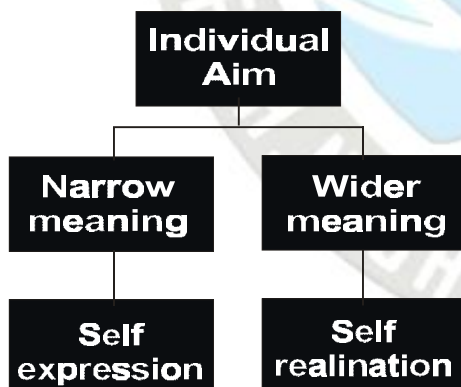


Important Aims of Education :-

- * Individual aim of education
- * Social aim of education
- * Vocational aim of education
- * Liberal aim of education
- * Harmonious development aim
- * Moral or character building aim
- * Culture as an aim of education
- * Complete living as an aim of education
- * Spiritual aim of education
- * Democratic aim

□ **Meaning of Individual Aims :-**

Meaning of individual aim:- Individual aim of education was emphasized in our ancient literature and also in writings of some Greek philosophers. In the medieval times method of essential collective. Teaching was adopted and no attention was paid to development of individuality. But in the present age when philology was given place in the field of education educationists like Roseau , Pestalotni, Nunn etc., again started to emphasize development of individuality as the aim of education.

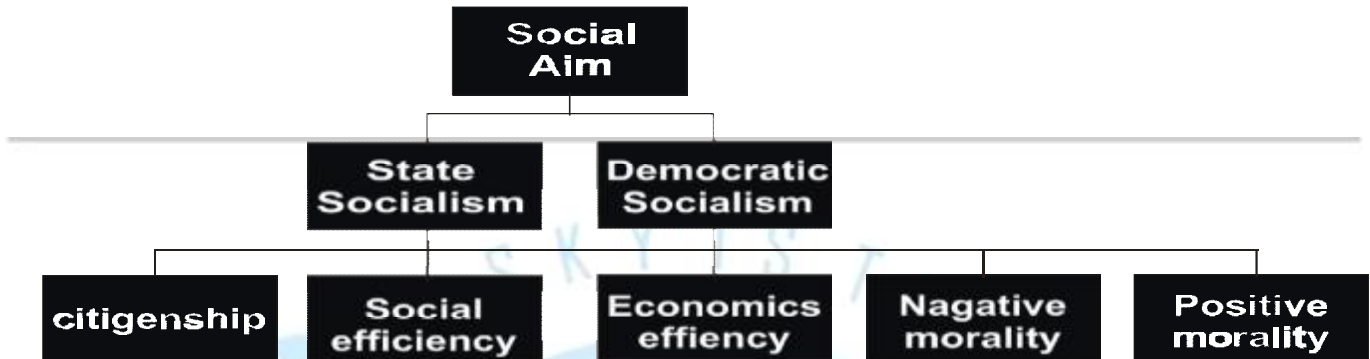


□ **Meaning of Social Aims :-**

The social aim is quite in opposition to the individual aim: The supporters of this aim, believe that society is considered, to be more important than the individual, They are of the view



that man is a social anima. He develops his personality only in society.



□ **Vocational aims of Education :-**

Education should enable the individual to earn his living. It should lead to social efficiency which in turn depends upon vocational efficiency. Education should therefore have utilitarian aim and enable to pupil to make both ends meeting in order to live happily. Education with the vocational aim in the foreground will prepare each individual for an occupation. Vocational aim of education is also known as "Bread or Butter aim" or "white collar aim."

□ **Liberal or knowledge aim of Education :-**

Pure vocational education is partial education after all, plato condemned vocational education for being mean and illiberal. According to him that education is illiberal which aims at the acquisition of wealth or bodily strength apart from intelligence and justice.

□ **Types of Education :-**

Formal and informal Education:

In our conversation we generally talk of different types of education. The first classification of these types is that of formal and informal types of education. Formal type of education is imparted to the individuals through deliberately planned process. It is planned beforehand and its goals are decided before its lanning. Informal type of education is received by imitation of elders in the society and through experience in different walks of life. Another classification of the types "of" education consists of direct and indirect education. Direct education is



generally personal education and is the result of direct contact between the teacher and the student, whereas indirect education is impersonal and is the result of other media adopted by the teacher instead of direct teaching. The third classification includes individual and collective education. Individual education is concerned only with one individual while collective education is concerned with several students being taught at the same time. The fourth classification consists of general and specific education. General education, which is sometimes called liberal education, prepares the students for general life and trains their general intellect, having no specific goals. Specific education has special goals and prepares the students for specific vocations or definite activities. Now-a-days in our school and colleges, generally formal, indirect, effective as well as general types of education is prevalent and educational institutions badly need reorientation in order to give informal, direct and individual education occasionally to the boys and girls and some of them may mean for only specific education.

1.3 The educational philosophies of Swami Vivekananda and J. Krishnamurti (Journey of Life, Aims of Education, Curriculum, Methods of Teaching and Learning, Relationship between Teacher and Student, Discipline.

□ Swami Vivekananda :-

Biographical Note : Narendra Nath Datta was born at Calcutta in 1863. At the age of seventeen when he was a college student, he came in contact with Sri Ramakrishna and he learnt about Ramakrishna Paramahansa, went to see him and was conquered by Paramahansa and from here he was known as Vivekananda after becoming a monk. Swami Vivekananda spread the gospel of Ramakrishna Paramahansa and explained the philosophy of Vedanta to the American and the European public. Swamiji had full sympathy for the poor and downtrodden and he wanted to teach Vedanta to everyone without any distinction of caste, colour, creed and sex. To him no religion was inferior to any other. So he wanted everyone to remain in his own religion. He rated Hinduism as very much valuable. To him Hindu civilization was good, spiritual and beautiful.

Swamiji was a great advocate of a national system of education. He stood for the education of the masses. He was conscious of the condition of women in India and wanted to educate them. He was opposed to book learning. He wanted to promote spiritualism, perfection, divinity, self-reliance, universal brotherhood and faith through education. He



held that Brahmacharya was necessary for concentration. He thought that a teacher should be a tyagi and should be able to stimulate the spirit of intellectual curiosity in the students.

Man Making Education : Vivekananda was a staunch follower and advocate of Advaita Vedanta, the paragon of all monistic systems. The ultimate goal of human life, as preached by Advaita Vedanta, is not any heavenly state of bliss or a better rebirth, but freedom from the environmental, cosmic law of Karma, and identify with the supreme Consciousness.

This stage of Self-Realization makes one experience that Brahma is the Ultimate Reality, the world is apparent reality, and the soul, the Atman is non-different from the Brahma.

Throughout his speeches and writings, Vivekananda emphasized the vital need to lead every man to the ultimate goal of self-realization. Infact, Vivekananda's educational views are firmly founded on the solid base of the said principle of Self-Realization.

Vivekananda emphatically asserted that the very core of education is religion, and religion is nothing but Self-Realization. Vivekananda pointed out that the ultimate purpose or end of education is to manifest man's perfection and in order to manifest one's perfection one must follow one of the four pathways or practise or, the confluence of the same.

Vivekananda observes that every man potentially divine and blessed with the Transcendence. Every man is a store-house of a ultimate existence which though latent, can be manifested through action, devotion, yoga or divine knowledge. It is the major function of education to manifest this perfection in man. By man's potential divinity, Vivekananda refers to each man's possession of the Integral Knowledge and unfolding the different maskings that cover the mental sheath, every man gradually experiences direct illumination, i.e., Self-Realization.

Vivekananda emphasized that education must help every man to raise himself from the lower plane of instinct to the higher plane of inspiration. This can be done by following one of the pathways or the confluence of the same. The inspired man manifests his perfection fully and he experiences the ultimate goal of human life, i.e., Self-Realization and it is Vivekananda's conviction that the ultimate goal of education is to create such an inspired man.

A practice of the confluence of the four pathways helps one to realize that the Absolute or



the Infinite becomes the Finite through Time, Space and Causation and they do not have independent existence. Whatever is seen through Time, Space and Causation is an object and Absolute is not an object of any sort, but is the Eternal Subject. It can never be divided and limited into manyness and therefore the Atman is the Absolute itself. That is the ultimate stage of Self-Realization.

Vivekananda's emphasis is on the rejuvenation of the Gurukul system predominantly prevalent in ancient India. The most striking feature of the Gurukul system is this that a teacher virtually adopts his disciples. He becomes a spiritual father to his disciple. He is the spiritual ancestor and the student is the spiritual descendant. In such a case, a lasting bond of love and affection is established between the teacher and the student. In the Gurukul tradition of education, the place of a teacher thus becomes indispensable.

Throughout his speeches and writings, Vivekananda highlights the necessity of reintroducing the Gurukul system of education in India. He asserts that a real teacher is a spiritual transmitter who helps his disciple in the Realization of the Absolute. Therefore, the three requisites of a true teacher, in Vivekananda's opinion are, (i) knowledge of the secret of the scriptures, (ii) sinlessness and (iii) pure love for the student. In order to be a spiritual descendant, the disciple also should possess the qualities of purity, real thirst for knowledge and perseverance.

Vivekananda desires to combine the Gurukul system with the Monastic system of education. He stands for a synthesis of Adi Shankaracharya's intellect and Buddha's heart. Hence his emphasis is on the Monastic system of education, where self-sacrificing Sanyasins will be the centre of the preservation and spread of education as well as the fundamentals of Hindu religion. Vivekananda expects these Sanyasins to go to every door, to every college and but to impart education. Vivekananda believes that monasteries are not only the centres for meditating in isolation, they, are also cultural centres.

His View : "O mother, what do I care for name and fame when my Motherland remains sunk in poverty!... To what a sad pass have we poor Indians come when millions of us die for want of a handful of rice, and here they spend millions of rupees upon their personal comfort. Who will raise the masses of India ? Who will give them bread ? Show me, O



Mother, how I can help them."

"We are lamps and our burning is what we call 'life'. When the supply of oxygen gives out, then the lamp must go out. All we can do is to keep the lamp clean. Life is a product, a compound, and as such must resolve itself into elements."

"Each race has to make its own results, to fulfil its own mission. Political greatness or military power is never the mission of our race; it never was, and mark my words, it never will be. But there has been the other mission given to us which is to concern, to preserve, to accumulate, as it were into the dynamo, all the spiritual energy of our race, and that concentrated energy is to pour forth in a deluge on the world, whenever circumstances are propitious."

"We must not depend on any foreign help. Nations like individuals who should help themselves. This is real patriotism. If a nation cannot do that, its time has not yet come. It must wait."

CHARACTERISTICS OF MAN MAKING EDUCATION :-

Importance of Women : Vivekananda believed that Brahmcharinis should take up the task of educating the women. He suggested, "Brahmcharinis of education and character should take up the task of teaching. In villages and towns they must open centres and strive for the spread of female education. Through such devout preachers of character, there will be the real spread of female education in the country. History and Puranas, house keeping and the arts, the duties of home life and the principles that make for the development of character have to be taught."

Swami considered women to be the centre of family and therefore social life. She cares her husband, rears her children and forgetting about all the outside world remains happy within the forewalls of character and sacrifice. If women are brave they will nurse brave children. Her qualities are to affect child most in his development period. It is not that, character of the father that does not effect the child he too effects but less in comparison to mother. So Swamiji wanted to give more importance on women education. He opined women should be taught History and Puranas, house keeping and the arts, the duties of homelife and the principles that make for the development of character have to be taught.



Other matters such as sewing, culinary art, rules of domestic work and upbringing of children will also be taught. Japa, worship and meditation shall form an indispensable part of the teaching. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self defence how grand was the queen of Jhansi. So shall we bring to the need of India great fearless women—women worthy to continue the traditions of Sanghmitra, Lila, Ahalya Bai and Mira Bai. Women fit to be mothers of heroes, praise; let the Goddess of Fortune come or let her go wherever she likes, let death come today or let it come in hundreds of years, he indeed is the steady man who does not move one inch from the way of truth? If you have this steadfastness, each one of you will work miracles.

Work as Worship :- Vivekananda was convinced no body in the world has to work out his own salvation. Everybody has to work for freedom from material and intellectual bondages.

Nobody can Help others or be helped in this gigantic task of realising his true being, the true knowledge. Man has to win over his internal and external nature continuous efforts. That is why Geeta preached the doctrine of Nishkam Karma. Through Nishkam Karma a man attains harmony with the cosmic spirit who is also working tirelessly for the benefit of its creation. Only work conscious work, makes man perfect.

Swami know that India is lagging behind in respect to the material advancement in the world. Therefore he suggested his countrymen to work. And work like worship, so that one does not loose heart and maintain his confidence in the capacity of the man, whenever in crisis during the real struggle at material and spiritual plane. He asked his countrymen to serve their poor and downtrodden brothers who have been left behind in the race for material comforts. For without raising them to the level of civilised humanity nobody should hope to bring out his own or national salvation. He wrote, "Let us pray, Lead kindly light; a beam will come through the dark, and a hand will be stretched forth to lead us. Let each one of us pray day and night for the downtrodden millions of India, who were held fast by poverty priestcraft and tyranny.

Ancient Concept of Guru-Shishyu :-

According to Swami Vivekananda 'mutual faith and respect' and sympathy are essential for any meaningful relations between the teacher and the taught. Swami Vivekananda supported ancient concept of Guru-Shishya relations, which showed healthy results in Indian educational system for thousand years.



He writes "My idea of education is Gurugriha-Vasa. Without the personal life of the teacher, there would be no education. One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching considers renunciation as essential quality of a teacher." The old system of education in India was very different from the modern systems. The students had not to pay. It was thought that knowledge is so sacred that no man thought to sell it. Knowledge should be given freely and without any price. The teachers used to take students without charge and not only so, most of them gave their students food and clothes. To support these teachers, the wealthy families made gifts to them and they in turn had to maintain their students. The disciple used to repair the heritage of the Guru. The Guru after ascertaining his competence would teach him in the Vedas, fastening round his waist the three fold filament of Munja, a kind of Grass, as the emblem of his vow to keep his body, mind and speech in control.

Elaborating his view point regarding the qualities of a teacher Swami wrote, "The conditions necessary for the teacher are purity, a real thirst after knowledge, and perseverance. Purity in thought, speech and act is absolutely necessary. As for thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. There must be a continuous struggle, a constant fight, an unrelenting grappling with our lower nature, till the higher want is actually felt and victory is achieved. The student who sets with such a spirit of perseverance will surely find success at last."

The difference between the approaches of others and the Swami is visible while we try to analyse following words by Swami Vivekananda regarding the qualifications of a teacher. He said, "In regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world reads Bible, Vedas, and Korans; but they are only words, syntax, etymology, Philology—the dry bones of religion. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is knowledge of the spirit of the scriptures alone that constitutes the true teacher.² The second condition necessary for the teacher is sinlessness. The question is often asked why should we look into the character and personality of a teacher? This is not right. The sine qua non of acquiring



truth for oneself, or for imparting to others is purity of heart and soul. He must be perfectly pure and then only comes the value of his words.

The function of the teacher is indeed an affair of the transference of something and not one of mere stimulation of existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught.

Therefore the teacher must be pure. The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive, for money name or fame. His work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive, such as the desire for the gain or name will immediately destroy the conveying medium.

The emphasis by Swami on the knowledge of the spirit of the scriptures and spiritual knowledge and worth is absent in Roy, wherever he talks about a teacher. He was, rather more for rationalism and scientific temperament of a teacher. Knowledge of scriptures is not so important for him. He was quite practical and believed in the secular and scientific character of man and education.

Again Swami Vivekananda elaborating on the qualities of the taughts said, "The first condition is that the student who wants to know the truth must give up all desires for gain."

Advaita Vedanta :- Vivekananda's educational thought is primarily based on Advaita Vedanta which is conducive to Philosophical Eclecticism.

Vivekananda's educational as well as metaphysical view points are deeply embedded in the Advaita Vedanta philosophy. The central theme of Advaita Vedanta is the Oneness of the universe which does not have the boundaries of Time, Place and Causation, i.e., Brahman, to use the Advaita technical term. The following fundamental principles represent the essence of Advaita Vedanta : (i) The Ultimate Reality is non-dual, (ii) The world of plurality is non-real, and (iii) The so called Individual Soul is not different from the Ultimate Reality.

According to Vivekananda, these are the corner-stones of the Vedanta philosophy. Advaita Vedanta is the search for the experience of the Ultimate Reality. The final realization of the Absolute is not based on any second hand report, but on direct experience. This enlightenment is called Self-Realization. This state of Being is also called Moksha, the Ultimate Value, the highest good of every human being. Moksha is the result of Integral



Experience. It makes one realize that Individual Self is not different from the Ultimate Reality. But Vedanta also makes it clear that no spiritual realization is possible without moral discipline. Vivekananda is a staunch advocate of Vedanta and derives all his inspiration from the Upanishads. He maintains that the Absolute is real, eternal, uncaused, unconditioned and transcendental existence. Though the Absolute is real and all else is unreal, it appears as manifold objects. This world is the manifestation of Brahman, the Absolute and ultimately gets merged into the same Absolute.

The Absolute has two aspects—the Transcendental and the Immanent. In its former aspect, the Absolute is immutable, unchangeable existence. In its immanent aspect, the Absolute is called Ishwara or God. God is the appearance of Brahman in Maya. Maya relates to the fact that the world is real from the empirical point of view, but from the transcendental perspective, the world is unreal. The Absolute becomes the universe through Time, Space and Causation and Maya is the sum total of these three dependent variables.

Four Pathways : In order to gain the Integral Knowledge of the Absolute, one should practise or follow one of the four pathways, viz., Karma-Yoga, Bhakti-Yoga, Raja-Yoga and Jnana-Yoga; or the confluence of the same. This practice leads man towards the realization that the Atman is non-different from the Absolute.

A major core of Vivekananda's educational philosophy is clearly reflected in his elaborate commentaries on Advaita. In Vivekananda's opinion, Self-Realization is the ultimate goal of all the four pathways and each one equally leads man to the same destination.

