B.ED. SPL. EDUCATION

CONTEMPORARY INDIA AND EDUCATION

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MADHYA PRADESH BHOJ (OPEN) UNIVERSITY

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B.Ed. Spl. Ed

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MADHYA PRADESH BHOJ (OPEN) UNIVERSITY, Bhopal

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Bachelor of Special Education

B.Ed. Spl. Ed.

A Collaborative Programme of

Madhya Pradesh Bhoj (Open) University
&

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BLOCK 1

Philosophical Foundations of Education

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Unit 2	**Agencies of Education: School, family, community and media**
Unit 3	**Philosophies of Education: idealism, naturalism, pragmatism, existentialism, humanism, constructivism and connectionism**
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UNIT 1

EDUCATION: CONCEPT, DEFINITION AND SCOPE

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UNIT 1

EDUCATION: CONCEPT, DEFINITION AND SCOPE

1.1. INTRODUCTION

Education has always played an important role in shaping the destinies of societies. It is the most powerful instrument for achieving the goals of economic development, technological progress and also for establishing social cohesion Education tends to create a social order based on values of freedom, social justice and equal opportunity.

In the emerging age of Information Technology revolution, the knowledge base doubling every three months. A moment in human history has come for a new approach to education to enable the future generations to confront and overcome the tensions that they will face in the new millennium. These tensions are between the global and the local, the universal and the individual, the traditional and the modern. The expansion of knowledge and the human beings' capacity for assimilation and also the material growth have drawn attention of the society towards spiritual development.

India is one of the most ancient of nations with rich legacies of culture and literary pursuits which very few nations can boast of. It has had its own vast reservoir of literatures which include the Vedas, *the oldest of literatures extent in the world.*India had achieved progress even in those days when many parts of the world were still in the primitive stages.

The Indian nation is striving to build a society of humane, committed, participative and productive citizens who can shoulder the task of building an enlightened, strong and prosperous country. Education has always played an important role in shaping the destinies of societies through development of the whole individual and linking education to the task of social upliftment and national development within a highly competitive global scenario. Modern India is a multi-cultural and multi-lingual society with an undercurrent of essential unity. Some of the important national goals as enshrined in the Constitution are: secularism, democracy,

equality, liberty, fraternity, justice, national integration and patriotism. Education today has the enormous task of the upliftment of the under privileged and their empowerment.

It is widely accepted that education, adequate in quality and scale, is the most powerful instrument for achieving goals of economic development, technological progress and also for establishing social cohesion. Education tends to create a social order based on values of freedom, social justice and equal opportunity. Simultaneously, it also fosters a deeper and harmonious form of human development which leads to reduction in poverty, ignorance, oppression and war. Education brings about modification of behaviour in an individual through his continuous and intensive interaction with the environment.

Education, by its very nature, influences and gets influenced by the total development process. However, the content and process of education need to be continuously renewed in order to keep them in tune with the changing needs, aspirations and demands of the society. Thus, education and society are interdependent and each reinforces the other.

According to John Dewey 'Education is not a preparation for life but life itself'. In this sense education and life are inseparable. Education begins with wonder: a thrill of the mysterious. Native human urge of curiosity drives the mind to unravel the mystery of the unknown.

1.2. OBJECTIVES

After reading this unit you will be able to:

- Discuss the meaning of philosophy of education,
- Explain the unlimited scope of philosophy of education.
- Enumerate the various functions of philosophy of education. State the various methods of Philosophical inquiry
- Describe the relationship between philosophy of teaching and teaching styles.
- State the meaning and nature of education

- Define education to clarify the concept.
- Explain the relationship between philosophy and education.
- State the aims of education
- Differentiate between individual and social aims of education.
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

1.3. Meaning of Philosophy

The word *philosophy* literally means *love of wisdom*; It is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation.

On the standard way of telling the story, humanity's first systematic inquiries took place within a mythological or religious framework: wisdom ultimately was to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm, whose own access to wisdom, in turn, generally was not questioned. However, starting in the sixth century BCE, there appeared in ancient Greece a series of thinkers whose inquiries were comparatively secular (see "The Milesians and the Origin of Philosophy"). Presumably, these thinkers conducted their inquiries through reason and observation, rather than through tradition or revelation. These thinkers were the first philosophers. Although this picture is admittedly simplistic, the basicdistinction has stuck: philosophy in its most primeval form is considered nothing less than secular inquiry itself. The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question

of reality. It is the search for understanding of man, nature and the universe. There are different branches of philosophy-Epistemology, Metaphysics, etc. There are different fields of philosophy such as educational philosophy, social philosophy, political philosophy, economic philosophy etc. There are also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

1.4. Meaning of Education

The meaning of education can be understood in a narrow sense or in a broader or comprehensive perspective.

Etymologically, the word education is derived from *educare* (Latin) "bring up", which is related to *educere* "bring out", "bring forth what is within", "bring out potential" and *ducere*, "to lead". **Education** in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another. Webster defines *education* as the process of educating or teaching (now that's really useful, isn't it?) *Educate* is further defined as "to develop the knowledge, skill, or character of..." Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students. In ancient Greece, Socrates argued that education was about drawing out what was already within the student. (As many of you know, the word *education* comes from the Latin *e-ducere* meaning "to lead out.") At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions with the city-state. Thus we see that there are different views and understandings of the meaning of the term education.

In the modern times it has acquired two different shades of meaning namely:

(1) An institutional instruction, given to students in school colleges formally ;and

(2) A pedagogical science, studied by the student of education.

The words of Adam education is the dynamic side of philosophy. Philosophy takes into its orbit, all the dimensions of human life. Similarly education also reflects the multifaceted nature of human life. Therefore, education is closely related to various aspects of human life and environment. Hence, the term education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers from Socrates to Dewey in west and a host of Indian philosophers have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by a mature through instruction, and discipline. It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group. In the historical development of man, education has been the right of a privileged few. It is only in recent centuries that education has come to be recognized as a human right. All have equal right to be educated as education has become sine qua non of civilization. Our discussion of the concept of education and the concept of philosophy form the basis of arriving at the definition of philosophy of education.

1.4.1. Defining Education

From Socrates and Plato to Dewey and Gandhi the word education has been defined differently by different people.

One set of definitions lay stress on the inner potentialities of an individual. These definitions view education as the process of unfolding or developing what is innate in the child. Some definitions supporting this viewpoint are as follows:

- By education, I mean an all round drawing out of the best in the child and man—body, mind and spirit (Mahatma Gandhi).
- The natural, harmonious and progressive development of man's innate powers (Pestalozzi)

- Education is the manifestation of divine perfection already existing in man (Swami Vivekanand)
- Education is unfoldment of what is already unfolded in the germ. It is the process through which the child makes internal as external (Froebel)
- Education is helping the growing soul to draw out what is in itself (sri Aurobindo).

Another set of definitions consider education as a lifelong process comprising all the influences viz: physical, social and cultural which act upon the individual. From this view point education signifies all the life experiences which lead to the modification of behaviour.

In this context the definition of education given by John Deway is most relevant. It defines education as :

- The development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.

In addition to the above you may like to consider some more definitions which throw light on other aspects of education. :

- Education is positive which is given to the child and which is intended to shape his mind. It is intended to teach him the duties of adults (Rousseau).
- Education is something, which makes a man self-reliant and selfless (Rigveda)
- Education is something which liberates man from all bondage (Upnishads)
- Education is that which makes one's life in harmony with all existence and thus enables the mind to find the ultimate truth which gives us the wealth of inner light and significance to life (Tagore)
- Education ought to be related to the life, needs and aspirations of the people and thereby made a powerful instrument of social,

economic and cutlural transformation (Education Commission 1964-66).

- Education is fundamental to our all round development, material and spiritual. It is a unique investment in the present and the future (NPE-1986)

  Education is one of the principal means available to foster a deeper and more harmonious form of human development and thereby reduce poverty, exclusion, ignorance, oppression and war. (Delor's Commission, 1996).

1.4.2. Indian Concept of Education

lk fo|k ;k **foeqDr;s** % that is education which emancipates. Education fails if it does not help the individual to cultivate the art of life. Tagore in Gitanjali dreamt of the heaven of freedom in which "the mind is without fear and the head is held high."

True liberty is attained by self discipline directed to the conquest by the mind six enemies namely desire, anger, greed, attachment intemperance and jealousy. Good education enables a person to understand other men, their thinking and actions.

According to Bhagwat Gita, What distinguishes a cultured mind is that it is a SAMADARSHI that is see all as equal

1.5. Concept of Philosophy of Education

All human societies, past and present, have had a vested interest in education; and some wits have claimed that teaching (at its best an educational activity) is the second oldest profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality—and for good reasons. For one thing, it is obvious that children are born illiterate and innumerate, and ignorant of the norms

and cultural achievements of the community or society into which they have been thrust; but with the help of professional teachers and the dedicated amateurs in their families and immediate environs (and with the aid, too, of educational resources made available through the media and nowadays the internet), within a few years they can read, write, calculate, and act (at least often) in culturally-appropriate ways. Some learn these skills with more facility than others, and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

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But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nation-states of which they are part; for as John Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916), in its broadest sense education is the means of the —social continuity of life|| (Dewey, 1916, 3). Dewey pointed out that the —primary ineluctable facts of the birth and death of each one of the constituent members in a social group|| make education a necessity, for despite this biological inevitability —the life of the group goes on||

(Dewey, 3). The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats.

It is not surprising that such an important social domain has attracted the attention of philosophers for thousands of years, especially as there are complex issues aplenty that have great philosophical interest. Abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens. But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nation-states of which they are part; for as John Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916), in its broadest sense education is the means of the —social continuity of life|| (Dewey, 1916, 3). Dewey pointed out that the —primary ineluctable facts of the birth and death of each one of the constituent members in a social group|| make education a necessity, for despite this biological inevitability —the life of the group goes on|| (Dewey, 3). The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats.

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are complex issues aplenty that have great philosophical interest. The following are some issues that philosophers have deeply thought about and philosophy is still in the process of answering these questions.

Is Education as transmission of knowledge versus education as the fostering of inquiry and reasoning skills that are conducive to the development of autonomy (which, roughly, is the tension between education as conservative and education as progressive, and also is closely related to differing views about human —perfectibility||—issues that historically have been raised in the debate over the aims of education); the question of what this knowledge, and what these skills, ought to be—part of the domain of philosophy of the curriculum; the questions of how learning is possible, and what is it to have learned something—two sets of issues that relate to the question of the capacities and potentialities that are present at birth, and also to the process (and stages) of human development and to what degree this process is flexible and hence can be influenced or manipulated; the tension between liberal education and vocational education, and the overlapping issue of which should be given priority—education for personal development or education for citizenship (and the issue of whether or not this is a false dichotomy); the differences (if any) between education and enculturation; the distinction between educating versus teaching versus training versus indoctrination; the relation between education and maintenance of the class structure of society, and the issue of whether different classes or cultural groups can—justly—be given educational programs that differ in content or in aims; the issue of whether the rights of children, parents, and socio-cultural or ethnic groups, conflict—and if they do, the question of whose rights should be dominant; the question as to whether or not all children have a right to state-provided education, and if so, should this education respect the beliefs and customs of all groups and how on earth would this be accomplished; and a set of complex issues about the relation between education and social reform, centering upon whether education is essentially conservative, or whether it can be an (or, *the*) agent of social change.

It is here that that philosophy of education plays an important role in providing direction to education on the following issues as well as providing a theory of knowledge for education to work upon. Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic.

Therefore,

1] Philosophy of education is the criticism of the general theory of education.

2] It consists of critical evaluation and systematic reflection upon general theories.

3] It is a synthesis of educational facts with educational values. In brief, it is a philosophical process of solving educational problems through philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

1.6. Scope of Philosophy of Education

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include –

- Interpretation of human nature, the world and the universe and their relation with man,
- Interpretation of aims and ideals of education,
- The relationship of various components of the system of education,
- Relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- Educational values,
- Theory of knowledge and its relationship to education.

The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

1.6.1. Aims and ideals of education philosophy

Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

1.6.2. Interpretation of human nature

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

1.6.3. Educational values

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy.

Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

1.6.4. Theory of knowledge

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

1.6.5. Relationship of education and various area of national life and various components of the system of education

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy, therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

1.7. Nature of Philosophy of Education

Philosophy of education is one of the areas of applied philosophy. There are three branches of philosophy namely 'metaphysics, epistemology and axiology.

- **Metaphysics** is a branch of philosophy that investigates principles of reality transcending those of any particular science. It is concerned with explaining the fundamental nature of being and the world. *Metaphysics* is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as whether or not people have free will, in what sense abstract objects can be said to exist, and how it is that brains are able to generate minds.

- **Axiology:** the branch of philosophical enquiry that explores:

  - Aesthetics: the study of basic philosophical questions about art and beauty. Sometimes philosophy of art is used to describe only questions about art, with "aesthetics" the more general term. Likewise "aesthetics" sometimes applied even more broadly than to "philosophy of beauty" :to the "sublime," to humour, to the frightening--to any of the responses we might expect works of art or entertainment to elicit.
  - Ethics: the study of what makes actions right or wrong, and of how theories of right action can be applied to special moral problems. Subdisciplines include meta-ethics, value theory, theory of conduct, and applied ethics.

Epistemology is the branch of philosophy that studies knowledge. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? It also forms one of the pillars of the new sciences of cognition, which developed from the information processing approach to psychology, and from artificial intelligence, as an attempt to develop computer programs that mimic a human's capacity to use knowledge in an intelligent way. When we look at the history of epistemology, we can discern a clear trend, in spite of the confusion of many seemingly contradictory positions. The first theories of knowledge stressed its absolute, permanent character, whereas the later theories put the

emphasis on its relativity or situation-dependence, its continuous development or evolution, and its active interference with the world and its subjects and objects. The whole trend moves from a static, passive view of knowledge towards a more and more adaptive and active one.

As you can tell, the different branches of philosophy overlap one another. A philosopher considering whether people ought to give excess wealth to the poor is asking an ethical question. However, his investigations might lead him to wonder whether or not standards of right and wrong are built into the fabric of the universe, which is a metaphysical question. If he claims that people are justified in taking a particular stance on that question, he is making at least a tacit epistemological claim. At every step in his reasoning, he will want to employ logic to minimize the chance of being led into error by the great complexity and obscurity of the questions. He may very well look to some of the ethical, metaphysical, and epistemological writings of past philosophers to see how his brightest predecessors reasoned about the matter. Aspects of each branch of philosophy can be studied in isolation, but philosophical questions have a way of leading to other philosophical questions, to the point that a full investigation of any particular problem is likely eventually to involve almost the whole of the philosophical enterprise. One view on education believes or subscribes to the view that philosophy of education comes under the umbrella of axiology. As a branch of philosophy it utilizes philosophical methods for the solution of philosophical problems with a philosophical attitude to arrive at philosophical conclusion. In this comprehensive process it includes facts concerning education and synthesizes them with values. The other school of thought believes that education as a discipline utilizes or needs to incorporate all modes of philosophical inquiry; metaphysical, axiological and epistemological. As individuals involved in the process of education right from the aims, purpose, functions and building theory we need to look at any body of knowledge or generate new knowledge based on the three modes of philosophical inquiry.

1.8. Functions of Philosophy of Education

Philosophy of education performs various functions. They area discussed below:

a] Determining the aims of education Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

b] Harmonizing old and new traditions in the field of education- In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.

c] Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:- Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

d] Preparing the young generation to face the challenges of the modern time:- Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the

age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time.

1.9. Relationship Between Philosophy of Teaching And Teaching Styles

Philosophy guides the process of education in different ways. A teacher approaching education philosophically needs to answer four basic questions that guide the teaching learning process. They are:

What is the nature of the learner? What is the nature of subject matter? How should one use the subject matter to guide students towards meaningful learning activities? What behavior trend should one exhibit in order to carry out one's philosophical position? The answers to these questions only will help the teacher to identify a series of preferences, as opposed to a set of behavior that belong to mutually exclusive categories for the following questions. An attempt to answer these questions is nothing but philosophy of teaching. Philosophy and various philosophical view points inform us that each of these questions have different philosophical perspectives that can be considered as extremes in a continuum.

o Nature of the Learner

For the question about the nature of Learner, It will be defined in terms of extremes of the continuum by using the terms —Lockean|| (passive) and —Platonic|| (active)

—Lockean|| is a position because it was John Locke, in his Essay Concerning Human Understanding, who first wrote about mind, is a *tabula rasa*. He envisioned the operation of the mind as similar to a blank wax tablet on which data taken in through the senses would make —impressions||. Sensory data which a learner absorbed formed the true source of knowledge. Any complex mental operations involving association, interpretation, or evaluation of secondary data led to the formulation of increasingly complex knowledge. —Platonic|| Image is that of a teacher who has so much respect for what the learner can contribute to the learning environment that he or she definitely does not want them to —absorb|| prescribed subject matter, as the teacher sees the subject matter. Under such circumstances learners are viewed as the most important ingredient of the classroom environment because they teach each other and their teacher about problems which are meaningful to them. It is almost that learners have the knowledge which is locked inside them which is released through interaction. Platonic concept believes in the doctrine of Reminiscence.

o Nature of Subject Matter

The terms —Amorphous|| or —Structured|| are used to delineate extremes on the continuum of teacher's view on the nature of subject matter. The term _amorphous label has been reserved for rote learning, which emphasizes that each item to be learned is equal in importance to every other item to be learned ; hence youngsters are not encouraged to find relationships among items to be learned and no item is seen to be more important than the other. The other extreme —structured|| we may expect to find a position represented by those who have a quite realistic view of what the subject matter can never accomplish. The term —Structured|| as used in this context, is from Bruner's understanding that any subject matter should be viewed as having a natural structure which can help to explain relationships among its components and which can be used to find new information.

o How should Subject matter guide students learning activities?

The two end points of the continuum is —cognitive|| and —affective||. These concepts are not mutually exclusive categories, but rather matters of emphasis and preferences. In order to illuminate factors involved in any teacher's decision to emphasize cognitive or affective learning activities it is useful to consider the following addendum. Cognitive Domain – fact, concept and generalization Affective Domain- belief and value

Evidence abounds that students bring into the classroom attitudes which influence the way they perceive facts, concepts and generalizations. Sometimes teachers are fortunate to have students who bring with thempositive attitudes towards the subject matter at hand. Most often we have students who bring with them not very positive attitudes. In such situations the teachers' role will be to help students think critically by transforming generalization, beliefs and values into hypotheses that can be tested. Then the teacher resorts to the affective domain.

o Behavior trend in order to carry out one's Philosophical Position

The terms authoritarian and non-authoritarian are two extremes of the continuum, but should be understood as not merely being _strict' or _permissive'. These words should go beyond the aspect of classroom management as it is more inclusive approach to classroom management. It is an over view of the student and the subject matter which this indicator has been designed to examine. For instance, suppose some teachers encourage students to view subject matter only as experts in that field might view it; hence these teachers habitually accept for each major question under examination only one right answer which all students are excepted to adopt and understand. We can thus say that these teachers are said to encourage convergent thinking and hence in this context we can term them as _authoritarian' teachers.

The converse can be said of _non authoritarian teachers'

Teacher need to be aware of the _Philosophical Positions' that they take and have taken while they enter into classrooms or plan to enter into classrooms Philosophical positions affect the way they interact with students and facilitate learning in learners individually or collectively.

Thus we see that the way we answer the questions of nature of learner, subject matter etc. definitely affects our teaching style. Whether a teacher is authoritative or non authoritarian, whether teaching methods are constructivist or lecture method are influenced based on the philosophical position that they hold.

Background for approaching the educational problems effectively. Therefore, it is essential for the educators to have the deep insight into the philosophy of education.

1.10. SUMMARY

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration.As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all knowledge. Education has also drawn its material from different philosophical bases. Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects. In order to understand the concept of Philosophy of education it is necessary to first understand the meaning of the two terms; Philosophy and Education.

1.11. Check Your Progress

Q.1] what is the meaning of the tem philosophy?

Q.2] Discuss and elucidate, "All educational questions are ultimately questions of philosophy"-Ross.

Q.3] why should a teacher study philosophy of education?

Q.4] Define education in your own words based on the various definitions of educational thinkers.

Q.5] —The scope of philosophy of education is unlimited|| critically evaluate this statement.

Q.6.) Discuss the relationship between Philosophy of teaching and teaching styles

1.12. Assignment/Activity

1.13. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

1.13.1. Points for discussion

1.13.2. Points for clarification

1.14. References / Further Readings

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UNIT 2

AGENCIES OF EDUCATION: SCHOOL, FAMILY, COMMUNITY AND MEDIA

STRUCTURE

2.1. Introduction

2.2. Learning Objectives

2.3. The Family/ Home as an Agent

2.4. The School as an Agent

2.5. The Peer Group as an Agent

2.6. Mass Media as an Agent

2.7. Religious Institutions

2.8. The Community

2.9. Agencies of Socialisation: Family, School, Peer Groups and Mass Media

2.10. Summary

2.11. Check your Progress

2.12. Assignment/Activity

2.13. Points for Discussion and Clarification

2.14. References / Further Readings

UNIT 2

AGENCIES OF EDUCATION: SCHOOL, FAMILY, COMMUNITY AND MEDIA

2.1.INTRODUCTION

Education is a life-long process. That is, it beings at birth, and end at death. Education transforms the helpless infant into a matured adult, and this makes education to be significant and remarkable. This transformation is achieved through the contribution of various institutions and bodies. The various institutions and bodies which have contributed to the upbringing and education of the individuals are the agencies of education, which include the home, school, peer-group, mass media, religions institutions, and the community.

2.2. OBJECTIVES

By the end of this unit you will be able to:

- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

2.3. The Family/ Home as an Agent

The family or home is made up of the father, mother and children and it is regarded as the primary agent of education (National Teachers Institute 2000). The family as an agent of education, parents are the most important agent for the child at the very early stages of his development from the child depends on them for his physiological and psychological needs. This is based on the premise that home is the first station of a child and where he learns the appropriate behaviour patterns of the larger society. The role of the family in the education the child cannot be over – emphasized. According to Akinloye (2001),

family lays the moral and spiritual foundation for the child to build upon in later life. The family members teach the concept of good and bad or right and wrong right from infancy. Furthermore. home contributes to the intellectual development of the child. A number of activities is planned as provided by the family to assist the child to grow intellectually. It is the family that helps the child to develop language. This is done through imitation. Learning in the school becomes easier for the child he starts schooling.

Every child is an extension of his or her family. The child acquired the values of the society from his family. No family will be willing to associate witt failure. Hence, the family ensures that the child is prepared for the challenges of life. If the family fulfill its educational function a firm basis would have been laid for the school to build upon

2.4. The School as an Agent

The family alone can not provide all that is required for the education of that is required fore the education of that child. He is therefore sent to the school where professionally trained personnel are involved is the upbringing of the child. The school is an institution where the behaviour of individual is shaped to prepare him to be effective and functional member of his society. It is the school that can be regarded as à factory where the child is processed into a refined personality that can cope with the increasing the complexity in labour marked and also initialization. Like the family, the school is an institution where the culture of the society is transmitted it's also help the child to develop skills necessary for survival in the society. In addition, the school also develops the child civic consciousness for effective citizenship. These roles are achieved by teaching subjects like social studies government e.t.c School enable the child to interact, at a wider level with other children, thereby bringing about mutual understanding and respect for other peoples culture and their opinions. The school is an agent for national development. Clubs like scout movement, Drama and Debating Societies, Boys Brigade, Red-cross etc. are established which introduce the child to co-curricular activities like drama debating games to socialize the children. In performing its roles, the school is

complemented by the home schools should therefore instill in children good attitude, usable skills and knowledge that will make the children to develop and contribute meaningfully in their various communities.

2.5. The Peer Group as an Agent

This is the social relationship between people who fall within the same age range peer group exerts great influence on the education of individuals. This is because every group has a common interest Peer group, according to Musgrave (1979) is a group in which the child spends more time with ,other children interacting closely both at home and the school. In the course .of their interaction, children emulate themselves exhibit especially those of their interest. When a child interact with others, the freedom and equal status ,of the peer group help the child to acquire culture of democracy. The members of the peer group express their feeling freely ask questions and even demonstrate their potentialities. The respect and loyalty which members have for the group assist them to learn. However it should be noted that members are from different socio – economic and 'cultural background. It is this different background that help the child to learn many things which may not be possible while he is alone. At this level, the see themselves as equal and do not discriminate against one another. Therefore peer group provides children the opportunity to play many social roles. For instance a child may play the role of a teach8er, a doctor, a lawyer and so on. The children tend to exhibit and develop interest in certain profession. When children mingle together while females are together. At other time play together both sexes play together to prevent sex discrimination. The condition that exist in the relationship among children facilitate intellectual development. They learn more when children are together. This is because, at home, the parents may refuse to answer their question and they may be too shy to ask teacher in the school. When children play in their peer group, they ask questions feely and members who have answer give them. The children atimes meet to discuss academic questions. This may generate from debate and quizzes. Children should be encouraged to keep good company and avoid bad ones.

2.6. Mass Media as an Agent

The mass media comprises of the newspapers, radio television, computer, internet. Etc. Mass media provides information education and entertainment. Its has been observed that the mass-media available to a child goes a long way to d determines. A child that is exposed to newspaper and fond of story on a particular column of the newspaper the tendency is to show interest in reading the aspect of the newspaper. The habit he develops for reading is academic and education value. That is why newspaper and magazine should publish stories that are of value to the society in order to enhance all round development of the child. The government at ties the mass media in putting certain programmes across to citizens During this period, mass-median serves as an agent for the propagation of government programe. Mass media through improved communication technology. Has reduced the whole world into a global village. Through the mass media from Nigeria and even other parts of the world can be heard. Mass media also assists in transmitting cultural values. These programmes propagated by the mass media not only gives the children to have ideal of the nature of other people culture. It also helps the child /to have broader knowledge and understanding of the lives of other people. It is on this basis that the child should be exposed to programmes in the mass media that will erich the 'intellectual development of the child and avoid those that will destroy him. The government should control or monitor the kind of materials which k these media gives to the public only those that promote the values of the society should be allowed.

2.7. Religious Institutions

Religion is one preoccupation of man through which he intends to attain a perfect relationship with his creator. He (man) considers life on earth to be transient and believes that it is only the hereafter that full enjoyment obtains. Thus, most people embrace religion with passion and in Nigeria, Christianity and Islam have gained ascendancy due to the intricacies k that the different forms of colonialism introduced public life. Both religions have popularized teachings that

educationists consider to be of great intellectual value. For example, Akande (2001) believes that religious organizations count in a nation's quest for better socio-economic and intellectual order. Specifically, the national teacher's institute (2001) considered the church and the mosque as "the custodians of th8e spiritual needs of the society which teach children to love God and humanity (p. 154). Thus, religious institutions are a good means of educating the individual. They seek to modify the behaviours of their members desirably and permanently, till Eternity, since any departure from the approved teachings is believed by the adherents to be capable of leading them to jeopardy. All religious preach tolerance. Honesty, love humility and other virtues to members. They attempt to correct what they deem to be detestable attitudes. Values, and opinions. Religious institutions promote education by establishing schools. Offering scholarship to indigent but outstanding learners, and donating to education funds. It should be remembered that the earliest institution of formal learning in Nigeria were through religious efforts (Fuafunwa, 1974). Early Christian and Islamic missionaries founded the first school in the country, and up till today, there are schools run by missions.

The crucial role played by religious institution in the education process possibly induced government into giving official recognition to Christianity and Islam (FRN. 1999). However, education would benefit more from religion if such Recognition is extended to mother religions, especially the traditional religion which also emphasizes virtues among adherents.

2.8. The Community

Another crucial agency of education is the community. It offers definite environments that supply the learner's personal experiences which the school taps. The socio psychology experience involving the community go a long way in determining the learner's educational attainments. Yet. These educational values of the community can be said to be intrinsic. The extrinsic role of the community in educational development is not less significant unless a ;community ,offers the needed land a proprietor may find it very difficult to establish school.

Even after marking the land available the community ,works with the school to endure the lather's progress, development and growth, many communities, like progress, development, and missionaries, really established their own schools before government grant-aided the schools. Despite the grantaiding communities continue to provide funds and facilities to the schools and monitor the teaching learning process in their own ways. The different spheres of the life of the community promote intellectual development by serving as foci of research activities at the higher levels of education. Findings from the research effort usually lead to solutions to specific problems contributing the community in other words, a mutual relationship exist between the community and the school hence. The education process emphasizes gown and-town relationship. In order that the community /may continue to discharge is education duties effectively scholars have suggested that government embark on a dynamic population policy (Fedipe 2001). A balanced people would have little difficulty supporting educational programme.

2.9. Agencies of Socialisation: Family, School, Peer Groups and Mass Media

Agencies of Socialisation: Family, School, Peer Groups and Mass Media!

In general, it may be said that the total society is the agency for socialisation and that each person with whom one comes into contact and interact is in some way an agent of socialisation. Socialisation is found in all interactions but the most influential interaction occurs in particular groups which are referred to as agencies of socialisation.

The oblivious beginning of the process for the new-born child is-his immediate family group, but this is soon extended to many other groups. Other than the family, the most important are the schools, the peer groups (friends circle) and the mass media.

The family:

The child's first world is that of his family. It is a world in itself, in which the child learns to live, to move and to have his being. Within it, not only the biological tasks of birth, protection and feeding take place, but also develop those first and intimate associations with persons of different ages and sexes which form the basis of the child's personality development.

The family is the primary agency of socialisation. It is here that the child develops an initial sense of self and habit-training—eating, sleeping etc. To a very large extent, the indoctrination of the child, whether in primitive or modem complex society, occurs within the circle of the primary family group. The child's first human relationships are with the immediate members of his family—mother or nurse, siblings, father and other close relatives.

Here, he experiences love, cooperation, authority, direction and protection. Language (a particular dialect) is also learnt from family in childhood. People's perceptions of behaviour appropriate of their sex are the result of socialisation and major part of this is learnt in the family.

As the primary agents of childhood socialisation, parents play a critical role in guiding children into their gender roles deemed appropriate in a society. They continue to teach gender role behaviour either consciously or unconsciously, throughout childhood. Families also teach children values they will hold throughout life. They frequently adopt their parents' attitudes not only about work but also about the importance of education, patriotism and religion.

School:

After family the educational institutions take over the charge of socialisation. In some societies (simple non-literate societies), socialisation takes place almost entirely within the family but in highly complex societies children are also socialised by the educational system. Schools not only teach reading, writing and other basic skills,

they also teach students to develop themselves, to discipline themselves, to cooperate with others, to obey rules and to test their achievements through competition.

Schools teach sets of expectations about the work, profession or occupations they will follow when they mature. Schools have the formal responsibility of imparting knowledge in those disciplines which are most central to adult functioning in our society. It has been said that learning at home is on a personal, emotional level, whereas learning at school is basically intellectual.

Peer group:

Besides the world of family and school fellows, the peer group (the people of their own age and similar social status) and playmates highly influence the process of socialisation. In the peer group, the young child learns to confirm to the accepted ways of a group and to appreciate the fact that social life is based on rules. Peer group becomes significant others in the terminology of G.H. Mead for the young child. Peer group socialisation has been increasing day by day these days.

Young people today spend considerable time with one another outside home and family. Young people living in cities or suburbs and who have access to automobiles spend a great deal of time together away from their families. Studies show that they create their own unique sub-cultures—the college campus culture, the drug culture, motorcycle cults, athletic group culture etc. Peer groups serve a valuable function by assisting the transition to adult responsibilities.

Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards and punishments. The group may encourage a young person to follow pursuits that society considers admirable.

On the other hand, the group may encourage someone to violate the culture's norms and values by driving recklessly, shoplifting, stealing

automobiles, engaging in acts of vandalism and the like. Some studies of deviant behaviour show that the peer group influence to cultivate behaviour patterns is more than the family.

Why do some youths select peer groups which generally support the socially approved adult values while others choose peer groups which are at war with adult society? The choice seems to be related to self-image. Perhaps, this dictum works—"seeing- is behaving". How do we see ourselves is how we behave.

The habitual delinquent sees himself as unloved, unworthy, unable, unaccepted and unappreciated. He joins with other such deprived youths in a delinquent peer group which reinforces and sanctions his resentful and aggressive behaviour. The law-abiding youth sees himself as loved, worthy, able, accepted and appreciated. He joins with other such youths in a conforming peer group which reinforces socially approved behaviour.

Mass media:

From early forms of print technology to electronic communication (radio, TV, etc.), the media is playing a central role in shaping the personality of the individuals. Since the last century, technological innovations such as radio, motion pictures, recorded music and television have become important agents of socialisation.

Television, in particular, is a critical force in the socialisation of children almost all over the new world. According to a study conducted in America, the average young person (between the ages of 6 and 18) spends more time watching the 'tube' (15,000 to 16,000 hours) than studying in school. Apart from sleeping, watching television is the most time-consuming activity of young people.

Relative to other agents of socialisation discussed above, such as family, peer group and school, TV has certain distinctive characteristics. It permits imitation and role playing but does not encourage more complex forms of learning. Watching TV is a passive experience.