While Karma-Yoga helps man to realize his own divinity through action and duty, Bhakti-Yoga leads man to the realization of his own identity through devotion to and love of a personal god. In Raja-Yoga, Self Realization is achieved through the control of the mind and Jnana-Yoga leads man to the Ultimate goal of Self-Realization through Integral Knowledge. The four pathways respectively represent Duty, Heart, Mind and Knowledge. Since every man is to some extent a combination of all the four, Vivekananda maintains that a harmony of the four pathways must be practised. The philosophical Eclecticism of Vivekananda is clearly reflected in his educational views, According to Vivekananda, Karma-



Yoga is exceedingly useful in making man self-reliant through 'technical education'. Bhakti-Yogo can be utilized 'to cultivate heart', i.e., to develop such humane qualities as devotion, compassion; tolerance, non-violence and spirit of philanthropy etc. Raja-Yoga points out the right way which an individual should follow in order to develop his mental abilities and acquire the power of intense mental concentration. Jnana-Yoga is exceedingly helpful in Teacher-Training. Vivekananda asserts that only devoted Sannyasins can become good teachers. A Sannyasin is he who gives up all material pleasures, finds his way towards Self-Realization through Integral Knowledge in isolation, yet devotes himself to the task of philanthropical work for betterment of the humanity as whole. And Vivekananda desires to impart the same kind of training to Sannyasins in established Mathas.

Such training is possible in case of Jnana-Yoga only; e.g., A Karma-Yogin cannot give up material pleasures, a Bhakti-Yogin's emphasis is on mass-meetings to lead himself to Self-Realization and a Rajay-Yogin, though meditates in seclusion, remains content in seclusion only.

Vivekananda points out that those who desire to become teachers without converting themselves to Sannyasins, also must go through the course of rigorous training in established Mathas. Thus Vivekananda recommends Jnana-Yoga for Teacher's Training.

§ J. Krishnamurti

Today, questions are being raised against the objectives, content, teaching method, disciplinary system etc. of the present education system. Science, mechanics and spirituality have made everyone think and experiment in this direction. Humans are forced to face the situation of environmental imbalance, population growth, increasing poverty and hunger and violence. Consequently, new approaches to environmental education, education for equality, education for peace and education for brotherhood have arisen. Such approaches are mentioned in the pedagogy of Indian philosophers and in Indian philosophical ideologies. Shri J. Krishnamurti takes a special look at our ancient education system and the current education system with regard to these matters.

Krishnamurti accepts the knowledge acquired through the existing education system but lays more emphasis on a higher critical awareness of the inner and outer world.

He acknowledges the acquisition of knowledge and skill acquisition through education but specifically acknowledges the understanding that arises from the process of self-knowledge. His teaching is not easy to come up with solutions, alternatives or specific



plans to change the existing education, it calls for completely new assessments and speaks of a change of mind, of self- development.

Shri J. Krishnamurti says to find the purpose of life from life itself. There can be no mass action or institutional effort for change, we have to rise up and convince ourselves. We have to try to develop a true understanding of life work, mental preparation and consciousness. He says: 'If you worship Krishnamurti personally, if you show your respect and reverence to that person If you give, you will be sad, because that person will be absorbed, it will cease to exist, because the person is perishable. But if you become a worshiper of the truth, you will become a part of the truth itself.'" In the field of self-discovery, he has laid special emphasis on the process of 'philosophi.

In the present day scientists, social reformers and philosophers have accepted the "place of knowledge in the transformation of human society". Krishnamurti's life message.

Biography (1895-1987)

J. Krishnamurti was born on May 11, 1895 in a village called Madnapalli in the Trichur district of Andhra, 150 miles from Madras. Born in a Sanskrit Brahmin family to his parents Born in a Sanskrit Brahmin family, he was the eighth child of his parents. That is why he was named Krishnamurti after the name of Shri Krishna.

Life Stages of Jidu Krishnamurthy Narayanappa b. G. Desai describes it as (1981)

1. Childhood: Adoption and Specialization 1895 to 1911
- 2.The first formulation: Creation by Individuals and Institutions 1911 to 1920
3. Independent Creation: Realization 1921 to 1931
4. Spontaneous function: unbound state 1929 TO 1987

Mother died in childhood and father lost his job. He was introduced to Mrs. Anne Besant and the Theosophical Society. Mrs. Besant adopted him and molded him as an avatar, giving him a special kind of love.

At the age of sixteen Mrs. Anne Besant took him to England. The Theosophists gave priority to their linguistic studies. Then Krishnamurthy became known as Jagadguru due



to an advertisement by Annie Besant. That's how they gained fame in India too. got "Shri Gurucharan" wrote the booklet. Established the organization "Eastern Star Alliance".

After formation by the individual and formation by the organization, in the third stage their independent formation took place. They used to say; "One must liberate oneself from sarvabandhan. Unless one achieves such liberation, turns to self- knowledge, tames consciousness, one cannot attain the divine." After the death of Krishnamurti's younger brother, he had an inner realization and "realization". Imposed something – Paramatattva is mentioned in his biographical writings.

In the final stage he broke all the bonds. Denied guruship and institutional affiliation. His aim became focused on the divine and started sadhana for it. His logic of self-improvement was disseminated in an intelligible form through lectures: question- and- discussion.

He used to say, "I don't want any followers. I do not like the idea of anyone calling himself my disciple. Be the disciple of your own understanding that grows as you mature."

Metaphysics:

According to Krishnamurti, truth is supreme. It is transformative and creative. Change false beliefs and realize the divine through creative thinking. His contribution to the field of metaphysics is unique without any prior thought, theory or basis of evaluation. He gave priority to the individual life and especially to the ideological self for the attainment of the spiritual self.

He suggested that 'intelligible life- community' is necessary to attain the ultimate truth. According to him one need not go beyond life to find the truth. Right behavior in personal life makes life worthwhile. Only 'rules' and 'life', which are the basis of life, can provide an overview of the truth. Truth is not an abstract idea but an experience, without running away from life and making it whole, one gets joy and that outer and inner joy is the purpose of life, the purpose of living a full life.



One should try to understand life in real sense throughout his lifetime. There must be a way of life to understand that there are some laws for life. In other words, the search for the values of life is the search for truth. Krishnamurti does not present or describe anything concrete for the divine. According to Shastri Jayendra Dave (1986)

"recommending man to look at his own image in the mirror departs... the philosophers of the world move away from their own Moves away... While the philosophers of the world develop their own theories and try to impose them on everyone, they have not tried to give a method that refutes or proves anything. Although this mindset differs from person to person."

Krishnamurti is particularly emphatic about awakening to the 'I':

Denotes one's liberation from shackles (all kinds of shackles) and living in an ever-awakened state of consciousness. Self- awareness implies a preference for unfettered perception viewed from an observational and conceptual perspective.

Their outlook on life indicates the purpose of life. "Life is relationship, Life is action in relationship, when I do not understand relationship, or when relationship is confused, than I seek a fuller meaning."

Life is a relationship. Literally speaking, life's work is the math of finding, building, resting, and maintaining relationships. Here it is about one's relationship with life – every moment of life. A person's relationship not only with other person, but with nature, with animals, with objects or things is life itself. It is only when a disturbance is experienced in the balanced situation of these relations that man tries to know its real meaning by advancing the conceptual self and gets the real meaning. Many thinkers distinguish life into ideological, professional, spiritual. According to him such division is not possible. To love the work of life, to love oneself and to live a full life full of love can be the purpose of human life. A person can be studied only through his relationships and this mirror gives self- knowledge, understanding and truth to study himself. Krishnamurti considers 'meditation' necessary for this. "All life is meditation. To see life in its entirety, not in small pieces, to understand and exchange the whole, the vision without space and time is due to meditation." J. Krishnamurti's metaphysical thought spectrum is very large. Not wordy, not easy to understand and also. His advice is to rise to understand and see the 'I'. They prefer introspection. That is one's life- goal, from which philosophy is born, even if



it differs from person to person: '(Therefore) just be aware. With (such) moment- to- moment comprehensive awareness, alertness, alertness, keen all- embracing observation of Tatsuya self- realization, the ego automatically disappears and mind- oriented knowledge develops..."

Knowledge:

Knowledge is the totality of details. The word memory is popular for informational knowledge. This is how they explain memory. Factual memory, cumulative memory and cognitive memory, information in traditional form is called factual memory, psychological habits, biases etc. practical knowledge is called cumulative memory. While self- knowledge, self- discovery, realization is called mental memory, J.Krishnamurthy associates the wisdom of compassion with information, for which he uses the word love. They challenge the limitations of the conventional form of Shan's factual memoir and advance the dignity of self- knowledge. According to them we are all full of words and details and we call it knowledge, but behind this knowledge there is also fear lurking to attack. There may be danger of wrongdoing, there may be danger of misunderstanding, there may be danger of misinterpretation. Also there may be a danger of being perceived as a mere translator. Thus, there is fear with it, not prudence. Knowledge without wisdom i.e. without love destroys a person.

"Knowledge of us are filled with words, with information which we call knowledge, and without it, we are lost, so there is always fear lurking, behind this geneen of words of information. Where there is fear there is no love, and knowledge without love, destroy us."

What one knows is acquired directly from doing. He has translated it. In the traditional sense we call it knowledge. For that, if someone else or the person himself raises doubts, the truth can be discussed. But what one gets through realization after self- discovery is truly "knowledge" for him. It is what we call meaningful knowledge in Vedanta.

J. Krishnamurti's in Indian philosophy. self- knowledge is of particular importance. Facts in the form of information, detailed conceptual principles, conclusions, formulas are not knowledge. A man should understand, observe the shallowness, shallowness, cruelty,



violence, greed, craving, daily worries, etc. of his life and cultivate the knowledge of living without duality.

Krishnamurti's concept of the word 'Gnana' is really worth understanding; 'Knowledge' is not subject to nature but independent. In the act of introspection, there is no need for scriptures or gurus or anything else. To understand the detail you have, the whole process of your thinking and feeling, means to be free from all thoughts, all feelings. As a result, your mind, your entire existence becomes all calm, the realization of this beauty of life is knowledge.

In Krishnamurti's book Shiksha Samvad, his views on 'knowledge and intelligence' are expressed in this way. Intelligence is the power to think clearly, realistically, balanced and healthily, in which personal feelings The power of thinking is intelligence, with the state of being free from personal feelings, opinions, prejudices or interests, the power of receiving direct understanding is intelligence. Knowledge is the continuous addition of details of the past. Knowledge presupposes some judgment or evaluation of basic information, is inherent or collective practice with subjective knowledge, is customary (subject, issue, concept...) There are three types of knowledge: scientific, collective and personal.

Pedagogical thinking:

What are Krishnamurti's views on the learning process?

The special feature of Krishnamurti's concept of knowledge is that he has drawn special attention to two things, 'knowledge' and 'understanding'. He termed the information in the books as knowledge, while the realizations arising from the mental brain storming process over it are called understanding. According to him; "Acquiring knowledge, acquiring skills is not education. To fully understand the essence of life is true education." He describes the act of learning the secret of human life and the act of living a fulfilling life through it as a learning process. Also, he has not shown the materiality of this action but has given priority to intuition.

In his view the materialistic practice of education in which information is exchanged makes the power of independent thinking extremely difficult. A person makes power extremely difficult. Being a follower of a person, organization or way of thinking can



make life normal. It is called Bourgeois Life Liya, Padhe, Shadi Hui, Bachche Huey Aur Mar Laye). It is a mechanical way of living. Common ones with their own vices, corruption, violence, brutality, negligence and tyranny. Finding a job, sticking to a job whether it is efficient or not and surrendering to death rather than doing a job is a normal life they live. No innovation, no freshness, no joy in life, no knowledge, no depth of feeling, no impulse, no discovery, but education has no meaning until the result of only accepted education is a view of the richness of life. According to him "Education is not only to cultivate the mind, to increase efficiency, to acquire knowledge, to know the details and make them relevant. To fully understand the meaning of life is the true education." One is to become a critic of one's surroundings, nature, birds, animals, plants, life, etc. Dr. Savitri Vyas J. Krishnamurti in his critical study of Shikshatra Chinta (1989) in his education. Dohan presents his ideas about the concept as follows: "Learning is self-understanding. Learning is the process by which a person acquires experiences for behavior- change to develop that understanding, which results in a complete transformation of the person."

Provided in the field of philosophy: J. Krishnamurti's metaphysics deals with the realm of 'self- discovery'. is for self- knowledge. It values observation, investigation, criticism, free thinking. Intellectual systems of reasoning accept knowledge as essential. According to him, understanding is necessary for self- discovery. According to the thinking of idealistic philosophers, they suggest Patra Atmanubhuti as the goal. Good thinking suggests atmanubhuti as the goal. They value the unfettered realization of self for the flowering of the good human being. They state that the truth is internal. It is important for him to look at life, look at it in a neutral way and achieve an unbounded feeling of harmony with it. During this observation, the observer i.e. the seeker becomes immersed in what he sees, giving priority to the mean value over the mean value. It is complex to understand this feeling of their bond. His suggestion that the transformations of consciousness are spaceless and timeless represents a major insight into the rationalist approach to metaphysics.

There is logic in their 'conversation'. Starting with general practices in terms of life, nature, conduct, etc., they specify ideal practices. Criticism does not directly accept universal values and leaves it to the individual to think beyond traditional matters of conditioning, and withdraws himself. He explains in his own unique style the essentials of



freedom, harmony, meditation and unbounded feeling to attain the secret, but you do not accept it. His place can be said to be unique among the reflections that philosophers have made in the field of self- discovery.

J. Presentation of Krishnamurti's philosophy in education:

To bring about change in the mental role of students. To awaken their intelligence and teach them what to think. Krishnaji considers education important not only for job-business but also to remove complications of life and complete development of life. In the present times, due to industrialization, explosion of knowledge and multitasking of life, questions arise before a person from multiple directions, harmony in life is very important for a person. Giving importance to the development of the self for the sake of the self, he suggests that as a man gets direction from self- knowledge when he is aware of his thoughts, he should face it when dissonance comes and not run away from it but develop a unique understanding to face it with understanding and intelligence.

In answer to the question of what is education, he says that education is to understand oneself, and to develop the same understanding, a person must gain experience by doing life's work. As a result of which a person is transformed as a whole, i.e. education, there is no doubt that the formation of a harmonious and compassionate man in the present time can be the only educational activity.

They give priority to personal purpose while placing self- development at the center of academic goals. He values the development of the reciprocal relationship between society and the individual 'in view of what is inherent in the individual.

In answer to the question of what is education, he says that self- understanding is the same education, and to develop the same understanding, one must gain experience by doing life's work. Education is the process by which a person is transformed as a whole. There is no doubt that the formation of a harmonious and compassionate man can be the only educational task in the present times.

They give priority to the individualistic aspect, placing the emphasis on the development of the self in terms of educational purposes. They value the development of society and



the reciprocal relationship of the individual. "Society is the projection of what is implicit in the individual." Individual and society are not two different powers and there are not two sides of the same coin." He explains that the goal of social upliftment will be achieved as a result of the formation of individualism. His talk is consistent with what many thinkers say about improving the individual himself to remove the corruptions of the society to improve the society!

Belongs to the field of research. For self- knowledge – values free thought. An intellectual accepts this nom. According to the thinking of philosophers who are going for self-discovery, they tell me that the truth of the self is internal to the earthing of my human being. For him, the harmony with the simple unbounded feeling as the observer, i.e. the seeker, is complex to understand the priority of the practical value rather than the practical value. This suggests a transformation of consciousness into a rational method of metaphysics.

'Knowledge' not central to curriculum. By that, a person is prepared in the form of an encyclopedia. We need good people. He talks about putting life at the center of the curriculum. He admits to giving flood importance to academic subjects. Due to this, the conceptual mind will be prepared. He would think the same, he values fine arts, a winning teacher and religious education. He says that if the curriculum is varied according to the student's hobby, then the education program of personality formation gets enough momentum.

Krishnamurti, who is an idealist in terms of the ultimate goal, considers the individual method important in terms of teaching method. The one you have to teach presents what he wants to know through a question and the teacher leads him to its solution. For this, specific educational programs can be put before the student, suggesting him to study on his own, in the presence of nature, in a spiritual environment.

In the present time J. The presentation of Krishnamurti's education thought is; The formation of one's individuality by the self. of the individual as a component of society for social upliftment development.

1.4.1 Idealism :-

1. The first aim of education is self-realisation. Human personality is of supreme value and constitutes the noblest work of God. Education should aim at "developing child's



potentialities, to exact his personlity", helping him to realise his self in a social and cultural environ-ment.

2.Education should aim at developing moral sense of the child so that he can tell right from the wrong. His will-power should be developed so that he can follow good and reject evil.

3.Education should aim at developing man's power to create a suitable environment for himself.

4.According to Nunn, education should be complete development of individuality, so that he can make an original contribution to human life according to his best capacity.

5.The aim of education should be the exaltation of human personality. Each individual can become a perfect pattern after his own self. It is the duty of education to make the Individual a perfect pattern.

6.The problem of curri-culum is to be approached from the domain of ideas. The curriculum should reflect the experiences of the human race as a whole. The experience of man is concerned either with the physical environment or with his fellowmen so that curriculum will include the sciences and the humanities.

7.According to Plato, the three spiritual values are truth, beauty and goodness. Three types of human activities are determined by these three values—intellectual, aesthetic and moral. Intellectual activities should include such sub-jects as a language, literature, science, mathematics, history and geography ; aesthetic acti-vities should include art and poetry and moral activities should include religion, ethics any meta-physics.

8.Ross has also suggested two types of activities—physi-cal activities and spiritual activities. So far as physical activities are concerned, the health and fitness of the body must receive due attention and secondly there must be a fostering of the bodily skills repre-sented by such subjects as gymnastics and athletics. Spiritual activities include the aesthetic, intellectual, moral and religious studies. Hence, such subjects as history, geography, fine arts, morality, language, religion, science, ethics and mathematics etc.should be included in the curriculum.

1.The idealist is against free discipline. He is also against external constraint or suppression of spontaneous activity.

2.Discipline is necessary for self-realisation.

3.The teacher should guide the childien in acquiring the spiritual values of the universe.

4.Idealism does not advo-cate any, special method of education. Its whole emphasis is laid on a satisfactory goal for the educative effort.

5.The Kindergarten Method and Question and Answer Method have however been advocated.

6.The idealist regards the teacher as a guide, an important factor of the child's environment. Heregardshim as a unit in the big organism.



7. The teacher helps the child to realise his purpose—the attainment of the utmost possible perfection or rationality. He advises, directs and suggests and at times controls in conformity with the laws of his own being, bearing in mind the goal that has to be arrived at.