Psychologist Urie Bronfenbrenner (1970) has expressed concern about the 'insidious influence' of TV in encouraging children to forsake human interaction for passive viewing.

Workplace:

A fundamental aspect of human socialisation involves learning to behave appropriately within an occupation. Occupational socialisation cannot be separated from the socialisation experience that occurs during childhood and adolescence. We are mostly exposed to occupational roles through observing the work of our parents, of people whom we meet while they are performing their duties, and of people portrayed in the media.

The state:

Social scientists have increasingly recognised the importance of the state as an agent of socialisation because of its growing impact on the life cycle. The protective functions, which were previously performed by family members, have steadily been taken over by outside agencies such as hospitals, health clinics and insurance companies. Thus, the state has become a provider of child care, which gives it a new and direct role in the socialisation of infants and young children.

Not only this, as a citizen, the life of a person is greatly influenced by national interests. For example, labour unions and political parties serve as intermediaries between the individual and the state. By regulating the life cycle to some degree, the state shapes the station process by influencing our views of appropriate behaviour at particular ages.

2.10. SUMMARY

Thus education is a process that depends on inputs from many agencies. The experience of life that the recipient of formal education carry into the teaching learning situations derive from such agencies as the home. School, peer group mass medial religious institutions, and

community. The agencies provide the experiences intrinsically by emphasizing good morals tolerance, humility, nationalism, nationalism, love honesty, and other attributes. They also support education by making funds and facilities available to the institutions of learning. They monitor learning activities and participate in curriculum development. Hence government is always out to empower the agencies.

The truth is that none of the above discussed agencies is complete in itself. Each gives a certain type of education which is only a part of the whole. In reality both formal and informal agencies of education are mutually complementary and supplementary for the complete and whole some development of personality. Thus, both the agencies should co-operate in educating the child. There must be a balance of working by both the agencies for the total development of the child. No one is to be neglected as both complete the desired development.

2.11. Check Your Progress

2.12. Assignment/Activity

2.13. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.13.1. Points for discussion

2.13.2. Points for clarification

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UNIT 3

PHILOSOPHIES OF EDUCATION: IDEALISM, NATURALISM, PRAGMATISM, EXISTENTIALISM, HUMANISM, CONSTRUCTIVISM AND CONNECTIONISM

STRUCTURE

3.1. Introduction

3.2. Learning Objectives

3.3. Philosophy of Education

- **3.3.1.** Philosophy as a guide
- **3.3.2.** Idealism
- **3.3.3.** Realism
- **3.3.4.** Naturalism
- **3.3.5.** Pragmatism
- **3.3.6.** Existentialism
- **3.3.7.** Constructivism
- **3.3.8.** Humanism
- **3.3.9.** Connectionism

3.4. Summary

3.5. Check your progress

3.6. Assignment/activity

3.7. Points for discussion and clarification

3.8. References / further readings

UNIT 3

PHILOSOPHIES OF EDUCATION: IDEALISM, NATURALISM, PRAGMATISM, EXISTENTIALISM, HUMANISM, CONSTRUCTIVISM AND CONNECTIONISM

3.1.INTRODUCTION

The education philosophy can be broken down into four main schools of thought: Idealism, Realism, Pragmatism and Existentialism. Each school of thought has at least one philosopher who would be considered the forerunner of the school. Idealism, for example, is based on the early writings of Plato. Realism is based on the thinking of Aristotle. Pragmatism s based on the thoughts of a number of nineteenth-century American philosophers. Existentialism is based on the writings of Jean-Paul Sartre. Each school also discusses what and how we should teach students.

3.2. OBJECTIVES

By the end of this unit you will be able to:

- Define education to clarify the concept.
- Explain the relationship between philosophy and education.
- State the aims of education
- Differentiate between individual and social aims of education.
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

3.3. Philosophy of Education

As discussed earlier education aims at development of the whole individual or total personality of the child so that it can contribute to the enrichment of human life and society. As Dewey has stated "Education is the

development of those capacities in the individual which will enable him to control his environment and fulfil his possibilities."

Education primarily depends upon the aspects of man's nature that are relevant to the formulation of valid educational ideals. These ideals of education differ from commiunity to community and from country to country, depending upon the goals which they are expected to achieve. The objectives of education differ from one stage of an individual's growth to another stage.

This is where philosophical foundations of education become relevant. Philosophy endeavours to understand all that comes within the scope of human experience. Philosophy is a search for a comprehensive view of nature. It attempts at explaining the nature of the universe and man and their mutual relationship.

Philosophy is an intellectual exercise based on reason. It studies the nature of reality (Metaphysics), the nature of knowledge (Epistemology) and the nature of values (Axiology). The system of education in any country is influenced by the philosophy of its own nation.

Dr. Radhakrishnan has defined philosophy as critical exposition of reality. It is not merely a bookish knowledge but the result of logical thinking and contemplation. An understanding of the philosophical bases helps the educationist to

(a) Decide the objectives

(b) Design learning outcomes.

(c) Select appropriate methods of teaching

(d) Prepare the curriculum and take other important decisions in education.

Therefore, education is described as the 'dynamic side of philosophy'. Philosophy provides the ideas and ideals which are transformed into action by education. Any outcome of education attains complete clarity only with the help of philosophy.

The educational philosophers - both western and Indian have been keen observers and analyzers of the human nature. They have articulated these

observations in a highly instructive manner. These careful and systematic approaches to ideas fostered by the philosophers have greatly aided education to gain inspiration and develop insights into the complex educational problems.

Philosophy, reflects upon questions like who are we? What are we doing? Why are we doing? How are we to justify our doings?

You might say philosophy helps an educator to gain a wider and deeper perspective about the world around.

3.3.1 Philosophy as a Guide

Educational philosophy analyses the problems of education from the point of view of philosophy e.g. philosophical considerations play an important role in curriculum construction. Objectives of education and teaching methods are natural results of philosophical principles. In other words philosophy acts as a guide of education experiments. Different philosophies of idealism, realism, naturalism, pragmatism look to the total teaching learning system from their own points of view.

3.3.2 Idealism

Idealism gives special stress on spiritual development and self realization. Education leads to character formation and inculcation of eternal ideals and values. The ultimate ends which man must seek are virtue and wisdom or truth, goodness and beauty. According to Idealism the main aim of education is cultivation of moral values. Education must help the individual to develop his physical, intellectual, social, moral and spiritual potentialities completely. Man must conserve his cultural heritage and also enrich it by adding something of his own.

"Idealists stress the importance of learning ideas and concepts. They believe in reasoning but question the use of scientific method and sense perception. They have the most confidence in ideas that remain constant through time and place. When it comes to teaching students, idealists believe in sharing ideas and great works that are universal, as well as long-lived. They believe all students should have at least one teacher who

they look up to, so they can learn cultural norms. In the classroom, idealists put a lot of focus on lecture, discussion and imitation."

3.3.3 Realism

Realism is primarily concerned with the world as it is here and now. To a realist senses are the doors of knowledge. Knowledge of society, science and nature including vocational education are stressed. Realism gives predominance to first hand experience rather than bookish knowledge. All knowledge is derived from experience. Man is born without any inherent ideas.

Locke, the founder of comprehensive realism placed greatest reliance upon immediate experience and sense perception. He emphasized the disciplinary approach to education. According to him three aspects of education are physical, moral and intellectual. Corresponding aims of education are therefore, vigour of body, Virtue and knowledge.

"Unlike idealists, realists highly recommend the use of scientific investigation and senses in order to learn. They put focus on the physical world, arguing that reality, knowledge and value exist independent of the mind. This physical world is composed of matter. Realists believe that schools should promote human rationality through observation and experimentation. A lot of responsibility is placed on the teacher to have the right background and information. Realist teachers believe in the importance of experimental learning. In order to learn, students have to take a hands-on approach."

3.3.4 Naturalism

Naturalism gives importance to the child and child centered education. It stresses the importance of empirical knowledge. It focuses its attention to direct experience with nature without the interference of the teacher or society. Naturalists believe that everything that comes from nature is pure, but the civilized society pollutes it. According to them first thing is to

understand the nature of the child and then accordingly provide him/her the facilities and opportunities to develop.

Romantic naturalists believe in complete development of the child through direct contact with nature; Evolutionary naturalists say that education should enable the child to adjust to the changing conditions of society while experimental naturalists stress on the study of science and scientific method.

Naturalists advocate play way method in earlier stages. Rigidity of time table is not acceptable to them. Teacher's role becomes that of a facilitator and observer. The child learns through his free choice, participation in activities and by his direct experience with nature.

3.3.5 Pragmatism

Pragmatism stressed the utilitarian aspect of the knowledge and experiences. The potentialities of the child are to be developed through education with a view to making him a useful citizen of the society. To a pragramatist truth is that which works, it is not absolute.

Child creates values out of his own experience. The basic purpose of school is to train the pupils in cooperative living. According to Dewey - a great exponent of Pragmatism education helps:

(a) The process of reconstruction of experience and

(b) Gives it a socialized value through increased individual efficiency.

The school should provide enough freedom to the child and also facilitate his learning from his own experience. Activities undertaken will be instrumental to individual and social needs. The project method is the contribution of Pragmatism to education. Thus in spirit, Pragmatism is naturalistic; in method it is scientific and practical and in purpose it is social and human.

"Pragmatists place their focus on the idea of change. This constant change results in people having to understand what it means to know. Pragmatists believe that knowing represents an exchange between the

leaner and the environment. They also believe that truth and values are always changing because the people who have those values change with the surrounding environment. For pragmatists, the most important thing for schools to teach is "how to question what we know and how to reconstruct what we know to match the changing world". They put more focus on carefully solving problems and less on large amounts of information. They encourage problem solving through learner-centered problems such as student investigations and activities, providing technology and other resources, and encouraging students to collaborate with others."

3.3.6 Existentialists

Existentialists place their focus on the ideas of existence and essence. Individuals create their own meaning. Finding one's purpose becomes a lifelong goal for existentialists. They believe in the importance of personal choice and reflection of knowledge. In school, they place importance on "developing a free, self-actualizing person". This means having students discuss their lives and decisions they make. In the classroom, teachers place emphasis on asking questions and discovering one's purpose in life. Students are given the chance to define themselves through how they live their lives.

3.3.7 Cognitivism/Constructivism

Cognitivists or Constructivists believe that the learner actively constructs his or her own understandings of reality through interaction with objects, events, and people in the environment, and reflecting on these interactions. Early perceptual psychologists (Gestalt psychology) focused on the making of wholes from bits and pieces of objects and events in the world, believing that meaning was the construction in the brain of patterns from these pieces. For learning to occur, an event, object, or experience must

conflict with what the learner already knows. Therefore, the learner's previous experiences determine what can be learned. Motivation to learn is experiencing conflict with what one knows, which causes an imbalance, which triggers a quest to restore the equilibrium. Piaget described intelligent behavior as adaptation. The learner organizes his or her understanding in organized structures. At the simplest level, these are called schemes. When something new is presented, the learner must modify these structures in order to deal with the new information. This process, called equilibration, is the balancing between what is assimilated (the new) and accommodation, the change in structure. The child goes through four distinct stages or levels in his or her understandings of the world. Some constructivists (particularly Vygotsky) emphasize the shared, social construction of knowledge, believing that the particular social and cultural context and the interactions of novices with more expert thinkers (usually adult) facilitate or scaffold the learning process. The teacher mediates between the new material to be learned and the learner's level of readiness, supporting the child's growth through his or her "zone of proximal development."

3.3.8 Humanism

The roots of humanism are found in the thinking of Erasmus (1466-1536), who attacked the religious teaching and thought prevalent in his time to focus on free inquiry and rediscovery of the classical roots from Greece and Rome. Erasmus believed in the essential goodness of children, that humans have free will, moral conscience, the ability to reason, aesthetic sensibility, and religious instinct. He advocated that the young should be treated kindly and that learning should not be forced or rushed, as it proceeds in stages. Humanism was developed as an educational philosophy by Rousseau (1712-1778) and Pestalozzi, who emphasized nature and the basic goodness of humans, understanding through the senses, and education as a gradual and unhurried process in which the

development of human character follows the unfolding of nature. Humanists believe that the learner should be in control of his or her own destiny. Since the learner should become a fully autonomous person, personal freedom, choice, and responsibility are the focus. The learner is self-motivated to achieve towards the highest level possible. Motivation to learn is intrinsic in humanism. Recent applications of humanist philosophy focus on the social and emotional well-being of the child, as well as the cognitive. Development of a healthy self-concept, awareness of the psychological needs, helping students to strive to be all that they can are important concepts, espoused in theories of Abraham Maslow, Carl Rogers, and Alfred Adler that are found in classrooms today. Teachers emphasize freedom from threat, emotional well-being, learning processes, and self-fulfillment.

3.3.8 Connectionism

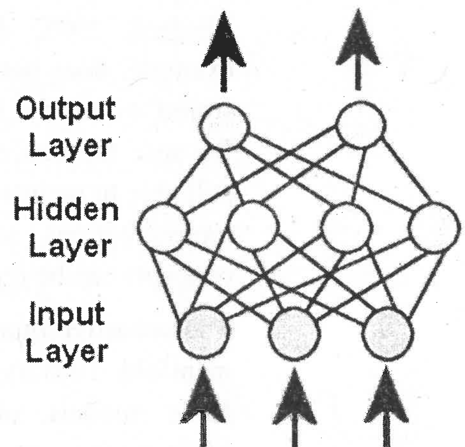
Connectionism is an approach to the study of human cognition that utilizes mathematical models, known as connectionist networks or artificial neural networks. Often, these come in the form of highly interconnected, neuron-like processing units. There is no sharp dividing line between connectionism and computational neuroscience, but connectionists tend more often to abstract away from the specific details of neural functioning to focus on high-level cognitive processes (for example, recognition, memory, comprehension, grammatical competence and reasoning). During connectionism's ideological heyday in the late twentieth century, its proponents aimed to replace theoretical appeals to formal rules of inference and sentence-like cognitive representations with appeals to the parallel processing of diffuse patterns of neural activity.

Connectionism was pioneered in the 1940s and had attracted a great deal of attention by the 1960s. However, major flaws in the connectionist modeling techniques were soon revealed, and this led to reduced interest in connectionist research and reduced funding.

But in the 1980s connectionism underwent a potent, permanent revival. During the later part of the twentieth century, connectionism would be touted by many as the brain-inspired replacement for the computational artifact-inspired 'classical' approach to the study of cognition. Like classicism, connectionism attracted and inspired a major cohort of naturalistic philosophers, and the two broad camps clashed over whether or not connectionism had the wherewithal to resolve central quandaries concerning minds, language, rationality and knowledge. More recently, connectionist techniques and concepts have helped inspire philosophers and scientists who maintain that human and non-human cognition is best explained without positing inner representations of the world. Indeed, connectionist techniques are now very widely embraced, even if few label themselves connectionists anymore. This is an indication of connectionism's success.

The human brain contains approximately 100 billion neurons. Some of them connect to ten thousand other neurons. Together they form *neural networks* (see figure).

Each *unit* or *node* depicts a neuron or a group of neurons. Usually, an artificial neural network is made up of three layers: An input layer, a hidden layer, and an output layer (Thagard, 2005). The input layer receives information, e.g. from our senses, and distributes the signal throughout the network, also known as *spreading activation*. The hidden layer does not have a purpose initially, but serves an important role with



respect to its connections with other units. The output unit passes

information to other parts of the brain, which can generate the appropriate response in a particular situation. As an example, when we perceive an object, the input units receive certain properties like 'brown', 'tail', 'four legs', and 'long hair'. The output units will then be able to classify the object as 'dog'. Finally, the connections between units can have different strengths, called *weights*. These weights can either be positive, resulting in excitation of the neurons they connect to, or negative, resulting in inhibition. The mechanism of learning is, in essence, adjustment of the weights of connections (Thagard, 2005; McLeod, Plunkett & Rolls, 1998).

How does a neural network represent knowledge of the world? There are two ways in which a connectionist model can store knowledge: Locally or distributed (LeVoi, 2005). In *local representations*, each concept is encoded by a single unit. This is not very likely, however, since it would imply the existence of *grandmother cells*, where one neuron is associated with only one specific stimulus. More realistic is the *distributed representations* approach, where one concept is encoded by several units.

Distributed representations of knowledge have a few advantages compared to local representations of knowledge (LeVoi, 2005; Thagard, 2005). First, damage to a unit, by a head injury for example, does not lead to an immediate loss of all the knowledge stored within the network. This is known as *graceful degradation*. Because the concept is stored among several units, the network is still able to maintain the concept fairly accurate. Second, distributed representations are economically efficient. That is, multiple concepts can be represented by only one neural network.

The attractive qualities of connectionism as a cognitive theory are manifold. To start with, it is psychologically plausible. For instance, some models of connectionism accurately simulate human performance on word recognition tasks (Thagard, 2005). Furthermore, neural networks are capable of *content addressability*, meaning that the network can produce all the information that is

needed when it is presented with only a partial cue of that information (LeVoi, 2005). At last, neural networks can process more than one piece of information simultaneously. Therefore connectionism is sometimes referred to as *parallel distributed processing (PDP)*, in contrast to rule-based systems such as ACT-R, which operates in a serial fashion (LeVoi, 2005; Thagard, 2005).

With the rise of the computer in the 1950s and 1960s, viewing the brain as a parallel information processor became very popular (Thagard, 2005). Later, the idea of neural networks appeared to be of major relevance in the development of artificial intelligence.

3.4. SUMMARY

Philosophy means "love of wisdom." It is made up of two Greek words, *philo*, meaning love, and *sophos*, meaning wisdom. Philosophy helps teachers to reflect on key issues and concepts in education, usually through such questions as: What is being educated? What is the good life? What is knowledge? What is the nature of learning? And What is teaching? Philosophers think about the meaning of things and interpretation of that meaning. Even simple statements, such as "What should be learned? Or What is adolescence?" set up raging debates that can have major implications. For example, what happens if an adolescent commits a serious crime? One interpretation may hide another. If such a young person is treated as an adult criminal, what does it say about justice, childhood, and the like? Or if the adolescent is treated as a child, what does it say about society's views on crime?

Your educational philosophy is your beliefs about why, what and how you teach, whom you teach, and about the nature of learning. It is a set of principles that guides professional action through the events and issues teachers face daily. Sources for your educational philosophy are your life experiences, your values, the environment in which you live, interactions with others and awareness of philosophical approaches. Learning about the branches of philosophy, philosophical world views, and different

educational philosophies and theories will help you to determine and shape your own educational philosophy, combined with these other aspects.

When you examine a philosophy different from your own, it helps you to "wrestle" with your own thinking. Sometimes this means you may change your mind. Other times, it may strengthen your viewpoint; or, you may be *eclectic*, selecting what seems best from different philosophies. But in eclecticism, there is a danger of sloppy and inconsistent thinking, especially if you borrow a bit of one philosophy and stir in some of another. If serious thought has gone into selection of strategies, theories, or philosophies, this is less problematic. For example, you may determine that you have to vary your approach depending on the particular learning needs and styles of a given student. At various time periods, one philosophical framework may become favored over another. For example, the Progressive movement led to quite different approaches in education in the 1930s. But there is always danger in one "best or only" philosophy. In a pluralistic society, a variety of views are needed.

3.5. Check Your Progress

Think about It:

Which general or world view philosophy best fits with your own views of reality? Why?

1. *What have you learned from the history of education that is related to these metaphysical philosophies?*

2. *It is said that an image is worth a thousand words. What might be your image metaphor for each of these world or metaphysical philosophies?*

3.6. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

3.6.1. Points for discussion

3.6.2. Points for clarification

3.7. References / Further Readings

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UNIT 4

CLASSICAL INDIAN PERSPECTIVE

(BUDHISM, JAINISM, VEDANTA DARSHAN, SANKYA DARSHAN)

STRUCTURE

4.1. Introduction

4.2. Learning Objectives

4.3. The Schools of Indian Philosophy

4.4. Salient Features of Indian Philosophy

- **4.4.1.** Spiritualism
- **4.4.2.** Vedic Authority
- **4.4.3.** The Law of Karma
- **4.4.4.** Liberation (Moksa)

4.5. Periods of Indian Philosophy

4.6. Classical Indian Perspective

- **4.6.1.** Budhism
- **4.6.2.** Jainism
- **4.6.3.** Vedanta Darshan
- **4.6.4.** Sankya Darshan

4.7. Summary

4.8. Check your progress

4.9. Assignment/activity

4.10. Points for discussion and clarification

4.11. References / further readings

UNIT 4

CLASSICAL INDIAN PERSPECTIVE

(BUDHISM, JAINISM, VEDANTA DARSHAN, SANKYA DARSHAN)

4.1. INTRODUCTION

Indian philosophy (Sanskrit: *darśhana*) comprises the philosophical traditions of the Indian subcontinent. Since medieval India (ca.1000–1500), schools of Indian philosophical thought have been classified by the Brahmanical tradition as either orthodox or non-orthodox – āstika or nāstika – depending on whether they regard the Vedas as an infallible source of knowledge. There are six schools of orthodox Hindu philosophy—Nyaya, Vaisheshika, Samkhya, Yoga,Mīmāṃsā and Vedanta—and three heterodox schools—Jain, Buddhist and Cārvāka. However, there are other methods of classification; Vidyaranya for instance identifies sixteen schools of Indian philosophy by including those that belong to the Śaiva and Raseśvara traditions.

The main schools of Indian philosophy were formalised chiefly between 1000 BCE to the early centuries of the Common Era. According to philosopher Sarvepalli Radhakrishnan, the earliest of these, which date back to the composition of the Upanishads in the later Vedic period (1000–500 BCE), constitute "the earliest philosophical compositions of the world." Competition and integration between the various schools was intense during their formative years, especially between 800 BCE and 200 CE. Some schools like Jainism, Buddhism, Śaiva and Advaita Vedanta survived, but others, like Samkhya and Ājīvika, did not; they were either assimilated or went extinct. Subsequent centuries produced commentaries and reformulations continuing up to as late as the 20th century by Sri Aurobindo and Prabhupāda among others.

For Indian philosophers (*dārśanika*) of antiquity, philosophy was a practical necessity that needed to be cultivated to understand how life can best be led. It was thus customary for them to explain how their ideas and treatises served human ends (*puruṣārtha*). Indian philosophy is distinctive in its application of

analytical rigour to metaphysical problems. It goes into very precise detail about the nature of reality, the structure and function of the human psyche, and how the relationship between the two have important implications for human salvation (*moksha*). Sages (*rishis*) centred philosophy on the assumption that there is a unitary underlying order (*ṛta*) in the universe and everything within it. The various schools concentrated on explaining this order and the metaphysical entity at its source (*Brahman*). The concept of natural law (*dharma*) was the basis for understanding how life on earth should be lived.

India is one of the most ancient of nations with rich legacies of culture and literary pursuits which very few nations can boast of. It has had its own vast reservoir of literatures which include the Vedas, *the oldest of literatures extent in the world.*India had achieved progress even in those days when many parts of the world were still in the primitive stages.

The Indian nation is striving to build a society of humane, committed, participative and productive citizens who can shoulder the task of building an enlightened, strong and prosperous country. Education has always played an important role in shaping the destinies of societies through development of the whole individual and linking education to the task of social upliftment and national development within a highly competitive global scenario. Modern India is a multi-cultural and multi-lingual society with an undercurrent of essential unity. Some of the important national goals as enshrined in the Constitution are: secularism, democracy, equality, liberty, fraternity, justice, national integration and patriotism. Education today has the enormous task of the upliftment of the under privileged and their empowerment.

It is widely accepted that education, adequate in quality and scale, is the most powerful instrument for achieving goals of economic development, technological progress and also for establishing social cohesion. Education tends to create a social order based on values of freedom, social justice and equal opportunity. Simultaneously, it also fosters a deeper and harmonious form of human development which leads to reduction in poverty, ignorance, oppression and war. Education brings about modification of behaviour in an individual through his continuous and intensive interaction with the environment.

Education, by its very nature, influences and gets influenced by the total development process. However, the content and process of education need to be continuously renewed in order to keep them in tune with the changing needs, aspirations and demands of the society. Thus, education and society are interdependent and each reinforces the other.

According to John Dewey 'Education is not a preparation for life but life itself'. In this sense education and life are inseparable. Education begins with wonder: a thrill of the mysterious. Native human urge of curiosity drives the mind to unravel the mystery of the unknown.

4.2. OBJECTIVES

By the end of this unit you will be able to:

- To explain nature of Indian Philosophy
- To identify the systems of Indian Philosophy
- To explain the importance Vedas in Indian Philosophy
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

4.3. THE SCHOOLS OF INDIAN PHILOSOPHY

It is customary to divide the schools of Indian philosophy into two broad classes, viz., orthodox (astika) and heterodox (nastika). The orthodox schools recognize the authority of the Vedas. The heterodox schools do not recognize their authority. The Carvaka, the Bauddha, and the Jaina are the heterodox schools. They are called heterodox not because they are atheists, but because they reject the authority of the Vedas. The Nyaya, the Vaisesika, the Samkhya, the Yoga, the Mimamsa, and the Vedanta are the orthodox schools. They believe in the authority of the Vedas. Among, those the Samkhya and the Mimamsa are atheists. The Nyaya, the Vaisesika, the Yoga, and the Vedanta are theists. The Samkhya advocates dualism of prakrti and

purusas or individual selves. The Vedanta advocates spiritualistic monism, and recognizes the reality of Brahman or the Absolute. It regards the world and the individual selves as their appearances, or parts, or attributes, modes or accessories of Brahman. The Nyaya and Vaisesika advocate the reality of God, plurality of individual souls, and the world of diverse objects. They consider the world to be composed of the eternal atoms of earth, water, fire, and air existing in self-existent and eternal time and space. The Mimamsa recognizes the reality of individual selves and the self-existent material world, and rejects the concept of God as the creator of the world. The Yoga grafts the notion of God on the Samkhy's dualism of prakrti and purusas, and makes it theistic. So it is called the theistic Samkhya.

4.4. SALIENT FEATURES OF INDIAN PHILOSOPHY

4.4.1. Spiritualism

Indian philosophy is essentially spiritual: Philosophy and religion are intimately connected with each other in India. Religion is not a system of dogmas, but a living experience. It is a practical realization of the spiritual truth. Philosophy is the theory of the Reality. It is an insight into the nature of the Reality, which leads to liberation. Indian philosophy is not idle theorizing, but a spiritual quest. Indian philosophy is therefore a religious tradition. The pride of the Indian philosophy again lies in that magical blend of the concept of reality or in that absolute reality with that of the existence of personal God which ultimately leads to a meaningful life. This immense fusion further crafts Indian philosophy as the most tolerant religions. Ishvara is the very core of Indian Philosophy. Ishvara in Sanskrit means, the Lord. In Indian philosophy therefore Ishvara is reckoned as the ultimate Ruler, the supreme power and is indeed the preternatural Being of the Cosmos. "The whole of this Universe is pervaded by me in my Unmanifested form. I am thus the support of all the manifested existences, but I am not supported by them" - this eternal law is the very basis of Indian philosophy and is also the main concept of spiritualism in India. God is the creator, the preserver and the destroyer of the cosmos. He is the divinity and this very idea is the crux of Indian philosophy. The concept of

Brahman in Indian philosophy again offers a rather spiritual facet to Indian philosophy; as according to Krishna " . ...Into Brahman I plant the seed giving birth to all living beings..." Brahman therefore remains as the logo of the Divine essence of the cosmos. The reference of Brahman is there also in Mundaka Upanishad, which structures the base of the Indian philosophy. The ideal harmonization of spiritualism and religiosity in Indian beliefs makes the Indian philosophy a never-ending journey in understanding the "Knowledge" of that perpetual contentment. God is the ultimate reality; the unchallengeable, the huge, the brightest light who is there almost everywhere -even in the green grass, in the bight fire, in the living air, in the round ocean, in the blue sky and finally in the mind of man. To experience His immortality, to feel His presence and to sense His enigmatic immensity the pious man plunges into the ocean of consciousness whilst praying. "Lead me from the unreal to the Real. Lead me from darkness unto Light. Lead me from death to Immortality."

4.4.2. Vedic authority

All orthodox schools of philosophy recognize the authority of the Vedas. They cite the authority of the Upanisads in support of their views, and build up their systems of philosophy on rational speculation in harmony with the teachings of the Vedas. Reason cannot yield unquestionable certainty in respect of supersensible entities. Reason is overthrown by reason. It cannot land us in the solid foundation of truth. Reason is subordinated to the authority of the Vedas, which is regarded as the authority of intuition. Intuition is the immediate apprehension of the reality, which transcends discursive thought. It is supra-intellectual direct apprehension. Reason (tarka) is regarded as subordinate to intuition (anubhava). Intuition can override reason, but reason cannot overthrow intuition. Reasoning should be carried on under the guidance if intuition. But the different schools of Indian philosophy are not mere elaborations of the teachings of the Upanisads with the help of reason. They invent different theories of the Reality by systematic logical reasoning, appeal to those texts of the Upanisads which are in favour of their conclusions, and consider those opposed to their theories as spurious or explain them away. Even the

different schools of the Vedanta build their theories of the Reality on logical reason and philosophical speculation, and endeavor to harmonize the relevant texts of the Upanisads with one another in the light of their preconceived theories. The Nyaya, the Vaisesika, the Samkhys, the Yoga, the Mimamsa and the Vedanta widely diverge from one another in their philosophical speculations, though they all accept the authority of the Vedas. They all regard consciousness as the ultimate court of appeal in knowing anything to be real.

4.4.3. The law of karma

All schools of Indian philosophy except the Carvaka believe in the Law of Karma. As we sow, so we reap. The right action inevitably produces a good consequence. A wrong action inevitably produces a bad consequence. Performance of a duty or a prescribed action produces a merit (punya) or virtue (dharma) in the soul. Violation of a duty or commission of a forbidden action produces a demerit (papa) or vice (adharma) in it. Merit or virtue produces happiness, demerit or vice produces misery. Merit and demerit are unseen agencies (adrsta) which mature in course of time and bear fruits either in this life or in a future life. They are predisposing causes of happiness and misery while external objects are their exciting causes. There is no escape from the consequences of actions. Their fruits must be reaped in this life or in a future life. There is no destruction of the fruits of right and wrong actions (krtapranasa). One can never reap the fruits of actions undone (akrtabhyagama). The Law of Karma is the inexorable law of moral causation. The Buddihist, the Jaina, the Samkhya and the Mimamsa believe in an impersonal Law of Karma which adjusts the realm of nature to the realm of spirits—the physical order to the moral order. It adjusts physical objects to the souls' happiness and misery in accordance with their merits and demerits. But the other systems believe in God who is the dispenser of the Law of Karma. He creates the physical objects out of atoms or prakrti or His own nature and adjusts them to the unseen agencies in the individual souls. Merits and demerits are called Karmas. At a particular time we have accumulated karmas of the past births (prarabdha karma) and karmas which are being acquired in this birth (sanciyamana

karma) to which will be added karmas which will be acquired in future (anarabdha karma). They determine the kind of birth, length of life, and enjoyments and sufferings. The Jaina regards karmas as infra-sensible particles of matter generated by passions and evil actions, which encrust the soul and obscure its innate qualities. Transmigration.—Metempsychosis or transmigration of the soul is a corollary of the Law of Karma, which demands that right actions have good consequences and that wrong actions have bad consequences. Merits and demerits produced by right and wrong actions determine the kinds of birth. Excessive merits transport the souls to heaven, and make them celestial beings. Excessive demerits make them assume the bodies of beasts, birds and insects. Well-balanced merits and demerits make them transmigrate into human bodies. The souls are eternal. They are neither born nor destroyed. Their birth is association with bodies. Their death is dissociation from bodies. They survive the death of their bodies and assume other bodies, superhuman, human or subhuman, which are appropriate to the moral deserts acquired by them in the present births. They reincarnate in the bodies which will be the fit vehicles for enjoying the consequences of their actions in this life. The same soul continues through different births. Transmigration presupposes the permanence and continuity of the soul which assumes different bodies. All orthodox schools believe in the permanence and transmigration of the soul.

The Carvakas do not admit the reality of the soul as distinct from the body, and so do not believe in its transmigration. The bauddhas do not recognize the permanence of the soul. They regard it as a flux of ever-changing psychoses. But still they believe in its transmigration. The last psychosis embodying the dispositions of all past psychoses in the stream of consciousness assumes a body appropriate to it, and produces the initial consciousness in the new fetus. There is continuity of the same series of consciousness in its different births. There is 'transmigration of character' from the present birth to the future birth as Rhys Davids says. Though the Buddhists deny the permanence of the soul, they believe in the transmigration of the same series of cognitions. The Jainas recognize the reality of the permanent soul and its transmigration. The idea of transmigration is common to all systems of Indian philosophy except the Carvaka school.