8. According to Froebel, the teacher occupies an essential place like that of a gardener. The school is regarded as a garden and the teacher as a gardener. Just as plants grow according to the laws of nature, but the gardener can help them to grow in suitable conditions, so that they may achieve the finest form possible, similarly, the child grows up as his nature controls him from within; but the teacher can help him to attain the levels which he would definitely miss if left to himself.

1.4.2 Naturalism :-

1. The mechanists regard man as mere machine. aim, therefore, is to make man as good a machine as possible. The behaviourist psychology should, therefore, train man to fit in his environment.

2. Some of the naturalists belonging to the biological school like Spencer, aim at achieving present and future happiness. Their aim of education is hedonistic. Education should cultivate the virtues of self-restraint, prudence and the sense of values.

3. Education should aim at making the human machine perfect and making it capable for doing more complicated tasks.

4. On the basis of Darwin's struggle for existence and survival of the fittest, education should equip the individual for the struggle of life to ensure survival.

5. Education should be planned according to the nature of the child, contrary to artificiality and conventions of society and according to the universal spirit.

6. Spencer advocated the inclusion of those subjects which would subserve self according to Rousseau, the first stage of education should concern with physical development of the child. He should have good health, senses, properly exercised getting a chance of cultivating natural habits.

7. In the second stage, education is to be primarily negative. Organs are to be developed freely and senses should be given ample exercise. Greatest freedom of physical movement is to be given. There should be no verbal lessons, no lessons in language, history and geography. No usual instruction or positive education is to be given.

8. In the third stage, the child is to be taught physical sciences, languages, mathematics, manual work, social relations, trade, music and drawing.

9. In the fourth stage, moral and religious education is to be given. Moral education is to be given through activities and occupations and not through lectures on ethics. In this stage, besides moral education, history, geography, sex education, aesthetics, religious instruction, and physical culture are to constitute the curriculum.



9. The naturalists do not advocate any fixed curriculum. The child has got the right to choose his curriculum. He is to gain knowledge from nature through personal experience.
10. Naturalists advocate the study of subjects like nature study, agriculture, gardening, botany, art, craft, geography, astronomy, geology, as they are more near to the nature of the child.
11. Asempphasis is laid on the pre-sent life of the child, the materialists advocate the study of those sciences which deal with nature, *eg*, physics, chemistry, botany, zoology and art, craft, and physical activities.
12. As for the com-prehension of science sub-jects, mathematics, all lang-uages are necessary, they are also included in the curricu-lum.
13. Discipline should be based on natural consequences of one's action. These natural consequences should constitute the punishment.
14. Freedom should be given in place of control.
15. The teacher should not intervene either for punishment or for guidance.
16. Self-government should be the chief means of regu-lating conduct the naturalists lay emphasis on the direct expe-rience of things and on the principle of learning bydo-ing. Bookish knowledge should be as little as possible.
- Heuristic method, Direct Method, Laboratory Method and Excursion Method of teaching havebeen advoca-ted. the teacher is not to play the role, of a giver of information, ideas and ideals, of a moulder of will-power and character. He is not to interfere with the activities of children. He must not impose himself on them. His duty is to see that their education is the free develop-ment of their interest and motives rather than an arti'ficial effort made by htm. He should only be an observer of child's development from behindthe scene. The child knows better, what, when and how he should learn. But teacher is a necessary evil and no system of education has been able to dispense with his services.

1.4.3 Realism:-

Meaning and definitions of realism

The word Yatharthavad is synonymous with the English word Realism. The word Real is derived from the Greek word Res, which means — thing. Thus, the word Real means – thing- related. Thus, Real means object and ism means ideology. Taking the meaning of both the words together, Realism means object- related argument which we call realism.



Realism is a view towards existential ideas of things. According to which the things of the world - matter is the truth. According to this ideology, only the knowledge acquired through the senses is true. Also, what is in front of us and what we can see is the truth. Proponents of realism mainly included Erasmus, John Milton, Montaigne, Francis Bacon, Comenius, Herbert Spencer etc.

Realism refers to a belief or theory that regards the world as it appears to us. That means the world is a panchamatra.

- Swami Ramtirth

Realism accepts that whatever we experience, behind it and similar things is a real world.

- J. S. Ross

Realism accepts the world generally as it appears to us.

- Butler

Thus, realism is a theory which holds that the authority of things is real, that is, what we see or experience is the truth. What we cannot experience or see is not real and unreal. This ideology is opposite to idealistic ideology. According to realism, human beings gain knowledge through direct experience, so the physical world is truth. Existence of things is independent of knowledge. The colors we see in things are really the parts of things. Knowledge of these things is direct, a matter of human experience. Different persons see the same thing from different points of view. The object is outside and the thought moves in the mind, but the thought is according to the object, which is the truth.

Types of Realism

Humanistic realism

Socialist Realism

Cognitive realism

Neo- Realism

Meaning of Realist Education

Realistic education means knowing the real conditions and requirements of life, leading to happiness and prosperity of the individual and the society. One has to achieve financial viability for comfort. For this, realism gives importance to vocational education and gives a person the ability to earn a living. Realism develops one's memory, discretion and judgment. According to this education, a person should succeed even in a difficult life and live happily by fulfilling his needs. Realism gives priority to material prosperity and not to spiritualism.

Characteristics of Realist Education:



- ü Based on science.
- ü More emphasis on the present life of the child.
- ü Emphasis on experimentation and practical life.
- ü Opposite of book knowledge.
- ü Limited freedom of the child.
- ü Emphasis on the training of the senses.
- ü Equal importance to individuality and sociality.

Realism and Objectives of Education:

- (1) To prepare the child for a happy and successful life: The child should be educated so that he can live a successful and happy life by fulfilling all the needs of his practical life while living in the linkshrs society.
- (2) Preparing the child for real life: Realism considers material life as real life. Thus, the child is to be prepared for a physical worldly life.
- (3) Development of Physical and Mental Strengths of the Child: A child should be physically and mentally prepared so that he can solve small and big problems easily and lead a happy life.
- (4) Developing and training the sense organs: In order for the child to acquire direct knowledge of the world and things, it is necessary to develop and give proper training to his sense organs.
- (5) Acquaintance of the child with natural and social environment: The relationship of the child with nature and society, so as to establish harmony between the two, acquaint him with the natural and social environment.
- (6) Imparting Vocational Education: Livelihood is necessary for real life. One can attain happiness, prosperity through livelihood. Vocational education should be given for this.

Realism and Curriculum:

Realists include subjects in the curriculum that are useful to the child and prepare him for real life. Thus, keeping in mind the actual situation, needs and problems of life, the selected subjects include (1) Nature (2) Science (3) Vocational subjects. In addition, language, art and literature have been included in the second level subjects. They are of the opinion of keeping the subject matter very large, so that the student can learn the subject of his choice. Besides, according to him, mother tongue is the cornerstone of human development and business is of utmost importance for livelihood, so subjects of mother tongue and industry must be included in the curriculum.

Realism and pedagogy: The prevailing general education methods give the child knowledge of the word, so it does not prepare the child for life, so the realists gave more



inclination to self- experience and self- observation by making the senses a medium in the education system. Thus, realism gives priority to things over words.

Thus, the child should first make the object and then give the -not of the words. In short, realists emphasized teaching through the object. Thus began the visual audio equipment. Realists take a synthetic approach to classroom presentation. The famous realist Lake discovered the mode of arrival, in which the knowledge of the word is imparted by the object. In it, the child gets an opportunity to learn by observing, testing, deciding on his own.

Realist Milton emphasized learning through travel while John Locke talked about learning through observation, travel, experiment and experience. Realists also gave some formulas, in which the distinction between reading and writing emphasized self- experience. They considered knowledge to be integral and advocated correlations.

Realism and the Teacher: Realists consider the position of the teacher to be middle class. However, according to him, the teacher should have knowledge of the subject matter and the expectations of the child. Also should have proper ability to present his knowledge to the child. A teacher must have knowledge of science. He should be interested in research and encourage children to research. He should have the ability to create a situation in which the child can make accurate judgments through observation. A teacher should have an idea of which child, how much and when to impart knowledge. For this the teacher needs to be trained.

Realism and Discipline: Realists emphasize moral and religious development of the child. For this it is necessary to have control over the child. However, repressive discipline should not be imposed on the child. That is, discipline should not be imposed on the basis of punishment and fear. Indeed, by treating the child with love and sympathy, it should be kept in mind that he adjusts easily to the physical environment.

1.4.4 Pragmatism:-

- 1.The aim of should be more education.
- 2.The only aim of life is to create values, sto the aim of education should be the crea- tion of values.
- 3.Education should make mind active and dynamic to be able to adapt itself to any situations and beresourceful so as to create -values in the future.
- 4.Education should provide intellectual, physical, aesthetic, moral and religious activities as the media forcreation of values.
- 5.The aim of education is to make the present life of the child rich and abundant so that values may becreated and progress be maintained.



6. Utility is the first extension of pragmatism. So the school must provide experiences that are useful to the child. Direct training for vocation is to be given. Language, hygiene, physical training, history, geography, mathematics, science. Agriculture etc. should be included in the curriculum.
7. The second criterion is the child's natural interests according to the successive stages of his development. So the elementary school curriculum should include reading, writing, counting, drawing, hand work and nature-study according to the interests in conversation, communication and enquiry at this stage.
8. The third criterion is the child's occupations and activities, his own experiences. The school should, therefore, include activities which are socialised, free and purposive.
9. The last criterion is the principle of integration.
10. The study of knowledge should be maintained. The curriculum should not be divided into water-tight compartments
11. Pragmatists advocate self discipline. They believe that purposeful and co-operative activities which should be carried on in a free and happy environment. These activities create in children virtues like toleration, mutual respect, self-control initiative and originality. It is not imposed on the child by any external authority.
12. Discipline should be social through and through.
13. The teacher is to create real life situations in which some problems may emerge. The child is made interested in the solution of that problem.
14. The educator should devise fresh method of teaching in the light of real life situations. Such a method should be devised which makes the learning process purposive.
15. The second principle is 'learning by doing', or 'learning through one's own experience'.
16. The third principle is that of integration. The method should integrate and correlate different subjects and activities.
17. Project Method has been advocated which lays stress on these principles.
18. The teacher should put the pupil in the position of discoverer and experimenter to create



and develop values for him. The teacher is not to impose anything on the child.

19. The child should decide his aims, goal and purposes independently.

20. The teacher is there only to provide opportunity for activity and learning.



Points	Idealism	Naturalism	Realization	Pragmatism
Ultimate Truth	Supreme Consciousness (Knowledge) A glance of supreme divinity	Innate nature To know the laws of nature	Experience (world) variable	A world perceptible through the senses (to the real world)
A way to gain knowledge	Knowledge can be cultivated through meditation, meditation, contemplation	Education through direct experience from the elements of nature	Experience in problem solving Gaining knowledge from real life situations	Knowing the chemical, physical, biological laws of nature means knowledge Gaining knowledge from transformative experiences
Learning Objectives	Self-realization is the transition of social inheritance Habits of virtues	Satisfying innate instincts Maintenance of social relations	An essential solution to social problems Power to create new knowledge and new values	To impart knowledge of the laws of nature Developing sensory skills



	<p>Self and Psycho development</p> <p>The power of the realization of the supreme element</p>	<p>Knowledge of how to raise children</p> <p>Utilization of leisure time</p>	<p>Social adaptation</p> <p>Conceptual Thinking</p> <p>Problem Solving</p>	<p>To develop observational, decision-making and mechanical skills</p> <p>To develop the qualities of discipline, punctuality, regularity etc</p>
Teaching-learning method	<p>Contemplation, mind innermost</p> <p>Advocacy of lecture method</p> <p>Neglect of individual differences</p>	<p>Minister of Children's Activities</p> <p>Learning through direct experiences</p> <p>Visiting places</p> <p>Opposition of lecture method</p> <p>A method of having actions instead of words</p>	<p>Maximum student-teaching interaction</p> <p>Group study method</p> <p>Discussion and workshop method</p> <p>A learning-by-doing approach to problem solving</p>	<p>A method of developing the power of the senses</p> <p>Method like observation, test, experiment demonstration</p> <p>Favoring audio-visual aids</p> <p>Emphasis on objective evaluation</p>
Syllabus and related subjects	<p>Two types of curriculum</p> <p>(1) Physical activity</p> <p>(2) Spiritual activity</p> <p>Language, Mathematics, History and Biology</p>	<p>Fixed, prefabricated four stages</p> <p>(1) Non-formal education</p> <p>(2) Training of the senses</p> <p>(3) Formal education</p> <p>(4) Moral, religious education</p> <p>Physics, Chemistry, Biology, Astronomy, Botany, Medicine, Geology</p>	<p>A curriculum that reflects life situations</p> <p>A curriculum that reflects life situations</p>	<p>Knowledge of topics that help in self defense</p> <p>Physics, Science, Mathematics and Language</p>



SHREE H.N.SHUKLA COLLEGE OF TEACHER EDUCATION

RAJKOT

(Affiliated To Saurashtra University & NCTE)

Discipline	Strict discipline	Self discipline	Self discipline	Strict discipline
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Unit-2 Education in India

2.1 Education in India during the Vedic and Buddhist Periods (Historical background, specific features, Method, Guru - Disciple Relationship)

Education In India During Vaidic And Budhdhist Period

Historical Backgrounds

Vedic literature is the most important source of information of the life and philosophy of the Vedic period. Several conflicting dates are assigned to the Vedic period.

Vedic literature comprising 'Shruti' and 'Smriti' literature is a storehouse of knowledge which has been a great source of information, knowledge enlightenment and inspiration to Indians for thousands of years. It has indicated the right path to material as well as spiritual advancement. It, in fact, reflects the intellectuals' heights of the Aryan Philosophy. It throws a flood of light on the cultural, economic, political, religious, social and spiritual life of the Aryans.

The Shruti and Smriti literature. The 'Shruti' literature is that part of the Vedic literature which according to Hindu belief was revealed to certain sages by God and then passed on orally from generation to generation. This literature was not produced by any living being and is considered very sacred. The Vedas come under this category.

On the other hand 'Smriti' literature was composed by rishis on the basis of their memory. It includes in its fold Vedangas and Upvedas.

§ The Vedic literature consists of the following:

- Four Vedas
- Six Vedangas
- Four Upvedas
- Four Brahamanas
- One hundred and eight Upanishads (11 are most important)
- Six systems of philosophy
- Bhagwad Gita (Later Vedic Period)
- Three Smritis (Later Vedic Period)

§ The Vedas and the Philosophy containment therein

There are four Vedas. The Rig Veda is the most ancient of all the holy scriptures of the world. It became the fountain head of the subsequent knowledge that followed. It contains 1028 hymns.



- The Yajur Veda lays down the procedure of sacrifices.
- The Sam Veda is very important for the history of Indian music.
- The Atharva Veda primarily deals with medical sciences.

Meaning and Importance:

Ø Meaning of Veda

The word Veda is derived from the root of the Sanskrit word 'Vid' which means:

- To know
- To be
- To obtain
- To consider
- To tell
- To dwell

§ The word Veda is also derived from the following words.

- 'Vid Sattvam'. The root 'Vid Sattvam' is connotative of all those attributes and virtues which are necessary to cultivate in oneself for the procurement of the means needed for the satisfaction of the prime material and physical needs of human life as also for the development of the human personality.
- 'Vidpri Labha'. This root connotes that element in the universe which enables the individual to meet his temporal life with the supreme energy of benevolent extramundane existence.
- 'Vid Gyane'. This means giving to the human being knowledge of his inherent supreme and of his redemption.

Thus the Vedas mean:

- To know god and the world of matter which is the manifestation of God.
- To know Mind and Soul.
- To be in harmony with other beings. To be in harmony with nature. To be one with god.
- To obtain liberation from the lower self and to obtain oneness with the higher self.
- To consider the richness, vastness and abundance bestowed on man by God and nature and live a happy, healthy and noble life.
- To feel for others.
- To feel the glories of the Almighty.
- To dwell deep into oneself as well as into the mysteries of God and nature and make life worthliving.

§ Knowledge contained in the Vedas.



The Vedas deal with every branch of knowledge and provide basic knowledge of all arts and sciences. In fact they are the 'first source' of knowledge and wisdom. They deal with every aspect of human life. They point out the duties of a learned man, a student, a soldier, a warrior and a ruler etc. In the Vedas we find the ideals and values of a very high order.

It is wrong to think that the Vedas deal with humans only to be recited at ceremonies and that they are of interest only to scholars engaged in unraveling the mysteries and myths of the ritualistic past. Even a cursory glance over the contents of the Vedas would reveal that their subject matter is very comprehensive, absolutely related and essentials to everyday life.

In the words of S.C. William Jones, -From the Vedas, we learn the practical art of surgery, medicine, music, archery, and house-building. They are an encyclopedia of every aspect of life culture, religion, science, mysticism, ethics, law, cosmology and meteorology.

§ Age of the Vedas.

Several conflicting dates are assigned to the age of the Vedas.

On the basis of astronomical calculations, Prof. Jacobi puts forth 4000 B.C. to be the age of the Rig Veda – the oldest Veda.

Bal Gangadhar Tilak also puts 4000 B.C. as the date.

Prof. Max Mueller assigns 1200 to 1500 B.C. to Rig Veda.

According to Dr. S. Radhakrishnan, the Vedic period is obscure – it may be 2500 to 6000 B.C.

The clay tables discovered at Boghazkoi in Asia Minor indicate that the Rig Veda was composed before 1500 B.C. The Clay tables belonging to the 1400 B.C. mention several Aryan Gods.

Dr. Winternitz puts the date between 2000 and 2500 B.C.

According to Swami Dayanand, the Vedas have been in existence from times immemorial. It is not possible to give any definite date for the beginning of the Vedic literature.

The „Vedangas“ (Limbs of the Vedas). The 'Vedangas' are sort of help books to pronounce and understand correctly the words contained in the Vedas. They are six in number.

- Shiksha (Science of Phonetics or Orthography)
- Chhandas or Meters
- Vyakarna or Grammar
- Nirukta or Etymology



- Jyotish or Astronomy
- Kalpa or Rituals

Upevedas

There are four Upvedas dealing with subjects as under:

- Ayurveda or Medicine
- Dhanur Veda or Military Science
- Gandharva Veda or Music
- Shilpa Veda or Architecture and Arts

Brahmanas

Based on the Vedas, those books provide supplementary matter. Some of the known Brahmanas are:

- Shatapath Brahman
- Gopatha Brahman
- Aitareya Brahman
- Sam Brahman

Shatapath Brahman is a voluminous prose work and provides valuable information about the geography, history, philosophy and rituals etc. of the Vedic Age.

Upanishads

The word Upanishad means sitting devotedly. It brings to mind the picture of an earnest disciple or learner learning from his spiritual guru or teacher. The importance of the Upanishads has been described by Schopenhauer as, -in the whole world there is no study so beneficial and elevating as that of the Upanishads.

The Upanishads were written by various rishis from time to time.

The Upanishads deal with the relation of matter, soul and God. They elaborate the doctrine of

Karma, nature of salvation and the methods of attainment of salvation.

Traditionally the number of the Upanishads is given as one hundred and eight.

However among them, the following constitute the most important ones.

- *Isha Upanishads* emphasizes the spiritual unity and solidarity of all existence.
- *Keya Upanishad* illumines the nature of knowledge.
- *Katha Upanishad* deals with the philosophical questions put by Nachiketa, the student and answers given by Yama, his guru.
- *Mundaaka Upanishads*. It clarifies higher and lower knowledge.
- *Mundakya Upanishad*. It is related to the true self of the man.



- *Chandougya Upanishad*. It provides an important account of man's spiritual education.
- *Brihadaranyaka Upanishad*. It explains the nature of the divinity of the man.
- Six Systems of Philosophy (Darshan)
- *Nyara Systems of Philosophy* by Rishi Gautam dealing with knowledge. It is the science of sciences. According to it knowledge can be acquired through four methods: *'Pratyaksha'* (intuition), *'Anumana'* (Inference), *'Upma'* (comparison) and *'Shabda'* (verbal testimony).
- *Sankhya System of Philosophy* by Rishi Kapil dealing with matter.
- *Vaisheshika System of Philosophy* by Rishi Kanad dealing with the theory of atoms.
- *The Yoga System of Philosophy* by Patanjali Rishi relating to self-control through yoga.
- *Purva- mimansa system of Philosophy* by Rishi Jaimini dealing with the scheme of right living through appropriate action.
- *Vedanta System of Philosophy* by Rishi Vatsayana elucidating the concept of Supreme Being.

Specialty

Noble features of Education in Ancient India are

1. Aims of Education:

(i) *Self-Realisation as the aim*. The ultimate aim of education in ancient India was not knowledge as preparation for life in this world or for life beyond, but for complete realization of self – for liberation of the soul from fetters of life, both present and future. That knowledge was real, which led to emancipation – led from unreality to reality, from darkness to light, from death to immortality.

(ii) *Immediate Aim – Vocational*. The immediate aim of education, however, was to prepare the different castes of people for their actual needs of life.

(iii) *Moral, Religious and Spiritual Development Aim*. Education was for education's sake, not for a public examination or for paid public or private service, as it is generally considered to be at present. It was not merely intellectual. It was also moral, religious and spiritual.

(iv) *Self-control and Self-Discipline*. There was, generally, no corporal punishment. Self-control or self-discipline was considered to be the best discipline.



2. *Free and Accessible.* Education was free and accessible to all who sought it.

3. *Role of the State in Education.* Rulers of the country had nothing directly to do with the control of education. It was a private affair of the people, managed entirely by Brahmins. Rulers of the country could subsidize it, if they thought fit to do so, with grants of land or money, but could impose no conditions or control on teachers affecting their freedom of work.

4. Teachers.

- High Status of Teachers. Teachers were a highly honored class – honored even by kings. Kings rose from their thrones to receive great teachers such as Narada, Vashishtha and Vishwamitra. A well-known Sanskrit verse goes so far as to say:
- The teacher is Brahma. The teacher is Vishnu. The teacher is the Great God Shiva. The teacher is the Great Brahman (Supreme Divine Soul) incarnate. Bow to that teacher!
- Teachers as Parents. Teachers behaved as parents to their pupils and pupils lived together and pupils behaved as members of the teachers' family. The attitude of the pupil was to be one of complete submission.

5. Gurukul Systems.

- Residential Schools. Teachers and pupils lived together and so identified themselves with one another as to be able to pray as follows:
- "May both of us be guarded! May both of us work together! May study of both of us be successful (vibrant with power, radiant with light)! May we not be rivals to each other! Om, Peace, Peace, Peace.
- Forest as Centers of Education. The place of education was generally the forest – far from the madding crowd's ignoble strife.

6. Medium of Instruction.

Sanskrit as the Medium of Instruction. The medium of instruction conducted by Brahmins was Sanskrit.

7. Women Education.

Wide – spread Education of Women. In the earlier Vedic and Upanishad times, girls were free to go through the Upanayana ceremony, live a life of celibacy, and study Vedas, Vedangas and other subjects along with their brother pupils.



8. Science Education.

Science Education in Ancient India. It goes back to the Indus valley civilization, about 5 thousand years ago, when people were familiar with mining and metal-works, simple architecture, and manufacturing of gypsum, cement and permanent paints. Vedic science included the element of astronomy, mathematics, chemistry and biology.

9. Curriculum.

Several Subjects: *Spiritual as well Material knowledge*. The subjects of instruction varied according to the vocational needs of the different castes from the Vedas and Vedangas in the case of Brahmans, to the art of warfare in the case of Kshatriyas, and to agriculture and trade, arts and crafts in the case of Vaishyas.

Curriculum And Method

Ø Curriculum:

The curriculum was primarily religious and philosophical as it was chiefly meant for monks and nuns. They were not taught – secular sciences like poetics, literature and astrology. After his admission the novice was taught Pali and Sanskrit for ten years and then the study of Tripatakas was undertaken. After this, works on Buddhist religion and philosophy were mastered. They also studied Hindu System of religion, and philosophy in order to carry on disputations and discussions with Hindu theologians.

While included in the curriculum, the Vedas were not the basis of Buddhist education. Buddhist literature replaced them as the source of wisdom and morality. Sanskrit was their chief languages, through not the medium of instruction.

Ø Methods of Instruction.

(i) Questioning and discussion etc.

The method of instruction generally consisted of recitation by the teacher and repetition by the pupil, followed by explanation by the teacher, questioning by the pupil, and discussion between the teacher and the pupil.

(ii) Individual Teaching.

Pupils were taught, individually, not *en masse* the class method. Where pupils were many, the monitorial plan was followed, the more advanced pupils being appointed to teach the less advanced.

(iii) Method of study.

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

(iv) Role of Travel in Education.



Travel was regarded as necessary to give a finishing touch to education.

(v) Commercial Education in Ancient India.

The idea of the scope and nature of commercial education can be had from Manu. Knowledge of commercial geography needs of the people of various localities, exchange value and quality of articles, and languages spoken at different trade centers were considered necessary. Theory of banking was also included in the course. In the hereditary training families of high status, such a wide training might have been possible, but generally the knowledge about commerce and trade was picked up by working in the family shops or trades. There were no organized educational institutions, though most of the trades had formed efficient guides during the first millennium of the Christian era. Training was usually imparted in the family by the elders in real learning situations.

(vi) Mathematics Education in Ancient India.

Ancient India quite early evolved simple system of geometry urged by the necessity of accurately laying the open-air sacrificial places. Shulvasutra are the oldest mathematical works, probably composed between 400 B.C. and 200 A.D. Aryabhatta (456-52) is the first great name in Indian mathematics. To the period immediately preceding him belongs one of the most significant of human discoveries, the zero though the name of the discoverer is unknown.

Teacher – Student Relationship and Education Institutions

§ Teacher – Student Relationship

Like the Brahmanic System the teacher and the pupil were united together by mutual reverence, confidence and affection. The pupil was to carry teacher's seat and robes, supply him water and toothstick, cleanse his begging bowl and utensils and accompany him as his attendant when he proceeded to some town or village. The teacher taught him by example and by precept. The needs of the teacher were to be the minimum. Buddhist teachers were life long students of their different subjects because they never thought of marrying.

§ Educational Institutions

Buddhist education was centered round a monastery. There were some private teachers who took ten to fifteen children and taught them in their houses. The rise of the organized educational institutions may be attributed to the influence of Buddhism. Buddhistic monasteries already existed as corporate bodies. So when they became centers of learning, they developed into corporate educational institutions.



2.2 Educational Institutions In Ancient India : Introduction of Nalanda, Vallabhi and Takshashila Nalanda

Nalanda Area:

A district of Bir and a world famous ancient learning center Geo location 073,4 and 5258 It is situated in the limits of Balav village at this corner of Gangane Kath at a distance of x km from the p. The area of Nalanda district is 2355 square km. Its economy is based on agriculture and there is the facility of canals of Ganga river. As this district is far from the sea, it is cold in winter and hot in summer. The rainfall there is 160 mm. Paddy, wheat, barley, maize, pulses, mustard are the main crops of this district. The soil is fertile and two or more crops are grown in a year due to the facility of irrigation. The main occupation of the people is agriculture and animal husbandry. There are cotton and hot cloth oil mills and a hand-made paper industry. The population of the district in 2011 was 28.72523. Majority of the population lives in rural areas.

History of Nalanda:

Folpian e. S. 410 visited this place. He did not mention Nalanda Vidyapeeth. It is not known with certainty when Nalanda Vidyapeeth was established. Excavations near Nalanda in 1992 revealed that a great Buddhist college was located there. It flourished with financial support from the Gupta kings and Harshavardhana. From the fifth century onwards, it gained international fame and brilliant students from various Asian countries went there to study. Anne Saga and Itsing, two Chinese tourists who came to India, have given details about the Nalanda settlement.

According to the Chinese traveler Yuan Shug, King Sakraditya (Kumaragupta I) founded Nalanda by building a monastery. His son Khugutaraja (Skandagupta) added to it, and his grandson and Guptaraja (Paragupta) continued the work. His son Vajra (Kumaragupta II) completed the Biakam areas of the Vihara

Nalanda Vidyapith Introduction:

1.6km. long and 0.80 km. was spread over a wide area. Its central seminary consisted of seven large khodos and three hundred smaller khandas with Rasta Vihara houses and stupas arranged in an orderly manner. The houses were grand and multi-storied. In this seat. Viharas have been found with different stupas, temples and wide passages. Buildings throughout the area are mainly used north south. To the east of it is the vihara and to the west is the temple and the stupa. The viharas of Nalanda had rooms



surrounding an open square and a small porch for the pavera. The wall in front of the mandap was a shrine. The stupa at site number 3 in Nalanda is the largest. There were deep and transparent lakes adorned with blue lotus and the calm and holy atmosphere was nourishing for Vidha. The Vidyapith consisted of large rooms for teaching, yoga caves for contemplation, lakes and the famous library called Johta Dharmaganj, three grand Prasads named Ratnasagar, Ratnoddhi and Ratnaranjaka. It contained thousands of manuscripts on various subjects. Ratnoddhi had nine floors.

In addition to India, students from China, Pan Mongolia, Central Asia, Korea, Java, Tibet etc. came to study in the Jagapati Vidyapith. It used to conduct an entrance exam and 3 or 5 candidates out of 10 would be selected. Among the subjects taught in it are branches of Buddhism, Vedas. Purpose. Vocabulary, grammar, numerical logic, medicine, mathematics. Yoga importance included astrology etc. It was the great cultural center of Asia and the knowledge of Buddhism was transmitted from there to other countries

For eight hundred years, this Vidhapith achieved the mental development of various peoples of India and many countries of Asia. It was the then legendary college not only of India but of entire Asia. In the seventh century AD, it was the only international university in the world. Teaching accommodation to students. Without food, medicine, etc. All expenses were met from the revenue of several villages donated by the kings to the Vidhapith. The famous Chinese tour Khe Tsang was there for 5 years in the 7th century when there were 5000 students studying there. He has beautifully described the court houses, natural straights etc. Then the Chinese traveler Yitsing (AD 673) lived in that seat. In this vidyapeeth famous scholars like Dharmarao Chakrapal Gunamati Stiramati Prabhamitra, Gnanarmitra, Shilabhadra taught the vidyapeeth and management of the vidyapeeth was a major bhiksha. He used to do it with the help of legislative and administrative committees. In the ninth century, 12 monks from Nalanda went to Tibet to establish the first 7 Tibetan monks. The Pala dynasty kings of Bengal helped Nalanda Vidyapeeth a lot.

Fall of Nalanda Vidyapeeth:

In the twelfth and thirteenth centuries, Muslim invaders ransacked the buildings of the Nalanda Vidyapith, destroying thousands of manuscripts. Its teachers. Students etc. were killed while some escaped from there.



Vallabhi University

Valabhi area:

The ancient Vidyapith in Valabhi village, 20 km north-west of Bhavnagar in the eastern part of Saurashtra. It existed before Valabhi became the capital of the Maitras in AD 476 and was a place of academic activity.

Valabhi Vidhapi History:

Organized educational institutions like the present day did not exist then. The story in the Kathasaritsagar mentions that Vishnudatta, the son of Dwija Vasudat of the Ganga Doab, came to Valabhi for the purpose of marriage. From that it is confirmed that Valabhi was a famous learning center even in Praf Maitrak period. From the scholarly activities of the Buddhists, Acharya Stiramati and Gunamati and the Jain Suri Mavadi, the importance of Valabhi as a center of learning seems to have continued even into the fifth century. The possibility of Veda-Vedanta teaching in Valabhi during the Gupta period is also suggested. Because the author of Rigvedabhasya and Nirukta Tika. Bhasava's son Skandaswami was the guru of Vikramaditya's Dharmadhyaksha Hariswami and a native of Valabhi.

Valabhi Vidhapith Introduction:

It is clear from 18 of them that there were many works to save from the years and from the wad. In Veji, the name of the mantra was a great symbol of education. Knowledge of Shivava and Piki Vidha was obtained. Therefore, by studying for two such years, the students were getting education in B, Nyaya and Nin. In addition, Parola Mewa was used in the Vidhapith, in which three students were successful with money, those who had studied Pramin and Naveen Go were washed in the debate, while those who proved the supremacy of their opinion by doing mini punches would get respect everywhere. The names of those who got the highest rank in the Vadasabha were written on the entrance gate of the seat, some of them went to the Raja, Rabaro and claimed their knowledge and brilliance to get appointed to high positions.

According to the Chinese traveler Ling, the Valabhi Vidhapith is similar to the then world famous Nalanda Vidhyapeeth was of rank. Tya Paramjani Achal, Acharya Chirasmriti, Gumati, Ayariya Buddhas and Prakas like Mahatma lived. Apart from this, many other such scholars must have gone there. During the Maitrak period, there were large monasteries of Buddhist monks and beggars in Valabhi. Therefore, it can be said that the activity of B religion education was going on there on a large scale. Maitrak king Bataku



built a vihara in Valabhi during the time of Dhruvasena, his baneja dan built a Mahavihara in Vavashi. Later kings gave lands to Viharas. Therefore, along with the viharas, the vidhapeeth also developed gradually. During the time of Hiuen Maga (seventh century, a hundred Buddhists died in Valabhi. There were and altogether six thousand monks lived in it.

Taxila:

A world famous city center of ancient Indian culture and learning. Located thirty-five km west of the city of Rawalpindi in ancient India, this place was the capital of the Gandhara province. Rama's brother Bharata founded it and made his son the king here. From his name, this kingdom came to be known as Taxila. It is mentioned in Valmiki Ramayana. E. S. Poona was ruled by the Iranians in the 6th century, the Indo-Bainos in the 2nd century and the Southians in the 1st century, the Kanas in the 1st century and the Trastros in the 5th century. The city was destroyed in the sixth century of Jesus. Its location on the trade route between Central Asia and India had political importance, but its fame as a legislative center was world-wide.

Taxila History:

From the seventh century to the sixth century AD, Taxila was a religious center of unparalleled fame. of Ujjain. Mathura Mithila. Students from metropolitan cities like Rajgrih Varanasi and regions like Kuru Kosala used to come here for higher education without caste discrimination. This Vidyakendra was in Gurukul form. The students used to live in the Guru-Acharya's house. Poor students worked in Guru's house during the day and studied at night. Rich students studied by paying fees. Students were studying even in odd conditions.

Introduction to Taxila:

Such a Jivaka Lord Kiti Vakani Panini was a student of Kauriya Samrat Parsinijat here. Vak and Ketina live here in Ayaryapada, the main center of Brahmin philosophy, three Vedas are here. Grammar and philology were the main subjects of Purat Vedaka, Ralaka Ka Vidya, Dhanurvida War. Astrology, Naam Vashtijya, Krishi Bol, Music, etc. subjects are established here and students come here only for specialization.



Cultivation of character, development of personality, inculcation of religion and ethics, preservation of culture etc. were the practical arts of Vidyakendra. Hajni Mukht Vidyapeeth did not have an earlier self-degree examination. After completion of studies the student's department for professional experience.

Character building. Development of personality, religion and ethics, preservation of sian culture, etc there were symptoms. This was the early form of today's free seat. There was no degree exam. After completing studies students used to go abroad for practical experience.

Fall of Takshasila:

The Chinese traveler Fahian came here before the town was destroyed as a result of the Kun invasion. But when Yuan Shwag visited the town in the seventh century, it was in ruins. The remains of this town were first exposed to the public by General Cunningham in the late 19th century. But its systematic excavations were carried out under the guidance of Sir John Marshall in the early part of this century, and then in 1944-45 Sir Mortimer Wheeler threw special light on it.

2.3 Improvement through Education - Views of Gijubhai Badheka

Gijubhai Badheka's concept of education:

Gijubhai was an advocate of child- centred education. He kept in view the principle of 'recognition of the independent personality' of the child. That is why he gave importance to the reciprocity between the teacher and the child (student). According to his opinion, "I have learned to teach children, I have also climbed them while taking them from the bottom to the top. Being his Guru, I understood his Guruship." From this his concept of child education means education of children...

Child's 'self' discovery (self- discovery).

Child self- discovery .

Development of latent underlying strengths in the child.

Adaptation to environment and situation.

Child education means development of mutuality.

Education means knowledge acquired by children through various educational experiences.

Education means physical, mental, moral or spiritual development of children.



Learning Objectives:-

According to Gijubhai's ideology, the objectives of education can be enumerated as follows.