4.4.4. Liberation (moksa)

The idea of liberation (moksa) is common to all systems of Indian philosophy. Only the Carvaka materialist does not believe in it. He regards dependence as bondage, and independence as release. Buddhism regards complete extinction of suffering as nirvana. Joy, sorrow, anger, fear and lust are passions which are compared to fire. Nirvana is complete extinction of the fire of passions. Some Buddhists regard it as a state of positive bliss. Others regard it as an ineffable state beyond empirical pleasure and pain. The Jaina considers complete destruction of karma-matter investing the soul and realization of its infinite perception, infinite knowledge, infinite bliss and infinite power as release. The Nyaya and the Vaisesika look upon the existence of the self in its natural condition as liberation. It consists in absolute cessation of pain. It consists in complete destruction of the qualities of the soul,--cognition, pleasure, pain desire, aversion, volition, impression, merit and demerit. The Mimamsa also considers complete destruction of merit and demerit and absolute extinction of pain as release. In release the self is divested of all experience, and remains in its pure essence. The Samkhya considers absolute negation of threefold suffering as release. In the state of release there is complete isolation of the self from the mind-body-complex, which is a modification of prakrti. There is complete destruction of mental functions and dispositions. The Yoga also considers complete isolation (kaivalya) of the self from the mind (buddhi) and its modes and dispositions are release. In the state of release the self abides in its essential nature, and realizes its intrinsic nature. The Advaita Vedanta regards the intuitive realization of identity of the individual self with Brahman as release which is a state of infinite bliss. The Visistadvaita Vedanta regards similarity of the self with God in essence as release, which is a blissful state. So the idea of liberation is common to all systems of Indian philosophy. The means to Liberation.—The different systems of Indian philosophy lay down the means to the attainment of liberation. Yoga facilitates the attainment of true knowledge. It consists in sense-restraints, moral observances, bodily posture, breath-control, and withdrawal of the sense-organs from their objects, fixation of mind, meditation, and trance. When the mind meditates on the self, and is absorbed in it, it dissolves, as it were, in the self, which manifests itself in its real nature. Yoga is a method

of acquiring knowledge of the self, which is regarded as a means of release. Morality is an indispensable preliminary to meditation and trance. Non-injury, non-stealing, truthfulness, sex-restraint and non-covetousness are the restraints (yama). Purity of body and mind, contentment, penance, study of the scriptures, and meditation on God are the moral observances (niyama). They are included in the eightfold yoga. The Advaita Vedanta regards discrimination of the eternal and the non-eternal, dispassion for enjoyment of happiness on earth and in heaven, sense-control, mind-control, endurance, withdrawal of the senses from their objects, faith in the Atman or Brahman, and desire for release as auxiliary to enquiry into the nature of Brahman. True knowledge depends upon the conquest of the lusts of the flesh and passions and desires of the mind, purity of body and mind, freedom from selfishness and egoism, tolerance of spirit, universal good-will and selflessness. Morality is an indispensable element to the acquisition of true knowledge. Knowledge (jnana) is considered to be the chief means of release. The Nyaya-Vaisesika considers true knowledge of the reality the world, the self and God as the means of liberation. True knowledge destroys false knowledge, which generates attachment, aversion and delusion, which are the springs of action. The samkhya-Yoga regards discrimination of the self from the not-self or prakrti and its modifications as the case of release. The Advaita Vedanta considers the intuitive knowledge of identity of the jiva with Brahman as its cause. The knowledge of difference is ignorance (avidya). The knowledge of identity is true knowledge (vidya), which leads to life eternal. The Visistsdvaita Vedânta considers the disinterested performance of duties (niskama karma), devotion and self-surrender to God, taking shelter in Him, and knowledge of the self's dependence on God as the means of release. It looks upon essential similarity with God as liberation. Moksa is a state of transcendental purity beyond empirical morality. There is complete transcendence of virtue and vice in it.

4.5. PERIODS OF INDIAN PHILOSOPHY

Indian philosophy has had a long and complicated development. A chronological history is, however, difficulty to present because of the lack

of concern of the ancient Indian to chronology and historical perspective. From the time of the birth of Buddha, Indian chronology is on a better foundation. The following are the broad divisions of Indian Philosophy. The first period of Indain philosophy is called the Vedic period(1500 BC-600 BC) covers the age of the settlement of the Aryans and the gradual expansion and spread of the Aryan culture and civilization. This is the age of the assimilation of the great Vedas, culminating in the Aranyakas and Upanishads. The Indian thought process has been profoundly influenced by the Upanishads and has remained so ever since. They are the foundations on which most of the later philosophers and religions of Indian rest "there is no important from of Hindu thought heterodox Buddhism included, which is not rooted in the Upanishads". The views put forward in this age are not philosophical in the technical sense of the term. It is the age of groping, where superstition and thought are yet in conflict. Yet to give order and continuity to the subject, it is necessary for us to begin with an account of the outlook of the hymns of the Rgveda and discuss the views of the Upanishads.

The second period of Indian philosophy is called the Epic period(600 BC to AD 200) extends over the development between the early Upanishads and the darsanas or the systems of philosophy. This was a fertile period in the philosophical development of the world in general. The great works in China, Greece and Persia coincides with this period of Indian philosophical development. Not only the great epics of Mahabharata and Ramayana were written during this period but also the early development of Buddhism, Jainism, Shaivism and Vaishanavism took place simultaneously. Bhagavad-Gita, which is a part of Mahabharata ranks as one of the three most authoritative texts of Indian Philosophical literature (The Upanishads, the Brahma sutra and the Gita) belong to this age. The philosophies of skepticism, naturalism and materialism arose and the orthodox systems of Hinduism took shape. Systematic treaties were written that brought into focus the unorthodox systems of Buddhism, Jainism and Carvaka during the Epic period. In addition the codes of conduct, social and ethical philosophy were complied in the Dharmashastras.

The third period is called the sutra period (from AD 200). Most of the sutras in short enigmatic aphorism were written as treatises to the earlier School of Philosophical thoughts. This helped in organizing the various doctrines in a systematic, orderly form and the systems took a basic form in which they were to be preserved. This six Hindu systems, collectively called the darshana literature developed during this period. Among the systems themselves, we cannot say definitely what are earlier and which later. There are cross-references throughout. The Yoga accepts the Samkhya athe Vaisesika recognizes both the Nyaya and the Samkhya. Nyaya refers to the Vedanta and the Samkhya. Mimamsa directly or indirectly recognizes the pre-existence of all others. So does the Vedanta. The sutra period cannot be sharply distinguished from the scholastic period of the commentators. The two between them extend up till the present day. The fourth period of Indian philosophy is called the scholastic period(from AD 200). It is not possible for us to draw a hard and fast line between this and the previous one. Yet it is to this that the great names of Kumarila, Sankara, Sridhara Ramaniya, Madhva, Vacaspati, Udayana,Bhaskara, Jayanta, Vijjanabhiksu and Raghunatha belong. During this period commentaries were written on the sutras and commentaries were written on original commentaries. Literature from this period, which lasts from the sutra period to the 17th century, is mainly explanatory. It is also controversial and often argumentative and noisy. Some of them, however, are invaluable. Sankara's commentary on the Vedanta sutra is thought of more highly than the original sutra written by Badarayana. Various scholars wrote commentaries on Brahma sutra according to their own interpretation. Chief among them were Sankaracharya, Ramanucharya and Madhavacharya. Incidentally, three schools of Vedanta were developed. Sankaracharya's Advaita Vedanta, Ramanucharya's Vishistadvaita Vedanta and Madhvacharya's Dvaita Vedanta.

4.6. CLASSICAL INDIAN PERSPECTIVE

4.6.1. Budhism

Buddhist philosophy is a system of thought which started with the teachings of Siddhartha Gautama, the Buddha, or "awakened one". From its inception, Buddhism has had a strong philosophical component. Buddhism is founded on elements of the shramana movement which flowered around 500 BCE, and has had a very strong influence on Hinduism. The Buddha criticised all concepts of metaphysical being and non-being as misleading views caused by reification, and this critique is inextricable from the founding of Buddhism.

Buddhism shares many philosophical views with other Indian systems, such as belief in *karma*, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. A major departure from Hindu and Jain philosophy is the Buddhist rejection of a permanent, self-existent soul (*atman*) in favour of *anatta* (non-Self) and *anicca* (impermanence).

Jain thinkers rejected this view, opining that if no continuing soul could be accepted then even the effort to attain any worldly objective would be useless, as the individual acting and the one receiving the consequences would be different. Therefore, the conviction in individuals that the doer is also the reaper of consequences establishes the existence of a continuing soul.

Buddhist philosophy is the elaboration and explanation of the delivered teachings of the Buddha as found in the Tripitaka and Agama. Its main

concern is with explicating the dharmas constituting reality. A recurrent theme is the reification of concepts, and the subsequent return to the Buddhist middle way. Early Buddhism avoided speculative thought on metaphysics, phenomenology, ethics, and epistemology, but was based instead on empirical evidence gained by the sense organs (ayatana).

Nevertheless, Buddhist scholars have addressed ontological and metaphysical issues subsequently. Particular points of Buddhist philosophy have often been the subject of disputes between different schools of Buddhism. These elaborations and disputes gave rise to various schools in early Buddhism of Abhidhamma, and to the Mahayana traditions and schools of the prajnaparamita, Madhyamaka, buddha-nature and Yogacara.

Indian background

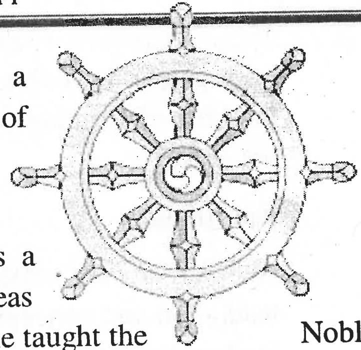
The historical Buddha lived during a time of spiritual and philosophical revival in Northern India when the overly ritualistic practices of the vedas came under rational scrutiny. As well as the Buddha's own teachings, new ethical and spiritual philosophies such as those of Mahavira became established during this period when alternatives to the mainstream religion arose in an atmosphere of free thought and renewed vitality in spiritual endeavour. This general cultural movement is today known as the Sramanic tradition and the epoch of new thought as the axial era.

These heterodox groups held widely divergent opinions but were united by a critical attitude towards the established religion whose explanations they found unsatisfactory and whose animal sacrifices increasingly distasteful and irrelevant. In Greece, China and India there was a return to fundamental questions and a new interest in the question of how humans should live.

Life and teachings of the Buddha

Biography

According to the traditional accounts, Gautama, the future Buddha, born into a Vedic Kshatriya family, was a prince who grew up in an environment of luxury and opulence. He became convinced that sense-pleasures and wealth did not provide the satisfaction that human beings longed for deep



within. He abandoned worldly life to live as a mendicant. He studied under a number of teachers, developing his insight into the problem of suffering.

After his awakening he regarded himself as a physician rather than a philosopher. Whereas philosophers merely had views about things, he taught the Noble Eightfold Path which liberates from suffering.

Philosophy

The Buddha discouraged his followers from indulging in intellectual disputation for its own sake, which is fruitless, and distracting from true awakening. Nevertheless, the delivered sayings of the Buddha contain a philosophical component, in its teachings on the working of the mind, and its criticisms of the philosophies of his contemporaries. According to the scriptures, during his lifetime the Buddha remained silent when asked several metaphysical questions. These regarded issues such as whether the universe is eternal or noneternal (or whether it is finite or infinite), the unity or separation of the body and the self, the complete inexistence of a person after Nirvana and death, and others.

Emphasis on awakening

One explanation for this silence is that such questions distract from activity that is practical to realizing enlightenment and bring about the danger of substituting the experience of liberation by conceptual understanding of the doctrine or by religious faith. Experience is the path most elaborated in early Buddhism. The doctrine on the other hand was kept low. The Buddha avoided doctrinal formulations concerning the final reality as much as possible in order to prevent his followers from resting content with minor achievements on the path in which the absence of the final experience could be substituted by conceptual understanding of the doctrine or by religious faith, a situation which sometimes occurs, in both varieties, in the context of Hindu systems of doctrine. Attachments to the skandhas Another explanation is that both affirmative and negative positions regarding these questions are based on attachment to and misunderstanding of the

aggregates and senses. That is, when one sees these things for what they are, the idea of forming positions on such metaphysical questions simply does not occur.

Emptiness

Another closely related explanation is that reality is devoid of sensory mediation and conception, or empty, and therefore language itself is a priori inadequate without direct experience.

Thus, the Buddha's silence does not indicate misology or disdain for philosophy. Rather, it indicates that he viewed the answers to these questions as not understandable by the unenlightened. Dependent arising provides a framework for analysis of reality that is not based on metaphysical assumptions regarding existence or non-existence, but instead on imagining direct cognition of phenomena as they are presented to the mind. This informs and supports the Buddhist approach to liberation from adventitious distortion and engaging in the Noble Eightfold Path.

The Buddha of the earliest Buddhists texts describes Dharma (in the sense of "truth") as "beyond reasoning" or "transcending logic", in the sense that reasoning is a subjectively introduced aspect of the way unenlightened humans perceive things, and the conceptual framework which underpins their cognitive process, rather than a feature of things as they really are. Going "beyond reasoning" means in this context penetrating the nature of reasoning from the inside, and removing the causes for experiencing any future stress as a result of it, rather than functioning outside of the system as a whole.

Early Buddhism

Basic teachings

Certain basic teachings appear in many places throughout the early texts, so most scholars conclude that the Buddha must at least have taught these teachings:

4.6.2. Jainism

Jainism came into formal being after Mahavira synthesised philosophies and promulgations of the ancient Sramana philosophy, during the period around 550 BC, in the region that is present day Bihar in northern India. This period marked an ideological renaissance, in which the Vedic dominance was challenged by various groups like Jainism and Buddhism.

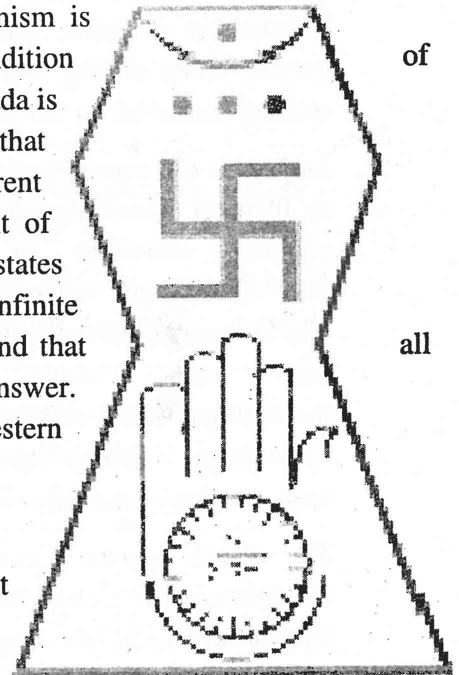
A *Jain* is a follower of *Jinas*, spiritual 'victors' (*Jina* is Sanskrit for 'victor'), human beings who have rediscovered the *dharma,* become fullyliberated and taught the spiritual path for the benefit of beings. Jains follow the teachings of 24 special Jinas who are known as *Tirthankars* ('ford-builders'). The 24th and most recent *Tirthankar*, Lord Mahavira, lived in c.6th century BC, in a period of cultural revolution all over the world. During this period, Socrates was born in Greece, Zoroaster in Iran, Lao-Tse and Confucious in China and Mahavira and Buddha in India. The 23rd Thirthankar of Jains, Lord Parsvanatha is recognised now as a historical person, lived during 872 to 772 BC... Jaina tradition is unanimous in making Rishabha, as the First Tirthankar.

Jainism is not considered as a part of the Vedic Religion (Hinduism), even as there is constitutional ambiguity over its status. Jain tirthankars find exclusive mention in the Vedas and the Hindu epics. During the Vedantic age, India had two broad philosophical streams of thought: The Shramana philosophical schools, represented by Buddhism, Jainism, and the long defunct Ajivika on one hand, and theBrahmana/Vedantic/Puranic schools represented by Vedanta, Vaishnava and other movements on the other. Both streams are known to have mutually influenced each other.

The Hindu scholar Lokmanya Tilak credited Jainism with influencing Hinduism in the area of the cessation of animal sacrifice in Vedic rituals.Bal Gangadhar Tilak has described Jainism as the originator of Ahimsa and wrote in a letter printed in Bombay Samachar, Mumbai:10 Dec 1904: "In ancient times, innumerable animals were butchered in sacrifices. Evidence in support of this is found in various poetic compositions such as the Meghaduta. But the credit for the disappearance of this terrible massacre from the Brahminical religion goes to Jainism." Swami Vivekananda also credited Jainism as one of the influencing forces behind Indian culture.

One of the main characteristics of Jain belief is the emphasis on the immediate consequences of one's physical and mental behaviour. Because Jains believe that everything is in some sense alive with many living beings possessing a soul, great care and awareness is required in going about one's business in the world. Jainism is a religious tradition in which all life is considered to be worthy of respect and Jain teaching emphasises this equality of all life advocating the non-harming of even the smallest creatures. **Non-violence** (Ahimsa) is the basis of right View, the condition of right Knowledge and the kernel of right Conduct in Jainism.

Jainism encourages spiritual independence (in the sense of relying on and cultivating one's own personal wisdom) and self-control (**व्रत**, *vratae*) which is considered vital for one's spiritual development. The goal, as with other Indian religions, is *moksha* which in Jainism is realisation of the soul's true nature, a condition of omniscience (Kevala Jnana). Anekantavada is one of the principles of Jainism positing that reality is perceived differently from different points of view, and that no single point of view is completely true. Jain doctrine states that only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. Anekantavada is related to the Western philosophical doctrine of Subjectivism.



Jainism is an Indian religion that prescribes a path of non-violence towards all living beings. Its philosophy and practice emphasize the necessity of self-effort to move the soul toward divine consciousness andliberation. Any soul that has conquered its own inner enemies and achieved the state of supreme being is called a *jina*("conqueror" or "victor"). The ultimate status of these perfect souls is

called siddha. Ancient texts also refer to Jainism as *shraman dharma* (self-reliant) or the "path of the nirganthas" (those without attachments or aversions).

The core principle of Jainism is non-violence. Among the five great vows taken by Jain ascetics, non-violence is the first and foremost. Jains believe in reincarnation; the soul is trapped in the cycle of birth and death (samsara) due to the actions of karmic particles. They emphasize that liberation can be achieved through the three jewels of Right View, Right Knowledge and Right Conduct. According to Jains, reality is multifaceted, and humans can grasp only a partial understanding of reality. This has led to the development of doctrines like Anekantavada (theory of multiple viewpoints), Syadvada (theory of conditional predication) and Nayavada (theory of partial viewpoint). Jains follow the teaching of 24 Tirthankara (ford-makers). Contemporary Jainism is divided into two major sects, Digambara and Svetambara.

4.6.3. Vedanta Darshan

The Vedanta, or later Mimamsa school, concentrates on the philosophical teachings of the Upanishads rather than the ritualistic injunctions of the Brahmanas. Etymologically, Vedanta means, the last segment of knowledge in the Vedas. It is also known as the 'Jnan' (knowledge) 'Kanda' (section). While, the earlier segments of the Vedas are called 'Karma Kanda'. Parts of Vedas that focus on spiritual practices such as worship, devotion and meditation are called 'Upasana Kanda'. While the traditional Vedic rituals continued to be practised as meditative and propitiatory rites, a more knowledge-centered understanding began to emerge. These were mystical aspects of Vedic religion that focused on meditation, self-discipline, and spiritual connectivity, more than traditional ritualism. The more abstruse Vedanta is the essence of the Vedas, as encapsulated in the Upanishads. Vedantic thought drew on Vedic cosmology, hymns and philosophy. The Brihadaranyaka Upanishad is believed to have appeared as far back as 3,000 years ago. While thirteen or so Upanishads are accepted as principal, over a hundred exist. The most

significant contribution of Vedantic thought is the idea that self-consciousness is continuous with and indistinguishable from consciousness of Brahman. The aphorisms of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a variety of interpretations. Consequently, the Vedanta separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries.

4.6.4. Sankya Darshan

Samkhya or **Sankhya** (Sanskrit: **सांख्य**, IAST: *sāṃkhya*) is one of the six āstika (orthodox) schools of Indian philosophy. It is most related to the Yoga school of Hinduism, and it was influential on other schools of Indian philosophy. Sāmkhya is an enumerationist philosophy whose epistemology accepts three of six pramanas (proofs) as the only reliable means of gaining knowledge. These include *pratyakṣa* (perception), *anumāṇa* (inference) and *śabda* (*āptavacana*, word/testimony of reliable sources). Sometimes described as one of the rationalist school of Indian philosophy, this ancient school's reliance on reason was neither exclusive nor strong.

Samkhya is strongly dualist. Sāmkhya philosophy regards the universe as consisting of two realities; puruṣa (consciousness) and prakṛti (matter). Jiva (a living being) is that state in which puruṣa is bonded to prakṛti in some form. This fusion, state the Samkhya scholars, led to the emergence of *buddhi* ("intellect") and *ahaṅkāra* (ego consciousness). The universe is described by this school as one created by purusa-prakṛti entities infused with various permutations and combinations of variously enumerated elements, senses, feelings, activity and mind.[13] During the state of imbalance, one of more constituents overwhelm the others, creating a form of bondage, particularly of the mind. The end of this

imbalance, bondage is called liberation, or kaivalya, by the Samkhya school.

The existence of God or supreme being is not directly asserted, nor considered relevant by the Samkhya philosophers. Sāṃkhya denies the final cause of Ishvara (God). While the Samkhya school considers the Vedas as a reliable source of knowledge, it is an atheistic philosophy according to Paul Deussen and other scholars. A key difference between Samkhya and Yoga schools, state scholars, is that Yoga school accepts a "personal, yet essentially inactive, deity" or "personal god".

Samkhya is known for its theory of guṇas (qualities, innate tendencies). Guṇa, it states, are of three types: *sattva* being good, compassionate, illuminating, positive, and constructive; *rajas* is one of activity, chaotic, passion, impulsive, potentially good or bad; and *tamas*being the quality of darkness, ignorance, destructive, lethargic, negative. Everything, all life forms and human beings, state Samkhya scholars, have these three guṇas, but in different proportions. The interplay of these guṇas defines the character of someone or something, of nature and determines the progress of life. The Samkhya theory of guṇas was widely discussed, developed and refined by various schools of Indian philosophies, including Buddhism. Samkhya's philosophical treatises also influenced the development of various theories of Hindu ethics.

4.7. SUMMARY

The oldest record of philosophical thinking is found in the Vedas. There are four Vedas. Rg veda, Yajur veda, Sama veda and Atharva – Veda. The essence of the Vedic hymns is the philosophy of spiritualistic monism. The ancient Indians personified the various aspects of nature in an anthropomorphre form, and worshipped them as gods. These gods were regarded as responsible for the governance of the world. They maintain the physical order of the cosmos known as rta.

Buddhism and Jainism had developed in Northeastern India by the 5th century BCE. It is probable that these schools of thought and the earliest schools of Samkhya influenced each other. A prominent similarity between Buddhism and Samkhya is the emphasis on suffering (dukkha). However, suffering is not as central to Samkhya as it is to Buddhism. Therefore, it is likely that Samkhya imbibed this idea from Buddhism. Likewise, the Jain doctrine of plurality of individual souls (jiva) could have influenced the concept of multiple purushas in Samkhya. However Hermann Jacobi, an Indologist, thinks that there is little reason to assume that Samkhya notion of Purushas was solely dependent on the notion of jiva in Jainism. It is more likely, that Samkhya was moulded by many ancient theories of soul in various Vedic and non-Vedic schools.

4.8. Check Your Progress

Q.1 What is monotheism?

The vedic thinker is no longer satisfied with the idea of a multiplicity of gods. He now strives to discover the one God that controls and rules over all other gods. In monotheism, Varuna at onetime and Indra at another were treated as the supreme.

Q.2 Bring out the philosophy of monism?

In monotheism, many gods were reduced to one God, but in monism the whole of existence is reduced to one fundamental reality. This reality is no more conceived in personalistic terms' it is called merely as 'that' (Tat).

4.9.Assignment/Activity

4.10. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

4.10.1. Points for discussion

4.10.2. Points for clarification

4.11. References / Further Readings

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- J. L. Jaini, (1916) Jaina Law, Bhadrabahu Samhita, (Text with translation) Arrah, Central jaina publishing House) " As to Jainas being Hindu dissenters, and, therefore governable by Hindu law, we are not told this date of secession [...] Jainism certainly has a longer history than is consistent with its being a creed of dissenters from Hinduism." P.12-13
- P.S. Jaini, (1979), The Jaina Path to Purification, Motilal Banarsidass, Delhi, p. 169 "Jainas themselves have no memory of a time when they fell within the Vedic fold. Any theory that attempts to link the two traditions, moreover fails to appreciate rather distinctive and very non-vedic character of Jaina cosmology, soul theory, karmic doctrine and atheism"
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- Kalupahana 1994.

UNIT 5
INDIAN PHILOSOPHERS
(AUROBINDO, GANDHI, TAGORE, KRISHNA MURTHY)

STRUCTURE

5.1. Introduction

5.2. Learning Objectives

5.3. Indian Philosophers

- **5.3.1.** Vivekananda
- **5.3.2.** Aurobindo
- **5.3.3.** Rabindra Nath Tagore
- **5.3.4.** Mahatma Gandhi
- **5.3.5.** Krishnamurti
- **5.3.6.** Radhakrishnan

5.4. India of Gandhiji's Dream

5.5. Summary

5.6. Check your progress

5.7. Assignment/activity

5.8. Points for discussion and clarification

5.9. References / further readings

UNIT 5

INDIAN PHILOSOPHERS (AUROBINDO, GANDHI, TAGORE, KRISHNA MURTHY)

5.1.INTRODUCTION

In this unit, we will give a brief survey of some of the 19th and 20th century Indian philosophers and their contributions to contemporary thought. We will examine six personalities: Vivekananda, Aurobindo, Tagore, Gandhi, Krishnamurti and Radhakrishnan. This study will give us a wide spectrum of philosophical thought, ranging from the metaphysical and mystical philosophy of Sri Aurobindo to the social and political philosophy of Mahatma Gandhi. All of these people were born when India was still under British colonial rule. Consequently, some of their writings are tinged with nationalism or nationalistic fervour. Still, we can extract from their writings, a universal philosophy that applies to all people in all times. In our list of six, three personalities can be described as coming from the scholastic tradition and with the express goal of interpreting and re-interpreting the ancient philosophies of India in the modern context. These three are Vivekananda, Aurobindo and Radhakrishnan. By explaining the Sanskrit texts in the English language, they fulfilled the academic role and enabled these ideas to have a wider circulation. At the same time, they re-interpreted them in the modern context. With Gandhi, we see the development of a political philosophy based on the Upanishads and the Bhagavadgita. In Rabindranath Tagore and Sri Aurobindo, we find the same philosophy find new expressions in art, poetry, literature and even music. In Krishnamurti, we find a total break from the past and an exhortation to think for oneself, relying only on oneself for the great journey. With Vivekananda and Radhakrishnan, we find a combination of all these viewpoints. We will examine each of these personalities and their contributions to contemporary Indian philosophy. Clearly, a short chapter such as this cannot do justice to the grandeur of the task. Yet, it is hoped that this introduction will allow the student to undertake an expanded study.

5.2. OBJECTIVES

By the end of this unit you will be able to:

- To understand the various thoughts of India philosophers
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

5.3. Indian Philosophers

5.3.1. Vivekananda

Swami Vivekananda's lectures and writings were certainly influenced by the traditional Vedanta philosophy. At the same time, he reinterpreted this message in the modern context. Perhaps it is in this sense the term "neo-vedanta" is often used to describe his contribution to Indian philosophy. However, upon a closer examination of his writings, we see that he had a larger view of things. First and foremost, he saw the success of the scientific revolution and its insistence of reason as the prime tool in its investigations. He saw its universal appeal and universal acceptance and its power to unite the human race. His view of Vedanta was similar. Just as science studies external nature and has given rise to the manifold sub-disciplines like mathematics, physics, chemistry, biology and so on, Vedanta, which studies the internal nature of man, has given rise to the multitude of religious and philosophical traditions on this planet. In his view, there was nothing "Indian" about Vedanta, if the latter word is understood in the sense that it is a method of understanding the internal world, just as "science" is understoond as a method to understand the external world, and we don't ascribe the scientific tradition to any particular race or culture. Indeed, modern historical researches have revealed that the scientific tradition can be traced back to all ancient civilizations in one form or another. Similarly, the Vedanta tradition can be traced back to all of the ancient civilizations.

Swami Vivekananda was born as Narendranath Dutta on January 12, 1863 in Kolkata, India. He had a traditional upbringing obtaining a degree in

Law from Calcutta University. He was well-versed in Western philosophical thought and had studied the major works in their original. However, he had shown signs of a spiritual quest from the time of his youth. He was dubious of orthodox religions and advocated reason as the foundation for any lifestyle. In 19th century India, British colonial rule had undermined any faith, particularly religious, that the educated elite may have had regarding their own history and tradition. Young Narendranath was not immune to this and so he joined the Brahmo Samaj, an organization aimed at reforming Indian traditions both in religion and customs. It was in this context that he came to meet Sri Ramakrishna, then living in the nearby town of Dakshineswar. Narendranath was eighteen years old at the time.

Sri Ramakrishna came from a rustic background, but since childhood had a mystical temperament. Imbued with a fiery zeal for spiritual enlightenment, he practiced yoga and meditation. During this period of religious thirst, many teachers of various spiritual traditions came to teach him, not academically, but practically, so that he may experience personally the claims and realizations of each of the traditions. For instance, following the tradition of Patanjali's yoga, he came to realize the state of Samadhi. After practicing various Indian religious traditions, he came to the realization that each tradition is valid in that if it is faithfully practiced, leads one to the highest realization. He then explored the traditions of Islam and Christianity and again, reached the same realization, not as an intellectual understanding, but as a matter of experience. Thus, Sri Ramakrishna was in many ways the antithesis of Vivekananda in that he had no formal academic training, but rather the practical method of learning through one's own experience as insisted by the ancient tradition. At first, the meeting of Sri Ramakrishna was very puzzling to Vivekananda. Yet, he was convinced that whatever Sri Ramakrishna would say to him as a matter of teaching, it was not an academic opinion, but a matter of experience. Here was a master that matched the Upanishadic ideal of a spiritual teacher. From Sri Ramakrishna, he learned the important fact that all spiritual traditions, if faithfully followed, lead one to higher realizations. This resonated with the teachings of the Vedanta philosophy. In this way, he imbibed the wisdom and subtle understanding from the great master. After the passing away of

his spiritual teacher in 1886, Vivekananda took up the monk's garb and wandered through India, teaching what he head learned and intensifying his meditation to increase his own understanding about spirituality. As he wandered through the dusty, rustic paths of rural India, he saw the plight of the multitude steeped in poverty. The problem at the forefront of his mind was how to regenerate the nation, how to revive its people. At the same time, he met wealthy landlords, and the maharajahs and exhorted them that they were only custodians of power and wealth, and that their power and wealth were to be used for the welfare of the masses.

One such maharaja that became his disciple was the Maharaja of Khetri. Vivekananda heard from the Maharaja about a conference of world's religions being organized for the World's Fair in Chicago, scheduled for September 1893. The Maharaja suggested that Vivekananda, with his vast erudition and spiritual knowledge, would be an excellent representative of the Indian spiritual traditions. Thus encouraged and supported by the Maharaja, Swami Vivekananda sailed to America. There, he presented the universal view of Vedanta, not as a particular system of Indian philosophy, but rather as an all-encompassing outlook on all of the religious and spiritual traditions of the world. He stayed on in America for four more years to teach the numerous students who were interested in Indian thought. At that time, he wrote his celebrated books on the four yogas. In this way, Vivekananda gave wider circulation to Indian philosophical thought, mainly in the Vedanta tradition. But at the same time, he was giving a new expression and new formulations for its practice.

He returned to India in 1897, and by this time, had enough support for his idea to establish the Ramakrishna Mission of social service. His idea was that all of the four yogas can be combined for the betterment of oneself and the betterment of society. His message was to combine meditation with action, knowledge with devotion. Today, this mission has become international in its scope with an exemplary reputation for social work and education. Swami Vivekananda passed away in 1902, at the young age of 39. However, he left a great legacy in his voluminous writings encompassing nine printed volumes. His masterly synthesis of the four yogas must be considered his masterpiece of philosophical work. If one

surveys the history of India upto the 19th century, it is clear that there was a schism between secular pursuits and spiritual pursuits. Through his extensive travels, Vivekananda was keenly aware of this division. Even though the ancient epics and philosophical treatises spoke of purusārtha, the four goals of life, the nation had forgotten it. In fact, Vivekananda traced India's degeneration and consequent vulnerability to foreign rule to the loss of this ideal of purusārtha. A concise translation of the word is "that which is the purpose of human life" and this purpose has four pillars: dharma (social justice), artha (wealth), kāma (pleasure) and moksha (liberation). These four are not mutually exclusive but rather interdependent and must be taken together. Social justice in the form of a peaceable society is the foundation. The pursuit of wealth must be in the context of dharma, and the same with kāma and moksha. Wealth does not mean only monetary wealth, but also the wealth of knowledge and wisdom. Pleasure does not mean only sensual pleasure but also artistic, intellectual and spiritual pleasure. This four-fold purpose of life is shared by all individuals and all nations. Many times in his lectures, he said that "it is an insult to a starving man to teach him metaphysics." By creating the Ramakrishna Mission of service, he was able to attract strong individuals to dedicate their life for the welfare of the many and thereby fulfil their four-fold aim of life. Through this mission, he wanted to create a new type of human being, one who combines the heart of the Buddha with the intellect of Shankara. Thus, he revived the four-fold yoga in this context. Since his writings are in the English language, his ideas are now accessible to all nations. In his own words, he said that his mission was to bring out the abstruse teachings of the Vedas and the Vedanta and explain them so that a child could understand them. Indeed, he had an incisive way of explaining abstract ideas that they seemed obvious. For instance, in his Karma Yoga, he wrote, "In every religion there are three parts: philosophy, mythology and ritual. Philosophy of course is the essence of every religion; mythology explains and illustrates it by means of the more or less legendary lives of great people, stories and fables of wonderful things … ritual gives to that philosophy a still more concrete form." Thus to understand any religion, one must understand the underlying philosophy. Often we confuse and conflate rituals and mythology as being the essence of religion. Having

simplified the understanding of religion into these three categories, he summarised the whole of Indian philosophy thus. “Each soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.”