- (1) A child's self- development through education Self- discovery.
- (2) To develop the child physically, mentally and morally or spiritually.
- (3) Development of children's senses.
- (4) To encourage children to adapt to different situations and environments or persons.
- (5) Development of various underlying latent strengths in children.
- (6) To inculcate love or affection towards nature in children.
- (7) To develop qualities like self- reliance, self- reliance, love, self- discipline in children.
- (8) To bring out the original creative powers of the students and develop them.
- (9) To develop observational power of students.
- (10) To develop various skills in students, develop creativity, listening skills, speaking skills, reading skills and writing skills.
- (11) To promote aesthetic sense of students.

Teaching Methods:-

- 1) Education of the senses and education through the senses
- 2) Learning through observation
- 3) Learning through action



4) Learning through activities

5) Learning through experience

Teacher's role:-

The role of the teacher in the education of young children is important. A teacher is a source of inspiration for children, their idol. A teacher has a profound influence in character building of children.

According to him the following qualities are expected in a teacher.

The teacher should have full rapport with the children.

A teacher should read children, understand their needs, expectations and aspirations

The independent personality of the child should be acknowledged.

The teacher should have full rapport with the children.

(1)A teacher should read children, understand their needs, expectations and aspirations

(2)The independent personality of the child should be acknowledged.

(3)A sense of reciprocity should be cultivated between the two.

(4)The teacher has to initiate the child's discovery of his 'self'.

(5)He should be always learning with the children, constantly learning

(6)He should have original thinking and original creative power.

(7)He should have cultivated skills like story telling, drama writing, oral expression, his character should be noble type, he should be a spiritual traveler.

(8)Such a teacher is not a teacher, he should be a scientist, constantly observing children as they develop in their own way.



(9) He should have practicality, he should not be a priest of tradition, but he should be interested in practicality, be innovative.

(10) He should be self-restrained, moderate in speech.

(11) Don't be prejudiced against children, children anywhere

(12) One should constantly take care that injustice does not happen of physical, mental and spiritual needs of children.

(13) It consistently meets the requirements observed Try hard.

According to Gijubhai what a teacher should be / Qualities of a good teacher according to Gijubhai:-

1) Independent personality of child:- Children have independent personality. The teacher should organize education by accepting the individuality of the children, rejecting the 'self' - the independent individuality. Education should be child centric. The teacher should plan the education by knowing the likes and dislikes of the child.

2) Every child has many inherent strengths. Acknowledging the child's inherent strengths, emotions, etc., education should be planned in dialogue with them.

3) Education should try to make the child self-reliant or self-reliant. It is very important that children become self-confident.

4) A suitable environment should be created at home and school for the education of the child. The home and school environment should be free, joy-inducing.

5) Child should develop physically, mentally and spiritually through education.

6) Children should be provided with various life opportunities through education.

7) Students should get exposure to natural environment.

8) Education should be given through the senses. Students should be taught the development of senses.

9) Creativity of children should be developed through education. Every child has creativity. As our homes and schools become the slaughterhouses of children's creative



expression, children's creative expression should be developed by encouraging children's stories, children's plays, folk songs, folktales and art collection, in addition to arts like painting, music, to develop the pure feelings of the heart.

2.4 Gandhi's Wardha Scheme of Basic Education (Nai Talim)

New Training: Gandhiji's unique contribution to Indian education. Scholars have described it by different names. Gandhiji himself gave it the descriptive name 'National Education through Village Industry'. The Zakir Hussain Committee named it as 'Buniyadi Tahrani' or 'Basic Education'. In the same sense, it also got the name 'Jevan Shikshan'. Scholars held a conference in Wardha so it was Wardha- Shikshana and Kakasaheb Kalelkar named it Anubandha- Shikshana. New training emphasizes 'self- reliance education' and character and social service, hence it is also called 'character education' and 'service education'. If the aim of the new training is to be the best in the world, it is also called 'Sarvodaya- Education'. Thus training goes by many names were given. But later the names 'Wardha- Shikshana Yojana', 'Payani Kelawani', 'Basic Training' and 'Nai Training' became more popular.

Gandhiji's philosophy of education is not the result of studying ancient or archaic educational movements in India or other countries. His theory of education is original, pioneering and revolutionary; This arose out of his wide and long experience in the political, social and economic life of the country. Gandhi understood that education is the only panacea for the ills and evils that India has been suffering from for centuries. The current system of Indian education imported from abroad did not suit the nature and culture of the people here. Radical changes were necessary to bring it in line with the needs of the society.

Gandhi ji emphasizes the need for such a social system in which everyone can achieve the highest goal of his life. The social system of Gandhiji's imagination is the truth and formed on the basis of non- violence, these principles 52 The social order formed is free from all forms of economic, social, political and religious etc. exploitation; A classless society, formed on the basis of Gramswaraj or Gram- Panchayats. Thus Gandhiji's educational plan included the society of his imagination. After nearly forty years of experimentation and deliberation, Gandhiji finalized this scheme of education in 1937 to implement it on a nationwide basis.

A new scheme known as Varsha Yojana or Basic National Education was announced by Gandhiji in Harijan. His ideas were contrary to prevailing concepts and accepted traditional beliefs of educators. Hence the critics were many. Gandhi gave the details of his plan to the critics, causing some to change their minds. At the same time, Wardha's



Marwari High School (Navbharat Vidyalaya) was celebrating its silver jubilee. On that occasion, its administrators planned to educate Gandhiji in the 'Harijan' letter. A small conference of nationalistic educators convened to discuss what was being depicted. On 22nd and 23rd of October 1937, the All India National Education Conference met in Wardha under the presidency of Gandhiji. There were very few educators in the conference. There was no audience. It was just a meeting to do a work. In it Dr. Zakir Hussain, Prof. K. T. There were eminent educators like Shah, Acharya Vinoba Bhave, Kaka Kalelkar.

The Council passed the following resolutions unanimously :

(1) Free and compulsory education for seven years should be provided on a nationwide basis 52 .

(2) Education should be imparted through mother tongue.

(3) the learning process should be woven around some form of physical and productive work throughout; The child should be educated in such a way as to develop all his powers, keeping in mind the environment, as far as possible in connection with the chosen intermediate craft.

(4) The salary of the teacher should gradually come out of this system of education.

The conference directed Dr. Zakir Hussain to prepare a detailed syllabus keeping in view the above resolutions. A limited number of leading educators under the presidency of Zakir Hussain. This committee examined all the issues raised in the Parishad from all sides and submitted its report to Gandhiji on the 2nd of December 1937. The report came to be known as the Wardha Plan or Basic Education.

Among the salient features of this scheme, the first feature was 'Free and Compulsory Education': To provide free and compulsory education to all boys and girls between the ages of seven and fourteen years. If the parents want, they can pick up the girl after completing 12 years as a special concession. This does not imply that there is no need for pre- primary, secondary, higher and adult education. Gandhiji's philosophy of education includes all levels of education; But considering the unique situation of the country, he made his first goal the education of children of seven to fourteen years of age concentrated on. That minimum comprehensive education was indispensable for the successful functioning of democracy. According to him, the question of higher education can be postponed for a while, but the question of primary education cannot be postponed even for a moment.

Another important feature of the scheme was 'Industries as centers of education': Education should be imparted through some industry or productive work. That industry or productive work should be the focus of the second education imparted in the school. The committee made several clarifications for this:

(1) The handicraft or productive work chosen should have a large scope for education



(2) The work should have a natural connection with human activities and interests

(3) Should extend to the entire school curriculum

(4) Should not be aimed at producing artisans capable of mechanizing any industry, but taking advantage of the scope for training that exists in the operations of industry. Hence productive work should be a part of the school curriculum; That's all but the 'methodology' of teaching other subjects should also be inferred from it.

(5) Children should develop the qualities of working cooperatively, planning, maintaining accuracy, thinking new, understanding personal responsibility etc.

The third important feature of this scheme was 'self- reliance': By the time a child leaves school at the age of fourteen, he should have some earning power. Along with imparting education, the scheme was called to 'wound' unemployment. The committee fully recognizes the foundations of self- reliance, but warns against the dangers inherent in management. According to him, it should be constantly kept in mind that teachers may devote all their attention and energy to extracting more labor from the children and not neglecting the possibilities of cultivating intelligence, sense of social service, virtue etc. in industrial education. The teacher's salary is expected to come from the produce produced by the children. But the remaining expenditure incurred on school buildings, furniture, books and tools and implements required for industry should be paid by the state. Manufactured the state should also take responsibility for making arrangements for marketing of goods.

The fourth feature of this scheme was 'Means of Education': Basic national education should be imparted through mother tongue. In this regard, the Committee is of the opinion that, 'Proper teaching of mother tongue is the foundation of all education. Without the power of effective speech and pure and clear reading and writing, no man can think and express himself accurately. Mother tongue is a means of introducing children to the rich heritage of ideas, sentiments and aspirations of the society around them. It can be made a valuable tool of social education and instilling in the child the right concepts of ethics and morality. Mother tongue is a natural medium to express a child's artistic interest.'

The fifth feature of this scheme was 'non- violence': Gandhiji's principle of non- violence is fully embodied in Wardha- Yojana. Gandhi's principle of non- violence in education regarding its implementation, Mahadev Desai says that the concept of self- reliance education cannot be separated from the theoretical role of non- violence. This plan aims to create a classless and exploitation free society, otherwise we will not be able to achieve it. Hence this work should be done with firm faith in non- violence. Ahimsa



should be undertaken with the faith that a person who regards non- violence as the panacea of all evils has devised this scheme.'

The sixth feature of the scheme was the 'ideal of citizenship': The proponents of the Wardha scheme are of the opinion that the ideal of citizenship is very important. The contribution and influence of these castes in the social, political, economic and cultural life of modern India is increasing day by day. A system of education is required to impart the minimum necessary education to the people to exercise intelligently the rights and duties of citizenship. An intelligent citizen in modern times should be an active member of society and as a member of an organized improved society he should have the power to turn back whatever useful service he owes to society. An Indian citizen should have a spirit of social service.

The seventh feature of this scheme was the 'concept of a society built on the basis of cooperation': At the core of this scheme lies the concept of a society formed by mutual cooperation. In such a society, the purpose of social service will permeate all the activities of the children in the tender age of childhood and youth. Even during schooling they will feel that we are helping directly and personally in the great experiment of national education.

Considering the features described above, the following subjects were included in its syllabus.

1. Basic Industry: The committee suggested three basic industries that would be suitable.

They include

- (1) Agriculture
- (2) Spinning and weaving
- (3) Basketry
- (4) Woodworking OR metalworking.

The primary or basic needs of human beings are three:

- (1) Food
- (2) Clothing
- (3) Shelter

An industry which can cater to these basic needs is called a basic industry. Such basic industries naturally include agricultural industry (food requirement), spinning and weaving industry (clothing requirement) and woodworking (shelter requirement). So these industries are considered as basic industries.



The following conditions were suggested for the selection of basic industry (1) Ease of getting raw materials in the vicinity, (2) Low cost, (3) Minimum expenditure in starting the industry, (4) Congenial to the interest of children, (5) Facilitation of overall development of the child through it, (6) Chance of getting new discoveries or experiences as the child ascends to the upper class, etc.

2. Mother Tongue: In the mother tongue curriculum, the Zakir Hasan Committee has developed creative and creative language and literature. 2. Mother Tongue: The Zakir Hussain Committee has emphasized both the creative and utility values of language and literature in the mother tongue curriculum. The following objectives were to be achieved at the end of the seven- year study: (1) Development of the power to communicate naturally and confidently, (2) Development of the power to speak clearly, coherently and to the point on any subject, (3) Development of the power of rapid comprehension of meaning, (4) Development of reading power with clear pronunciation, (5) Development of library skills, (6) Development of the power of fast writing in legible characters, with neat spelling, (7) Report writing. Development of skills, (8) Development of personal and business correspondence skills, (9) Interest in the study of polite literature.

3. Mathematics: The committee aimed at teaching mathematics to develop in the student the ability to quickly solve general arithmetic and geometry problems arising in relation to his industry as well as his home and society. Also acquire knowledge of trade, administration and names; Instead of limiting maths education to just calculating facts and figures, it becomes real in a child's life. Learn about the examples that directly arise in your basic industry and gardening and learn about these by throwing light on the economic or social events of your village, city or country. Mathematical education becomes an active thing by having direct land surveying and farming done with them and calculating their village 4 and debts with them; Not only this, but it becomes easier for the child to understand and make sense of his social situation.

4. Social Studies: This included history, geography, civics and current affairs. The objectives of the study of sociology were : (1) To develop a broad human interest in the progress of mankind and particularly of India. (2) A proper understanding of the surrounding social and geographical situation it generates and awakens the desire to improve. (3) To create a sense of love and goodwill towards the native land. (4) To create awareness of the rights and responsibilities of citizenship. (5) Qualities which cultivate



the personal and social virtues which make a man a trustworthy companion and a reliable neighbor. and (6) to develop a sense of mutual respect for the religions of the world.

5. General Science: Its curriculum included ecology, zoology, physiology, hygiene and sanitation, exercise, chemistry and introduction to stars and planets.

The objectives of this type of education were as follows : (1) To develop the vision to understand nature sympathetically and intelligently. (2) To acquire habits of precise observation and of seeing experience through experiment. (3) understand the important scientific principles that apply to natural phenomena in the environment and to the application of science in the service of man. and (4) introduce more important events from the lives of great scientists. The same curriculum was prescribed for boys and girls up to fifth standard. In the sixth and seventh grades, girls were allowed to take higher courses in home science instead of basic industry.

6. Drawing: In the first four years landscape and industrial drawings are taught while in the last three years decorative and mechanical drawings are emphasized. The objectives of drawing were: (1) to train the eye to observe and distinguish shapes and colors, (2) to develop a memory for shapes, (3) to learn to recognize and appreciate the beautiful details in nature and art, (4) to develop the power of taste and decoration and (5) to develop the power of making temporary drawings of things to be made.

7. Music: No systematic curriculum has been prepared for the teaching of music. The recommendations were to have a syllabus of some major major ragas and rhythmic choruses in all classes. Choose carefully. It should include national anthems, folk songs, bhajans and songs of different seasons and festivals.

8. Hindustani: The committee included Hindustani as a compulsory subject in the curriculum so that the children get a proper introduction to the national language.

The Zakir Hussain Committee's statement and curriculum were endorsed at the Haripura Congress Conference (1938), and the Hindustani Training Association was formed (1939) for the spread of basic education. The Center- Government's Educational Central Advisory Committee (Advisory Board of Education- ABE) has appointed Mumbai's Pant Pradhan B. G. Under the chairmanship of Kher, a limit was appointed. The Kher



Committee made several suggestions regarding the implementation and scope of the Vardhya Yojana. Wherever the Congress Cabinets were in power, basic education was introduced as an experiment. In 1939, the work of training teachers for elementary schools began. Political movement of 1942-45 meanwhile, the implementation of basic education was extremely slow. Without official encouragement, basic education did not gain the momentum it should have. Basic education gained momentum after independence in 1947.

It was decided that the form of universal education in India would be basic education. But during these years the basic basic education envisioned by Gandhi ji continued to undergo changes. Self- reliance 52 became less important; Education was understood to be self- reliant enough to cover the cost of teaching materials; Native village industries 52 began to decline; Instead of imparting all education through the industry itself, the principle of providing simple classroom education was accepted, in addition to the original industry, including education through the physical, social and cultural conditions of the child. At the same time, the activities of founding principals of ordinary primary schools started gaining momentum. Under the five- year plans, provision of good amount of money was made for rapid development of basic education.

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Unit-3 Education in Post Independent India

3.1 University Commission (1948-49)

University Education Commission / Radhakrishnan Commission (1948-1949):

The Government of India appointed a university Education Commission under the chairmanship of Dr. Radhakrishnan in November 1948. The Commission made a number of significant recommendations on various aspects of higher education and submitted its report in August 1949. In the rapidly changing contemporary world, universities are undergoing profound changes in their scope, function and organisation and are in a process of rapid evolution.

Their tasks are no longer confined to the two traditional functions of teaching and advancement of knowledge. After the transfer of power to Indian control on 15 August 1947, great changes had taken place in the political and economic conditions of Indian society. The academic problem has also assumed new shapes.

Similarly the conception of the duties and responsibilities of the universities have become wider and they have to provide leadership in politics, administration, profession, industry and commerce. They have to meet the increasing demand for every type of higher education, literary, scientific, technical and professional. By the application and development of technical and scientific knowledge, the country will be able to attain freedom from want, disease and ignorance.

The university education commission appointed in 1948, under the chairmanship of Radhakrishnan, remarked that our secondary education remains weak like in our educational machinery and needs urgent reform. It recommended that the standard of admission to university courses should correspond to that of the present intermediate examination, i.e. after 12 years of the study at school and intermediate college.

India is rich in natural resources and her people have intelligence and energy and it is for the universities to create knowledge and train minds who would bring together the two—natural resources and human energies. Keeping these things in view the Commission suggested certain aims of University Education.

Ø **Wisdom and Knowledge:**

Our ancient teachers tried to teach subjects and impart wisdom. Their ideal was wisdom along with knowledge. We cannot be wise without some basis of knowledge. No amount of factual information would take ordinary men into educated men unless something is awakened in them. Since education is both a training of minds and training of souls, it should give both knowledge and wisdom.



Ø **Aims of the Social Order:**

We must have a conception of the social order for which we are educating our youth. Our educational system must find its guiding principle in the aims of the social order for which it prepares. We cannot decide what we should do and how we should do it unless we know where we are tending. Unless we preserve the value of democracy, justice, liberty, equality and fraternity, we cannot preserve our freedom. Universities must stand for these ideal causes which can never be lost so long as men seek wisdom.

Ø **Training for Leadership:**

One of the central aims of university education is the training for leadership in the professions and public life, which is difficult to realize. It is the function of universities to train men and women for wise leadership. They must enable young men and women to read with insight the record of human experience, to know the nature and consequences of ethical values, to sense the meaning of the social forces operating in the world today and comprehend the complexities and intricacies of life in all its immensity, physical, social and spiritual.

We are building a civilization, not a factory or a workshop. The quality of a civilization depends not on the natural equipment or the political machinery but on the character of men. The major task of education is the improvement of character.

Ø **Commission Report:**

This Commission has prepared one questionnaire method of university examination and put the education specialist's to work and gave 600 rejoinder. Moreover they met many universities and made one report of 18 chapters and 747 pages on 25th August, 1949.

Ø **Frame Work of University Education commission (1948-49):**

School Education	(Primary, Secondary)	10 Year
Intermediate	(College Education)	2 Year
Pre Graduate	(University Education)	3 Year
Total		15 Year

In accordance with the recommendation of this commission has expect the following structure

$$\underline{10 + 2 + 3}$$

Ø **Recommendations in accordance to the Education Pattern**

The University Education Commission 1948-49 gave some important recommendations as regard to the pattern of education, which are as follows:

- To get admission in the university, one should have passed the intermediate



- examination or some such valued examination.
- The duration for getting the graduation degree should be of 3 years.
 - Students should be encouraged to join professional and technical schools after high school and intermediate.
 - Professional schools should be started as per requirement.
 - Student should be taught three languages; they are mother tongue, English and other state language (Hindi).
 - The medium of language at primary section should be our mother tongue.
 - The studies of different fields should be done considering students' personal and combined goodness and then special and general education should be given together.
 - Agricultural education should be given priority in the primary, secondary and higher secondary education.
 - Agricultural education and training centers should be started in the rural areas, so that practical knowledge regarding this could be given.
 - Maths, Science and social Studies should be taken as compulsory subjects in Primary section.
 - The optional subjects such as music, drawing, art, etc. should be as per student test and choice.
 - Girls should be given home science in option.
 - Religious education should also be given.
 - Some education should be given with practical experience only.

3.2 Secondary Education Commission (1952-53)

Secondary Education Commission / Mudaliar Education Commission (1952-1953):

The Secondary Education Commission was appointed by the Government of India in 1952 under the chairmanship of Dr. Laxman Swami Mudaliar. The commission was asked 'to enquire into and report on the present position of secondary education in India in all its aspects and to suggest measures for its reorganization and improvement.' The report of this commission may be described as the bible of secondary education in India. It was on the improvement of the basis of the recommendation of this commission that a number of schemes directed at the improvement of secondary education were launched by the central and the state government. Among them was the reorganization of secondary education and an increase in the duration of schooling from ten to eleven years.

Ø Aims of secondary education



Aims of secondary education–Recommendation of the secondary education commission. After reviewing the political, social and economic changes that had taken place in the country, the secondary education commission formulated four-fold aims of secondary education.

1. Development of democratic citizenship: India has decided to transform itself into a secular democratic republic, our secondary education must develop qualities which will enable children to bear worthily the responsibilities of democratic citizenship. The part of a secular democratic republic is not an easy one. It requires many intellectual, social and moral qualities. The secondary education commission has visualized secondary education to be the end of all formal education for the majority of the citizens and as such it must assume the responsibility of providing the necessary training for this purpose. Discipline, co-operation, social sensitiveness and tolerance are the qualities to be cultivated to realize fully the ideals of a secular democratic republic and the function of a secondary school is to provide opportunities to the students to inculcate in them these qualities.

A democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice. He must develop a scientific attitude of mind, think objectively and base his conclusion on tested data. He should not be confined to the prison walls of outmoded customs, tradition and beliefs. He should dispassionately examine both the old and the new and courageously reject whatever arrests of justice and progress.

2. Improvement of Vocation Efficiency: the second aim of secondary education is to increase the productive or technical and vocational efficiency of our students. In the past our education has been academic and theoretical and diverged from practical work with the result that naturally educated classes have failed to make enormous contribution to the development of the natural resources of the country. Now the emphasis is on productive work. The introduction of diversified courses is expected to produce personnel for our agricultural, technical, commercial and scientific needs.
3. Development of Personality. The third main function of secondary education is to enable our children to appreciate our cultural heritage and to develop constructive talents and artistic tastes.

Democracy has to lay stress on -education for living. Education should



take into account his needs-psychological, social, emotional and practical and cater to all of them. An individual cannot live and develop alone. Both for his own development and for the good of society, it essential that he should learn to live with others and to appreciate the role of co-operation through practical experience and free interplay with other personalities. Qualities necessary for living graciously should be cultivated. These qualities are discipline, co-operation, social sensitiveness and tolerance.

4. Development of Qualities of Leadership. The fourth function of a secondary school is to train persons who will be able to assume the responsibility of leadership in social, political, industrial or cultural fields-in their own small groups of community or locality.

"The secondary school," observes the Secondary Education Commission, must make itself responsible for equipping its students adequately with civic as well as vocational efficiency and the qualities of character that go with it-so that they may be able to play their part worthily and competently in the improvement of national life. They should no longer emerge as helpless, shiftless individuals who do not know what to do with themselves." Frame Work of Secondary Education commission:

Primary Education	7 Year
Secondary Education	4 Year
Pre University Education	1 Year
Pre Graduate Education	3 Year
Total	15 Year

In accordance with the recommendation of this commission has expect the following structure

$$\underline{11 + 1 + 3}$$

Ø Recommendations of Secondary Education Commission

- There should be only two types of institutions for teacher-training-(i) for those who have taken the School Leaving Certificate or Higher Secondary School Leaving Certificate for whom the period of training should be two years; and (ii) for graduates for whom the training may, for the present, be or one academic year, but extended as a long-term programme to two academic years.



- Graduate teacher-training institutions should be recognised by and affiliated to the Universities which should grant the degrees while the secondary grade training institutions should be under the control of a separate Board appointed for the purpose.
- The teacher trainees should receive training in one or more of the various extra-curricular activities. The training college should, as a normal part of their work, arrange refresher courses short intensive course in special subjects, practical training in workshops and professional conferences.
- The training colleges should, as a normal part of their work, arrange refresher courses short intensive course in special subjects, practical training in workshop and professional conferences.
- The Training college should conduct research work in various important aspects of pedagogy and for this purpose it should have under its control an experimental or demonstration school.
- No fee should be charged in training colleges, while during the period of training all the student-teachers should be given suitable stipends by the state; the teachers who are already in service should be given the same salary which they were getting.
- All training colleges should provide adequate residential facilities so as to be able to arrange community life and other suitable activities for the trainees.
- For the Master's Degree in Education only trained graduates who have normally done a minimum of three years' teaching should be admitted.
- There should be a free exchange between professors in Training Colleges selected Hand masters of Schools and Inspecting Officers.
- In order to meet the shortage of women teachers, special part-time training course should be provided.

3.3 National Education Commission (1964-66)

[National Education Commission / Kothari Commission \(1964-1966\):](#)

The Kothari education commission was appointed by the government of India by a resolution dated 14th July, 1964 to advise the government -on evolving a national pattern of education and on the general principles and policies for the development of education at all stages and in all its aspects. The terms of reference of the commission were very comprehensive and included the whole education system namely-primary, secondary and university education and allied problems. Dr. D. S. Kothari was the chairman of this commission. The report of the commission ran into 629 pages and was submitted to the government on June 29, 1966. The recommendations of the commission were the subject of much debate in the country. Out of the consensus of opinion has



been evolved the national policy on education in the form of a government resolution. It the national policy, 1968, the 10 plus 2 plus 3 pattern of education suggested by the commission was adopted. Secondary education has been vocationalised in accordance with the recommendation of the commission.

Ø **Frame Work of National Education commission:**

Class	Standard	Time Period
Lower Primary Education	1 to 4	4 Year
Upper Primary Education	5 to 7	3 Year
Lower Secondary Education	8 to 10	3 Year
Higher Secondary Education	11 to 12	2 Year
Pre Graduate University Education	13 to 15	3 Year

In accordance with the recommendation of this commission has expect the following structure

10 + 2 + 3 / 4 + 3 + 3 + 2 + 3

Ø **Suggestions of National education Commission on Teacher Education:**

5. Removing the Isolation of Teacher Training.

The Commission felt that in order to make the professional preparation of teachers effective, teacher education must be brought into the mainstream of the academic life of the Universities, on the one hand, and school life and educational developments on the others.

- recognition of education as an independent academic discipline and its introduction as an elective subject in the B.A. and B.Sc. and M.A. and M.Sc. degree courses;
- establishment of schools of education in selected univeristies to develop programmes in teacher education and studies and research in education, in collaboration with other university disciplines;
- recognizing extension work as an essential function of a teacher education institution and establishing extension service department in each institution- pre-primary, primary and secondary-as an integral part of it;
- establishment of effective alumni associations to bring old students and faculty together todiscuss and plan programmes and curricula;
- organization of student practice teaching in active collaboration with selected schools which should received recognition from the Education Department as co-operating schools and a special ancillary grant for equipment and



supervision.

- arrange periodic exchange of the staff of the co-operating school and of the teacher education institutions for the advantage of each category of staff;
- establishing comprehensive colleges of education in each state on a planned basis; and
- establishing State Boards of Teacher Education in each State to be responsible for all functions relating to teacher education at all levels and all fields.

6. Improving Professional Training.

For improving the quality of the programme of teacher education.

- Undertaking, well-planned subject orientation or contact courses leading to insight into basic concepts, objectives and implications of subjects to be taught in collaboration with university departments;
- introducing integrated courses of general and professional education in universities;
- vitalizing professional studies and basing them on Indian conditions through developing research;
- using methods of study which leave greater scope for self-study and discussion and methods of evaluation which include continuous internal assessment of practical and sectional work besides practice teaching;
- improving practice-teaching and making it a comprehensive programme of internship;
- developing special courses and programmes;
- revising the curricula and programmes at all levels of teacher education in the light of the fundamental objectives of preparing teachers for their varied responsibilities in an evolving system of education; and
- improvement of training institutions.

7. Duration of the Course.

The duration of the professional courses to be two years for primary teachers who completed the secondary school course and one year for the graduate students. The number of working days in a year to be increased to 230.

8. Survey of Teacher Education Programme.

The state Board of Teacher Education to conduct a survey of teacher education programmes and curricula and initiate the necessary revision.

9. New Professional Course.

New Professional courses to be developed to orientate head masters, teacher educators, educational administrators, to their special field of work.



10. Flexible Post-graduate Course in Education.

The post graduate courses in education should be flexible and be planned to promote an academic and scientific study of education and to prepare personnel for special fields of education requiring special knowledge and initiation. They should be conducted by persons with real competence for such work.

11. Improving Teacher Education Institutions.

- The staff of secondary training colleges should have a double Masters' degree in an academic subject and education; a fair proportion should hold doctorate degrees; they should have taken induction or orientation courses in teacher education.
- Qualified specialists in psychology, sociology science or mathematics may be appointed even if they have no professional training.
- Summer Institutes should be organized for the in-service training of staff.
- No student should be allowed to specialize in the teaching of a subject unless he has studied it for his first degree or obtained an equivalent qualification prior to training.
- State and Union Territories should adopt as a rule that teachers in secondary schools will ordinarily teach only those subjects they had studied at the college level.
- If students are required to teach subjects other than those they have studied, they should take a special course either by correspondence or in the summer institute.
- Attempt should be made to recruit first and good second class students in teacher training institutions and adequate scholarships should be given to them.
- All tuition fees in secondary training institutions should be abolished and liberal provision made for stipend and loans.
- Every training Institutions should have an Experimental or a Demonstration School attached to it.
-

12. Training Institutes for Primary School Teachers.

- The staff in institutions for training primary teachers should hold a Master's degree either in Education or in an academic subject as well as B.Ed. and should have undergone special induction courses in Teacher Education at primary level.
- New appointments of primary teachers should be restricted to those who



have completed at least 10 years' general education; exceptions may be made for women teachers and teachers in tribal areas.

- Correspondence course and liberal concessions for study leave should be made available to unqualified teachers in primary schools to improve their qualification.
- Special courses for graduates entering primary teaching should be organised.
- The duration of the training courses for primary teachers should be uniformly two years for those who have completed the secondary school courses. Teachers with different educational qualifications should not be put into the same course.
- All tuition fees in primary teachers' training institutions should be abolished and liberal provisions made for scholarships, stipends and loans.
- Substantial increase should be made in the hostel and residential facilities in primary training establishments.
- Demonstration or Experimental school should be attached to Primary Training Institutions.

13. Expansion of Training Facilities.

- Each State should prepare a plan for the expansion of training facilities in its area so that the output of trained teachers meets the demand for teachers.
- Supplementary part-time facilities should be provided on a large scale.
- The backlog of untrained teachers should be cleared during the fourth five-Year Plan through suitable measures.

14. In-Service Education.

- Systematic and co-ordinated programmes of in-service education in content and method, should be organised by universities, Teacher Education institutions and Teachers
- Organisations, for teachers at all levels, on a large scale so that every teacher would receive at least two or three months' in-service education in every five years of his service. The programme of summer institutes for the in-service training -of secondary school teachers should be extended, with systematic follow up and active collaboration among the agencies concerned and stimulation of further research in Education.

15. Professional Preparation of Teachers in Higher Education.

- Some orientation is necessary for teachers in higher education and suitable arrangements should be made.



- Newly appointed lecturers should be given some time to acclimatise themselves to the institutions and should be encouraged to attend lectures of good teachers.
- Regular orientation courses for new staff should be organised in every university and where possible, every college.
- In the bigger universities or groups of universities, these courses may be placed on a permanent basis by establishing a staff college.

16. Standards in Teacher Education.

- The UGC should take the responsibility at the national level for the maintenance of standards in teacher education. The State Board of Teacher Education should be responsible for the raising of standards at the state level.
- 'A substantial allocation of funds should be made available to the UGC in the Fourth Five Year Plan for improvement in teacher education.
- The UGC should set up a standing committee for teacher education consisting of persons from the profession to deal with standards teacher education.
- The Government of India should make provision of funds in the Centrally sponsored sector to assist State Governments develop teacher education.

3.4 National Education Policy (1986)

Ø Historical Background

In our Indian constitution, there is reference to social, economical and political aims. India is referred to as democratic, secular, social, republic. For this citizen of India should have freedom. Education only is the medium to achieve all goals. Different commissions were formed. Every five years, there was scope for change in policies under the leadership of Rajiv Gandhi. National policy was announced. Future of India was designed.

Ø Concept of National Education Policy

Indian Parliament gave consent to this policy in 1986. Opinions of all the people from all divisions were taken. This policy in a democratic way was designed by the progress of the people, keeping in mind the need of the 21st century. Some critics say that it was fast to form this - 20 months from January 85 to August 86. In spite of the short period of time, its quality is very high. In this policy, a map of the future of India is prepared and cultural development of that state, there is scope for necessary changes. At that time, ethical values should be maintained.

There is thinking for improving the quality of education and making education available to all.



There is assumption that development is only possible through education. To make India -Great Nation there should be development of every individual aim is to bring revaluation in education.

Ø **Its Needs of National Education Policy**

- Old policy was no more useful, the world is constantly changing, and future world is complete to keep pace with age of science to enter in 21st century.
- For development of 'Man' as Man is solid asset valuable means.
- For formation of ethical value education is must secularism, socialism, democratic, professional honesty's value should be sustained.
- Trained and educated talent should be reachable to rural and backward area.
- Education: formation of attitude not informative.
- Population, consciousness, girls' education.
- Social needs, adjustment, challenges.
- Solve the problem to improve quality of education.
- Education by society and for that role of group medium.

Ø **Implementation of National Education Policy in Secondary Education**

- Formation of proper curricular constitutional duties, right, international unity.
- Professionalism and vocationalism of secondary education.
- 8-10-12 ending there should be vocational education system.
- Change in attitude toward vocational education – negative attitude of parents, teacher and students.
- Social contribution.
- Service and degree joining should be not there.
- Construction to improve career opportunities.
- Physical and human facilities.
- Standard of discipline and code of conducts
- Implementation of S.G.P.A.
- Use of educational technologies.
- Group medium like T.V., radio
- Availability of computer education
- Physical education and sports
- Exam and evaluation
- Quality of teacher
- Teacher education
- Educational concept and Navodaya Vidhyalaya

3.5 Revised National Education Policy (1992)



In relation to the National Education Policy 1986, a committee of 16 members under the authority of Rammurti was formed. The question is that in 1986, N.E.P. was implemented and after that within 4 years only, why this committee was organized. The reason is there were 5 big problems in front of the policy 1992 and it has to give recommendation related to it:

17. Arrangement of short and sweet quantitative education for the children of entire nation
18. Annihilation of illiteracy
19. A struggle against narrow thinking and prejudice
20. A development in similarity by social change
21. To motivate education to activity and development.

- For the solution for these problems, Acharya Rammurti committee has considered three aspects as main; they are University Employment and decentralization.
- With result to the recommendation of Revere Committee, the changed -Implementation plan – 1992 was implemented.
- As per this plan first of all teachers should obtain knowledge of 1986 policy and so the purification programs were started for teachers. For that 1st the primary teachers were taken under training. This program was started in 93 – 94 on basis in entire nation.
- To take 4.5 lakh teachers under training was the target. This work was handover to NCERT, New Delhi by Manual Research Development office.
- The entire syllabus was changed to modules so that the teachers get the basic techniques and methods in this plan in which the training subjects were overcome NCERT published a small booklet related this and from June 1993 arranged and started combined training.
- In Gujarat, the GCERT Ahmadabad started giving combined training to teachers of whole state in which the District Education Centers and other educational institutions gave great support resulting a great qualitative change in the very first stage. It is expected that the materials for different subjects become helpful as active modules to the teachers in class room. This plan was implemented with the objective that teachers with perfect self-confidence received the educational efficiency and fulfill the objectives of NCERT.



Unit-4 Recent Trends in Education System

4.1 National Education Policy 2020: Restructuring of School Education, School Curriculum and Teaching Methodology

- **Curriculum and Pedagogy in School: Learning should be comprehensive, inclusive, enjoyable and active**
 - ü Reorganization of school curriculum and pedagogy in new 5+3+3+4 structure.
 - ü The schooling curriculum and pedagogic structure will be restructured to suit the developmental needs and interests, interests and learning needs of students at different stages of development, corresponding to the age ranges of 3-8, 8-11, 11-14 and 14-18 years.
 - ü The structure of school education curriculum and teaching level will be prepared as 5+3+3+4 in which; The first stage is the pre- primary i.e. the basic stage In two parts, i.e. 3 years in Anganwadi/ Pre- School and 2 years in Primary School, Classes 1 and 2, both parts together cover the age group of 3-8 years of students; The second stage i.e. the primary stage covers the age group of 3-5 and 8-10 years; Tertiary level means the upper primary level which covers the age group of 11-14 and grades 6-8; And fourth stage i.e. secondary education which covers the age group of 14-18 years and class 9-12 in two stages, 9 and 10 in the first and 11 and 12 in the second.
 - ü NEP As stated in Point No. 1.2 of the NEP, the pre- primary stage will have 4 years of flexible, multi- level, sports, activity- based learning and curriculum and teaching methods aligned with Early Child Care and Education (ECCE ECCE). The sports, exploration and activity- based curriculum and teaching methods of pre- primary education will be continued in the primary education years and in addition some light content textbooks will be taught to introduce them to formal education and light classroom work will also be conducted which will include language skills such as reading, writing, arithmetic as well as subjects such as physical education, various arts, mathematics and science. The upper primary stage will be taught for three years following the pedagogy and curriculum style of the primary stage, but subject specialist teachers will be specially appointed to teach and discuss more abstract concepts in each subject which will include science, mathematics, various arts, social sciences and humanities. In spite of teaching different subjects in different ways and appointing subject- specialist teachers for this purpose, inter- relationships between different subjects and experiential learning of that subject will be equally emphasized, multidisciplinary studies will be emphasized in four years of secondary education. The teaching method and curriculum of the upper primary level will be followed but in this



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level each subject will be taught in greater depth, with more critical and analytical thinking, in line with the higher goals of life and by giving the student a choice of several subjects. Especially if there is a vocational course to be pursued, students will have the option to exit after class 10 and after that they can join in class 11-12 if they wish again.