5.3.2. Aurobindo

At the heart of Aurobindo’s philosophy is the idea that the human being is still in a process of evolution. We are on the cusp of a transition, very much like the transition from the fish to the amphibian. “Man is a transitional being” he would write in his Life Divine. The human race must rise from its present level of consciousness to a higher level if it is to survive, and hence the need of philosophy and religion. “Philosophy,” Sri Aurobindo explains, “is the intellectual search for the fundamental truth of things; religion is the attempt to make the truth dynamic in the soul of man. They are essential to each other; a religion that is not the expression of philosophic truth degenerates into superstition and obscurantism, and a philosophy which does not dynamise itself with the religious spirit is a barren light, for it cannot get itself practiced.” To this end, he wrote “The Synthesis of Yoga” and formulated the basic principles of an integral yoga. In essence, this is the four-fold yoga expanded and amplified. At the same time, the new yoga found a place for artistic creativity as a means for sadhana and self-knowledge The synthesis of art and yoga finds full expression in the life and teachings of Sri Aurobindo. In his book, Future Poetry, he writes, “The voice of poetry comes from a region above us, a plane of our being above and beyond our personal intelligence, a supermind which sees things in their innermost and largest truth by a spiritual identity. It is the possession of the mind by the supramental touch and the communicated impulse to seize this sight and word that creates the psychological phenomenon of poetic inspiration.” In his conversations with Dilip Kumar Roy, he said, “It is and must be the purpose of all true creation

to lift man from his lower planes of vision to the higher. It must mean some sort of release of consciousness, the same as in Yoga."

The prolific literary output of Sri Aurobindo consisting of thirty printed tomes is largely due to the fact that he saw writing as a sadhana and advocated it as a means of self-realization for his disciples as well. Poetry and literary writing was a means for meditation, for reflection, for grasping ideas from the supermind. In his essay, "Poetic vision and the mantra," Sri Aurobindo writes "Vision is the characteristic power of the poet, as is discriminative thought the essential gift of the philosopher and analytic observation the natural genius of the scientist." How did Sri Aurobindo get to this realization? His life story is bizarre to say the least. Born in Calcutta on August 15, 1872, he was one of three sons born to one Dr. Krishnadhan Ghose, who had studied medicine in England and had returned to India completely westernized in his views and outlook. Aurobindo was the youngest of his sons and Krishnadhan wanted all three of them to be educated in England free of what he thought was the foggy mysticism that was infecting India at the time.151 One of Aurobindo's biographers, Satprem, writes, "He did not even want them to know anything of India's traditions and languages. Sri Aurobindo was therefore provided not only with an English first name, Akroyd, but also with an English governess, Miss Pagett, and then sent off at the age of five to an Irish convent school in Darjeeling among the sons of British administrators. Two years later, the three Ghose boys left for England. Sri Aurobindo was seven."

It seems that Aurobindo would not learn his mother tongue Bengali until the age of twenty. He was never to see his father again who died shortly before Aurobindo returned to India. His mother was plagued with illnesses and that she was unable to recognize him later in life. The three boys were put in the care of an Anglican clergyman in Manchester "with strict instructions that they should not be allowed to make the acquaintance of any Indian or undergo any Indian influence." Apparently, these instructions were carried out and Aurobindo was entirely ignorant of India and her culture. His life in England must have been very much like the abused orphans that one reads about described vividly in the numerous novels by Charles Dickens. "During a whole year a slice or two of sandwich, bread

and butter and a cup of tea in the morning and in the evening a penny saveloy formed the only food." Why a father would do such a thing to his own sons is a mystery but can only indicate the hypnotism of the educated class of India that India and her culture were something to be rejected totally. Satprem writes, "Dr. Ghose was indeed a peculiar man. He also ordered Rev. Drewett [the guardian of his sons] not to give his sons any religious instruction, so they could choose a religion themselves, if they so wished, when they came of age. He then left them to their fate for thirteen years. Dr. Ghose may appear to be a hardhearted man, but he was nothing of the kind; he gave not only his services as a doctor but also his money to poor Bengali villagers (while his sons had hardly anything to eat or wear in London), and died of shock when he was – mistakenly – informed that his favorite son, Aurobindo, had been lost in a shipwreck. But he believed his children should have character." There was at least one positive outcome of Aurobindo's English education and that was his mastery of many European languages including Latin, Greek and French as well as its literary and philosophical culture.

Sri Aurobindo did well in school, often winning scholarships and prizes for his literary achievements. In his later years in England, he had some acquaintances with Indian students and some knowledge as to what was going on in India under British rule. At the age of twenty, he sailed back to India. When he reached her shores, he learned his father had died. This must have been quite a bereavement for Sri Aurobindo.

Satprem writes, "When he landed at the Apollo Bunder in Bombay, he was seized with a spontaneous spiritual experience, a vast calm descended upon him." He quickly found a job as a lecturer in French and English at the State College in Baroda. He began to write articles exhorting his countrymen to get rid of British rule. He had a revolutionary bent of mind, which is not unusual for a twenty year old, something his father and guardians tried to prevent from happening for most of his life up to that point. In the context of the partition of Bengal, Aurobindo along with his younger brother Barin were arrested as part of the Alipore bomb conspiracy. The trial found Barin guilty and he was sentenced to life imprisonment in the Andaman Islands. Aurobindo spent a year in the

Alipore jail and was then acquitted. After his release, he decided to go to Pondicherry in southern India, which was under French rule. There he decided to give up his revolutionary activities and turned to a study of yoga. So it was time to catch up on the missed education concerning India. Thus began an intense period of study ranging from the Ramayana to the Upanishads. He also learned Sanskrit and tried to fathom the mystery of the Veda and dived deep into the system of yoga. He learned to silence the mind, the first step in yoga. He writes, "But for the knowledge of the Self it is necessary to have the power of a complete intellectual passivity, the power of dismissing all thought, the power of the mind to think not at all which the Gita in one passage enjoins. This is a hard saying for the occidental mind to which thought is the highest thing and which will be apt to mistake the power of the mind not to think, its complete silence for the incapacity of thought. But this power of silence is a capacity and not an incapacity, a power and not a weakness. It is a profound and pregnant stillness." One can say that through his voluminous writings, Sri Aurobindo was also learning. Thus began his study and practice of yoga. Regarding his beginnings of yoga, Sri Aurobindo writes, "All developed mental men, those who get beyond the average, have in one way or other at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, sāmrājya. The Yogi goes still farther … It was my great debt to Lele that he showed me this. 'Sit in meditation,' he said, 'but do not think, look only at your mind; you will see thoughts coming into it; before they can enter throw these away from your mind till your mind is capable of entire silence.' I had never heard before of thoughts coming visibly into the mind from outside, but I did not think either of questioning the truth or the possibility, I simply sat down and did it. In a moment my mind became silent as a windless air on a high mountain summit and then I saw one thought and then another coming in a concrete way from outside; I flung them away before they could enter and take hold of the brain and in three days I was free." What we see here is the experience of the "supermind" of which Sri Aurobindo wrote about

extensively later in life. From this higher vantage point, one can witness the thoughts and feelings and not be affected by them or identify with them. Sri Aurobindo was a yogi of the highest order and since he stands prominently in the recent past, we can gain much from the nature of his sadhana. Just as we exercise the muscles to strengthen them, we can exercise our creative faculty by deliberate effort. By personal example and the sheer volume of his output, we can determine to what heights this faculty can be taken. In his biography of Sri Aurobindo, Satprem writes, "Sri Aurobindo spent twelve hours a day writing, from six in the evening till six in the morning, then eight hours walking up and down 'for the yoga'." At the heart of Aurobindo's philosophy is that the human race is still in evolution. In this sense, it is an evolutionary philosophy. The sequence of matter, life forms, and mind is something familiar in the study of evolutionary biology. But beyond this, Aurobindo envisions a further development of mind, first into reason and intellectual development, but later into intuitive and supra-mental levels of development. In the philosophy of Aurobindo, there are several gradations of mind. First is the ordinary mind, then there is the higher mind, followed by the illumined mind, and then the intuitive mind and finally the overmind. All of these represent increasing levels of awareness and understanding. The ordinary mind is the common experience of all humanity. The higher mind is manifest in the writings of thinkers and philosophers. But beyond this lies the illumined mind. It is found that the higher mind gains its insights through silent reflection. As the higher mind learns to accept silence, and expands into a silent awareness, it gains access to this domain of the illumined mind. Usually access to this level of awareness is often accompanied by an outburst of creative activity, particularly of a poetic nature. Indeed, if we practice even several hours of silent reflection, it is easily seen that this poetic realm is awakened. It is from this level that the sages of the Rig Veda and the Upanishads wrote of their revelations. Aurobindo, in his essay on Rhythm and Movement writes, "The mantra, poetic expression of the deepest spiritual reality is only possible when three highest intensities of poetic speech meet and become indissolubly one, a highest intensity of rhythmic movement, a highest intensity of verbal form and thought-substance, of style, and a highest intensity of the soul's vision of truth." The practice of

stillness or silence is absolutely essential if we want the higher mind to evolve into the illumined mind, according to Sri Aurobindo. That is the primary reason that meditation is practiced so that the mind develops the habit of silence and silent reflection. This importance of silence has been emphasized by all great philsophers and sages since the dawn of civilization. In the Psalms, we find, "Be still and know that I am God." Lao-Tzu taught that "To the mind that is still, the whole universe surrenders." The 16th century mathematician and philosopher, Blaise Pascal is often quoted as saying that "all human evil comes from this, man's being unable to sit still in a room." Thus, silence is a prerequisite to attain the level of the illumined mind. But beyond the illumined mind is the intuitive mind, which cognizes superconscious truths, not by cogitation but by perception of a higher kind. Finally, the overmind is the abode of cosmic consciousness or universal awareness. This has been the experience of the great sages and saints of the past and can also be our experience if we discipline the mind first into the habit of silence, and then train it to expand that silent awareness into intuition and then even beyond to cosmic consciousness, according to Sri Aurobindo.

Explaining the idea of overmind, Satprem writes, "The Mantra, or higher poetry, higher music, the sacred Word, all issue from the overmind. It is the source of all creative and spiritual activities." In Sri Aurobindo's integral yoga, he advocates the fostering of the creative spirit especially in poetry and music. With regard to poetic fluency, he writes, "It is precisely the people who are careful, self-critical, anxious for perfection who have interrupted visits from the Muse. Those who don't mind what they write, trusting to their genius, vigor, or fluency to carry it off are usually abundant writers." Commenting on the idea of inspiration versus effort in the field of creative poetry, he writes, "Inspiration is always a very uncertain thing; it comes when it choose, stops suddenly before it has finished its work, refuses to descend when it is called. This is a well-known affliction, perhaps of all artists, but certainly of poets. There are some who can command it at will; those who, I think, are more full of an abundant poetic energy than careful for perfection; others who oblige it to come whenever they put pen to paper … Again there are some who try to give it a habit of coming by always writing at the same time; Virgil with his nine lines first

written, then perfected every morning, Milton with his fifty epic lines a day, are said to have succeeded in regularizing their inspiration. It is, I suppose, the same principle which makes Gurus in India prescribe for their disciples a meditation at the same fixed hour every day." This passage underscores the importance of regular effort in daily practice (sadhana). To habituate the mind to stillness and silence, to regulate the flow of creative inspiration and insight is the reason for the practice of meditation and study. It will be observed that the mind does not dwell always at the same level of vibration. It has its high moments and low moments. However, one can regulate the visitations from the Muse to some extent by maintaining regularity in sadhana. If we examine the people around us, we see two kinds. The first kind is the ordinary kind, not very exceptional in talent or speech, and leading the life of a piece of driftwood that moves aimlessly and randomly on the river of life. They are buffeted by events and their security lies in inertia. The other kind is the creative individual. But of this kind, there are two types, those that know the secret of creativity and those that don't. Those that know the secret of creative exertion can be called yogis, and this is one of the central ideas in Aurobindo's philosophy. Just as the Olympic athlete trains daily, the great musician practices daily, the great writer writes daily, similarly, the yogi must put in several hours of deliberate yogic discipline every day at a fixed time. According to Aurobindo, the creative fire should emerge spontaneously when the instrument has been properly prepared. The secret of life therefore is self-discipline, not so much as to create, but rather to prepare the ground. From Sri Aurobindo's explanation, we must not infer that the creative artist does nothing but just waits for the inspiration. On the contrary, according to Aurobindo, the artist must silence the mind and this requires effort and practice. In that silent milieu, the necessary inspiration descends. In explaining the nature of thought to a disciple, Sri Aurobindo wrote, "These thought waves, thoughtseeds, or thought forms or whatever they are, are of different values and come from different planes of consciousness. And the same thought-substance can take higher or lower vibrations according to the plane of consciousness through which the thoughts come in (e.g. the thinking mind, vital mind, physical mind, subconscient mind) or the power of consciousness which catches them and pushes them into one man or

another. Moreover, there is a stuff of mind in each man and the incoming thought uses that for shaping itself or translating itself (transcribing we usually call it), but the stuff is finer or coarser, stronger or weaker, etc. etc. in one mind or another. Also there is mind energy actual or potential in each which differs and this mind energy in its recipience of the thought can be luminous or obscure, sattwic (serene), rajasic (impassioned) or tamasic (inert) with consequences that vary in each case." It is fair to say that the average individual operates from the habit mind. He is after all a bundle of habits. These habits he acquired in childhood, youth, and adult life through schooling, hobbies and interests. But behind that is the animal man, coming from his evolutionary past, and so at best, the average man is some combination of animal and human with some talents and abilities. If he can eke out an existence on these acquirements, he will. He will make no effort to reflect, or to improve or acquire new talents. For he has not given any thought to what we may call the creative mind. One often inhabits the habit mind and life is just a trolley ride along the rails of past habits, some good and some bad. It is no wonder that the modern man is plagued with depression, since the immense power lodged in the mind has not been suitably expressed.

The habit mind and its imprisonment of man has been recognized by many thinkers and writers. Gurdjieff, for instance, speaks of man as a robot or a machine. Colin Wilson writes about Gurdjieff's philosophy as follows. "At the core of his work lies this notion that we possess greater powers than we realize, and that our apparent limitations are due to a peculiar form of laziness – a laziness that has become so habitual that it has developed into a mechanism." This is nothing new and has been recognized since ancient times most notably in the Rig Veda. In fact, the opening verse of the Rig Veda, studied in Chapter 2, begins by saying "Agnimile purohitam yajnasya devamrtvijam hotāram ratnadhātamam." As Sri Aurobindo pointed out, this is a prayer to awaken the creative fire within. Indeed, the obvious translation is "Agni I adore, who stands before the Lord, the god who seeth Truth, the warrior, strong disposer of delight." Sri Aurobindo asks several questions regarding this opening verse. First, why an invocation to Agni before all other gods? "Because it is he that stands before Yajna, the Divine Master of things; because he is the god whose

burning eyes can gaze straight at Truth, at the satyam, the vijnānam, which is the Seer's own aim and desire and on which all Veda is based; because he is the warrior who wars down and removes all the crooked attractions of ignorance and limitation that stand persistently in the way of the Yogin; because as the vehicle of Tapas, the pure divine superconscious energy which flows from the concealed higher hemisphere of existence, (avyakta parārdha), he more than any develops and arranges Ananda, the divine delight." The image of fire is the image of tapasya and this is the recurrent theme of the Upanishads: how to awaken the inner fire, the fire of enthusiasm. Agni is not fire, but exists in the fire. How does Agni exist in the fire? Sri Aurobindo answers, "As the man lives in his body and as thought lives in the look or the gesture. The body is not the man in himself and the gesture is not the thought in itself; it is only the man in manifestation or the thought in manifestation. So too the fire is not Agni in himself but Agni in manifestation and the world is not God in Himself but God in manifestation. The man is not manifested only by his body, but also and much more perfectly by his work and action. Thought is not manifested only by look and gesture, but also and much more perfectly by action and speech. So too, Agni is not manifested only by fire, but also and much more perfectly by all workings in the world, - subtle as well as gross material, - of the principle of heat and brilliance and force; God is not manifested only by this material world, but also and much more perfectly by all movements and harmonies of the action of consciousness supporting and informing material appearances." The fundamental problem of the human being of how to awaken the creative mind and ignite oneself to a higher purpose is what is being invoked here. The whole of yoga is to awaken this fire. Many artists and writers of all countries and climes have recognized this problem and have resorted to various contrivances, some of them ridiculous and bordering on the bizarre, to combat this lazy tendency of the mind. For instance, the American writer, Ernest Hemmingway took up big game hunting, bullfighting and working as a war correspondent. These people deliberately sought out dangers in order to avoid boredom or a life of laziness. Sadly, some people even turn to crime. The central premise of yoga is that our energies can be given a creative and purposeful direction. The ancient sages realized that the human being becomes an

automaton, or a lazy individual through inertia, through habitual thinking and action. We perform our daily tasks with our mind elsewhere and this is the source of automatic action. If we can perform our work with full attention and awareness, we can mitigate the habit forming mechanism. This is one idea. The other idea is to deliberately challenge the mind through creative exertion and this is the essence of the idea of tapas. In Aurobindo's view, writing can be used as a basis of a spiritual practice. One can rise from the morass of the habit mind to the level of the creative or inspired mind. This can be done through reflection and reading. This does not mean reading anything, but rather the reading of some inspired material. In fact, ideas have power and when great ideas are meditated upon, they have power to rejuvenate and energize the mind and fill one with enthusiasm. For instance, the entire Bhagavadgita is precisely that. Arjuna was in a state of despondency and Sri Krishna's message on the battlefield was the message of the Atman and this lifted up his spirit that by the end of the discourse he was inspired for action. This is what we want. When we feel that our mind is depressed, we have to recognize methods and techniques to lift the mind from its depths of despair. The technique may differ from individual to individual and this is the essential theme of Vedanta and its insistence on an appropriate combination of the four yogas. We must find the right stimulus, the right challenge to the mind that will awaken new energies. If we take up too many tasks or too many projects, we find ourselves in the danger of spreading ourselves too thinly. This again is a dissipation of energies. No activity, or inertia, is tamoguna, and too much activity, with too many thoughts is rajoguna, and both of these extremes must be avoided. The study of great ideas is often an antidote for such an impasse of the mind. The habit of stillness is again another. Music is a third. One must determine for oneself which one works and when. It may even be possible that physical activity can help in this context. Many have found that a brisk walk around the block invigorates their spirit. It is also good physicial exercise. Commenting on this tendency of the human mind to spread itself thinly by trying to take up many things, Swami Vivekananda writes, "There is the danger of frittering away your energies by taking up an idea only for its novelty, and then giving it up for another that is newer. Take one thing up and do it, and see the end of it, and before

you have seen the end, do not give it up. He who can become mad with an idea, he alone sees light. Those that only take a nibble here and a nibble there will never attain anything. They may titillate their nerves for a moment, but there it will end. They will be slaves in the hands of nature and will never get beyond the senses." The zeal to complete a creative work is strengthened when we have a purpose and meaning in the task. One needs meaning in what one does. Creativity, for its own sake, is meaningless. There has to be a purpose and if that purpose is driven by an ideal of collective welfare, then there is more power in the work we do. This is the worship of the Daridra Narayana, as Vivekananda and Mahatma Gandhi have described it. At the age of 78, Sri Aurobindo passed away in 1950 at his ashram in Pondicherry. His legacy of writing signals the way for future humanity. The present stage of the human race is transitional. There are higher spiritual levels to attain. Once attained, life on this planet will be taken to a higher standard. The means to achieve this end is integral yoga. Though we chose Sri Aurobindo as an example of a mystic philosopher of modern India, we find that there is much that is practical in his integral yoga. Especially in connection with mental vagaries and laziness, the sadhana of artistic expression in the form of creative writing will help much in confronting our defects and raising us into the higher levels of the mind. In this sense, the integral yoga of Sri Aurobindo is part of the "Neo-Vedanta" of the 20th century.

5.3.3. Rabindra Nath Tagore

Rabindranath Tagore was born in Calcutta, in 1861 into a wealthy, artistic family. He started to write poetry at the age of eight. His early education was through private tutors at home, but later, he went to England to study law. He returned to India within one year without earning a degree. Though his early writings were in Bengali, he also wrote in English and translated some of his Bengali poems into English. Most of his work is imbued with a mystical quality and often borders on the devotional. He was awarded the Nobel Prize in literature in 1913, when he was fifty-two years old, most notably for his work Gitanjali, or Song Offerings. In writing the introduction to the English edition, the celebrated poet William Butler

Yeats said, "I have carried the manuscript of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it lest some stranger would see how much it moved me. These lyrics – which are in the original, my Indian friends tell me, full of subtlety of rhythm, of untranslatable delicacies of color, or metrical invention – display in their thought a world I have dreamed of all my life long. The work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes. A tradition, where poetry and religion are the same thing, has passed through the centuries, gathering from learned and unlearned metaphor and emotion, and carried back again to the multitude the thought of the scholar and of the noble." From his early childhood, Tagore lived and breathed poetry. He learned the essence of poetic style from the great poets themselves. In his Reminiscences, he writes of one Bihari Lal Chakravarti and how his sister-in-law admired his poetry and memorized the lyrics of many of them. "He was a great admirer of Valmiki and Kalidas. I remember how once after reciting a description of the Himalayas from Kalidas with all the strength of his voice, he said: 'The succession of long 'a' sound here is not an accident. The poet has deliberately repeated this sound all the way from Devatatma down to Nagādhirāja as an aid to realizing the glorious expanse of the Himalayas." Tagore would say that one writes poetry, not to explain something or to convey a moral, but rather to convey a feeling. This feeling tries to find expression in the shape of a poem. "That words have meanings is the just the difficulty," he wrote. "That is why poets have to turn and twist them in meter and rhyme so that meaning may be held somewhat in check and feeling allowed to express itself. The utterance of feeling does not involve the statement of some fundamental truth or a scientific fact or a useful moral precept. Like a tear or a smile, a poem is only a picture of what is taking place within." When we survey the life of Tagore, we see the life of a contemplative. Unlike Gandhi, he was a solitary man, a recluse, who spent countless hours in reflection and meditation. Something of the recluse is needed for any creative endeavor. In his essay on Tagore, Radhakrishnan writes, "The poetry of human experience, the realities of life as distinct from its mere frills, are achieved in solitude. ... Only the man of serene mind can realize the spiritual meaning of life. Honesty with

oneself is the condition of spiritual integrity. We must let in the light to illumine the secret places of the soul. Our pretensions and professions are the barriers that shut us away from truth. We are more familiar with the things we have than with what we are. We are afraid to be alone with ourselves, face to face with our naked loneliness." We never discover who we are unless we retire into solitude and confront our thoughts and feelings. Even the creative artist or scientist must retreat into silence to sort out ideas or to make a discovery, to find the underlying patterns. When we are alone with ourselves, we can feel the canker of our thoughts and desires, their tumultuous rumble that creates a certain fear, a certain anxiety. We can feel it all too well. When the sadhaka is thus confronted by his own mind, the immediate reaction is to seek noise, to seek company, to seek for work, to seek amusement, or distraction, or to slip into sleep. Few people can accept the challenge of solitude. Yet, we know for true understanding of ourselves, we must confront ourselves. It is not an easy task. But it must be done. And if it is done, we emerge stronger, and more illumined. This is the sadhana of the poet, the scholar, the scientist. To quote Radhakrishnan again, "It is with an effort that we have to pull ourselves together, cultivate the inner life, and abstract from the outer sheaths of body, mind and intellect. We then see the soul within and attain to a stillness of spirit. The discovery of inwardness is the essential basis of spiritual life." Tagore had the temperament of the Upanishadic sage and felt that education should be imparted in that spirit. To this end, he founded in 1901, a hermitage (ashram) in Shantiniketan (which literally means 'the abode of peace'), about 200 kilometers from Kolkata. There he began an experimental school and created a veritable forest retreat. He also penned many of his literary classics including the Nobel-Prize winning Gitanjali. Here is a sample verse from Gitanjali: My poet's vanity dies in shame before thy sight. O Master Poet. I have sat down at thy feet. Only let me make my life simple and straight, Like a flute of reed for thee to fill with music. His creativity expanded into music and art. In his life, he wrote more than 2000 songs and created a new style of music now called Rabindra Sangeet. Today, every villager hums a tune of Rabindranath Tagore. Two of these songs became the national anthems of India and (present-day) Bangladesh. Tagore is perhaps the only person on the planet to have penned the national anthems

of two countries. Though he opposed British imperialism, he did not embrace any form of nationalism. He advocated internationalism and he saw that education is the only way to achieve this. So, in 1917, he conceived of a new type of university that would become a world center for the study of all great ideas from all corners of the world. Using the money from his Nobel Prize, he created the Visva Bharati University in December 1921. Today, it is one of the central universities in India. Many scholars from all parts of the world came to Visva Bharati and exchanged ideas. Even Mahatma Gandhi came to visit him. Though they did not agree on many things, still they had mutual respect for each other. Today, Visva Bharati University has an illustrious list of distinguished alumni, the most notable being Indira Gandhi (former Prime Minister of India), Satyajit Ray (noted film director) and Amartya Sen (a Nobel laureate in economics). Tagore died in 1941 at the age of 80. But he left a legacy of inspiring writings. In Creative Unity, a collection of essays published in 1922, Tagore wrote, "I do not put my faith in any new institutions, but in individuals all over the world who think clearly, feel nobly and act rightly, thus becoming channels of moral truth." He further believed that global peace could only be achieved through intellectual and artistic co-operation between nations and often referred to the cult of nationalism which is tearing the globe apart.

5.3.4. Mahatma Gandhi

In an earlier section, we outlined the ancient ideal of purusārtha. The ideal of purusārtha finds a powerful expression in the life of Mahatma Gandhi. In his life and writings, we find a marvellous synthesis of the spiritual and the secular life. In his magazine, Young India, he wrote as early as 1922 that the "human mind or human society is not divided into watertight compartments called social, political and religious. All act and react upon one another." Later, he amplified this statement in the following way. "Human life being an undivided whole, no line can ever be drawn between its different compartments, nor between ethics and politics. A trader who earns his wealth by deception only succeeds in deceiving himself when he thinks that his sins can be washed away by spending some amount of his

ill-gotten gains on the so-called religious purposes. One's everyday life is never capable of being separated from one's spiritual being. Both act and react upon one another." Thus, in this way, the ideal of moksa was intimately wedded to the other three components of purusārtha. One can even say that for Gandhi, the other three components were subordinate to the ideal of moksa. Indeed, he wrote in his autobiography, "To see the universal and all-pervading Spirit of Truth face to face, one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means."

These statements reveal a deep and personal understanding of religion and politics that transcends the common understanding. To probe the mind of Gandhi and uncover how he came to formulate his philosophy is a mammoth task. For in one sense, Gandhi was not an academic philosopher and was not the creator of any "ism" or system of political thought. In a famous letter to Sarvepalli Radhakrishnan, dated September 16, 1934, Gandhi wrote, "The fact that I have affected the thought and practice of our times does not make me fit to give expression to the philosophy that may lie behind it. To give a philosophical interpretation of the phenomenon must be reserved for men like you." But this is not a simple task. Gandhi is one of the most voluminous writers in human history. His Collected Works comprise more than 150 volumes. Most of the volumes are collections of his letters written to various people, but even if we remove these letters, we find that Gandhi had a vast array of essays that span more than fifty volumes. In this connection, he shares with Sri Aurobindo, the editorship of a weekly journal or journals, since Gandhi started several during his lifetime. In the case of Gandhi, the only major book formally written seems to be his autobiography, modestly titled, "A Story of My Experiments in Truth" and this was written in prison. If we want to understand his writings, we must first understand his motivation for writing. In his own words, he says, "What I want to achieve – what I have been striving and pining to achieve these thirty years – is self-realization, to see God face to face, to attain moksha. I live and move and have my being in pursuit of this goal.