- ü The phases described above are entirely related to curriculum and pedagogy, designed to optimize student learning based on children's cognitive development. These standards will guide the development of national and state curriculum and teaching-learning strategies at each stage, but will not require parallel changes in physical resources.
- ü Curriculum and pedagogy reform at all levels of the school system aims to move towards a more effective understanding of the education system and the direction of learning how to learn and to do away with the current rote- based learning. The main goal of education will be not only intellectual development, but also character building, holistic development and producing individuals equipped with all the skills required for the 21st century. Knowledge is the deep inner treasure that one already has and education helps it to be fully expressed. All aspects of curriculum and pedagogy will be restructured and revised to achieve these critical goals. At each stage from pre- primary school to higher education, a specific set of values and skills will be developed, linked to the curriculum and teaching methods will be taken. Curriculum structure and learning processes will be developed specifically to inculcate these skills and values from the learning teaching methods and classroom practices, NCERT will prepare a list of these essential skills and values and direct the methods for inculcating them in the lives of students to include them in the whole school education through the National Curriculum Framework, reduce curriculum content to enhance essential learning and critical thinking, The content of the course will be narrowed down to include only key and essential subjects to allow time for analysis- based, discussion- based, exploration- based, questioning- based, critical thinking- based and comprehensive learning. This essential content will focus on key concepts, ideas, their application and problem solving, teaching and learning will be carried out through more two- way communication; Asking questions will be encouraged, and classroom sessions will regularly organize more fun, creative, collaborative, exploratory and more experiential activities for students' in- depth and experiential learning.
- ü At all stages of school education, experiential learning will be adopted along with pragmatic learning, inclusion of various arts and games in education, learning through storytelling, learning by making connections with various subjects etc. Competency based teaching method will be followed to bridge the gaps in achievement of learning outcomes and assessment will also be done on the basis of competencies and learning



outcomes determined for each subject.

- ü Education through art is a cross- curricular teaching approach that uses different aspects and forms of art and culture to understand different concepts of different subjects. As a part of experiential learning, learning through art will be incorporated into everyday classroom practice to make classroom learning more enjoyable so as to integrate Indian culture and values into learning and teaching and inculcate them in students' lives. This approach to education through art will strengthen the relationship between education and culture.
- ü Education through sports is another cross- curricular teaching approach in which sports are used to develop skills like teamwork, cooperation, self- initiative, self- reliance, self- discipline, responsibility, citizenship etc. Incorporating education through sports in the daily classroom will inculcate in the student the attitude of being physically fit, fit and healthy for life which will also help in achieving other life skills as defined under the Fit India Movement. The importance of sports in education is well known as it keeps the student physically and mentally healthy and also develops some of his intellectual abilities.
- ü To enable students through flexibility in choice of curriculum
Students will be given greater flexibility and choice of subjects for study, especially in secondary school, including physical education, arts and crafts and vocational skills, so that they can plan their own studies and future lives. Overall development and every year a wide choice of subjects and courses will be the new feature of secondary school education. There will be no more gap between curricular activities, co- curricular activities' or extra- curricular activities', no more gap between 'arts', 'humanities' and sciences'; There will also not be much distance between professional' or 'academic' disciplines. Subjects like Physical Education, Arts and Crafts and Vocational Skills shall be included in all levels or phases of whole school education in addition to compulsory subjects like Mathematics, Science and Humanities keeping in mind the age, interest, interest and safety of the students.
- ü In each of the four stages of schooling, in different regions, if possible, consideration may be given to moving towards a semester or other system in which small unit teaching is possible and the course can be run on alternate days so as to ensure more subjects and more subject choice opportunities. It is desirable that the State Governments develop some innovative methods or systems in their own way to create a wide range of courses and abundant subject choice opportunities in fields including arts, sciences, humanities, languages, sports and vocational subjects.
- ü it is well known that young children learn and grasp important concrete or abstract



concepts more quickly in the language spoken at home i.e. the mother tongue. Dharaas generally use the mother tongue or the language spoken by the local communities. However, sometimes in multilingual families, the language spoken by other family members may be the home language, which may sometimes be different from the mother tongue or the local language. As far as possible, at least up to Class 4, but preferably up to Class 8, the medium of instruction will be the home language, the mother tongue, the local language, the regional language. Even after these standards, the native language will be taught as a subject in schools as far as possible. Both government and private schools have to follow this instruction. High quality textbooks for all subjects including science will be made available in home language or mother tongue. Any gap between the language spoken by the child and the medium of instruction shall be made immediately to bridge it. In cases where textbook material is not available in the home language mother tongue, the language of interaction between teachers and students will be the home language/ mother tongue wherever possible. For students whose home language/ mother tongue differs from the medium of instruction, teachers will be encouraged to use a bilingual approach, including bilingual teaching- learning materials. All languages will be taught to all students with high quality; to teach and learn a language well, it is not enough to make it a medium of instruction; it must be taught in depth as a subject.

- ü Research clearly shows that children learn languages most rapidly between the ages of 2 and 8, and that multilingualism has many cognitive benefits for students at this age, beginning in pre- primary and beyond, when children are taught different languages (but with an emphasis on the mother tongue). Each of the languages will be taught in a fun and engaging style, with lots of interactive interaction and skills will be developed to read and write in the mother tongue in the early years and then to read and write in the other language in Grade 3 and beyond. From the Central and State Governments in all the regional languages of the entire country and specially in the Eighth Schedule of the Constitution One is to strengthen language teaching by recruiting a large number of language teachers in all the languages described great effort will be made.
- ü The States, particularly the States of different regions of India, may enter into bilateral agreements with each other to adopt the Tribhasha Sutra in their respective States as well as to employ a large number of teachers to promote the study of Indian languages throughout the country. Technology will be widely used to learn different languages and popularize language education.
- ü The tri- language formula will continue to be implemented keeping in view the constitutional provisions, the aspirations of the people, the aspirations of the regions and the Union and the need to promote multilingualism and national unity. However,



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the tri- language formula would have more flexibility and no language would be imposed on any state. The choice of the three languages to be learned by the children will be up to the states, regions and definitely the students themselves, out of which at least two of the three languages should be Indian languages, specifically, students who want to switch to one or more of the three languages, can do so in class 6 or 7 but to do so, it will be mandatory for them to study and acquire proficiency in any one of the three languages at the literature level which must be achieved by the end of secondary school.

- ü All efforts will be made to prepare high- quality bilingual textbooks and teaching-learning materials for the learning and teaching of science and mathematics, so that students are able to think and express themselves about both subjects in both their home language mother tongue and English.
- ü It has been observed in many developed countries of the world that being well educated in one's own language, culture and traditions is not a hindrance but actually a great advantage for educational, social and technological progress, the languages of India being the richest, most scientific, most beautiful and most expressive in the world with a vast repertoire of ancient as well as modern literature (both prose and verse). Film, music and literature written in this language are India's national identity and heritage. Every young Indian should be informed and conscious about the vast and rich treasures of his country's languages and literature to inculcate a sense of national unity, to preserve and nurture the culture.
- ü Thus, every student in the country will participate in fun project activities on languages of India in 6-8, sometimes on 'Languages of India' under 'Ek Bharat Shrestha Bharat initiative'. In this project activity, students will learn about the remarkable unity of most of the major Indian languages starting with their (the languages') similar sound units and scientifically arranged alphabets and scripts, their similar grammatical structures, vocabulary sources from Sanskrit and other classical languages. They will also learn which language is spoken in which region, get an idea of the type and structure of tribal languages and also learn to speak commonly spoken sentences in each major language of India and be informed about the rich and high standard literature of each language through translation), such activity will make them realize both the unity and beautiful cultural heritage and diversity of India and their whole life will be intimate with each other when they meet people from other parts of India. This will be a project activity and will not involve any form of assessment.
- ü The importance, relevance and beauty of India's sacred languages and literatures cannot be overlooked. which includes mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy, drama, poetry, story and much more (which



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is called the Sanskrit Mann System.) and in its creation there is an invaluable contribution of people of all religions, castes, castes, people from different economic and social strata and people of no religion. Thus, school as an important, rich option for students including the option in Trimatha Sutra. And Sanskrit will be taught at all levels of higher education will be taught in an interesting and experiential as well as contemporary and presentable manner, including the use of the Sanskrit knowledge system and especially sound units and pronunciation. Sanskrit textbooks at pre- primary and secondary school levels will be written in plain and simple Sanskrit so that students can enjoy learning Sanskrit through Sanskrit.

- ü India also has a very rich literature in classical languages other than Sanskrit, including classical Tamil, Telugu, Kannada, Malayalam, Oriya. Besides these classical languages Pali, Persian and Prakrit, and their literary works should also be preserved for the enjoyment, and edification of future generations of India and learning. As India becomes a fully developed country, the new generation will be enriched by the vast and beautiful Tiya literature of Shasta. Apart from Sanskrit, other classical languages and literatures of India including Tamil, Telugu, Kannada, Malayalam, Oriya, Pali, Persian and Prakrit will also be widely available as subject options for students, similar efforts will be made for all Indian languages with rich oral and written literature, cultural traditions and knowledge.
- ü For the well- being of children and for the preservation of these rich languages and their artistic treasures, all students in all public or private schools shall have an option of at least two years during grades 6-12 to learn the classical language of India and its literature, and may continue to study that language during secondary school if he so desires, and technology assistance will be provided if necessary to implement this special option. 4.20, students who want to know about other languages and cultures of the world who have world- class knowledge
- ü In addition to providing high quality education in Indian languages and English, they are interested in achieving
- ü Option to learn foreign languages such as Korean, Japanese, Thai, French, German, and Spanish, Portuguese and Russian but it will be given at the level of secondary school education.
- ü The teaching of all languages will be made more effective by making use of the cultural aspects of languages such as films, drama, stories, poetry and music, as well as using innovative and experiential methods, including language games and apps for language learning, linking languages to students' everyday life experiences and other subjects. Thus, the teaching of languages will also be based on the pedagogy of science education.



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- ü A standardized version of Indian Sign Language (Imlian Sign Language) will be prepared across the country for hearing impaired students. Local sign language will also be respected and taught wherever possible and presented integration of essential subjects, skills and competencies in the curriculum.
- ü Students should have more options in their individual course choices but all subjects must learn some subjects, skills and abilities to become well- rounded, successful, innovative, adaptable and productive individuals in today's fast- changing world. In addition to skills in languages, these skills include scientific approach and logical evidence- based thinking; creativity and innovation; Aesthetics and art sense, oral and written communication, health and nutrition, physical education, fitness, physical and mental health and sports, magic and potential; Problem Solving and Logical Thinking, Vocational Experience and Skills, Digital Literacy, Coding and Mathematical Thinking Skills Ethical and Moral Reasoning, Knowledge of Human and Constitutional Values and their Application in Speech- Behavior- Behavior Sensitivity to Sexuality, Fundamental Duties, Citizenship Skills and Values: Indian Knowledge, Environmental Awareness including Water and Environmental Resource Conservation Sanitation, Local Communities State, Country and Global Challenges, Questions and Current World Events also includes, Initiatives related to integrated curriculum and pedagogy will be undertaken with introduction of contemporary topics like Artificial Intelligence (AI), structure consideration, holistic health, natural lifestyle, environmental education, global citizenship education (CED) etc. at the critical stage of school education.
- ü There is also a belief that kinetic and mathematical thinking will be crucial to India's leadership role in the world and in numerous upcoming fields and professions, including artificial intelligence (AI), machine learning (mean learning) and data science. 4 Mathematics and mathematical skills will be taught from the pre- primary stage of school education through a variety of innovative teaching methods and will be emphasized throughout the school education program, for example, regular use of puzzles and games that make mathematical ideas more fun and engaging. Activities coordinated with cording will be introduced in the secondary phase.
- ü Every student during class-8 will have an enjoyable and interesting course surveying samples of important vocational crafts like carpentry, electrical work, metal work, horticulture, pottery etc. and getting hands- on experience which the state governments and local communities will decide and structure. While designing NCFSE 2020-21, NCERT will prepare practice based syllabus for class 8 by NCERT. All students will participate in a 10- day hag less perind during class 2, where they will be trained under the guidance of local vocational experts such as carpenters, gardeners, kumars, artists etc. Many other such internship opportunities are available to students in classes



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6-10 to learn vocational subjects including vacation periods. Vocational courses will also be made available online. Throughout the year for activities that develop or enhance a variety of abilities including art, quizzes, sports and vocational crafts.

- ü Along with the change in school textbooks, there is a need to reduce the simplification of school curriculum and content, increased flexibility of curriculum and emphasis on structured learning rather than rote memorization. All textbooks should incorporate nationally important material (discussion, analysis, examples and application) as per local contexts and requirements, wherever possible schools and teachers will also have the opportunity to choose from different textbooks on the same subject.
- ü Concerted efforts will be made by NCERT ACERT NCERT, SCERT, schools and teachers to significantly reduce the weight of notebooks and textbooks by making appropriate changes in the curriculum and teaching methods.
- ü The National Education Policy aims to shift our school system's traditional assessment system, which is based primarily on uncomprehending cognitive ability and assessment through annual tests, to periodic competency- based and student assessment that assesses higher- order cognitive skills such as analysis, critical thinking, and conceptual clarity. A key element of the assessment system will be to help inspire and continuously improve teaching and learning processes that maximize student learning and development. This will be the basic principle for assessment at all levels of education.
- ü More flexibility, opportunity for student to choose and evaluation based on any two country performance out of total performance in their examinations, testing of basic core competencies etc. should be followed in all board examinations as reforms. Along with this, a more practical model of board exams can be developed to reduce the culture of scratching and exam stress. A system of annual/ semester Medalar Board Examinations may be evolved - in which each test has less content and is taken immediately after the relevant course in school so that the stress of the examination is properly distributed at the academic level to reduce the intensity of stress, each subject from mathematics is assessed at two levels, one at the class level and the other at the higher level, in some subjects the Blade examinations may be taught in two parts one part having multiple choice questions and the other part having extended answer questions.
- ü In view of all the above, guidelines will be prepared by NCERT NCERT in consultation with key stakeholders like SCERT SCERT, Board of Assessment (BA), proposed new National Assessment Center and teachers to completely change the assessment system in line with NCSE 2020-21 by academic session 2020-21.
- ü For the benefit of students, parents, teachers, principals and the entire school system,



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to monitor student progress during the school years, to improve school planning and teaching- learning processes, not only female students at the end of class 10 and class 1, but also students in class 3, 5 and 8 will appear for school examination conducted by the appropriate authority. These exams will assess basic learning outcomes, assessment of basic concepts rather than rote- based nan, respect of local to national level curriculum and corresponding higher level holistic skills such as real- life application of nan, critical thinking, creative thinking etc. In particular, the Class 3 exam tests basic literacy, numeracy and other basic skills. The results of the mala examinations will be used for the purpose of developing the Fa school education system, and will also be used by schools to announce the results of their students, for continuous monitoring and improvement of the school system.

- ü MHRD proposes to set up a National Assessment Center PARAKTI (Performance Assessment, Review and Analysis of Knowledge for Sustainable Development), in the form of a standard- setting committee under MHRD MHFI, which will fulfill some of the basic objectives such as criteria, standards and guidelines for student assessment and evaluation for all recognized school boards in India. AAKH will also conduct the guidance of State Achievement Survey (SMS) and National Achievement Survey (NAS). In addition to monitoring learning outcomes in the country, the policy will also aim to assist school boards to transform their assessment systems towards meeting the learning needs of various 21st century skills as per the objectives stated in the policy. The center will also advise school boards on new evaluation methods and latest research, promote synergy between different school boards. National Assessment Centre, Atik will be a medium for different boards to know each other's best practices and procedures and to keep the level of academic achievement of students of all boards at par.
- ü the norms for University Entrance Examinations shall be the same. The National Testing Agency (NTA) conducts high- quality general aptitude tests, as well as specialized general subject tests in science, humanities, language, various arts and vocational subjects at least twice a year. These exams will test understanding of concepts and ability to apply knowledge and will emphasize eliminating the need to take koing for these exams. Students can choose the subjects they are going to take the exam in and each university can view each student's individual subject portfolio and admit students to their programs based on individual interests and talents. The National Testing Association will serve as the presiding, expert, autonomous testing organization for conducting entrance examinations for postgraduate and undergraduate admissions as well as fellowships in higher education institutions. The high quality, diversity, and flexibility of NTA's testing services enable most universities to use this specialized entrance exam. Instead of hundreds of universities each conducting their own entrance



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exams, NTA NTN can drastically reduce the burden on students, universities and colleges, and the entire education system. Individual universities and colleges decide independently whether to use the NTA assessment for their entrance exams.

- ü Every student has innate talents which should be discovered, nurtured, encouraged and developed. These talents are expressed as a person's various interests, temperaments, and abilities, and students who show particular interest and ability in the printed field should be encouraged to study beyond the normal school curriculum. Teacher training will include teaching methods for students' identification and promotion of idols and creations. Brain CERT NCERT and NCTE will develop guidelines for the education of such talented students. B.Ed. Courses may also allow specialization in the education of gifted students
- ü SCHOOLS aim to encourage students' self- efficacy in the classroom by providing them with comprehensive learning materials, guidance and encouragement. Subject-oriented and project- based clubs and circles will be highly encouraged and supported at school complexes, districts and further levels. For example, science circles, math circles, music and dance performance circles, chess circles, poetry circles, language circles, drama circles, church circles, sports circles, eco clubs, health and writing clubs, yoga clubs and many more circles can be formed. In addition, high quality national residential summer programs for secondary school students in various subjects will be encouraged, including the very best students and teachers from across the country, as well as students and teachers from socio- economically disadvantaged communities, with a strictly merit- based but fair admission process to attract them.
- ü Olympiads and competitions in various subjects will be organized across the country, with necessary coordination at the school to local and national levels to ensure that all students can participate at that level according to their merit. Efforts will be made to make it available in rural areas and regional languages to ensure wider participation. Public and private universities and leading institutes like IIT and NITs organize National and International Olympiads and other related national the results of the program will be used as part of the admission criteria to encourage students to enter their graduate programs.
- ü Once internet- connected smart phones or tablets are available in all schools and/ or schools, quizzes, various competitions supplement learning materials, assessments and mobile applications to interact with online communities of people with similar educational and co- curricular interests will be developed and development work on all of the above will be properly monitored by parents and teachers. Smart classrooms will be developed in a phased manner so that online pedagogy can be used to make the learning and teaching process more effective and qualitative along with online



resources and collaboration.

- ü Teachers are actually the future of the children and hence they also build the nation. It is because of this noble contribution of teachers that they were the most respected members of the Indian society and only the best and learned became teachers. The society provided all the necessities to the teachers or gurus to impart the prescribed knowledge, skills and moral values to the students. The quality of teacher training, recruitment, appointment, conditions of service, teacher empowerment, rights status of teachers is not what it should be and its family has reduced the quality and motivation of teachers from the desired level, due to which encouraging results are not achieved. Hence the high status for teachers and the respect and dignity of the teaching profession have to be restored. To ensure a better future for our children and the nation, it is necessary to encourage and empower them to enter the profession of education.
- ü An outstanding four- year integrated B.Ed. A large number of priority- based scholarships for study in the program will be launched across the country. Some special priority based apprenticeships will be launched in rural areas which will also involve regular employment in local areas after successful completion of the four year BF programme. This type of scholarship will provide local job opportunities for local students (especially female students). So that these students can serve as role models in the local area and as highly qualified teachers who speak the local language. Specialties that currently face the greatest teacher shortages, in areas where excellent teaching is most needed. Excellent teachers will be encouraged to do teaching work in such rural areas. A key incentive for teaching in rural schools would be the provision of local accommodation in or around the school premises, or an increase in housing allowance as part of a grant to support housing for permanent residence in rural areas.
- ü There will be a check on the inefficient process of transfer of teachers which is rampant. So that the relationship between the teacher and society is maintained, as well as the students can get a role model and educational environment. To ensure this, the transfer will be done in special circumstances as prescribed by the State Union Territory Governments and will be done through an online software based system to maintain special transparency.

4.2 NEP 2020: Arrangements for upcoming teacher training colleges

- ü By 2030, teacher education will gradually shift to interdisciplinary colleges and universities, recognizing that teachers will need training in high- quality content and pedagogy.



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- ü As colleges and universities move toward becoming more multidisciplinary, they aim to offer B.Ed., M.Ed. in education.
- ü Establishment of excellent teaching departments awarding the degree of Ph.D.
- ü By 2030, the minimum degree qualification for education will be a 4- year integrated B.Ed. degree, taught from a wide range of knowledge content and teaching, and including strong practical training in the form of student- teaching in local schools.
- ü The four- year integrated B.Ed. The course offering will also offer two- year B.Ed. programs, which will be only for those pursuing a bachelor's degree in other specialized subjects.
- ü These B.Ed programs are 1 year B.Ed. Can also be conveniently adopted as programs. Awarded only to those who have completed a 4- year multidisciplinary bachelor's degree or who have obtained a post- graduate degree in a specialty.
- ü All such B.Ed degrees will be awarded only by recognized multidisciplinary higher education institutions, which are 4 years integrated B.Ed. provides programs. Multidisciplinary higher education institutions providing accreditation for four- year classroom integrated B.Ed program and ODL mode mixed or ODL OD students in remote or remote locations. Can also offer high quality B.Ed programs in mode is For which the practical training and education component of the program and the guidance purpose of the students will make concrete arrangements as above.
- ü All B.Ed programs will incorporate pedagogic time and techniques along with testing latest methods.
- ü These include basic literacy and numeracy, multilevel learning and assessment, teaching children with disabilities, teaching children with special interests and abilities, use of educational technology, and student- centered and collaborative learning. All B.Ed programs will include a strong form of hands- on classroom teaching by visiting local schools.
- ü Throughout any process of teaching the subject in all the B.Ed programs, emphasis will be placed on compliance with the Fundamental Duties (Article 512) enshrined in the Constitution of India and other constitutional provisions.
- ü This will also include environmental awareness and sensitivity towards its conservation and sustainable development. So environmental education will become an integral part of the school curriculum.
 - ü Special short- term local teacher training programs will also be available in BITE, DIET or school complexes.
 - ü Thereby for the purpose of promoting local occupations, knowledge and skills such as



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local art, music, agriculture, business, sports, carpentry and other vocational arts, named eligible local persons will be appointed to teach as 'Chief Instructors' in schools or school complexes.

- ü It is acknowledged that much pedagogy internationally for special subject education there may be approaches. Studying, researching, writing of NCERT NCERT Teaching Procedures of various subjects and will integrate.
- ü It will also make recommendations as to what is learned from these and applied in practice in India can be included in rituals.
- ü Finally, strict action will be taken against substandard Stand- Alone Teacher Education Institutions (TIE) being run in the country, including their closure if necessary, to fully preserve the integrity of the teacher training system.

4.3 Right to Education 2009 (Meaning, Need and Clauses)

Ø MEANING:

All state of India, give the free education to 6 to 14 years child. The state government and central government are responsible for give the free education to primary students. For that central government give the guidance and finance. This is the way to become a child in the school. This act released on 26th august 2009. Effective from 1st April 2010.

Ø NEED:

- Under this act the people knows their rights.
- The government organizes the programmed about RTI.
- The government motivate to the public organization to mange n plan the programmed related to RTI.
- To released the central information to state inspector.
- To organize the training programmed for inspector.
- If the person wants to use any right, the government must be release a booklet in rajshabha fromthose persons in 18 months.

Ø INTRODUCTION OF SECTIONS:

- Section-1(2): It extends to the whole of India except the State of Jammu and Kashmir.
- Section- 2(a): "Appropriate Government" means in relation to a public authority.



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- Section- 2(c): "Central Public Information Officer" means the Central Public Information.
- Section- 2 (e): "Competent Authority".
- Section- 2 (f): "Information".
- Section- 2 (h): "Public Authority" means any authority or body or institution of self government.
- Section- 2 (i): "Record".
- Section- 2(j): "Right to Information".
- Section- 2(n): "Third Party".
- Section- 3: all Indian citizens shall have the Right to information.
- Section- 4(1) (a), Section- 4 (1) (b), Section- 4(1) (c), Section- 4(1) (d), Section- 4 (2), Section- 5 (1), Section- 5 (2) - Responsibilities of Public Authority
- Section- 5 (3), Section- 6 (1) - Responsibilities of Public Information Officer
- Section- 6 (2) - Cause of Information
- Section- 6 (3) - Transfer of Application to another Public Authority
- Section- 7 (1), Section- 7 (2) - Time limit for the supply of information
- Section- 7 (4) - Assistance to disabled persons.
- Section- 7 (5) - Charges for Information
- Section- 7 (6) - Supply of information free of cost
- Section- 7 (8) - Reason to rejection
- Section 7 (9) - Form of supplied information
- Section- 8 (1), Section- 9 - Non disclosure of information
- Section- 10 (1) - Supply of partial information
- Section- 11 (1), Section- 11 (2), Section- 11 (3) - Information related to third party
- Section- 18 (1) - Role of Central/State Information Commission
- Section- 19 (1) - First Appeal

Right to Information Act (meaning, need, process of collecting information)

Ø MEANING:

In the history Foreigner knows to their government management but an Indians don't know about their government management. Thus, an Indian person needs to know about management of Indian government. They have to right to know the management of government. Before 2005 the Indians haven't any right to know about the government management. After 2005 the peoples are highly educated and they demanding to know the management of the government. So, the government decides to make an act or section for peoples. And finally the government released an act it's called RIGHT TO INFORMATION ACT – 2005. This act published by India.

Ø NEEDS:

The central government, state government and government organizations do so many works for



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peoples. In this works there are no any objections from an inspector. All the peoples are same for an inspector. Whither they are Hindu or some others. The peoples have to right to know the programmed, expanses, time limit, and programmed effectiveness of government institutions. Peopletake an objection about the wrong work in institution. From this an inspector doesn't works as per opposite rule. The corruption stopped by this act.

Ø PROCESS OF COLLECTING INFORMATION:

- Give the personally application
- Send the application from the post.
- From an E – MAIL.
- Any person checks the record of government works and sends the application.
- The child will get a meal from this skim and become a physically and mentally healthy.
- If the child is healthy, they can develop their self in their way.
- From this scheme the child should be attract for come to school.
- This scheme is affected to social and national unity.
- The child gets the healthy meal and they get enough food from this skim.
- The poor child gets the one time meal from this skim.

Ø Implementation:

The main office is in Gandhinagar. The office called as MDM skim or School Commissioner Office. This skim managed by the school commissioner. A commissioner works for state level and Taluka level as well. Commissioners choose the persons for the post of Manager, Cook and Helper. The manager manages financial situations like Purchase, Expanses, and Income etc. The principal count the student and made a meal for them. Principal decide that which items gives on which day to the students.

Quality problems maintain by the NGO (Akshaypatra). This NGO works under government permission. It works for primary school which is near by Gandhinagar. They give the meal at a time in the school. Give the meal in the recess time. The students follow the school time table which is made by principal as per government rule.



4.4 Process of Admission under RTE Right to Education Act

1. Every child between the ages of 6 to 14 years has the right to free and compulsory education. This is stated as per the 86th Constitution Amendment Act via Article 21A. The Right to Education Act seeks to give effect to this amendment
2. The government schools shall provide free education to all the children and the schools will be managed by School Management Committees (SMC). Private schools shall admit at least 25% of the children in their schools without any fee.
3. The National Commission for Elementary Education shall be constituted to monitor all aspects of elementary education including quality.

Main Features of Right to Education (RTE) Act, 2009

- Free and compulsory education to all children of India in the 6 to 14 age group.
- No child shall be held back, expelled or required to pass a board examination until the completion of elementary education.
- If a child above 6 years of age has not been admitted in any school or could not complete his or her elementary education, then he or she shall be admitted in a class appropriate to his or her age. However, if a case may be where a child is directly admitted in the class appropriate to his or her age, then, in order to be at par with others, he or she shall have a right to receive special training within such time limits as may be prescribed. Provided further that a child so admitted to elementary education shall be entitled to free education till the completion of elementary education even after 14 years.
- Proof of age for admission: For the purpose of admission to elementary education, the age of a child shall be determined on the basis of the birth certificate issued in accordance with the Provisions of Birth, Deaths and Marriages Registration Act 1856, or on the basis of such other document as may be prescribed. No child shall be denied admission in a school for lack of age proof
- A child who completes elementary education shall be awarded a certificate.
- Call need to be taken for a fixed student–teacher ratio.
- Twenty-five per cent reservation for economically disadvantaged communities in admission to Class I in all private schools is to be done.
- Improvement in the quality of education is important.



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- School teachers will need adequate professional degree within five years or else will lose job.
- School infrastructure (where there is a problem) need to be improved in every 3 years, else recognition will be cancelled.
- Financial burden will be shared between the state and the central government.

School Admissions According to RTE Norms

A series of measures have been taken by the NCPCR to ensure that school admission procedures all over the country are in accordance with the Right of Children to Free and Compulsory Education (RTE) Act, 2009. This was necessitated by the fact that schools in some states were carrying out a screening procedure for admission of children in the elementary stage of education prohibited by the Act. In April, the NCPCR wrote to the chief secretaries of all the states asking them to issue Government Orders to ensure that school admission procedures were in accordance with the RTE Act. This was prompted by the Directorate of Education, Government of National Capital Territory of Delhi (GNCTD), issuing a notice in March inviting applications for admission to Class VI in the Rajkiya Pratibha Vikas Vidyalayas run by the Directorate.

The NCPCR's intervention in April came in response to an admission notice that had been issued by the GNCTD's Directorate of Education in all leading newspapers as well as in the Directorate's website, inviting students to purchase application forms costing Rs 25 each and thereafter sit for an entrance exam. Since the RTE Act prohibits any kind of screening procedure and permits admissions into any school through random selection only, the notice was clearly in contravention of the Act.

As the nodal body monitoring the implementation of the RTE Act, the Commission wrote to the Principal Secretary, Education, GNCTD, asking the admission notice be withdrawn and a notice in conformity with the provisions of the RTE be issued instead. It also requested that Government Orders (GO) be issued to all schools in the GNCTD within a week regarding the provisions of the Act so that the schools made the required changes in their procedures and modes of functioning.

As the Directorate did not comply with this request, it was summoned by the Commission in June and given time till July to re-conduct the admission in accordance with RTE procedures. To ensure that the RTE Act was not similarly contravened in other states, the NCPCR has in its letter to the chief secretaries said that the GO they issue to schools on the matter must specify that:

1. Admission procedures be made in accordance with the RTE Act



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2. 25 per cent reservation is ensured for weaker sections in all 'specified category' schools and private unaided schools, and reservation norms for government aided schools are to be followed

Further, private schools recognized by the government must also be mapped out and issued notice regarding provisions in the Act as well as the procedures by which children in the neighbourhood could claim admission to the schools. Also, the task of finalizing State Rules on the RTE Act must be completed at the earliest.

In response to queries regarding Navodaya Schools which have been designated as 'specified category' schools in the RTE Act, the NCPCR clarified that the provisions of Section 13 of RTE Act applied to all schools without exception.

The relevant provision of Section 13 of the Act is:

No school or person shall, while admitting a child, collect any capitation fee and subject the child or his or her parents or guardians to any screening procedure. Any school or person, if in contravention of the provisions of sub-section (1):

1. Receives capitation fee, shall be punishable with fine which may extend to ten times the capitation fee charged
2. Subjects a child to screening procedure shall be punishable with fine which may extend to Rs 25,000 for the first contravention and Rs 50,000 for each subsequent contravention.

No Screening for Admission to Navodaya Schools

The National Commission for Protection of Child Rights (NCPCR) has written to the commissioner, Navodaya Schools, as well as the state education secretaries against any kind of screening for admission of children to elementary education (Classes 1 to eight). The NCPCR intervened to check violation of RTE provisions after it got reports of Navodaya schools screening students in Delhi and other states.

Quoting Section 13 of the RTE Act 2009, the NCPCR has pointed out that while admitting a child to school, the Act prohibits schools or persons from collecting capitation fees or subjecting the child or the parents and guardians to any screening procedure. Any school or person receiving capitation fees, it has pointed out, could be punished with a fine which could be ten times the capitation fee charged.

Subjecting a child to screening could lead to a fine of Rs 25,000 for the first contravention and Rs 50,000 for each subsequent contravention. Section 13 applies to all schools even the Navodaya schools which have been designated special category schools in the RTE Act. Screening procedures being conducted by Navodaya Schools are a violation of the RTE Act, it clarified. NCPCR has also requested state governments to issue orders to all schools regarding



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the provisions of the Act so that the required changes in their procedures and modes of functioning are made within a week.

Eligibility for Teachers

The following persons shall be eligible for appearing in the TET:

1. A person who has acquired the academic and professional qualifications specified in the NCTE Notification dated 23rd August 2010.
2. A person who is pursuing any of the teacher education courses (recognized by the NCTE or the RCI, as the case may be) specified in the NCTE Notification dated 23rd August 2010.
3. The eligibility condition for appearing in TET may be relaxed in respect of a State/UT which has been granted relaxation under sub-section (2) of section 23 of the RTE Act. The relaxation will be specified in the Notification issued by the Central Government under that sub-section.

Each child to get free uniform, books under RTE

Each child from class I to class VIII in the country will be provided free textbooks and uniforms, if a roadmap prepared by the Centre to implement the Right To Education Act (RTE) is accepted by the states.

The roadmap to implement the Right of Children to Free and Compulsory Education Act was discussed at a meeting of state Education Secretaries recently.

According to the minutes of the meeting:

1. Nearly 7.8 lakh additional classrooms and seven lakh girls' toilets will have to be created to implement the new law which has come into force from April 1. The government will spend Rs 1.71 lakh crore in the next five years for implementing the Act.
2. Each child will be provided uniforms at Rs 400 per annum. Many states are already providing uniforms from their own budget. "But the uniforms will have to be provided by the state governments. They need to agree to this provision and incorporate it in their rules," a HRD Ministry official said.
3. Every child will be provided free textbooks while a child with special need will get Rs 3,000 per annum for inclusive education. Similarly, Rs 10,000 will be given for home-based education for severely disabled children.
4. There will be a requirement of additional 5.1 lakh teachers to meet the pupils-teacher ration of 30 for one as per the RTE Act. In UP, there is a requirement for 1.5 lakh teachers, followed by Bihar and Gujarat (0.5 to one lakh each), according to the minutes of the meeting.



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5. The Rs 1.71 lakh crore will be spent on provision of access, infrastructure, training of untrained teachers and for intervention for out-of school children. The teachers' salary and civil work will have maximum financial requirements of 28 per cent and 24 per cent respectively.
6. Nearly 17 per cent of the total estimate will be spent on child entitlement, while nine per cent will go to special training for out-of-school children. School facilities will require eight per cent of this money and inclusive education will need six per cent.
7. The 7.6 lakh untrained teachers will be provided training in next five years. Maximum number of untrained teachers are in Bihar, Jharkhand and the northeastern states.
8. The RTE stipulates barrier-free education for children with special needs and one classroom per teacher. About 7.8 lakh additional classrooms will be required. Majority of these classrooms will be [Uttar Pradesh](#) and Bihar (2.5 lakh each) followed by [West Bengal](#) (1.3 lakh) and Assam (30,000).
9. There are nearly 27,000 'kuchcha' school buildings which will have to be upgraded. Nearly seven lakh toilets for girls will be required, including 90,000 in Bihar, 63,000 in [Madhya Pradesh](#) and 54,000 in Orissa. About 3.4 lakh schools will require drinking water facility.