All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end. But as I have all along believed that what is possible for one is possible for all, my experiments have not been conducted in the closet, but in the open; and I do not think that this fact detracts from their spiritual value." What we see again here, by Gandhi's own admission, is that his writing was part of his sadhana. However, unlike Sri Aurobindo, Gandhi did not aim for any literary excellence or poetic style. Rather, he wanted to get his message out as clearly and as quickly as possible. There is perhaps something to be learned from this attitude, especially for some of us who tend to procrastinate and try to aim for the perfect creative work. Mohandas Karamchand Gandhi was born on October 2, 1869 in Porbandar, India situated in the province of Gujarat. Gandhi was the youngest of three sons. He lived there until he was seven years old at which time his family moved to Rajkot. While still in high school, at the age of thirteen, he was married to Kasturbai who was also thirteen. His wife did not have schooling and was illiterate. After his matriculation, Gandhi went off to England to study law in September 1887, when he was only eighteen years old. He left behind a son who was barely a few months old. After four years of study in England, he returned to India and set up a legal practice in Rajkot with limited success. Then came a case from a Gujarati firm of merchants who had a branch in South Africa about a legal case. So, in April 1893, Gandhi sailed to South Africa with the intention of staying there one year and returning to India. It turned out that he stayed there for twenty years. For Gandhi, his store of bitter personal experiences was fuel enough to keep the flame of his exertion and effort for the cause to be never extinguished. In South Africa, he came face to face with the ugly and grotesque face of racial discrimination in all its forms and shapes. As he relates in his Autobiography, now made famous by the opening scene of the movie Gandhi, we see one of the turning points of his life. "The train reached Maritzburg, the capital of Natal, at about 9pm. Beddings used to be provided at this station. A railway servant came and asked me if I wanted one. 'No,' said I, 'I have one with me.' He went away. But a passenger came next and looked me up and down. He saw that I was a 'colored' man. This disturbed him. Out he went and came in again with one or two officials. They all kept quiet, when another official came to

me and said, 'Come along, you must go to the van compartment.' 'But I have a first class ticket,' said I. 'That doesn't matter,' rejoined the other. 'I tell you, you must go to the van compartment.' 'I tell you, I was permitted to travel in this compartment at Durban and I insist on going on in it.' 'No you won't,' said the official. 'You must leave this compartment, or else I shall have to call a police constable to push you out.' 'Yes you may. I refuse to go out voluntarily.' The constable came. He took me by the hand and pushed me out. My luggage was also taken out. I refused to go to the other compartment and the train steamed away. I went and sat in the waiting room, keeping my hand baggage with me, leaving the other luggage where it was. The railway authorities had taken charge of it. It was winter and winter in the higher regions of South Africa is severely cold. Maritzburg being at a high altitude, the cold was extremely bitter. My overcoat was in my luggage, but I did not dare to ask for it lest I should be insulted again, so I sat and shivered. There was no light in the room." One can say that this incident ignited the satyagraha movement. It is indeed a cosmic moment, a decisive moment in Gandhi's life and the history of the world. If Gandhi had succumbed to the discriminatory laws and moved to the third class compartment as he was told to do, then the movement would have had a late beginning. But because of this incident, it was essentially born that night and was developed in South Africa before it was tried in India when Gandhi moved there in the 1920's. For Gandhi, it was a critical moment and a time for reflection. Gandhi continues, "I began to think of my duty. Should I fight for my rights or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected to was superficial – only a symptom of the deep disease of color prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the color prejudice. So I decided to take the next available train to Pretoria." This episode was the source of Gandhi's spiritual strength since he made the right decision. Often it is the case that we accept injustice since we feel we are not sufficiently strong to take on the Goliath of race prejudice or any other form of social injustice. We can assume that

Gandhi spent the night in the station at Maritzburg without sleep pondering over this issue. For he writes, "The following morning I sent a long telegram to the General Manager of the Railway and also informed Abdulla Sheth, who immediately met the General Manager. The Manager justified the conduct of the railway authorities, but informed him that he had already instructed the Station Master to see that I reached my destination safely. Abdulla Sheth wired to the Indian merchants in Maritzburg and to friends in other placees to meet me and look after me. The merchants came to see me at the station and tried to comfort me by narrating their own hardships and explaining that what had happened to me was nothing unusual. They also said that Indians traveling first or second class had to expect trouble from railway officials and white passengers. The day was thus spent in listening to these tales of woe." That day, Gandhi took the evening train to his destination. He reached Charlestown by morning but now had to take a stage coach to go from Charlestown to Johannesburg since there was no train service between these two cities. Again, even though Gandhi had a valid ticket, the coachman refused him a seat since he would be sitting next to white passengers. After some argument, Gandhi had to sit outside next to the driver. Sadly, he writes, "I knew it was sheer injustice and an insult, but I thought it better to pocket it. I could not have forced myself inside, and if I had raised a protest, the coach would have gone off without me. This would have meant the loss of another day, and heaven only knows what would have happened the next day. So, much as I fretted within myself, I prudently sat next to the coachman." If we think this was the end of it, we find it was not. The story gets more gruesome. That day, around three o'clock in the afternoon, one of the white passengers wanted to smoke and have some fresh air. "So he took a piece of dirty sack cloth from the driver, spread it on the footboard and addressing me said, 'Sami, you sit on this, I want to sit near the driver.' The insult was more than I could bear. In fear and trembling I said to him, 'It was you who seated me here, though I should have been accommodated inside. I put up with the insult. Now that you want to sit outside and smoke, you would have me sit at your feet. I will not do so, but I am prepared to sit inside.' As I was struggling through these sentences, the man came down upon me and began heavily to box my ears. He seized me by the arm and tried to drag me down. I clung to the

brass rails of the coachbox and was determined to keep my hold even at the risk of breaking my wrist bones. The passengers were witnessing the scene – the man swearing at me, dragging and belaboring me, and I remaining still. He was strong and I was weak. Some of the passengers were moved to pity and exclaimed: 'Man, let him alone. Don't beat him. He is not to blame. He is right. If he can't stay there, let him come and sit with us.' 'No fear,' cried the man, but he seemed somewhat crestfallen and stopped beating me. He let go my arm, swore at me a little more, and asking the Hottentot servant who was sitting on the other side of the coachbox to sit on the footboard, took the seat so vacated." It seems that Gandhi still did not sit inside with the white passengers but kept his seat outside next to the coachman. This episode of racial prejudice was typical and must have driven home to Gandhi that something had to be done to change this. But at that moment, one can only pray for one's life, as Gandhi did. In fact, he writes, "The coach rattled away. My heart was beating fast within my breast, and I was wondering whether I should ever reach my destination alive. The man cast an angry look at me now and then, and pointing his finger at me, growled: 'Take care, let me once get to Standerton and I shall show you what I do.' I sat speechless and prayed to God to help me. After dark, we reached Standerton and I heaved a sigh of relief on seeing some Indian faces. ... I told them all that I had gone through. They were very sorry to hear it and comforted me by relating to me their own bitter experiences." For Gandhi, there is no further motivation to seek than the desire to correct injustice. In many ways, Gandhi was motivated to correct a social injustice, a cancer on the social organism. Being a lawyer, he was very clear about how to proceed. He wrote to the various officials involved narrating all the details of the incidents. In most cases, he got back some replies trying to accommodate his travel, but of course all the time, justifying the behavior of the malicious individuals. Such were the times then and in some parts of the world, such are the times even now. What is horrifying is that if we read the next sections of Gandhi's narrative, they are more horrific and shocking than one can imagine. We will not go into it here but refer the reader to a study of his autobiography. These painful episodes led Gandhi to evolve a viable political philosophy and gave birth to the idea of satyagraha. In order to clearly formulate his principles and to

communicate his ideas to his followers and supporters, Gandhi initiated several journals to reach out to the community. These were Young India, Navajivan, and Indian Opinion. These journals were weekly journals and this meant that Gandhi had to write articles for them. Often, investing his own money into the venture, he began to write week after week on issues that mattered to Indians and their struggle for freedom. In his own words, he says, "I feel that the journal has served the community well. It was never intended to be a commercial concern. ... Week after week, I poured out my soul in its columns and expounded the principles and practice of satyagraha as I understood it. During ten years, that is, until 1914, excepting the intervals of my enforced rest in prison, there was hardly an issue of Indian Opinion without an article from me. I cannot recall a word in those articles set down without thought or deliberation, or a word of conscious exaggeration, or anything merely to please. Indeed, the journal became for me a training in self-restraint, and for friends a medium through which to keep in touch with my thoughts. ... Satyagraha would probably have been impossible without Indian Opinion." Though Gandhi's writings do not qualify for high class literature, they do delineate a powerful political philosophy that had been adopted by many other leaders since. With these writings, leaders like Martin Luther King Jr., Nelson Mandela, Vaclav Havel, Lech Walesa, and more recently Aung San Suu Kyi, were able to fashion and modify the principles of satyagraha to suit their own freedom struggles in their own respective countries. Gandhi became a voice of the conscience of all people. In his autobiography, Martin Luther King Jr. wrote that in the spring of 1950, "one Sunday afternoon, I traveled to Philadelphia to hear a sermon by Dr. Mordecai Johnson, president of Howard University. ... Dr. Johnson had just returned from a trip to India, and to my great interest, spoke of the life and teachings of Mahatma Gandhi. His message was so profound and electrifying that I left the meeting and bought half a dozen books on Gandhi's life and works. Like most people, I had heard of Gandhi, but I had never studied him seriously. As I read, I became deeply fascinated by his campaigns of nonviolent resistance. I was particularly moved by his Salt March to the Sea and his numerous fasts. The whole concept of satyagraha was profoundly significant to me. As I delved deeper into the philosophy of Gandhi, my

skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform. ... Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale. Love for Gandhi was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and nonviolence that I discovered the method of social reform that I had been seeking." Dr. King was so inspired by Gandhi's life and message that he made a visit to India in 1959. In his autobiography, in the chapter entitled, 'Pilgrimage to Nonviolence,' Dr. King writes, "Gandhi was able to mobilize and galvanize more people in his lifetime than any other person in the history of this world. And just with a little love and understanding goodwill and a refusal to cooperate with an evil law, he was able to break the backbone of the British Empire. This, I think, was one of the most significant things that ever happened in the history of the world. More than 390 million people achieved their freedom and they achieved it nonviolently."189 The philosophy of satyagraha, or holding on to truth, was evolved over decades and became refined in thought and practice through Gandhi's writings, mainly in his journals, Young India and Harijan. When Gandhi undertook the fight of unjust laws, first in South Africa and then later, in India, he had a cause to fight for, a matter of life and death. The writings, the meditations and the experiments all had a singular purpose and the Daridra Narayana (the God in the Poor) was the sole object of his worship. If we read his autobiography and see that there was nothing extraordinary about his childhood, we are only amazed how a single idea such as nonviolent resistance can catch fire and ignite a nation to achieve freedom from British imperialism. But it did. This is the power of spirit, the power of an idea and this power spread through the writings of Mahatma Gandhi. Gandhi did not view writing, per se, as a sadhana. I don't think he ever thought, 'Let me sit down and meditate. Let me sit down and write.' His writings and meditations were inspired by the immediate need to solve a problem of life and death. From the scriptural lore, from the philosophical writings of learned scholars of all countries and all climes, he forged out a plan, a philosophy to suit his particular needs and the particular people he was serving. This was his originality. We are often too

timid to get our feet wet. But he managed to plunge in and find a way out. That was his genius. If Gandhi had not written his words through his journals and magazines, the mobilization of the masses to work for a cause would have never taken place. Gandhi writes, "Through these journals I now commenced to the best of my ability the work of educating the reading public in Satyagraha. [These journals] reached a very wide circulation, which at one time rose to the neighborhood of forty thousand ... These journals helped me also to some extent to remain at peace with myself, for whilst immediate resort to civil disobedience was out of the question, they enabled me to freely ventilate my views and to put heart into the people. Thus I feel that both the journals rendered good service to the people in this hour of trial and did their humble bit towards lightening the tyranny of martial law." Everything is energy and the word is a form of energy. Just as we tame energies for creative purposes, we must tame the energy expressed through the word in the form of writing. We inhabit two worlds: a physical world and a mental world. The objects that we see around us in the physical world are clearly visible as trees, houses, lakes, clouds and so forth. The objects of the mental world are ideas, thoughts, feelings and symbols. They are quire real and exert a tremendous influence upon us. The energy that is expressed through the word is to a large extent tamed and channeled through writing. This the ancient sages knew. If Gandhi typifies the sadhana of karma yoga through his writings, then all the more so with the symbols and words that he discovered, such as satyagraha and so forth. He evoked symbols that meant something to the masses he was trying to lead. In speaking about this energy of the word, Swami Vivekananda writes, "In one sense we cannot think but in symbols; words themselves are symbols of thought. In another sense everything in the universe may be looked upon as a symbol. The whole universe is a symbol and God is the essence behind. This kind of symbology is not simply the creation of man; it is not that certain people belonging to a religion sit down together and think out certain symbols, and bring them into existence out of their own minds. The symbols of religion have a natural growth. ... Language is not the result of convention; it is not that people ever agreed to represent certain ideas by certain words; there never was an idea without a corresponding word or a word without a corresponding idea; ideas and words are in their nature

inseparable. The symbols to represent ideas may be sound symbols or color symbols. ... The study and practice of these things form naturally a part of karma yoga." Many people are of the view that karma yoga is the yoga of action, but they fail to see that something like writing is action. Through the written word, we can reach out to many not only in the present but in the future as well. There is power in the word. It is pregnant with the power of transformation. Satyagraha was such a word and in the hands of Mahatma Gandhi had the power of emancipation and transformation of India. On August 15, 1947, India became free from colonial rule. Unfortunately, Gandhi had to sacrifice his life for the sake of the ideal he believed in. On January 30, 1948, he was killed by an assasin's bullet. Yet Gandhi lives through his legacy, his message and his writings. He has inspired and continues to inspire many who dare to dream of a better world free of conflict and strife. The essence of satyagraha is to hold on to truth at all costs. But this must be done through the principle of ahimsa, non-violence. In 1917, he wrote, "Satyagraha is not a physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction. A satygrahi never resorts to firearms. In the use of satyagraha, there is no ill-will whatever. Satyagraha is pure soulforce. Truth is the very substance of soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love. If someone gives us pain through ignorance, we shall win him through love ... Non-violence is a dormant state. In the waking state, it is love. Ruled by love, the world goes on. ... We forget the principle of non-violence, which is the essence of all religions. The doctrine of arms stands for irreligion." This principle, as a principle of political philosophy for social change, has taken root in many nations around the world. As mentioned earlier, the non-violent civil rights movement led by Martin Luther King Jr. was inspired by this philosophy. If we are indeed at a cusp of evolution as Aurobindo has suggested, then our survival depends on us being able to resolve our conflicts not through violence but through dialogue and compromise. In this atomic age, where we are fighting our battles through computers and drone aircraft, through armaments and atomic weapons, the possibility of total annihilation looms large like a mushroom cloud. All it takes is one mistake. The noted historian, Arnold Toynbee wrote, "Today we are still

living in this transitional chapter of the world's history, but it is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race. In the present age, the world has been united on the material plane by Western technology. But this Western skill has not only 'annihilated distance'; it has armed the peoples of the world with weapons of devastating power at a time when they have been brought to point-blank range of each other without yet having learnt to know and love each other. At this supremely dangerous moment in human history, the only way of salvation for mankind is an Indian way. The Emperor Ashoka's and the Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions ; here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family—and, in the Atomic Age, this is the only alternative to destroying ourselves."

5.3.5. Krishnamurti

The fundamental message of Krishnamurti is that "Truth is a pathless land and you cannot approach it by any path whatsoever, by any religion, by any sect. ...Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along a particular path." In this message, he is one with the Buddha, who also advocated his students to think for themselves and not to accept an idea because it was tradition, or that it was written in a book, or someone taught it to them. But rather, reason it out and if it is beneficial to one and all, accept it. How did Krishnamurti come to this realization? That is a phenomenal story. Jiddu Krishnamurti was born in 1895 in Madanepalli, Andhra Pradesh. He was the eighth of eleven children, and being the eighth, was named Krishna (since according to Indian mythology, Sri Krishna was also the eight child of Devaki and Vasudeva). Krishnamurti's mother passed away when he was only ten, and so the father moved to Chennai (Madras) for employment. He found work at the Theosophical Society started by Annie Besant. One of the members of the society spotted young Krishnamurti playing on the seashore along

with his younger brother Nitya and noticed that they both had a "spiritual aura." He singled out Krishnamurti as the next "World Teacher" of theosophy. Theosophy is a mystical religion and combines theology with philosophy. Its central tenet is that there is a mystical spiritual hierarchy and that humanity must evolve to a greater perfection through this hierarchy. It was founded in 1875 by Helena Blavatsky and theosophy, with its occult overtones, found a fertile home in Chennai, India. Soon, this turned into a religious cult and Annie Besant, was head of the society, called the Order of the Star. In 1909, Annie Besant took custody of both Krishnamurti and Nitya and began the training of the new "world teacher." It must have been a financial relief for the father to let go of the two sons, though there were some legal battles in this connection in later years. Krishnamurti was fourteen and Nitya was eleven when Annie Besant took over as their guardian. She sent both of them off to England for studies in 1911. His younger brother Nitya had difficulty adjusting to his new environments and had numerous health problems. They were moved around to various places to see if his health would improve. Finally, in 1922, they were moved to Ojai, California where they felt the weather would be more suitable for Nitya's recovery. It was around this time that Krishnamurti would have his life changing experience which lasted three days. First it began as an intense pain at the back of his neck, and then it swelled. He would then lapse into unconsciousness. He would relate later, "I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters and my thirst was appeased... I have seen the Light. I have touched compassion which heals all sorrow and suffering; it is not for myself, but for the world... Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated." In November 1925, his younger brother Nitya passed away at the age of 27. Undoubtedly, this must have had an impact on Krishnamurti. Ever since he had his spiritual experience and after his younger brother died, Krishnamurti started formulating his own ideas and thoughts without being coached by the theosophist guardians. This development reached its climax in 1929, when he was supposed to announce to the world that he was the new messiah of the Order of the Star. On the 3rd of August, 1929, in front

of Annie Besant, in front of thousands of people and a world-wide radio audience, he spoke thus. "You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, "What did that man pick up?" "He picked up a piece of the truth," said the devil. "That is a very bad business for you, then," said his friend. "Oh, not at all," the devil replied, "I am going to help him organize it." I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along a particular path." This was indeed a turning point and a defiant act of courage, Gandhian in proportion. It must have been a very difficult thing for him to do since he viewed Annie Besant as his surrogate mother. He continued: "This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies." Krishnamurti saw that the problem of the human being lies in his sense of complacency, his inability to act, his inability to think for himself. In all of his lectures we see an exhortation to think through things clearly. According to him, it is pure laziness that one does not do so. We allow others to think for us. Undoubtedly, he saw his guardianship of the Theosophical Society as symbolic of the problem of man. His words seem to echo the famous words of Kant who wrote, "Laziness and cowardice are the reasons why so great a portion of mankind remains under lifelong tutelage, and why it is so easy for others to set themselves up as their guardians ...If I have a book which understands for me, a pastor who has a conscience for me, a physician who decides my diet, etc., I need not trouble myself. I need not think, if I can only pay - others will undertake the work

for me. That the step to competence is held to be very dangerous by the greater portion of mankind is seen to by those guardians who have so kindly assumed superintendence over them. After the guardians have made their domestic cattle dumb and have ensured that these placid creatures will not dare take a single step without the harness of the cart to which they are tethered, the guardians then show them the danger which threatens if they try to go alone."

If one had to summarize in one sentence the message of Krishnamurti, it is that one must think for onself, not accepting any authority. From this perspective, it is the same essential message of the Buddha. In his numerous discourses, we find that Krishnamurti analyses suffering, the cause of suffering and goes into it with great skill. He wrote, "If the Buddha talked to me I would say, 'Sir, I listen to you because I love you. I don't want to get anywhere because I see what you say is true and I love you.' That is all. That has transformed everything. ... Nobody listened [to the Buddha]. That is why there is Buddhism." So from then on, he spent his years travelling around the world and teaching that one must think for oneself, one must not live according to a formula, that meditation is really a form of awareness and not an attainment of a higher consciousness. He established numerous schools in many countries where knowledge would not be taught in a traditional way, but rather in a more holistic way so that the student discovers for himself or herself the truth of things. In this endeavour, he shared with Tagore the same philosophy of education. He died in Ojai, California in February 1986, at the age of 90. His message that we are conditioned by evolution, by society, by culture and even by personal experience should sound familiar to anyone on the path of knowledge. For indeed, to be a true philosopher, one must examine one's thinking in a dispassionate and detached attitude.

5.3.6. Radhakrishnan

When we come to the life of Radhakrishnan, we see a different approach to philosophy and spirituality. His story is the inspiring journey of how he rose from poverty to the Presidency of India, simply by the power of his philosophy and intellect. We see a scholar, an academic, a philosopher and a great thinker. When he became the President of India in 1962, Bertrand

Russell seems to have remarked that "It is an honor to philosophy that Dr. Radhakrishnan should be the president of India and I, as a philosopher, take special pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that she should make a philosopher, her president." On this accolade bestowed upon him, Radhakrishan said later that "Generally, wherever addresses are presented to me, Plato is brought out as one who said that philosophers should rule the state. This is not a Platonic axiom. It is something common to all great cultures. In our own country, we said that thinkers must also act…Even Sri Krishna and Janaka were men not only of philosophical wisdom but also of practical efficiency. We should also behave in the same way. So the Platonic axiom is something which is common to all great cultures. … We must have vision, we must have practical work. … Once you have the vision, you must try to transform the vision into reality, by efforts, dedicated work. This is what all great people are expected to do. All students of philosophy are called upon not merely to interpret but to change the world, not only to exert their vision but also to exert honest service, honest dedication." Sarvepalli Radhakrishnan was born in 1888 in the South Indian town of Tirutani and schooled in Tirupati. He was one of eight children and the family lived in extreme poverty. Despite their poverty, the parents made every effort to educate their children. So Radhakrishnan had his early education in Andhra Pradesh and then in 1908, at the age of twenty, enrolled in the Madras Christian College for his higher education. Apparently, one of his cousins had studied in the same college and after completion of the program, donated his books to Radhakrishnan. The books were in philosophy and after reading them, decided to take up philosophy as his main subject. This would also save him the considerable expense of buying new books. Thus his decision to study philosophy seems to have been a chance event. Commenting on this later in life, he wrote, "To all appearances this is a mere accident. But when I look at the series of accidents that have shaped my life, I am persuaded that there is more in this life than meets the eye. Life is not a mere chain of physical causes and effects. Chance seems to form the surface, but deep down other forces are at work. If the universe is a living one, if it is spiritually alive, nothing in it is merely accidental. 'The moving finger writes and having writ moves on.'" Of his early years, he

wrote, "From the time I knew myself I have had firm faith in the reality of an unseen world behind the flux of phenomenon, a world which we apprehend not with the senses but with the mind, and even when I was faced with grave difficulties, this faith has remained unshaken."204 However, this faith was challenged, first when he entered college and later, in academic circles. Speaking about his teachers in college, he writes, "They were teachers of philosophy, commentators, interpreters, apologists for the Christian way of thought and life, but were not, in the strict sense of the term, seekers of truth. By their criticism of Indian thought, they disturbed my faith and shook the traditional props on which I leaned." What is interesting about Radhakrishnan is that all of his education was done in India. He started his professional life as a philosopher in April 1909, when he was appointed as a lecturer at the Madras Presidency College. At that time, he dived into a detailed and intense study of both Eastern and Western philosophies. Even though he studied many of the great thinkers of the world, he never became a follower of any. He was an independent spirit. However, these comparative studies enabled him to synthesize and explain many of the systems of philosophy both eastern and western. He writes, "The comparative method is relevant in the present context, when the stage is set, if not for the development of a world philosophy, at least for that of a world outlook." Thus began a period of prolific writing. His magnum opus was undertaken in 1923 when he wrote a two-volume treatise on Indian philosophy. In 1932, he wrote "An idealist's view of life" which summarised his philosophical outlook. In 1939, he wrote "Eastern Religions and Western Thought." In 1953, he completed his scholarly survey of the principal Upanishads and in 1957, the Sourcebook of Indian Philosophy. In 1960, he completed his commentary on the Brahma Sutras. How he could find time to write these scholarly volumes in the middle of his exceedingly busy schedule, first as an ambassador of India, then as the VicePresident and finally as the President of India, is definitely a source of inspiration. For Radhakrishnan, philosophy was not a mere profession but rather the very reason for living. In his autobiography, he admits, "Though I have not had a sense of vocation, a sense that I was born to do what I am now carrying out, my travels and engagements in different parts of the world for over a

generation gave me a purpose in life. My one supreme interest has been to try to restore a sense of spiritual values to the millions of religiously displaced persons, who have been struggling to find precarious refuges in the emergency camps of Art and Science, of Fascism and Nazism, of Humanism and Communism. The first step to recovery is to understand the nature of the confusion of thought which absorbs the allegiance of millions of men. Among the major influences which foster a spirit of skepticism in regard to religious truth are the growth of the scientific spirit, the development of a technological civilization, a formal or artificial religion which finds itself in conflict with an awakened social conscience and a comparative study of religions."207 Radhakrishnan's philosophy is absolute idealism, but not of an abstract kind. It recognizes the value of everyday experiences, their richness and variety to educate and fortify the human being. At the same time, he emphasized that one must experience life through the prism of a transcendental absolute. Highlighting this point, Charles Moore wrote, "In all phases of his philosophy, he reveals a synthesizing ability which enables him, in conformity with the essence of the great Indian tradition, to avoid all extremes. In this spirit, Radhakrishnan resolves the traditional oppositions between the Absolute and the non-absolute, God and the world, appearance and reality, intuition and reason, philosophy and religion, and philosophy and life, as well as contradictions and oppositions among the various religious and philosophical systems." Radhakrishnan had phenomenal powers of concentration. The ancient sages referred to the faculty of focusing the mind on one idea as the essence of tapas. In his Hibbert lectures, delivered at Oxford University, Radhakrishnan writes, "Tapas, the energizing of conscious force, austere thinking, the inward travail of the spirit is the 'brooding which is responsible for creative work. Tapas is the force by which some mighty force possibility is actualized." In the Taittiriya Upanishad, we find this idea in bold relief:

Sa tapa tapyata sa tapas taptva

Idam sarvam asrjata

He performed tapas; having performed tapas, he produced all this whatsoever. (Verse 2.6). So what exactly is tapas? For Radhakrishnan, it is

thinking with one's whole being, one's whole mind, one's whole body. It is integral yoga. And writing is the method by which we grasp an idea and make it part of our being. Every word and every sentence is a step in the ascent towards heaven. He elaborated, "We must concentrate or hold on to an idea .. we can write it down, visualize it, paint or draw it, until it sinks into the unconscious and recreates us. ... Brooding is creative energy." Radhakrishnan had a long and exemplary academic career. He was the Spalding Professor of Philosophy at Oxford University from 1936 to 1952. He was India's ambassador to the Soviet Union in the 1950's. Then from 1952 to 1962, he was India's Vice-President and from 1962 to 1967, he was her President. During all of his appointments, he promoted world unity and intellectual dialogue, building a bridge of understanding between the east and the west, between the north and the south. In 1967, he retired from public life and spent his last years in his home in Mylapore, a suburb of Chennai (Madras). He passed away on April 17, 1975. In many ways, Radhakrishnan was a cultural, intellectual and spiritual ambassador of India. Through his life, he demonstrated the power of ideas to transform society. Through his writings, he explained the ancient philosophy and explained it in a modern context. He wrote extensively on how these ideas can be applied in today's world. His legacy is an east-west synthesis of philosophical thought.

5.4. India of Gandhiji's Dream

It is the need of the time for which Indian villages have to regain their inherent, vibrant creative, self sufficient, socio-economic status by absorbing and assimilating modern living conditions and technology with a human face. In the words of the great Gandhian Jayaprakash Narayan, *"The evolution of India's social institutions has had a chequered history. Ancient Indian villages constituted the most stable foundations of Indian society which withstood all upheavals in the country... The self-governing village communities were the foundation stones of Indian Polity... They played an important and creditable part in defending the interest of the villages and in promoting their material, moral and intellectual progress... Life both in city and village is at present unbalanced and unsatisfying. For a proper balance, agriculture and industry must be carried on together in an*

interdependent and complementary manner.. The virtue of the Indian village is that it is a readymade basis for the construction of agro-industrial communities of the future.. There need be no limit to the use of science in agro-industrial communities, except the limit placed by the accepted human value. The village should undergo a radical transformation if it has to be made the foundation of our democracy."

India lives in villages. ***"The village of my dream, my ideal village"*** said Mahatma Gandhi, ***"will contain intelligent human being. They will not live in dirt and darkness as animals. Men and Women will be free and able to hold their own against any one in the world. There will be neither plague nor cholera nor small pox; no one will wallow in luxury. Everyone will have to contribute his quota of manual labour. I do not want to draw a large scale picture in detail. It is possible to envisage railways, post and telegraph offices etc. For me it is material to obtain real article and the rest will fit into the picture afterwards. If I let go the real thing all else goes."*** [7]

We may elaborate, every village would be well connected with the outside world through modern transport and communication system. It would very much be an integral part of the Information Revolution Era. It will be in a position to meet basic needs of its population for a satisfactory human existence - "*the physical needs of food, health, shelter and clothing and the social ones of education, creative employment, individual freedom and ability to participate in the prevailing social system. To be denied any of these needs is to be denied the prospect of a fulfilled life.*"

5.5. UMMARY

Mahatma Gandhi has visualised ***basic education*** (*Buniyadi Shikshya*, late thirties) as a basic tool for the development of national consciousness and reconstruction of society. ***Gandhiji'sconcept of education through life, work and environment was a landmark in the history of education***. It was a new contribution to the philosophy of education which has now been accepted globally. ***The nation's experiment with basic education was ahead of time.***

- Purely intellectual or heavily material culture of the kind that west favours bears in its hearts the seed of death. Temporal and spiritual have to be perfectly harmonized. This is India's mission in the world.
- India possesses 2.4 percent of word's land area but supports 16 percent of world's population; and 15 percent of world's cattle and goats. It has affected self sufficiency in agricultural production, It is the tenth industrial country and the sixth nation to go into outer space , and reached a sound position in computer software technology, But 40 percent of its population are below the poverty line and 71% are without access to sanitation and more than one-third of its population are illiterate
- India has the carrying capacity to support its population in a sustainable manner in future. But to make agriculture sustainable one-third of its land area must be covered with forest. The Real India's rich resources are the human resources and the village ecosystems. India 's sustainable development must be based upon judicious sustainable utilization of these two resources.
- India of Gandhiji's dream can be fulfilled through the realization of his concept of Gram Swaraj. In modern times it would be meta-industrial village of solar age culture.
- *Gram Swaraj* and Technological Vision 2020, two sides of the same coin, can manage India's HRD needs of huge dimension in two decades and make India a developed nation.

5.6. Check Your Progress

5.7. Assignment/Activity

5.8.Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

5.8.1. Points for discussion

5.8.2. Points for clarification

5.9. References / Further Readings

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BLOCK 2
Understanding Diversity

Unit	Title
Unit 1	**Concept of Diversity**
Unit 2	**Types of Diversity: Gender, Linguistic, Cultural, Socio-economic and Disability**
Unit 3	**Diversity in Learning and Play**
Unit 4	**Addressing Diverse Learning Needs**
Unit 5	**Diversity: Global Perspective**

UNIT 1

Concept of Diversity

STRUCTURE

1.1. Introduction

1.2. Learning objectives

1.3. Concept of Indivisible India

1.4. Diverse Races enriched the Indian Ethnicity and Culture

1.5. India is a Place of Re-union of many Religions

1.6. Diverse Languages and Unity in India

1.7. Indian Culture : Unity in Diversity(1947)

1.8. Different Forms of Diversity in India

- **1.8.1.** Diversity of Physical Features
- **1.8.2.** Racial Diversity
- **1.8.3.** Linguistic Diversity
- **1.8.4.** Religious Diversity
- **1.8.5.** Caste Diversity

1.9. Importance of Unity in Diversity

1.10. Summary

1.11. Check your progress

1.12. Assignment/activity

1.13. Points for discussion and clarification

1.14. References / further readings

UNIT 1

Concept of Diversity

1.1.INTRODUCTION

India is a country proving the fact of unity in diversity. People of various religions and castes have managed to live together for many years without any problem. India is decorated by the high mountains,valleys, oceans, famous rivers, streams, forests, deserts, ancient culture and tradition, and most importantly unity in diversity. People here belong to their own race, religion and language however they all have similar characteristic of humanity which makes them able to live together. Following are the importance of unity in diversity:

The diversity in India is unique. Being a large country with large population. India presents endless varieties of physical features and cultural patterns. It is the land of many languages it is only in India people professes all the major religions of the world. In short, India is "the epitome of the world". The vast population is composed of people having diverse creeds, customs and colours. Some of the important forms of diversity in India are discussed below.

1.2. OBJECTIVES

After reading this unit you will be able to:

- State the meaning and concept of unity in diversity
- Explain the various diversities
- To Importance of Unity in Diversity
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

1.3. Concept of Indivisible India

Ancient times: Since the ancient times, the powerful kings were inspired with the ideal of one, indivisible India. This prompted them to make conquests of lands stretching from the Himalayas to the seas. Chandragupta Maurya had tried to build one nation in Ancient time. Ancient India was known as 'Bharatvarsha'.

Modern India: Even in modern times, we all celebrate our National festivals, viz.Independence Day, Republic Day and Gandhi Jayanti, etc. with a sense of unity. These festivals are widely celebrated at schools, colleges, universities, offices, societies across all the states of India. Every Indian watches the Flag Hoisting ceremony at Red Fort and listens to the speech of the Prime Minister. In every state, similar event takes place in which the Chief Minister of the state addresses to the audience through a speech. The unity or oneness that we display during these National festivals display the indivisible character of India.

1.4. Diverse Races enriched the Indian Ethnicity and Culture

The modern Indian civilization has been nourished and developed by multiracial contributions. From times immemorial, diverse races migrated into India by via land and sea routes and get themselves settled here. In course of time they are absolutely absorbed in India's social life.

The ancient ethno-linguistic groups, such as, the Aryans, the Austrics, the Negritos the Dravidians, the Alpines and the Mongoloids, had combined to constitute the modern Indian race.

In the historical period, diverse branches of the aforementioned unique ethnic groups – the Persians, the Pallavas, the Kushanas, the Greeks, the Sakas, the Huns, the Portuguese, the Arabs, the Turks, the English and

the European races came to India, and enriched Indian ethnicity and culture by their contribution to the same.

1.5. India is a Place of Re-union of many Religions

In respect of religion in India, there is no end of its range. India is the place of reunion of many religions and languages of the world. Here, the Hindus, the Sikh, the Christians, the Muslims, the Jews, the Buddhists, the Jains and the Parsees live abreast of each other. They all celebrate religious festivals with great enthusiasm.

Besides this, the aborigines living in the jungles or in the hill areas have various ancient religious customs which they carefully observe. Again, in different regions and among different races, social customs and usages assume different shape and character.

1.6. Diverse Languages and Unity in India

The Indian people composed of several racial elements have a range of languages among them. Official accounts confirm that more than two hundred languages are present in this country. Each region has its own language. The local people speak in their own language.

In North India, most people speak in Hindi language. While in South India, the language for communication are the dravidian languages such as Tamil, Malayalam, Telugu, Kannada, etc. Further, in West Bengal, there is prominence of Bengali language. The people of Odisha mainly speaks in Oriya language. Besides, Hindi and Dravidian languages and other regional languages, many tribal groups have their own language. In modern times, English language has played an important role in unifying the people of the country. English is one of the most popular inter-language among educated class.

In different regions, the Hindus use diverse languages, but Sanskrit is widely acknowledged and honored as the language of spiritual scriptures and literature. It was through Sanskrit that the learned community of many of the provinces exchanged their ideas and thoughts. Different languages that are currently used in different provinces owe their origin to Sanskrit.

In spite of the fact that there are numerous languages among various races, there is a sense of national unity and oneness among all the Indians. It is this spirit of patriotism that binds us together as one nation.

1.7. INDIAN CULTURE : UNITY IN DIVERSITY(1947)

It is said that "Unity in Diversity" and it is known for India. India is a diverse country including different states, different regions, different people with different culture, different languages and different clothing and different food. Indian culture is a colourful combo of each colour with its importance. People of India are known for their food, their culture, and their everyday routine.

1.8. Different Forms of Diversity in India

1.8.1. Diversity of Physical Features

The unique feature about India is the extreme largest mountains covered with snow throughout the year. The Himalayas or the adobe of snow is the source of the mighty rivers like Indus. Ganga and Yamuna.

These perennial rivers irrigate extensive areas in the North to sustain the huge population of the country. At the same time Northern India contains and zones and the desert of Rajasthan where nothing grows accept a few shrubs.

1.8.2. Racial Diversity

A race is a group of people with a set of distinctive physical features such set skin, colour, type of nose, form of hair etc. A.W. Green says, "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range."

The Indian sub-continent received a large number of migratory races mostly from the Western and the Eastern directions. Majority of the people of India are descendants of immigrants from across the Himalayas. Their dispersal into sub-continent has resulted in the consequent regional concentration of a variety of ethnic elements. India is an ethnological museum Dr B.S Guha identifies the population of India into six main ethnic groups, namely (1) the Negrito' (2) the Proto-Australoids, (3) the Mongoloids (4) the Mediterranean or Dravidian (5) the Western Brachycephals and (6) the Nordic. People belonging to these different racial stocks have little in common either in physical appearance or food habits. The racial diversity is very perplexing.

Herbert Risley had classified the people of India into seven racial types. These are- (1) Turko-Iranian (2) Indo-Aryan, (3) Scytho-Dravidian, (4) Aryo-Dravidian, (5) Mongo o- Dravidian, (6) Mongoloid and (7) Dravidian. These seven racial types can be reduced to three basic types- the Indo-Aryan, the Mongolian and the Dravidian. In his opinion the last two types would account for the racial composition of tribal India.

Other administrative officers and anthropologists like J.H. Hutton, D.N. Majumdar and B. S. Guha have given the latest racial

classification of the Indian people based on further researches in this field. Hutton's and Guha's classifications are based on 1931 census operations.

1.8.3. Linguistic Diversity

The census of 1961 listed as many as 1,652 languages and dialects. Since most of these languages are spoken by very few people, the subsequent census regarded them as spurious but the 8'h Schedule of the Constitution of India recognizes 22 languages. These are (1) Assamese, (2) Bengali, (3) Gujarati, (4) Hindi, (5) Kannada, (6) Kashmir. (7) zKonkani. (8) Malayalam. (9) Manipuri, (10) Marathi, (11) Nepali. (12) Oriya, (13) Punjabi, (14) Sanskrit. (15) Tamil, (16) Telugu, (17) Urdu, and (18) Sindhi, (19) Santhali, (20) Boro, (21) Maithili and (22) Dogri. But four of these languages namely Sanskrit, Kashmiri, Nepali and Sindhi are not official languages in any State of the Indian Union. But all these languages are rich in literature Hindi in Devanagiri script is recognized as the official language of the Indian Union by the Constitution.

The second largest language, Telugu, is spoken by about 60 million people, mostly in Andhra Pradesh. Most of the languages spoken in North India belong to the Indo- Aryan family, while the languages of the South namely Telugu, Tamil, Malayalam and Kannada belong to the Dravidian family.

It is said that India is a "Veritable tower of babel". In the words of A.R. Desai "India presents a spectacle of museum of tongues".

This linguistic diversity notwithstanding, there was always a sort of link languages, though it has varied from age to age. In ancient times, it was Sanskrit, in medieval age it was Arabic or Persian and in modern times there are Hindi and English as official languages.

1.8.4. Religious Diversity

India is not religiously a homogeneous State even through nearly 80 per cent of the population profess Hinduism. India is a land of multiple religions. We find here followers of various faiths, particularly of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism Zoroastrianism. We know it that Hinduism is the dominant religion of India. According to the census of 2001 it is professed by 80.05 per cent of the total population.

Next comes Islam which is practiced by 13.04 per cent. This is followed by Christianity having a followers of 2 03 per cent, Sikhism reported by 1.9 per cent, Buddhism by 0.8 per cent and Jainism by 0.4 per cent. The religions with lesser following are Judaism, Zoroastrianism and Bahaism.

Then there are sects within each religion. Hinduism, for example, has many sects including Shaiva Shakta and Vaishnava. We can add to them the sects born of religious reform movements such as the Arya Samaj, Brahmo Samaj, and The Ram Krishna Mission. More recently, some new cults have come up such as Radhaswami, Saibaba etc. Similarly, Islam is divided into Shiya and Sunni; Sikhism into Namdhari and Nirankari; Jainism into Digambar and Shwetambar and Buddhism into Hinayan and Mahayan.

While Hindus and Muslims are found in almost all parts of India, the remaining minority religions have their pockets of concentration. Christians have their strongholds in the three Southern States of Kerala, Tamil Nadu and Meghalaya. Sikhs are concentrated largely in Punjab, Buddhist in Maharashtra and Jains are mainly spread over Maharashtra, Rajasthan and Gujarat, but also found in most urban centres throughout the country.

1.8.5. Caste Diversity

India is a country of castes. Caste or Jati refers to a hereditary, endogamous status group practicing a specific traditional occupation. It is surprising to know that there are more than 3,000 Jatis in India.

These are hierarchically graded in different ways in different regions.

It may also be noted that the practice of caste system is not confined to Hindus alone. We find castes among the Muslims, Christians, Sikhs as well as other communities. We have heard of the hierarchy of Shaikh, Saiyed, Mughal, Pathan among the Muslims, Furthermore, there are castes like Teli (oil pressure). Dhobi (washerman), Darjee (tailor) etc. among the Muslims. Similarly, caste consciousness among the Christians in India is not unknown. Since a vast majority of Christians in India were converted from Hindu fold, the converts have carried the caste system into Christianity. Among the Sikhs again we have so many castes including Jat Sikh and Majahabi Sikh (lower castes). In view of this we can well imagine the extent of caste diversity in India.

In addition to the above described major forms of diversity, we have diversity of many other sorts like settlement pattern – tribal, rural, urban; marriage and kinship pattern along religious and regional lines and so on.

1.9. IMPORTANCE OF UNITY IN DIVERSITY

- Unity in diversity boosts morale of people at workplace, organization, and community.
- It helps in enhancing esprit de corps, relationships, teamwork among people thus improve performance, quality of work, productivity and lifestyle.
- It makes communication effective even in bad situation.
- Keeps people away from social problems and help to manage conflicts easily.

- Improves healthy human relations and protects equal human rights for all.
- Unity in diversity in India provides source of tourism. People of diverse cultures, traditions, cuisines, religions and clothing attract more visitors and tourists from all across the world.
- It gives rise the habit of national integration among people of the country even after being diverse in various ways.
- It gives value to the rich heritages of country as well as strengthens and enriches the cultural heritage of India.
- It helps to be rich in agricultural area through different crops and thus economy growth.
- Source of skilled and advance professionals in various areas to the country.

1.10. SUMMARY

India is a country of various cultures, races, languages and religions. It is a land of unity in diversity where people of different lifestyles and manners live together. They belong to different religions, beliefs and faiths in God. In spite of all these diversity, they live together with the bond of humanity and brotherhood. Unity in diversity is the distinct feature of India which makes it famous all around the world. Generally, people in India are following the great old Indian culture of being tolerant and absorbing which make them assimilating in nature. Unity in diversity in almost all aspects of the society has become source of strength and wealth all through the country. People of all religions do worship in different ways by following their own rituals and beliefs which represents the existence of underlying uniformity. Unity in diversity promotes spirit of harmony and brotherhood among people beyond their considerations of various diversities.

India is famous for its rich cultural heritages which are because of people of various religions. People belong to various cultures give rise

to the various lifestyles on the basis of their interest and belief. It again give rise to the growth in various professional areas like music, fine arts, drama, dance (classical, folk, etc), theater sculpture, etc. Spiritual tradition of the people makes them more piety to each other. All the religious Indian scriptures are the great source of spiritual wisdom to the people. There are rishis, maharishis, yogis, priests, father, etc in almost all the religions following their own spiritual traditions according to their religious scriptures.

Hindi is a mother language in India however many other dialects and languages are spoken by the people of different religions and regions (such as English, Urdu, Sanskrit, Bhojpuri, Bihari, Punjabi, Marathi, Bengali, Udiya, Gujarati, Kashmiri, etc); however everyone feels proud to be the citizen of great India.

Unity in diversity of India is especially for which it is well known all over the world. It attracts tourism in India to a great level. As being an Indian, we all should understand our responsibility and try to retain its unique feature at any cost. Unity in diversity here is the real prosperity and the way to progress in the present and future.

1.11. Check Your Progress

Q.1 What is the meaning of diversity?

Diversity is differences in racial and ethnic, socioeconomic, geographic, and academic/professional backgrounds. People with different opinions, backgrounds (degrees and social experience), religious beliefs, political beliefs, sexual orientations, heritage, and life experience.

Q.2 What is meant by the term social diversity?

People with different opinions, backgrounds (degrees and **social**experience), religious beliefs, political beliefs, sexual

orientations, heritage, and life experience. dissimilar My definition of **diversity** would include openness to differences among people, cultures and perspectives

Q.3 What does the word diverse mean?

In broad terms, **diversity** is any dimension that can be used to differentiate groups and people from one another. It means respect for and appreciation of differences in ethnicity, gender, age, national origin, disability, sexual orientation, education, and religion.

Q.4 What is the meaning of diversity in science?

Diversity can be defined as the number of different items and their relative frequency. For biological **diversity**, these items are organized at many levels, ranging from complete ecosystems to the chemical structures that are the molecular basis of heredity.

1.12. Assignment/Activity

1.13. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

1.13.1. Points for discussion

1.13.2. Points for clarification

1.14. References / Further Readings

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UNIT 2

Types of Diversity: Gender, Linguistic, Cultural, Socio-economic and Disability

STRUCTURE

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UNIT 2

Types of Diversity: Gender, Linguistic, Cultural, Socio-economic and Disability

2.1.INTRODUCTION

Indian is a vast country and has a long history. Its society has evolved through the ages and has also been affected by foreign influences giving it extreme diversity

and made unity amidst diversity a characteristic of the Indian society. However, to understand the process, we need to understand the meaning of diversity, unity and pluralism as well as their relevance to the Indian society

In literary terms, diversity means differences. However in social context the meaning is more specific; it means collective differences among people, that is, those differences which mark off one group of people from another. These differences may be of any sort: biological, religious, linguistic etc. On the basis of biological differences, for example, we have racial diversity. On the basis of religious differences, similarly, we have religious diversity. The point to note is that diversity refers to collective differences.

The term diversity is opposite of uniformity. Uniformity means similarity of some sort that characterizes a people. 'Uni' refers to one; 'form' refers to the common ways. So when there is something common to all the people, we say they show uniformity. When students of a school, members of the police or the army wear the same type of dress, we say they are in 'uniform'. Like diversity, thus, uniformity is also a collective concept. When a group of people share a similar characteristic, be it language or religion or anything else, it shows uniformity in that respect. But when we have groups of people hailing from different races, religions and cultures, they represent diversity. Thus, diversity means variety.

However, diversity needs to be differentiated from fragmentation. Diversity means existence of differences in a whole. It does not mean separate parts. Fragmentation does not mean differences, it means different parts and in that situation each part would be a whole in itself. For all practical purposes it means variety of groups and cultures. We have such a variety in abundance in India. We have here a variety of races, of religions, of languages, of castes and of cultures. For the same reason India is known for its socio-cultural diversity.

2.2. LEARNING OBJECTIVES

By the end of this unit you will be able to:

- To understand the various meanings of diversity as in Indian context.
- To identify caste structure of diversity in India
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

2.3. Meanings

2.3.1. Diversity

In literary terms, diversity means differences. However in social context the meaning is more specific; it means collective differences among people, that is, those differences which mark off one group of people from another. These differences may be of any sort: biological, religious, linguistic etc. On the basis of biological differences, for example, we have racial diversity. On the basis of religious differences, similarly, we have religious diversity. The point to note is that diversity refers to collective differences.

The term diversity is opposite of uniformity. Uniformity means similarity of some sort that characterizes a people. 'Uni' refers to one; 'form' refers to the common ways. So when there is something common to all the people, we say they show uniformity. When students of a school, members of the police or the army wear the same type of dress, we say they are in 'uniform'. Like diversity, thus, uniformity is also a collective concept. When a group of people share a similar characteristic, be it language or religion or anything else, it shows uniformity in that respect. But when we have groups of people hailing from different races, religions and cultures, they represent diversity. Thus, diversity means variety.

However, diversity needs to be differentiated from fragmentation. Diversity means existence of differences in a whole. It does not mean separate parts. Fragmentation does not mean differences, it means different parts and in that situation each part would be a whole in itself. For all practical purposes it means variety of groups and cultures. We have such a variety in abundance in India. We have here a variety of races, of religions, of languages, of castes and of cultures. For the same reason India is known for its socio-cultural diversity.

2.3.2. Unity

Unity means integration. It is a social psychological condition. It connotes a sense of one-ness, a sense of we-ness. It stands for the bonds, which hold the members of a society together. There is a difference between unity and uniformity. Uniformity presupposes similarity, unity does not. Unity is of two types, first which may be born out of uniformity, and second which may arise despite differences. French sociologist has termed these two types as mechanical and organic solidarity respectively.

Mechanical solidarity is generally found in less advanced societies and characterized by being based on resemblance, segmentation (clan or territorial type), ruling with repressive sanctions and prevalence of penal law, highly religious and transcendental and attaching supreme value to the society and interests of the society as a whole. On the other organic solidarity is generally found in more advanced societies and is based on division of labour, characterized by the fusion of markets and growth of cities, rules with restitutive sanctions and prevalence of cooperative law, is increasingly secular, human oriented and attaches supreme value to the individual dignity, equality of opportunity and social justice.

2.3.3. Pluralism

In context of a society, pluralism can be seen in various aspects. It could be religious pluralism, cultural pluralism, linguistic pluralism or ethic pluralism or could be a combination of more than one kind. Pluralism recognizes diverse groups and seeks to provide a mechanism in which no one group dominates the state and in which interests of all groups are reasonably taken care of. Thus pluralism can be said to be a diffusion of power among many special-interest groups, prevents any one group from gaining control of the government and using it to oppress the people. Our pluralist society has many groups such as women, men, racial, ethnic groups as well as broad categories as the rich, middle class and poor. In such a scenario domination of political power by one group could lead to neglect of the others resulting in social tensions which may he harmful to society as well as the state.

Autocratic regimes did not have much scope for political pluralism though good rulers tried to maintain a balance among various social groups. In a democratic form of Government, political power depends on the number of votes. In such a case, biggest group could usurp political power and use it to much disadvantage against minority groups. Such a situation exists in countries where domination is based on religion. In such countries, minorities have been suffering from various disabilities. Pluralism, due to being inclusive, is capable of avoiding such situations. When pluralism prevails in a society, no group dominates. Rather as each group pursues its own interests, other groups that are pursuing theirs, balances it. To attain their goals, groups must negotiate with one another and make compromises. This minimizes conflict. These groups have political muscle to flex at the polls; politicians try to design policies that please as many groups as they can. This makes the political system responsive to the people and no one-group rules.

Thus unity and diversity are the two states of the society and pluralism is the mechanism through which unity amidst diversity is achieved.

2.3.4. Unity amidst Diversity

Inspite of diversities, Indian community shares certain bonds of unity. The first bond of unity of India is found in its geo-political integration. India is known for its geographical unity marked by the Himalayas in the north and the oceans on the other sides. Politically India is now a sovereign state. The same constitution and same parliament govern every part of it. We share the same political culture marked by the norms of democracy and secularism. The geo-political unity of India was always visualized by our seers and rulers. The expressions of this consciousness of the geo-political unity of India are found in Rig-Veda, in Sanskrit literature, in the edicts of Asoka, in Buddhist monuments and in various other sources. The ideal of geo-political unity of India is also reflected in the concepts of Bharatvarsha (the old indigenous classic name for India), Chakravarti (emperor), and Ekchhatradhipatya (under one rule).

Another source of unity of India lies in what is known as temple culture, which is reflected in the network of shrines and sacred places. From Badrinath and Kedarnath in the north to Rameshwaram in the south, Jagannath Puri in the east to Dwaraka in the west the religious shrines and holy rivers are spread throughout the length and breadth of the country. Closely related to them is the age-old culture of pilgrimage, which has always moved people to various parts of the country and fostered in them a sense of geo-cultural unity. As well as being an expression of religious sentiment, pilgrimage is also an expression of love for the motherland, a sort of mode of worship of the country. It has acted as an antithesis to the regional diversity and has played a significant part in promoting

interaction and cultural affinity among the people living in different parts of India.

Indian culture, has a remarkable quality of accommodation and tolerance. There is ample evidence of it. The first evidence of it lies in the elastic character of Hinduism, the majority religion of India. It is common knowledge that Hinduism is not a homogeneous religion, that is, a religion having one God, one Book and one Temple. Indeed, it can be best described as a federation of faiths. Polytheistic (having multiple deities) in character, it goes to the extent of accommodating village level deities and tribal faiths. For the same reason, sociologists have distinguished two broad forms of Hinduism: sanskritic and popular. Sanskritic is that which is found in the texts (religious books like Vedas, etc.) and popular is that which is found in the actual life situation of the vast masses. Robert Redfield has called these two forms as great tradition of Ramayana and Mahabharata and the little tradition of worship of the village deity. And everything passes for Hinduism. What it shows is that Hinduism has been an open religion, a receptive and absorbing religion, an encompassing religion. It is known for its quality of openness and accommodation. Another evidence of it lies in its apathy to conversion. Hinduism is not a proselytising religion. That is, it does not seek converts. Nor has it ordinarily resisted other religions to seek converts from within its fold. This quality of accommodation and tolerance has paved the way to the coexistence of several faiths in India.

Indian society was organized in such a way that various social groups were independent of each other. One manifestation of it is found in the form of Jajmani system, i.e., a system of functional interdependence of castes. The term "jajman" refers generally to the patron or recipient of specialised services. The relations were traditionally between a food producing family and the families that supported them with goods and services. These came to be called

the jajmani relations. Jajmani relations were conspicuous in village life, as they entailed ritual matters, social support as well as economic exchange. The whole of a local social order was involved (the people and their values) in such jajmani links. A patron had jajmani relations with members of a high caste (like a Brahmin priest whose services he needed for rituals). He also required the services of specialists from the lower jati to perform those necessary tasks like washing of dirty clothes, cutting of hair, cleaning the rooms and toilets, delivery of the child etc. Those associated in these interdependent relations were expected to be and were broadly supportive of each other with qualities of ready help that generally close kinsmen were expected to show.

Sociologist M.N.Srinivas has called this 'vertical unity of castes'. The jajmani relations usually involved multiple kinds of payment and obligations as well as multiple functions. No caste was self-sufficient. If anything, it depended for many things on other castes. In a sense, each caste was a functional group in that it rendered a specified service to other caste groups. Jajmani system is that mechanism which has formalised and regulated this functional interdependence. Furthermore, castes cut across the boundaries of religious communities. We have earlier mentioned that notions of caste are found in all the religious communities in India. In its actual practice, thus, the institution of jajmani provides for inter linkages between people of different religious groups. Thus a Hindu may be dependent for the washing of his clothes on a Muslim washerman. Similarly, a Muslim may be dependent for the stitching of his clothes on a Hindu tailor, and vice-versa.

Efforts have been made from time to time by sensitive and sensible leaders of both the communities to synthesise Hindu and Muslim traditions so as to bring the two major communities closer to each other. Akbar, for example, founded a new religion, Din-e-Ilahi, combining best of both the religions. Some bhakti saints like Kabir,

Eknath and Guru Nanak, as well as some sufi saints made important contributions in forging unity among to communities. At the time of independence struggle, Mahatama Gandhi laid extreme emphasis on Hindu Muslim unity which was instrumental in India becoming a secular state and moving on the path of progress.

All these factors have helped in developing a composite culture in the country which provided a model for the preservation and growth of plurality of cultures within the framework of an integrated nation. The above account of the unity of India should not be taken to mean that we have always had a smooth sailing in matters of national unity, with no incidents of caste, communal or linguistic riots. Nor should it be taken to mean that the divisive and secessionist tendencies have been altogether absent. These tendencies were at full force at time of independence when the partition took place. There have been occasional riots, at times serious riots like those after Babri Masjid demolition and in Gujarat in 2002. Incidents of oppression and violence against members of scheduled castes take place form time to time and regionalism has expressed itself in extreme in separatist movements in the North East and in a little less extreme form in the violence against north Indians in Mumbai. The redeeming feature, however, is that the bonds of unity have always emerged stronger than the forces of disintegration.

2.4. Types of Diversity: Indian Context

India is a large country with different geopolitical conditions in different parts of the country. This has brought differences in social evolution of the groups living in different parts of the country. Apart from the geo-political diversity, interactions with foreigners due to invasions, trade and missionary activities have also led to foreign influences and social groups coming to India. All these have impacted the Indian society in one way or the other. A large number of foreign invader communities like the Greeks, Kushans, Sakas and Hunas settled in India and were in due course assimilated in Hinduism, while

retained some of their characterstics and hence formed different social groups. Muslims maintained their separate religious identity but adapted themselves to Indian conditions creating yet another category of social groups. Presently, Indian society is highly diverse. Almost every major religion is represented in India. Institution of caste has added one more dimension to the diversity and every geographical region has developed its own language and culture. Some of the traits of diversity are as under:

2.4.1. Linguistic Diversity

The census of 1961 listed as many as 1,652 languages and dialects. Since most of these languages are spoken by very few people, the subsequent census regarded them as spurious but the 8th Schedule of the Constitution of India recognizes 22 languages. These are (1) Assamese, (2) Bengali, (3) Gujarati, (4) Hindi, (5) Kannada, (6) Kashmir. (7) Konkani. (8) Malayalam. (9) Manipuri, (10) Marathi, (11) Nepali. (12) Oriya, (13) Punjabi, (14) Sanskrit. (15) Tamil, (16) Telugu, (17) Urdu, and (18) Sindhi, (19) Santhali, (20) Boro, (21) Maithili and (22) Dogri. But four of these languages namely Sanskrit, Kashmiri, Nepali and Sindhi are not official languages in any State of the Indian Union. But all these languages are rich in literature Hindi in Devanagiri script is recognized as the official language of the Indian Union by the Constitution.

The second largest language, Telugu, is spoken by about 60 million people, mostly in Andhra Pradesh. Most of the languages spoken in North India belong to the Indo- Aryan family, while the languages of the South namely Telugu, Tamil, Malayalam and Kannada belong to the Dravidian family.

It is said that India is a "Veritable tower of babel". In the words of A.R. Desai "India presents a spectacle of museum of tongues".

This linguistic diversity notwithstanding, there was always a sort of link languages, though it has varied from age to age. In ancient

times, it was Sanskrit, in medieval age it was Arabic or Persian and in modern times there are Hindi and English as official languages.

2.4.2. The Culture Of India

The **culture of India** is the way of living of the people of India. India's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country. The Indian culture, often labeled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old. Many elements of India's diverse cultures, such as Indian religions, Indian philosophy and Indian cuisine, have had a profound impact across the world.

India is one of the world's oldest civilizations.[3] The Indian culture, often labeled as an amalgamation of several various cultures, spans across the Indian subcontinent and has been influenced and shaped by a history that is several thousand years old.[1][2] Throughout the history of India, Indian culture has been heavily influenced by Dharmic religions.[4] They have been credited with shaping much of Indian philosophy, literature, architecture, art and music. Greater India was the historical extent of Indian culture beyond the Indian subcontinent. This particularly concerns the spread of Hinduism, Buddhism, architecture, administration and writing system from India to other parts of Asia through the Silk Road by the travellers and maritime traders during the early centuries of the Common Era. To the west, Greater Indiaoverlaps with Greater Persia in the Hindu Kush and Pamir Mountains. During medieval period, Islam played significant role in shaping Indian cultural heritage. Over the centuries, there has been significant integration of Hindus, Jains, and Sikhs with Muslims across India.

2.4.3. Socio-economic and Disability

Socioeconomic status (SES) is often measured as a combination of education, income and occupation. It is commonly conceptualized as the social standing or class of an individual or group. When viewed through a social class lens, privilege, power and control are

emphasized. Furthermore, an examination of SES as a gradient or continuous variable reveals inequities in access to and distribution of resources. SES is relevant to all realms of behavioral and social science, including research, practice, education and advocacy.

SES affects overall human functioning, including our physical and mental health. Low SES and its correlates, such as lower education, poverty and poor health, ultimately affect our society as a whole. Inequities in wealth distribution, resource distribution and quality of life are increasing in the United States and globally. Society benefits from an increased focus on the foundations of socioeconomic inequities and efforts to reduce the deep gaps in socioeconomic status in the United States and abroad. Behavioral and other social science professionals possess the tools necessary to study and identify strategies that could alleviate these disparities at both individual and societal levels.

Persons with a disability are likely to have limited opportunities to earn income and often have increased medical expenses. Disabilities among children and adults may affect the socioeconomic standing of entire families. It is estimated that over 40 million people in America have some level of disability, and many of these individuals live in poverty (U.S. Census Bureau, 2006). Although the Americans with Disabilities Act assures equal opportunities in education and employment for people with and without disabilities and prohibits discrimination on the basis of disability, people with disabilities remain overrepresented among America's poor and undereducated. Some data suggest causal relationships between low SES and the development of disability in late adulthood (Coppin et al., 2006). These barriers contribute to discrepancies in wealth and socioeconomic opportunities for persons with a disability and their families.

2.4.4. Caste Diversity

Caste is the most important social concept in the Indian society. It has continued since thousands of years and has not confined itself to Hinduism and has percolated itself to other more egalitarian

religions like Islam, Christianity and Sikhism. We can find castes among the Muslim, Christian, Sikh as well as other communities. Muslims are divided into classes of Ashraf and Ajlaf. Ashraf are in turn divided into Shaikh, Saiyed, Mughal, Pathan while Ajlaf consist of various other castes like teli (oil pressure), dhobi (washerman), darjee (tailor), etc. among the Muslim. Similarly, caste consciousness among the Christian in India is not unknown. Since a vast majority of Christians in India are converted from Hindu fold, the converts have carried the caste system into Christianity. Among the Sikh again we can hear of a number of castes including Jat Sikh and Majahabi Sikh. Caste system is a closed system. Entry in a caste is only through birth in the system while exit is impossible. The system is discriminatory as it allows certain privileges to the high castes while the lower castes face disabilities. It is maintained by enforcing the notions of pollution and purity which are enforced through elaborate rules governing touch, dining and marriage.

Caste as a regional reality can be seen in the different patterns of caste-ranking, customs and behaviors, marriage rules and caste dominance found in various parts of India. Caste structure and kinship; caste structure and occupation; and caste structure and power are three important aspects which are discussed as under:

2.4.4.1. Caste Structure and Kinship

Caste structure is intimately related to the kinship system amongst the Hindus in India. The sole reason for this relationship lies in the endogamous nature of caste system. Caste is basically a closed system of stratification, since members are recruited on the criteria of ascribed status. Kinship is a method or a system by which individuals as members of society relate themselves with other individuals of that society. There are two types of kinship bonds. One is consanguine and the other is affine. Consanguine ties are ties of blood such as, between mother-daughter, mother-son, father-daughter, etc. Affinal ties are ties through marriage, such as, between husband and wife, man and his wife's brother, etc.

Kinship in India is largely an analysis of the internal structure of the caste and its sub caste the gotra. Kinship system found in various parts of India differs from each other in many respects. However, generally speaking, we can distinguish between the kinship system in the Northern region, the Central region and the Southern region. North India is in itself a very large region, having innumerable types of kinship systems. This region includes the region between the Himalayas in the North and the Vindhyas in the South. In this region a person marries outside the village since all the members of one's caste in a village are considered to be brothers and sisters, or uncles and aunts. Marriage with a person inside the village is forbidden. In fact, an exogamous circle of a few villages around a man's village is drawn. Hypergamy is practised in this region according to which a man takes a wife from a clan which is lower in status to his own clan. That is, a girl goes in marriage from a lower status group to a higher status group. The effect of this hypergamy and village exogamy is that it spatially widens the range of ties. Several villages become linked to each other through affinal and matrilateral links. The clans, lineages, and kutumbs are all part of the internal structure of the caste at the same time being part of the kinship organization. These groups are all the time increasing and branching off with time. The organization of family in the northern region is mainly patriarchal and patrilocal. The lineage is traced through the male, i.e. patrilineal system is followed in this region. It is patriarchal because authority lies with the male head of the family and it is patrilocal because after marriage the bride is brought to reside in the house of the bridegroom's father.

Generally, in most of the castes in the north such as the Jats, an agricultural caste of South Punjab, Delhi and Haryana the "four-clan" rule of marriage is followed. According to this rule, i) a man cannot marry in the clan to which his father (and he himself) belongs; ii) to which his mother belongs; iii) to which his father's mother belongs; and iv) to which his mother's mother belongs . In this region a person avoids marriage with kins which are related to

him or her five generations on the mother's side and seven generations on the father's side ideally. However, in reality these rules can be broken in some cases. In the northern region, therefore, marriage with cousins, removed even by two or three degrees is viewed as an incestuous union. In most parts of this region, as mentioned earlier, village exogamy is practised by most of the castes, especially the Brahman, Kshatriya and Vaishya castes. This rule is known in Delhi, Haryana and Punjab, as the rule of Sassan. In Central India which includes Rajputana, the Vindhyas, Gujarat, Maharashtra and Orissa we find the general practice of caste endogamy. Hypergamy is most characteristic of the Rajputs of this region and village exogamy is also found in this region. However, in this region especially in Gujarat and Maharashtra amongst some caste communities we find cross-cousin marriages being practised. Here there is a tendency for a man to marry his mother's brother's daughter. But marriage with the father's sister's daughter is taboo. The preference for a single type of cross-cousin marriage seems to move away from the taboo of marrying cousins of any class in the northern region. Thus, in many ways this preference suggests a closer contact with the practices of the southern region.

The Southern region comprises the states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala where the Dravidian languages are spoken. This region is distinct from the northern and central regions of India in the sense that here we find basically preferential rules of marriage. Here a man knows whom he has to marry while in most areas in the north a man knows whom he cannot marry. Most of the parts of the Southern region except some, like the Malabar, follow the patrilineal family system. Here also we find exogamous social groups called gotras. The difference between the exogamous clans in the north is that a caste in a village is held to be of one patrician and therefore, no marriage is allowed within a village. Sometimes even a group of villages are supposed to be settled by one patrilineage and marriage between them is prohibited.

In the South, there is no identification of a gotra with one village or territory. More than one inter-marrying clans may live in one village territory and practice inter-marriage for generations. Thus, the social groups, which are formed due to this kind of marriage pattern in the South shows a centripetal tendency (of moving towards a centre) as against the centrifugal (of moving away from the centre) centre) tendency of social groups found in north Indian villages. In the South, a caste is divided into a number of gotras. The first marriage creates obligations about giving and receiving daughters. Hence, within exogamous clans, small endogamous circles are found to meet inter-family obligations and a number of reciprocal alliances are found in South Indian villages. Apart from castes, which are patrilineal in the southern region, we also find some castes, such as the Nayars of Malabar district who follow matrilineal system of kinship. A typical Nayar household is made up of a woman, her sisters and brothers, her daughters and sons and her daughter's daughters and sons. Amongst the Nayars, property passes from the mother to the daughter. But the authority even in this system lies with the brother, who manages the property and takes care of his sister's children. Husbands only visit their wives in this system. The relationship between the caste structure and the kinship system is so intertwined that we cannot understand one without understanding the details of the other.

2.4.4.2. Caste Structure and Occupation Caste Structure and Power

The hereditary association of caste with an occupation used to be a very striking feature of the caste system. A caste is considered to be high if its characteristic way of life is high and pure and it is considered to be low if its way of life is low and polluting. By the term 'way of life' we mean whether its traditional occupation is ritually pure or polluting. In the association of caste structure with a

hereditary occupation the "jajmani system" forms the framework. The jajmani system is a system of economic, social and ritual ties between different caste groups in the villages. Under this system some castes are patrons and others are service castes. The service castes offer their services to the landowning upper and intermediate castes and in turn are paid both in cash and kind. The patron castes differ from one region to another depending on the socio-economic and political status of the castes. For example, the Rajput, Bhumihar and Jat are the patron castes in the North and Kamma, Reddi and Lingayat in the South. The service castes comprise Brahman (Priest), Barber, Carpenter, Blacksmith, Water-carrier, Leather-worker, etc. Thus, to understand regional variations we have to know something about the ownership of land, the land tenure status and adherence to the jajmani system. These economic organizations depend a lot on the caste structure and regional topography and vice versa.

There is congruence between high caste status and land ownership. At the top of occupational hierarchy stands a group of families, which control and own most land rights in the village/region. They also belong to the caste occupying the highest rank. Next in the hierarchy would be estate managers, landowners of relatively smaller size who are drawn from the castes who occupy a position next to the highest ranking castes. Smaller tenants and subtenants occupy the middle ranking caste groups. Finally, laborers are drawn from the lowest ranking caste. The tendency of land ownership by the high castes serves to maintain and re-impose the existing caste hierarchy. However, with the changing times, impact of colonial rule and the consequent introduction of western education, this general association of higher caste with higher class (in terms of ownership of land, wealth and power) has been disturbed. However, in spite of these changes the ritual criteria of caste ranking remain important. Although even in the ancient times it was not all-important, as secular criteria of wealth and power of which land ownership is an important aspect did determine the status of a caste.

The early nineteenth century account of Abbe Dubois, a famous French philosopher, who travelled extensively in South India, exemplifies this aspect very clearly when Dubois stated, "thus the caste to which the ruler of a country belongs, however low it may be considered elsewhere, ranks amongst the highest in the ruler's own dominions, and every member of it derives some reflection of dignity from its chief". When we observe the regional patterns, we find that in the plains of Uttar Pradesh, two or more cultivating castes coexist. There is also the presence of a large number of scheduled caste groups, which have a numerical preponderance in the population. They generally constitute the labor force in this region. Caste groups are many and are heterogeneous in nature. There is a lack of uniformity in ranking and therefore, the caste structure is not well defined as is found in the southern regions.

Traditional Bengal had five categories of Brahmans—Saptasati, Madhya deshi, Rarhi, Barendra, and Baidik. Of these the last three have had a recognizable and significant identity and an eminent position in the social hierarchy of Bengal. At the other end of the caste ladder l) were the sudras. Sudras were also in turn divided into 'clean' and 'unclean' castes based on their hereditary occupation. In Orissa, the Warrior castes owned most of the land and combined soldiering with farm management. The outcastes, referred to as 'praja', were their servants. The other castes, including the Brahmins were in a position of economic dependence and political subordination to them.

Turning our attention to regions that are clearly dominated by the presence of one agricultural caste we find the case of Haryana and Punjab. In these states we find the dominance of a single agricultural caste referred to as the 'Jats'. As compared to the north, in the district of Tanjore, we find a clear-cut hierarchy existing in the caste system with Brahmans as land-owners. The Hindu social structure is clearly demarcated between the Brahmans, the non-

Brahmans and the Adi-Dravidas. The Brahmans are the landowners; the non-Brahmans are the tenants, sub-tenants service giving castes while the Adi-Dravidas generally constitute the category of landless agricultural laborers.

2.4.4.3. Caste Structure and Power

Central to caste system are caste panchayats and leadership. These power structures are highly formalized in certain caste groups and informal in others. The panchayat literally means a group or council of five. In a village it refers to a group that presides over, and resolves conflict, punishes people transgressing customs and launches group enterprises. It must be remembered that the village panchayat is quite different from the legislative use of the term panchayat. The usage, after the Constitution (73rd Amendment) Act 1922, refers to a statutory local body, formed through elections, vested with legal powers and charged with certain governmental responsibilities. In certain villages traditional caste panchayats and leaders are still a powerful means of control. The democratic panchayat with legislative powers and traditional panchayat may overlap in certain regions.

Regional caste structures, in part, account for variations in their respective power structure. It is important to know what qualifies caste for regional dominance. According to Srinivas (1966), a caste is said to be dominant when it is numerically the strongest in the village or local area and economically and politically exercises a preponderating influence. The status of a dominant caste appears to rest on such criteria as:

1. the control of land and economic resources;
2. numerical strength;
3. a relatively high ritual status in the caste hierarchy; and
4. Educational status of its members. The above factors combine to

place a particular caste group in a position of political dominance. A near monopoly of management rights in local resources (usually agricultural land) and control of the same gives the group an ability to control the lives of the others. Numerical strength alone may not place a group in a bargaining position. It needs an economic power base to backup its strength. Once economic rights are in possession, however the size of a group does become important. The control of resources by members of a dominant caste leads in turn, to making decisions for others, which constitutes real dominance. Regional variations that account for dominant caste can be explained by i) the degree to which a single large land holding caste controls a set of dependent castes, ii) rigidity of caste ranking, iii) the existence of two or more dominant caste groups in a region. Studies from various parts of India suggest that dominant castes do not exist everywhere. Areas where a landowning group has been able to establish itself in proportionally large numbers, and yet maintain distinctive character (by strictly regulating marriage and descent) that dominance has been possible.

Local power flows mainly from land, which is the main source of wealth. Power is safeguarded if it is confined to a unified and numerically preponderant caste group. Numbers alone do not guarantee power. Caste groups numerically preponderant, but with divided loyalties, creating disunity, may not wield power. It is only when a caste group becomes politically united that it becomes a political force. This is very important because in the new democratic political system where every vote counts the numerical preponderance of a caste group gains an additional meaning. Power may also accrue to a jati, when its members have effective connections with the power of the village panchayats. In regions where religious groups and tribals are intermixed and no single caste possesses enough land, power or numerical strength, in such a condition, there is bound to be dual or multiple domination in a region.

Karve (1953), in her study of the Malabar Coast has pointed out certain distinct features present in a region. The order of dominance among castes parallels the order of caste rank. The exclusive nature of high-ranking

castes is further reinforced by ritual notions of purity and pollution. High ranking Brahman castes of this region possess landed wealth, power and control, besides the traditional right to perform rituals; they also have right to religious learning and worship at temples. Subordinate castes are obliged to worship according to their ritual prescriptions and they do not have the right to religious texts like, the Veda, Upanishad, etc. Their economic and political subordination further enhances the dominant position of high-ranking castes.

Organization of ritual and temple services, concentration of land holdings correlates caste rank with secular power and promotes consistency in the total hierarchy of inter-caste relations. In regions where caste and power hierarchy overlap there is a definite concentration of power, wealth and land invested with high ranking caste groups. Correspondingly ritual sanctions reinforced the super ordinate status of upper caste groups and subordinate status of the lower caste groups. Thus, this correlation leads to the minimizing of disputes. Regions, which do not reveal a major correlation between caste and power structures, are characterized by certain features very different from the earlier example. Caste ranking may not be clear-cut and may promote disputes about caste ranking and status within the hierarchy. Caste groups of equal rank may be constantly disputing over their mutual positions in the hierarchy, resulting in dissent and dispute over ranking. Such conflicts get consolidated over a period of time resulting in formalized factions within the caste groups. Factions may promote disputes between them. Lack of clarity in caste ranking results in a diffused power structure, with no single caste group wielding economic, political and ritual clout

In the districts of Punjab, Haryana and parts of U.P., especially in the upper Ganges districts, middle ranking castes such as the Jat, Ahir, Kurmi, etc. wield substantial amount of power and hold positions of dominance. The agricultural castes wield substantial power, and are numerically preponderant in some of these regions. Political and economic interaction among castes in this region, however, forms a somewhat imperfect

hierarchy as political and economic power is diffused. Ritual and secular power may not coincide everywhere. The region is marked by a lack of rigid stratification of castes, lack of concentration of political and economic power in a single caste group, resulting in the diffusion of political power.

Tribe

Tribes have been defined as a group of indigenous people with shallow history, having common name, language and territory, tied by strong kinship bonds, practicing endogamy, having distinct customs, rituals and beliefs, simple social rank and political organization, common ownership of resources and technology. However, in India many of these characteristics are shared by castes. This raises the problem as to how to distinguish them from castes. There have been other conceptual attempts to define tribes. They have been considered as a stage in the social and cultural evolution. Some others have considered that the production and consumption among the tribes are household based and unlike peasants they are not part of a wider economic, political and social network. Bailey (1960) has suggested that the only solution to the problem of definition of tribes in India is to conceive of a continuum of which at one end are tribes and at the other are castes. The tribes have segmentary, egalitarian system and are not mutually inter-dependent, as are castes in a system of organic solidarity. They have direct access to land and no intermediary is involved between them and land.

Geographically, the tribes are concentrated in five regions namely, Himalayan region (with tribes like the Gaddi, the Jaunsari, the Naga etc.), Middle India (with tribes like the Munda, the Santal etc.), Western India (with tribes like the Bhil, the Grasia), South Indian Region (with tribes like the Toda, the Chenchu etc,) and the Islands Region (with tribes like the Onge in Bay of Bengal, the Minicoyans in Arabian Sea).

On the basis of racial features, Guha (1935) considers that they belong to the following three races.

1. The Proto-Australoids-They are characterised by dark skin colour, sunken nose and lower forehead. These features are found among the Gond (Madhya Pradesh), the Munda (Chotanagpur), the Ho (Bihar) etc.
2. The Mongoloids-This group is characterised by light skin colour; head and face are broad; the nose bridge is very low and their eyes are slanting with a fold on the upper eye lid. These features are found among the Bhotiya (Central Himalayas), the Wanchu (Arunachal Pradesh), the Naga (Nagaland), the Khasi (Meghalaya), etc.
3. The Negrito-This group is characterised by dark skin colour (tending to look like blue), round head, broad nose and frizzle hair. These features are found among the Kadar (Kerala), the Onge (Little Andaman), the Jarwa (Andaman Islands), etc.

Linguistically, there is great diversity among these tribes. According to estimate tribals speak 105 different languages and 225 subsidiary languages. These languages belong to

1. Austro-Asiatic family with two subgroups namely, MonKhmer branch and Munda branch which are spoken by Khasi, Nicobari, Gonds and Santhals,
2. Tibeto-Chinese family: There are two sub-families of this type, namely Siamese-Chinese sub-family and Tibeto-Burman sub-family. In extreme North-Eastern frontier of India Khamti is one specimen of the Siamese Chinese sub-family. The Tibeto-Burman sub-family is further sub-divided into several branches. Tribals of Nagaland and Lepcha of Darjeeling speak variants of Tibeto-Burman languages.
3. Indo-European family: Tribal languages such as Hajong and Bhili areincluded in this group
4. Dravidian family: Languages of Dravidian family are, for example, spoken by Yeruva of Mysore, Oraon of Chotanagpur.

These languages are a broad classification showing extreme diversity among them. For example, among the Naga there are at least 50 different groups, each one of them has a speech of its own and quite often the speakers of one speech do not understand the speech of others.

Numerical strength of tribes also shows great variation. Big tribes like Gonds and Bhils number in millions while some like Great Andamanese number less than hundred. These tribes also show great variety in their economic pursuits. Some tribes like Cholanaicken depended on food collection and hunting others like Khasi of Meghalaya practiced shilfing cultivation. Most of the tribes of middle, western and southern regions of the country practiced settled agriculture while some like the Kota of the Nilgiris live on crafts. The craftwork is done at the family level but raw material may be collected at the community level. For example, the basket makers may go collectively for obtaining bamboos but basket making may be a family enterprise. Some tribes like the Toda in the Nilgiri and the Gujjar, the Bakarwal and Gaddi in Himachal Pradesh are pastoral.

The economic scene in the tribal regions has been changing. The economic changes may be listed as follows:

1. Forest resources have dwindled and forests have been increasingly brought under reservation. They are no more under the control of the tribal people except in certain areas of North-East India.
2. Tribal people have lost a lot of land to more experienced agriculturists, to industries, and for big projects like hydro-electric reservoirs
3. A number of big industries like steel plants have been established in their areas. So, on the one hand, they have been displaced by such projects and, on the other, they have been given employment as wage labourers.
4. Penetration of market economy resulted in the tribal's producing for market rather than for meeting their own needs.

SUMMARY

The meaning of unity in diversity is the existence of oneness even after various differences. India is a best example for this concept of unity in diversity. We can see very clearly here that people of different religions, creeds, castes, languages, cultures, lifestyle, dressing sense, faith in God, rituals of worship, etc live together with harmony under one roof means on one land of India. People living in India are the children of one mother whom we call Mother India. India is a vast and

most populated country of the world where people of different religions Hinduism, Buddhism, Islam, Sikhism, Jainism, Christianity and Parsees live together but everyone believes in one theory of Dharma and Karma. People here are god fearing in nature and believe in purification of soul, rebirth, salvation, luxury of heaven and punishments of hell. People here celebrate their festivals (Holi, Diwali, Id, Christmas, Good Friday, Mahavir Jayanti, Buddha Jayanti, etc) very peacefully without harming other religious people.

India is a large country. Different regions observe variations in climate. The spoken language of one state is quite different from that of another. They wear different types of garments. They celebrate different festivals and perform varied religious rites. People belonging to diverse cultures belong to different religious faiths. In spite of these diversities, Indians feel a sense of unity and oneness among them. Thus, we conclude that India is a land of Unity in Diversity.

2.5. Check Your Progress

2.6.Assignment/Activity

Further Questions to think more about culture?

- What has the most influence – society on individuals or individuals on society?
- What changes culture?
- What influence does the past have on culture?
- What influence does the future have on culture?
- How are norms and values formed?
- To what extent is cultural identity linked to geography?
- How is culture changing with 21st century media and globalisation?

2.7.Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.7.1. Points for discussion

2.7.2. Points for clarification

2.8. References / Further Readings

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UNIT 3

DIVERSITY IN LEARNING AND PLAY

STRUCTURE

3.1. Introduction

3.2. Learning Objectives

3.3. Play and Cultural Values

3.4. Difference Between Listening and Learning

3.5. Spiritual Training and not Religious Education

3.6. Strategies to Enhance Cultural Awareness Through Play

3.7. How can you createa learning environment that respectsdiversity?

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UNIT 3

DIVERSITY IN LEARNING AND PLAY

3.1.INTRODUCTION

One of the most common elements of childhood across cultures is play. Early childhood educators must recognize the importance of play in the lives of young children and make use of play as a means of promoting cultural awareness. This paper will discuss a number of topics relevant to an understanding of play and cultural diversity. An examination of the relationship of play and cultural diversity is important for at least three reasons. First, a rapidly growing population of young children from culturally diverse backgrounds is entering schools. Second, play is a way for children to learn about the world around them and to learn cultural values. They not only learn about themselves but also about differences in other people. And finally, early education programs must work to enhance a positive awareness of individual differences and cultural diversity as a whole. Play experiences may serve as an excellent way to help teach children about the differences in other people and that these differences are not bad. This discussion will focus on each of these three concerns and will include discussions of the role of play in socialization, awareness of individual differences, reported deficits in imaginative play, and strategies to enhance cultural awareness in early education classrooms through play-based activities.

3.2. OBJECTIVES

By the end of this unit you will be able to:

- To create a learning environment that respects diversity
- To Strategies to Enhance Cultural Awareness Through Play
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

3.3. Play and Cultural Values

Communicating cultural values to young children is a part of every society. Swick (1987) notes that cultural influences on children come from many sources including the family, neighborhoods, child care centers, and the media. He also stresses the importance of young children developing a sense of pride in themselves and a sense of understanding of people in various cultures. Matiella (1991) indicates that it is important to teach children that differences in people do exist and that these differences are not bad.

Play is a way for young children to learn about the cultural norms and values of a society. Ivic and Marjanovic (1986) indicate that traditional games, especially games with rules, generally form an integral part of a culture in that they provide a means of communication for social norms, assist in the assimilation of group members, and allow for differentiation among group members. The games children play and the playthings they use in play are often tied to the culture in which they live and provide a way for children to practice skills needed as adults. Play then, serves an important role in enculturation.

Several examples serve to show how culture and play are related. Swick (1987) discusses how children in New Guinea play games in which neither side wins. A game will end only when the two sides achieve equality. This differs from games in the United States which typically stress competition. Shigaki (1991), in a study involving 50 children between 6-36 months, noted that Japanese day care providers communicate different cultural values to children than do American day care providers. Shigaki notes that in Japan care givers act in a manner which incorporates the child in shared or group experiences.Importance of the group and interdependence of group members are stressed as opposed to independence and self-expression.

As another example, Cliff (1990) examined the relationship between games, religion, myths, and ceremonies in the Navajo culture. She noted an interrelationship between play and other aspects of Navajo culture. Many games and the use of toys in play activities, for example, are interconnected with or founded in religious beliefs. She also discusses that cheating in

games is not viewed negatively. It is seen in the same way as Euro Americans view pranks on April Fools Day. However, individuals caught cheating may face reprimands. Cliff also indicates that exposure to Euro American culture has changed the play of Navajo children somewhat, but that in many instances they have modified the activity to fit their own gaming practices.

Play is also a way for young children to practice the roles and skills they will need as adults, and these specific play behaviors may vary from culture to culture. For example,

Fortes (1976), in an article reprinted from 1938, discussed play by children of the Tallensi people of North Africa. Fortes found that the play of children in that society tended to reflect the culture as a whole. Since farming and hunting were important parts of the culture, boys tended to play hunting games and practiced bow and arrow skills as a way of mastering the skills needed as adults. This type of play could be contrasted to present day United States where little girls may play with Barbie dolls, and little boy's debate who is the best Teenage Mutant Ninja Turtle. However, Fortes noted that some play behaviors were observed which could occur anywhere. Children were observed running and jumping, engaging in parallel play, and showing signs that their play was egocentric.

Fraser (1966), in her dated but still relevant book on the history of toys, describes how toys and playthings reflect the culture in which children live. She notes that the toys and playthings available for children sometimes have religious significance, may often be related to the materials or skills of the people, and will reflect the time period in which children live. For example, she notes that Eskimos made ivory toys because ivory was readily available; those peoples who lived near water often made toy boats, and astronaut toys in the United States were not available until the late 1950s with the advent of space travel. Some play materials such as toy animals or balls appear to be common among children everywhere.

3.4. Difference Between Listening And Learning

Jiddu Krishnamurti lays stress on understanding the meaning of communication. It means understanding verbal utterances of what is being said. But the fact is that the understanding is only at the intellectual level. According to Krishnamurti this concept includes listening and learning. Understanding the difference between the two is of great benefit to the teachers. In listening the most important thing is the way, the method or how 'of listening. Generally, when we listen, we simply try to project on our own impressions of the past, our opinions, prejudices and ideas. When we listen, we listen to what is being said with our own images and background. Here, we are not listening at all.

Listening takes place when there is silence. Silence is very much emphasized by this great teacher. In silence, mind concentrates. Actual communication takes place when there is silence. Learning does not imply accumulation of ideas. Learning takes place when there is communication and when the whole mind and heart are involved in the process. Only when one listens without any previous image or intention, learning takes place. Listener and learner then understands what is the truth or fallacy and if true immediate action takes place and if false no action takes place.

3.5. Spiritual Training and not Religious Education.

To him dogmas, mysteries and rituals are not conducive to spiritual life. Religious education in the true sense is to encourage the child to understand his own relationship to people, Things and to nature. There is no existence without relationships. It is rather impossible to explain this to a child. But the educator and parents can grasp its significance and the meaning of spirituality and covey the same to the child through their attitude, conduct and speech. There is hope for a better world only if the youth have the spirit of inquiry and the urge to to search out the truth of all things.

3.6. Strategies to Enhance Cultural Awareness Through Play

Early childhood educators must increasingly be aware of the effects of cultural diversity in their classrooms and incorporate diversity into their curriculum. To address these concerns a number of general considerations can be discussed.

First, it is important for teachers to get to know their students' cultural backgrounds and language (Jalongo, 1992). Morine-Dershimer, Lay-Dopyera, and Graham (1981) stress how important it is to be aware of the language and communication styles of the children.

One way to learn the cultural backgrounds of students is to understand the communication styles in the home. Teachers should strive to know enough of children's language to carry on a conversation with them (Saracho, 1983). However, it may be nearly impossible for a teacher to learn the languages of all the children in a classroom; further some parents may request that the child speak only English while at school.

Second, it is also important that teachers bring the outside world into the classroom (Jalongo, 1992) through the use of materials and activities. Derman Sparks (1989) stresses that teachers should not provide just token materials or choose images of people of the past, which frequently happens with the study of Native Americans.

Third, teachers should use literature to enrich play and an understanding of cultural pluralism. They should select books that discuss the universality of human emotions, pride in an ethnic heritage, or how it feels to be different. Derman-Sparks (1989), in Anti- Bias Curriculum Tools for Empowering Young Children, suggests several ways that books can be evaluated to be sure they are free of negative stereotypes. She suggests that teachers look at the illustrations, the story line, note the copyright date, and watch for loaded words. Kendall (1983) stresses that books and language arts materials must be chosen carefully. Because young children cannot easily distinguish between fact and fantasy, the books chosen must present realistic information about different peoples.

Further, the vocabulary of the book as well as how people are portrayed are both important to examine. Teachers should also determine if characters are stereotyped according to color or gender or if children can identify with the street scenes.

3.7. How can you createa learning environmentthat respectsdiversity?

The early childhood program environment should look and feel welcoming for all children and should reflect the diverse world in which we live. In addition to being bright, colorful, safe and clean, it should include children's artwork and show the diversity of the world through the program's abundant supply of age-appropriate toys, dolls, books, magazines, pictures and musical instruments. Because what is in the environment, as well as what is absent, provides children with essential information about who and what is important, every effort should be made to create a setting that is rich in possibilities for exploring diversity.

Creating a learning environment that respects diversity sets the scene for fostering children's positive self-concept and attitudes. Such an environment assists children in developing positive ideas about themselves and others, creates the conditions under which children initiate conversations about differences, and provides the setting for introducing activities about differences and creating fair and inclusive communities.

Environments that provide opportunities to explore cultural diversity include baskets, pillows, jewelry made from a variety of materials, puppets, rugs, wall hangings, eating and cooking utensils, recordings of music in many languages and other objects that reflect the world's cultures. Children can explore diversity in family structure, gender roles, and abilities if their environment contains materials such as dolls, books, dress-up clothes, puzzles, manipulatives, and dramatic play materials that depict a variety of family structures, gender roles, and people with a variety of disabilities. The following guidelines suggest the types of images that are desirable in an early childhood environment in order to create an inclusive, diverse setting:

□ images of the children and their families and/or caregivers as well as images of staff

□ images that accurately reflect people's current daily lives in the United States, including home, work and recreation

□ images of children and adults that represent all groups in the children's community

□ images of all the cultural groups across the United States and in the world

□ images that show people of various cultural groups and ages engaged in both similar and different activities

□ images that reflect diversity in gender roles

□ images that show diversity in family styles and configurations

□ images that depict diversity of abilities and body types

□ images that counter stereotypes

When deciding which materials to include in the early childhood programs, it is important not to inadvertently display pictures, books or objects that reinforce stereotypes; for example, seek out an image that shows a male, Mexican physician instead of a Mexican man in a sombrero taking a siesta. Show people within cultural groups enjoying a range of customs and activities, living in a variety of settings and belonging to various socioeconomic groups as well as single-parent, two-parent or extended family homes. In addition, it is important not to confuse images of past ways of life of a group with their contemporary life, or confuse images of people's ceremonial/holiday lives with their daily lives. This confusion exists in early childhood materials that focus almost exclusively on "minority" group holidays; to avoid such confusion, for example, show a Native American woman in a business suit working at a computer, instead of in ceremonial feathers.

Finding effective anti-bias materials that reflect many cultural groups in a nonstereotypical manner can be difficult, even for schools with adequate budgets and access to educational materials. Consider having parents, family members and other members of the community donate or make materials that can be used in the classroom, program or center. Make sure

that the materials are good matches for what children already know, correspond to their age, need for concrete, hands-on learning, and that cultural groups are represented equally. Taking the time to create such environments will help convey to children that all people are valuable.

As part of creating an inclusive learning environment, consider this tip from Marian, a pre-K–8th grade school psychologist in Haledon, NJ: "I think that the language teachers use in their classrooms and in other interactions with students is very important. For example, I use terms such as people of color, people with disabilities as opposed to disabled people, and wheelchair-users as opposed to wheelchair-bound. My school has many students who come from single-parent homes, live with guardians, grandparents and same-sex parents. I use language such as caregiver, a grown-up in your home, or the person in charge, rather than just using the term parents. I use inclusive language not only to promote diversity, but also as an educational tool."

3.8. SUMMARY

Creating a learning environment that respects diversity sets the scene for fostering children's positive self-concept and attitudes. Such an environment assists children in developing positive ideas about themselves and others, creates the conditions under which children initiate conversations about differences, and provides the setting for introducing activities about differences and creating fair and inclusive communities. Environments that provide opportunities to explore cultural diversity include baskets, pillows, jewelry made from a variety of materials, puppets, rugs, wall hangings, eating and cooking utensils, recordings of music in many languages and other objects that reflect the world's cultures. Children can explore diversity in family structure, gender roles, and abilities if their environment contains materials such as dolls, books, dress-up clothes, puzzles, manipulatives, and dramatic play materials that depict a variety of family structures, gender roles, and people with a variety of disabilities.

3.9. Check Your Progress

Think about It:

Say whether the following statements are true or false. If false correct the same.

1. To find out what one really loves to do is not in the purview of education.
2. The concept of our being can be understood if we know what we are doing.
3. A revolution in education is possible if only there is freedom at the beginning.
4. The truth should be found in the totality and fragments simultaneously.
5. The mind is infinite in the nature of universe and is everlastingly free.
6. According to Krishnamurti the main function of education is to shape the child by others.
7. Actual listening takes place when we listen with our background and images of the past.

3.10. Assignment/Activity

3.11. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

3.11.1. Points for discussion

3.11.2. Points for clarification

3.12. References / Further Readings

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UNIT 4

Addressing Diverse Learning Needs

STRUCTURE

4.1. Introduction

4.2. Learning Objectives

4.3. What is learning diversity?

4.4. Knowledge of Diverse Learners: Implications For The Practice of Teaching

4.5. Defining Knowledge of Diverse Learners

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UNIT 4

Addressing Diverse Learning Needs

4.1. INTRODUCTION

Diversity is an apart of the nature of the human species, and students are and always have been different from one another in a variety of ways (Banks et al., 2005). Recent research studies into effective teaching tend to indicate that teaching is not any longer considered as a linear process of transmitting knowledge from the teacher to students, or from educational materials to students. In turn, the demands on teachers mean that not only they need to be able to keep order and provide useful information to students, but also to be increasingly effective in enabling a diverse group of students to learn ever more complex material and develop a wider range of skills (Arends, 2004; Rivkin et al., 2000; and Wright, Horn & Sanders, 1997; Barnes, 1989). Clearly, in today's schools, teachers must be prepared to teach a diverse population of students.

In order to be successful with the entire student body, a teacher needs to create a classroom in which students feel accepted and respected and where diversity is celebrated. In the classroom, "diversity" applies to learning styles, background, educational backgrounds, language, and support at home.

Due to the vast diversity among learners, teachers must work diligently to use different methods of instruction and constantly monitor the comprehension taking place in the classroom to enable all students in the classroom to succeed. A teacher will need to push the high achievers a little farther, scaffold the students who require extra support, and allow students to use technology when it can assist or help eliminate things such as language barriers.

Teachers must recognize the differences inthe learning styles and abilities of the students as each student comes to class with a different background that affects his or her ability to succeed and that may cause learning difficulties. It is the job of a professional educator to take the time

to understand cultural differences and beliefs and to recognize them and listen to the students when they bring forth a difference. Recognizing differences allows for another avenue of communication and opens another channel to delve deeper into a student's ability to learn and comprehend. Fostering a classroom where differences are recognized and respected leads to a quality learning environment for all. This communication goes beyond the classroom as well.

Teachers need to communicate with families, counselors, and other professionals within the school, coaches, and other teachers with whom the student has had success. Good communication with the other people who impact a student allows the teacher to gain a more thorough understanding of the student.

4.2. OBJECTIVES

By the end of this unit you will be able to:

- To Defining Knowledge of Diverse Learners
- To Knowledge of Diverse Learners: Implications For The Practice Of Teaching
- Examining Knowledge of Diverse Learners
- To Learning Strategies and Diverse Learners
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

4.3. What is learning diversity?

It means understanding that each individual is unique, and recognizing our individual differences. These can be along. the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies.

4.4. Knowledge of Diverse Learners: Implications For The Practice Of Teaching

Why is knowledge to deal with diverse groups of students such an important element in teaching? Linked to the idea of a knowledge base for teaching, Shulman (1987) asserts that in order to teach one needs a breadth and depth of knowledge of teaching and a rich factual knowledge base with many interconnections which represent a much more thorough understanding than that which is achieved purely as a curriculum learner. He refers to this as pedagogical content knowledge, that is, an understanding of how particular teaching, subjects, topics, problems, or issues are organized, presented, and adapted to the diverse interests and abilities of learners, and presented for instruction. This can be seen that teachers have always needed to address the diverse learning needs of their students; current and projected demographic trends prompt many educators to believe that awareness of and sensitivity to diverse learners have become even more pressing needs (Gay, 2003). In existing classroom situations, pedagogical content knowledge is recognized as an essential component in assessing pre qualified teachers (PQTs) or in establishing 'quality teaching'. Moreover, pedagogical content knowledge has been described as a component of the important 'knows how' that PSTs should develop during their teacher education programme. Carpenter, Fennma, Peterson, and Carey (1988) claim that pedagogical content knowledge was positively linked to the students' achievement. Teachers with stronger pedagogical content knowledge were found to represent content more accurately (Gudmundsdottir, 1987, 1990; Wilson and Wineburg, 1988). Calderhead and Shorrock (1997, p. 13), stressed that developing pedagogical content knowledge requires not only an understanding of the subject matter, but also an understanding of children, their abilities and interests and how they tend to respond to different situations, and an appreciation of different teaching strategies and how various types of classroom activities might be managed. Thus, it can be considered that teachers have always needed to address the diverse learning needs of their students.

4.5. Defining Knowledge of Diverse Learners

Since the early 1980s, the study of teachers' knowledge has received increasing attention from educational researchers of various disciplines and of different school subjects, particularly in the United States, Canada, and other western countries (Shulman, 1986; Clandinin & Connelly, 1995; Putnam & Borko, 2000). Teachers' knowledge also has been conceptualised by researchers in terms of beliefs, practical theories, or knowledge in action (Putnam and Borko, 1996; Schön, 1983). In addition, teachers' knowledge has been recognised as teachers' cognition, which includes metaphors, practical knowledge, beliefs, images, and events (Carter & Gonzalez, 1993). In describing a category of knowledge, it is important to note that any categorization of teachers' knowledge and beliefs is somewhat arbitrary and there is no single system for characterising the organization of teachers' knowledge (Putnam and Borko, 1996). As the KBT has grown, fundamental concepts of teaching, learning, learners, and subject matter dynamically change. Thus, there is no definite concept of bounded knowledge base for teaching (KBT) on which everyone is agreed. Valli and Tom (1988) claimed that KBT organise the domains of knowledge for teaching and guides how the knowledge is taught and learned in a teacher education programme. The phrase KBT is also linked to teacher assessment. In designing a new assessment of performance for beginning teachers, Reynolds (1992) first determined the sorts of tasks a beginning teacher should be able to do and then tried to identify what types of knowledge and skills are required in order to perform those teaching tasks effectively. Among seven specific categories of teacher knowledge proposed by Shulman (1987) (Figure 1), he included a substantial and essential category namely knowledge of learners, that is, a specific understanding of the learners' characteristics and how these characteristics can be used to specialise and adjust instruction

4.6. Examining Knowledge of Diverse Learners

The disparity that is often present between the cultural backgrounds of students and teachers, this disparity in background can be problematic

unless teachers are knowledgeable regarding the commonalities and differences among their students. We now know that students do not bring the same ways of knowing, language, family expectations, or strategies for learning to school (Cleary & Peacock, 1998; Heath & Mangiola, 1991), and there is often a mismatch between ways of learning at home and ways of learning at school. This mismatch contributes to students falling behind and failing to meet their potential as learners (National Center for Research on Education, Diversity, and Excellence Report, 2003; Viadero, 2004).

Effective teachers recognize differences among their learners and have the capacity and willingness to understand the impact of dissimilar backgrounds and abilities on learning (Wiseman, Cooner and Knight, 1999). With understanding and appreciation for diversity, successful teachers will be able to make effective decisions that allow them to respond to their students in appropriate ways. As an effort to draw coherent understanding of the features of prospective teachers regarding KDL, this paper addresses three questions. First, to what extent are the PSTs prepared for KDL as they are finishing the teacher education programme? Secondly, how do the PSTs apply the KDL in their teaching practices? Thirdly, how do PSTs reflect on their practices in undertaking the elements of KDL during the teaching practices?

4.7. How The Learning By Design Approach Addresses Learner Diversity

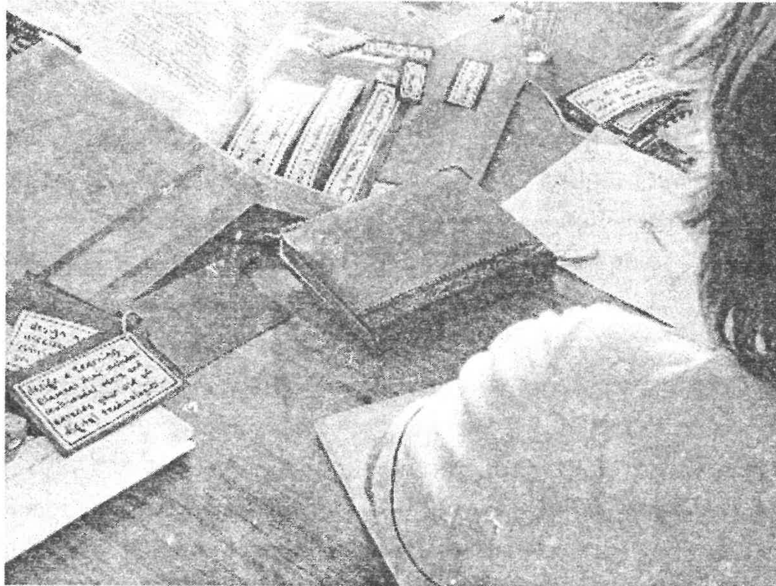
The Learning by Design project addresses learner diversity in a number of ways, including:

- The Learner Resource side of the Learning Element is designed for self-paced individual learning, or self-managed group learning. All learners do not have to be on the same page at the same time.

- Entry points: The Learning Element asks the question of prior learning on the assumption that the answer will not be the same for all.
- The Knowledge Processes bring diversity into the learning experience:

  - Experiencing the Known: bringing in students' diverse experiences.
  - Experiencing the New: always at a carefully measured distance from what students already know (intelligibility).
  - Analysing Critically: measuring human interests is always against your own perspective.
  - Applying Appropriately: taking what you have learnt back to your own world of everyday experience.
  - Applying Creatively: bring the multiple perspectives and experiences of your life together in a creative way.

    - The mix of Knowledge Processes allows different emphases and activity types as appropriate to students' different 'learning orientations'.



    - All the Knowledge Processes also change direction of the knowledge flows and the balance of responsibility for learning

toward a more active view of learning-as-engagement—in this context, learner identities and subjectivities become more manifest.

- Learning is conceived as a journey, in a transformational (rather than static) view of diversity. The learner, for instance, may travel from everyday Experiencing the Known, to depth and breadth perspectives (Conceptualising, Analysing), and back to the everyday world by Applying Appropriately or Creatively—by which time neither the world nor the learner are quite the same as they were when the journey began.
- Learning Outcomes: Assessment is not of the right/same answers or one correct way to do things, but comparable performance in relation to standards. You don't have to do the same work to be doing equivalent work.
- Exit points: The Learning Pathways question at the end of the Learning Element assumes that this may be answered in different ways for different learners.

4.8. Learning Strategies and Diverse Learners

Daneman (1991) noted that learners can absorb new information only in relation to what they already know. For example, an individual who knows nothing about baseball would have trouble understanding a "sacrifice bunt." However, an individual who understands chess and the strategy of sacrificing a pawn to improve board position could gain an understanding of a sacrifice bunt as a strategy for improving the chances of scoring a run. To make this analogy, the learner engages in a strategy to compare the two situations. A strategy can be thought of as a reasonably efficient and intentional routine that leads to the acquisition and utilization of knowledge (Prawat, 1989). It is possible that two people with the same advanced knowledge of chess but minimal knowledge of baseball might acquire knowledge about a sacrifice bunt differentially because of differences in how they use knowledge.

The use of learning strategies occurs in many different school-related contexts, including solving math verbal problems by creating diagrams

of known and unknown quantities; grouping items into discrete categories (e.g., food, clothing, furniture); writing stories by integrating awareness of story grammar, background knowledge, and the intended audience; and studying for a test using a combination of note-taking, rehearsal, and summarization techniques. In general, research has found that diverse learners do not use these and other types of learning strategies as effectively as average achievers (Wong, 1991).

Strategy use in the classroom is critical to educational success. Palincsar and Klenk (1992) provided a framework for understanding the importance of learning strategies. They suggested that learning demands placed on students in the home are fundamentally different than the learning demands placed on students in school. Home experiences provide multiple opportunities for incidental learning to occur. In incidental learning, knowledge is a natural by-product of everyday experiences. Learning environments are unstructured, and it is generally assumed that a child's natural curiosity is the only condition necessary for important outcomes to occur. In school, however, learning opportunities are organized so that intentional learning occurs. In contrast to incidental learning, intentional learning opportunities are characterized by structure, stated expectations, and time constraints. Learners are encouraged to be purposeful, goal directed, self-regulated, and actively engaged.

According to Palincsar, David, Winn, and Stevens (1991), learners who most effectively respond to the intentional learning demands of school classrooms are those students who use conspicuous learning strategies, actively monitor task demands in relation to their own learning, and adjust their learning strategies on the basis of their own learning outcomes. A similar model is provided by Johnston and Winograd (1985), who referred to students who monitor their own learning outcomes as "active learners." Active learners use strategic, goal-directed behaviors to plan, monitor, and evaluate their learning. Palincsar and Klenk (1992) observed that these active or intentional

learning behaviors are problematic for diverse learners across a number of academic domains.

Researchers have attempted to determine whether the use of different strategies or the less efficient use of similar strategies distinguishes diverse learners from average achievers. Although it appears that both instances do occur, the general finding is that diverse learners and average achievers use similar strategies but differ in how efficiently they use them. For example, Griswold, Gelzheiser, and Shepherd (1987) investigated whether diverse learners and average achievers used the same strategies for memorizing the definitions of vocabulary terms. They found that although average achievers learned more unknown words than diverse learners, the groups did not differ in the kind of strategies they used, nor in the time they spent studying the vocabulary words.

Diverse learners also may be reluctant to give up strategies that are useful in the initial stages of learning, but which over time should be replaced with more efficient strategies. For example, a high level of automaticity in basic fact math problems is needed to solve higher-level math problems (Silbert, Carnine, & Stein, 1990). Initially, most students learn to solve basic fact problems by invoking some type of counting strategy. Not only do diverse learners take more time than average achievers to master counting strategies, but they also take longer to master automaticity of basic facts. For example, students may learn initially to solve division problem "50/5" the long way. After some practice, students should not need a paper and pencil to work the problem out, but should know the answer "automatically." An overreliance on counting strategies to solve basic fact problems prohibits a student from being able to successfully perform more complex operations. Problems at this level tend to persist for diverse learners even in the higher grades (Dixon, 1990).

Kirby and Becker (1988) indicated that lack of automaticity in basic operations and strategy use—either the use of an inefficient strategy or the use of the right strategy at the wrong time—were responsible for

the majority of math problems that children experience. As they stated, the results of their studies "do not suggest that children with learning problems in arithmetic have any major structural defect in their information processing systems or that they are qualitatively different from normally achieving children in any enduring sense. Instead, the results are consistent with the interpretation that such children may not be carrying out even simple arithmetic in the correct manner, and that they require extensive practice in the correct strategies".

Similarly in reading, apparent differences in effective strategy use between diverse learners and average achievers may be partly attributable to problems with more fundamental learning strategies. For example, the finding that diverse learners use passage context less efficiently than average achievers to learn the meaning of new vocabulary words may be the result of strategy difficulties in reading comprehension. Both Spear and Sternberg (1986), who examined the literature on the reading problems of diverse learners, and Weisberg (1988), who reviewed the research on reading comprehension, arrived at a similar conclusion: diverse learners do not use reading comprehension strategies effectively. Weisberg noted that diverse learners have difficulty using strategies to integrate their background knowledge with text material to better increase comprehension. Spear and Sternberg indicated there was strong evidence that diverse learners are less efficient at scanning text, more passive in their approach to reading, and less flexible in adjusting their reading strategies to suit varying purposes.

Spear and Sternberg (1986) made a critical point, however, in noting that even the apparent reading comprehension strategy deficiencies of diverse learners may be mediated by a more fundamental problem: generalized low word-reading skills. Part of what is interpreted as inherent strategy problems may be the result of reading failure itself. As Spear and Sternberg suggested, "because of their prolonged difficulty learning to read, these youngsters do not profit sufficiently from the experiences with text through which normal children seem to induce and practice strategies" (p. 9). Thus, in coming full circle, it

may be that apparent strategy deficiencies on the part of some diverse learners have root causes in basic skill deficiencies. In reading, lack of strategy use in determining vocabulary meaning from context may stem from deficient reading comprehension strategies. Deficient reading comprehension strategies, in turn, may stem from more fundamental problems with basic word reading skills and the consequences of prolonged reading failure.

4.9. Education as an Engine of Development

Education is an important input both for the growth of the society as well as for the individual. Properly planned educational input can contribute to increase in the national gross products, cultural richness, build positive attitude towards technology, increase efficiency and effectiveness of the governance. Education opens new horizons for an individual, provides new aspirations and develops new values. It strengthens competencies and develops commitment. Education generates in an individual a critical outlook on social and political realities and sharpens the ability to self-examination, self-monitoring and self-criticism. During the last five decades we have gained valuable experiences in all spheres and stages of education in the country. The expectations from education perceived by learners, communities and people are being understood better. The potentialities for future growth are also before us. The expectations and the chance of their being achieved are separated by a wide gap of resource crunch, credibility of institutions, levels of commitment, efficacy of functioning and several others.

Any **vision ofeducation 2020** would have to take these into consideration. The success of the 'vision' would depend upon the extent to which it would be realised in actual practice. Essentially one could visualise dreams which would be converted into reality through diligence, commitment and comprehensive action oriented strategies.

Contrary to the expectations from education at the time of independence, gaps in education in the context of have and have-nots

are increasing. The thin line separating privatisation and commercialisation is getting blurred. Merit alone no longer remains the criteria for moving upwards in education. There is a visible loss of credibility of existing systems of imparting education in schools and also in institutions of higher learning. On one hand we are short of basic infrastructures and on the other, optimum utilisation of existing infrastructures has not been ensured. Mere appreciation of creating a knowledge society and knowledgeable people is not sufficient. The message must reach each individual that these are times when every nation needs to move towards a learning society and knowledge society. People in India are better equipped to understand and appreciate it. They are familiar with traditional systems of creating , generating, transferring knowledge and the in-built respect in the society for the learned and the knowledgeable. These could become the cornerstones in moving ahead in building a Vision 2020. Specific approach should be necessary to ensure extended outreach of scientific and technological literacy to every category of people. It would become an essential component of school education on one hand and that of the adult education initiatives on the other. The curricula have to be regularly reviewed and revised. Obsolescent must be discarded and new areas introduced without delay. Lack of attention to this aspect has resulted in avoidable curriculum load on young learners. Education system of the country is already being influenced by international trends and scenarios. During the last couple of years, provision for admission to NRIs in various professional and academic courses have been made. A large number of foreign universities are opening avenues to young persons in India to get their degrees without leaving the country. There are trends to liberalise university systems which would permit more and more private universities. However, the impact on university education could become more evident in a couple of years. The nature of programmes to be offered by universities and institutions will continuously undergo drastic changes and transformation. Acquisition of mastery level skills and competencies would be the demand. Degrees may not retain their importance in relation to jobs.

4.10. Need for Higher Priority to Improve Quality and Relevance

Optimum utilisation of resources made available for secondary education depends upon the priority to quality as compared expansion. The post-independence scenario of secondary education indicates that the policies followed have not focused on the quality. There is an excessive dependence on the examination based outcome indicators. Examinations for certification do not indicate the changes in the quality of secondary education. The nation has no database on the school outcomes beyond lower primary stage. Even at the lower primary stage, only at one point of time tone (1989) we have achievement indicators comparable across states. Even to get feedback for curriculum revision, one needs indicators of processes and outcomes at given points of time. During the remaining term of IX Plan, serious efforts should be made to generate such data to obtain the perspective of the X Plan. The X Five Year Plan should provide for quality audit of schools in different states. Quality audit should focus on functional input factors, the education process itself and obtaining achievement levels based on standardised achievement tests. At present, the All India Educational surveys carried out by NCERT contain some parameters related to quality. This has to be supplemented by National Level Studies on the utilisation of inputs and school outcomes. NPE (1986) and POA (1992) suggest establishment of National Testing Organization. This needs implementation. Further, special attention needs to be given for quality improvement of teaching in the mathematics, science and computer education as stressed in the IX Five Year Plan document to bring improvement in quality. There has been a wide spread decline in demand for higher education in basic sciences. In the long run this may adversely affect scientific advancement in the country. Partly low demand is due to the curriculum and teaching-learning processes carried out in secondary schools and partly it is due to the attraction towards professional courses. In order to attract and retain bright minds in the fields of basic sciences, identification of talents and its nurturing,

attracting them to the careers in basic sciences and improvement of science teaching in schools should find place in the strategy. Vision Statement Keeping in view the achievements and gaps of education and keeping in view the present mood of the country and the economic and technological upswing we would like to construct a vision statement based on the faith that India will become a developed country by 2020 and all activities be taken up in a mission mode.

By 2010 India will have 100% elementary education for the age group 6-14. School curriculum will be so planned that it will promote peace, harmony, social cohesion and composite culture. Education will empower learners for self growth and higher quality of living. Distance and open learning will become an integral part of instruction at all levels. Virtual classroom and self learning (using networks and websites) will get strengthened. Education will protect and promote ancient wisdom and will be indigenous in nature. School and university education will have an open window to international achievements. Educational management systems will become more sensitive, open, transparent and learner friendly and will focus on to provide academic support to students. The overall vision of Education – 2020 is to create a learning and knowledge society.

4.11. SUMMARY

Diversity means having a range of people with various racial, ethnic, socioeconomic, and cultural backgrounds and various lifestyles, experience, and interests. **Diversity** to me is the ability for differences to coexist together, with some type of mutual understanding or acceptance present.

It is important to emphasize that differences between diverse learners and average achievers in their use of learning strategies do not stem from organic, "inside-the-head" problems. There seem to be understandable reasons why diverse learners sometimes use different learning strategies than average achievers. They may be focusing on more fundamental aspects of a particular learning task than other

students, and thus using different strategies to solve the task. In some cases they may be more reluctant than average achievers to give up strategies they have learned for strategies with which they are unfamiliar but which are necessary to solve complex problems efficiently.

4.12. Check Your Progress

Q.3 What is diversity and what does it mean to you?

Q.4 Who are diverse learners?

4.13. Assignment/Activity

4.14. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

4.14.1. Points for discussion

4.14.2. Points for clarification

4.15. References / Further Readings

Essential Readings

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UNIT 5

Diversity: Global Perspective

STRUCTURE

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UNIT 5

Diversity: Global Perspective

5.1.INTRODUCTION

The increasing ethnic, racial, cultural, religious, and language diversity in nations throughout the world is forcing educators and policymakers to rethink existing notions of citizenship and nationality. To experience cultural democracy and freedom, a nation must be unified around a set of democratic values such as justice and equality that balance unity and diversity and protect the rights of diverse groups.

Diversity and Citizenship Education: Global Perspectives brings together in one comprehensive volume a group of international experts on the topic of diversity and citizenship education. These experts discuss and identify the shared issues and possibilities that exist when educating for national unity and cultural diversity.

Diversity and Citizenship Education: Global Perspectives presents compelling case studies and examples of successful programs and practices from twelve nations, discusses problems that arise when societies are highly stratified along race, cultural, and class lines, and describes guidelines and benchmarks that practicing educators can use to structure citizenship education programs that balance unity and diversity.

5.2. OBJECTIVES

By the end of this unit you will be able to:

- To understand the critiques from the global primacy perspective
- To identify diversity within states and between states
- Understand the conceptual differences between the terms
- Provide suitable examples to describe each term

5.3. Global primacy

Individuals and groups who believe in the concept of Global Primacy assert, as the term suggests, that the division of the world into specific political or economic entities is outmoded. They see the globalization of the world, not only as the main trend of this time, but as the increasing reality of the future. They perceive the contemporary world as one in which all peoples are joined in complex interactions and one in which all economies are tied to a true world community. It is just as easy to purchase a Coca-Cola in South Africa as it is in Hong Kong or Chicago. Americans wear clothes made in Mexico and India, while Mexicans and Indians watch American television programs and listen to American music. Development projects in Brazil and Indonesia affect the world's climate. Inventions and disasters in one part of the world are quickly felt in others. In these circumstances, according to those who believe in Global Primacy, the only logical course is to encourage further social integration of the world's people. Denying the social and political implications of this growing reality can lead to chaos while a world community with similar goals and values should prosper and live in peace. Along with this goes the hope that, in an integrated system, all people will be able to share in the individual human rights promised by the Universal Declaration of Human Rights. The question is—how to further this unification? There are two common responses to this question. First: It is already happening, as the preceding examples suggest. There are specific cultures that are becoming universally understood. They are the leaders who set the standards in global affairs. More isolated cultures are less significant, and the individuals who identify with them must change or continue to be insignificant in world affairs. An extreme result of such a policy would be a world governed by the "superior" cultures and populated by people who culturally resemble their most successful inhabitants. The extreme statement of this response echoes the Social Darwinism of earlier generations. Second: The new world will be a combination of the best of all societies as globalization allows people to learn more

about the diversity of human societies. This response perceives unification where no one existing culture dictates to the rest of the world. This new world culture would include all the best traits of the existing cultures and would eliminate those that threaten the rights of individuals. In either response, this perspective places a major value on individuals rather than on groups of people or systems of government. Even if specific cultures become extinct, the descendents of people who identified with those cultures will change and prosper. Change is obviously a key concept in this perspective. An emphasis on external changes, and sometimes involuntary ones, that give priority to this new world culture is fundamental to this perspective. Societies, or ethnicities, based on gathering and hunting, tribal, or primitive state organization are outdated. They cannot share in the wealth of the world as long as they remain in their current lifestyles. Unfortunately, they do not know enough of the world to recognize this situation. Efforts focused on improving the lot of such people without changing their lifestyle to fit into the world system could be deleterious to them. By viewing isolated cultures through the Global Primacy perspective, as evolutionary anachronisms, one would consider any encouragement of their continuation as they are now as going against historical logic and condemning individuals to primitive, difficult lives. Inherently, this belief is a modern version of the theory of Social Darwinism, which was influential on American and European thought a century ago. Social Darwinism evoked the concept of the "survival of the fittest" and applied it to cultural evolution. Those cultures that were more complex had proven themselves the fittest. This logic was used to justify colonialism by arguing that the colonial powers were bringing civilization to the less fortunate. This new use of the concept, then, states that the contemporary world powers with a vision of universal rights are best suited to lead us toward a new stage in human evolution, a successful world civilization.

5.3.1. Syncretism

The mixing of cultural ideas from different sources in order to create a new reality goes under the name syncretism. Those who regard Global Primacy as the creation of a wholly new world culture favor syncretism as the major mechanism that will form the new world culture. An example of how this has happened with religion involves the adoption of Catholicism by indigenous groups in Latin America. The religions of rural Latin America that merge the identities of traditional local gods with those of Roman Catholic saints are such examples. The processionals in celebration of saint days in Mayan towns echo ancient religious practices as much as Christian ones. However, syncretism is not always acceptable to those who champion acculturation in other forms. The late Pope John Paul II preached vehemently against this modification of the teachings of the Catholic Church but supported the use of local languages in church services. Advocates of Global Primacy recognize a difficult challenge. They look to a bright future in which all people will share in the wealth and rights possessed by only some today. The cultural difficulty is how to achieve this end without harming the rights of people to choose their own futures. The most optimistic assume that all people will share their views of the good life. Others realize that cultural differences run deep and that different people value different beliefs and customs, often more than prosperity and peace. Most advocates of this perspective recognize that the creation of a new global reality in which all share in a mutually satisfying culture is an extraordinarily difficult challenge—one that must be done carefully so as not to sacrifice the ways of life of some for those of others. They believe that this difficult challenge must be undertaken because the end point is so worthwhile.

5.4. State primacy

While the State Primacy perspective of the world does not define the superiority of types of cultures, it does privilege a specific type of political organization. The state is viewed as the most important unit for both national and international interaction. According to those who hold a State Primacy perspective, the most important primary political

identity for all groups and individuals should be as citizens of the state of their birth or naturalization. The State Primacy perspective does not argue for universal similarity in cultures or centralized power between states. In fact, it gives states a tremendous amount of autonomy in deciding the nature of their own realms. Its vision of the ideal world, then, includes many different states, each of which determines the ethnic policies of its own residents.

5.4.1. Patriotism

From the State Primacy perspective, there is no inherent evil in the multiethnic state as long as the state identity takes priority over ethnic identities. Patriotism, the placing of one's primary loyalty in the state, is the real key. As long as individuals function first as Brazilians, Indonesians, or Russians, especially in issues of state interest, the interests of State Primacy prevail. During World War II, for example, Native Americans volunteered for military service in the United States at a far greater rate than other Americans. Their loyalties to their own First Nations did not inhibit their American patriotism. In fact, the United States benefited in many ways from their cultural skills. The history of the Navajo "code talkers" of that war illustrates this brilliantly. Navajo soldiers assigned to communications sent classified messages to one another in the Navajo (Dené) language. German code breakers were never able to decipher these communications because they were not true codes, and the Germans did not recognize them as a language. Because they were Navajo, these soldiers performed unique patriotic duties as citizens of the United States. While advocates of the State Primacy point of view would likely accept and applaud examples like that of the Navajo code talkers, they maintain a deep distrust of the power of ethnicity, viewing it as weakening patriotism and creating rifts in the state system. Numerous cases can be cited to support this concern. Civil wars based on ethnicity have been recently fought in countries from Bosnia to Liberia; ethnic violence, such as terrorist incidents of the Tamils of Sri Lanka or the Irish

Republican Army, and political crises, such as the threat of the Quebecois to break up Canada, have redefined their states. All these situations threaten the primacy of the state. The solutions to these problems lie with the states themselves according to this perspective. The state has the right, and perhaps duty, to defend itself from internal and external threats. Issues concerning the distribution of rights and privileges between types of people within the state must be decided within the state. Given the nature of the state, the power to decide such issues resides in an elite group, which controls governmental offices. The fact that the elite group is often composed of individuals from similar ethnic backgrounds is sometimes considered unfortunate, but it is unimportant compared to the need for state security. It is also asserted that the situation is best understood from the local perspective and that outsiders cannot understand the real circumstances.

5.4.2. Paternalism

Those advocating any of the solutions suggested for ensuring the unification of world cultures often run into accusations of paternalism, which literally means "acting as a father." More broadly, it means taking a superior position over others and trying to control their actions. Such control is done "for their own good" because the superior figure "knows better." The protected individuals or groups are treated like children. Outlawing the handling of snakes in the rituals of the Holiness churches of the American Southeast can be considered paternalism. The larger society, which does not accept the biblical interpretation of handling snakes, dictates that adults who do find snake handling an important religious act are wrong; they are endangering themselves and must be stopped for their own protection. Paternalism, itself, is illegal nowhere, but it is rarely welcomed by those treated as inferiors.

5.5. Critiques from the global primacy perspective

Advocates of Global Primacy reject the State Primacy perspective on two grounds: first, because states are artificial constructs based on historical accident rather than natural groupings; and second, because most world problems are global in scope rather than pertinent only to the local interests of states. Cooperation is thus negotiated rather than mandated in this perspective. A particularly troublesome issue that reappears around the world is the position of those groups or cultures that straddle state boundaries. In the State Primacy perspective, the state contends that the interests of these ethnic minorities are secondary in importance to those of the state. Members of the same ethnicity in other states are regarded as different people with different citizenship. The Inuit, as noted below, live in a contiguous circumpolar land that covers four states. They have a national identity as Inuit and political identities as Russian, American, Canadian, and Danish (or now, Greenlander). In the latter identities, they have clear administrative rights and privileges but in the former they do not. General Inuit issues have been championed by newly formed circumpolar and First Nation organizations. The welcoming of these organizations by international agencies, including the United Nations (UN), as new cultural organizations with observer status and the extensive press coverage given to international meetings concern state primacy because they regard them as threats to the important primacy of the state system. Global Primacy advocates see a daunting problem in state primacy advocates putting their faith in the rectitude of nation-states. They do not always seem worthy. There is no mechanism, in this view, to deal with the states that harm groups of people within their borders. There is no way to deal with the issue of human rights in states that do not come up to international standards. If a state defines slavery, murder, or active discrimination of a particular group as acceptable, can outsiders legitimately help the victims? The twentieth century case of the former practice of apartheid in South Africa provides a clear example. Here, a numerical majority of inhabitants in the state, with cultures different than the elite, were legally defined as inferior, and all aspects of their lives were severely circumscribed. Nearly universal

condemnation (supplemented by boycotts) was directed at South Africa; however, because of the nature of the state system, direct action was not immediately effective. If State Primacy were absolute, even the boycotts were inappropriate. Many nations, including the former Soviet Union and China, have made just such assertions when other nations have condemned their internal actions. The example of South Africa can be used to justify the stand of State Primacy as well. It was largely the internal changes made by South Africans themselves that overthrew the internationally despised practice of apartheid.

5.6. Cultural primacy

Advocates of Global Primacy prioritize a united world; advocates of State Primacy prioritize the state; and the advocates of Cultural Primacy prioritize the autonomous rights of individual cultures, regardless of their power. In this view, nations, cultures, ethnic groups, and indigenous peoples are the units of interest. Proponents argue that people identify with these groups, and, if one believes in human equality, then these groups too must be equal. All recognize, of course, that such equality does not exist in political or economic terms. Rather than seeing continued ethnic diversity as a validation of evolutionary failure, as do the followers of Social Darwinism, cultural primacy proponents see this as the result of a particular peoples' history which is set in a world of institutionalized inequality. They argue that the existence of a privileging of some cultures over others should not give the system ethical authority.

5.6.1. Tolerance

Tolerance Cultural Primacy mandates tolerance of cultural differences without ethnocentric judgment. The fact that people are different is acceptable. People whose cultures are similar are no better or worse than those whose cultures are far different. All cultures must be granted respect and their people, human rights. To tolerate some custom or belief is not necessarily to like it or to adopt it. A Jew can tolerate the practice of Christianity in the community

without converting to that faith and vice versa. People of any faith can believe in the superiority of their own religion, but they can also tolerate others believing differently. A more difficult question might be raised when the basic values of the religions are inherently in conflict. Can a Christian tolerate the practice of Satanism in the community? In the United States, the legal answer is still yes, but the emotional response of individuals in such a situation is often a strong no. One question of tolerance, of course, is at what point it stops. As with the argument about cultural relativism, tolerance of the intolerable cannot be moral. Two areas of contention inevitably arise for advocates of Cultural Primacy. One issue arises frequently when the rights of one culture limit the rights of another. When the Hopi and Navajo in the United States or Jews, Arabs, and Christians in Jerusalem claim religious rights over the same lands, what is the culturally diverse solution? Outsiders might believe that a compromise that dictates sharing would be fair, but the participants in the dispute might violently disagree and complain that the presence of the others corrupts the sacred area. The other issue is equally difficult. People ask what moral truths transcend tolerance. In fact, few ideals beyond the highly abstract value of human life appear in all cultures, and even this value is interpreted in different ways. Morality is an aspect of cultural learning; therefore, any definition of what should be accepted as universal morality is inherently ethnocentric. However, to reject the idea of universal standards of morality is to accept anything as proper as long as it is done in other societies that approve of it. It would be a rejection of the idea of human rights. Neither stance in the extreme is reasonable. Fortunately for advocates of this perspective, most cases do not exist at the extremes.

5.7. Diversity within states

Individuals who hold a Cultural Primacy perspective tend to advocate the acceptance of diversity both within each state and between states. In the former, they come into conflict with advocates of both other

perspectives. Those interpreting the world through the lens of the Global Primacy perspective hold that the superior cultures of any state and the world should dictate to, and change, inferior cultures. Those viewing it through State Primacy, on the other hand, hold that diversity within a state is the business of that state. The view of cultural diversity on this issue is that states must accommodate the cultural differences within their borders. State autonomy is not sacrosanct when human lives are at stake. Mistreatment of ethnic minorities is a human rights issue and must be addressed in the domestic, as well as the international, arenas. Actions from boycotts, trade sanctions, and invasions are acceptable in order to protect cultural groups. The use of United Nations Peacekeeping Forces in Somalia and Bosnia is an acceptable breach of state sovereignty owing to the severity of the situation for innocent inhabitants. The lack of international action to protect the victims of the genocides in Nazi Germany and Rwanda is often cited as incidents incurring international shame that must never be repeated. However, mass killings like those in the Sudan at the turn of the twenty-first century continue to occur with little effective international intervention. Advocates of cultural primacy perspectives strongly support the rights of indigenous peoples to establish legal rights including autonomy, self-governance over their own affairs, and even semi-sovereignty. They advocate new forms of organizations that vary radically from those of historic reservations or homelands that were assigned to indigenous people in many countries in the Americas, Australia, and Africa. On reservations, the power of administration was held strongly in the hands of individuals appointed by and accountable to the dominant state, and, in some cases, the movement of the residents was restricted outside of the reserve. The new vision of homelands, however, clearly challenges the sovereignty of the state itself by giving internal power to those with distinct national identities. Advocates claim, however, that this form of recognition of indigenous status actually strengthens the state by negating the threat of internal discord.

5.8. Diversity between states

Diversity between states is also celebrated in the Cultural Primacy perspective. The fact that different states have different cultures allows for a richer variety of opportunities for all people. The opposite—a world assimilated into one culture—would be dull and relatively colorless, given the loss of the vast spectrum of arts, languages, dress, and architecture. Even scientific discovery, long assumed to reside solely in Western education, is enlivened with local knowledge drawn from traditional cultures. Searches for "new" animals in Asia and drugs from "new" plants in the Amazon are led, in part, by holders of indigenous knowledge who have long known of these animals and plants. In fact, a new legal question of ethnic intellectual property rights, or the right to this knowledge, has arisen since these discoveries have led to large industrial profits for those far from the site. Protection of such diversity of knowledge can be vital for the solution of future global problems. All states, then, should be encouraged to support fully all the cultures within their borders. International agencies should provide money for this purpose if the state is too poor to do so itself. Further communication between states that broadens knowledge of these cultures should be encouraged. Relationships between states need also accommodate any cultural differences that might arise. Acknowledgment of differences as well as similarities is encouraged. Problems that arise from clashing differences must be mediated or resolved. Gender differences, for example, can create embarrassing problems. When Salote, the queen of Tonga, arrived for the coronation of Queen Elizabeth II in 1953, she was featured in newspapers around the world (The New York Times May 1953). Not only was she the sole female ruling monarch attending as part of commonwealth royalty, she was also physically quite imposing. The six-foot, three-inch queen did not seem comfortable in the fashion shows and luncheons attended by other queens. As a woman, however, she was not fully welcomed at the political meetings that were otherwise male affairs. She simply did not fit the gender expectations in 1950s England. The ideal of acceptance of cultural differences between states can conflict with internal cultural beliefs. Those who hold a Cultural Primacy position to its extreme often are opposed to the state as an institution. Since the

nature of the state is inherently hierarchical, they argue, if equality is a goal, the state itself is part of the problem. The natural unit of human society, they might continue, is the culture and not the state. Therefore, a world made up of smaller, autonomous cultures might be the next logical stage of cultural evolution. This view does not address the success of large, stable states, such as the United States, where citizens share a national, American identity but differ in individual ethnic identities. In some areas where state nationalities have not strongly developed, however, this goal of ethnic division appears to be happening. The breakdown of the Soviet Union and parts of eastern Europe into smaller states roughly along previously held national lines caught many, who thought the state unit secure, by surprise. The mixture of ethnicities in states of Africa, whose borders were created during the era of colonialism for the benefit of Europeans rather than Africans, causes tensions which are likely to produce future state divisions. One other possibility in this world of Cultural Primacy is that members of the same culture, isolated in different states, may join together into a new state. The Jewish state of Israel is an extreme example, where members of the same religion created a homeland in an area of their ancient heritage but largely not their current residence. The problems of relationships with the existing residents of the area hardly make this an ideal example of putting the cultural diversity perspective into effect. Areas of the world, such as Amazon, the Arctic, and Kurdistan, where the majority of the people in each region have cultural unity (although intersected by state borders), seem more conducive to such a creation of new states. Even at their most idealistic, current states are unlikely to be eager to give up the lands in these potentially mineral-rich regions to ethnic groups that appear to be economically weaker and unable to protect themselves with military strength. The ideal of cultural pluralists, which has not yet been reached, is a world where people do not attack others for land or economic gain.

5.9. Critiques from the global primacy and state primacy perspectives

Advocates of Global Primacy regard the Cultural Primacy perspective as being virtually the opposite of their own. In their view, global problems are universal and should be solved in a unified world. This perspective breaks the world into thousands of groups of people who all have unique interests. The possibilities for disputes are large, with no mechanism for solving them. This perspective also values all cultures as equal. Global Primacy proponents assert that some ways of life are more efficient or moral than others, and those should be preserved while others should be absorbed.

The State Primacy view would also reject the cultural tolerance perspective. It asserts that a world of thousands of small interest groups is unworkable. The system of the state, it contends, is necessary to resolve problems in a fair and peaceful way. In the state, all cultural groups know the rules, and between states, governments are rational advocates in international debates. Disagreements between ethnic groups, without state intervention, can only lead to turmoil. The state is the defender of weak ethnic groups.

5.10. Special programmes for countries which have Indian-origin population

Countries like USA, Canada, South Africa, U.K, Australia, Caribbean Islands have large population of Indian origin. These people still keep up the Indian traditions and want to maintain their cultural roots. The younger generation in these countries, is keen to know about the culture of India and also their provincial language like Gujarati, Marathi, Tamil, Telugu, etc. It would be most appropriate if suitable programmes are launched for teaching these languages to the willing people as well as exposing them to common features of Indian culture. This is a Herculean task, difficult and complicated but will be greatly appreciated by the Indian people abroad. Income generation should be one of the objectives of knowledge society. International markets may be explored where Indian textbooks or other materials like computer programmes can find access. There are about 20 million Indian diaspora. Educational links through University Grants Commission, National Council of Educational Research and Training, Indira Gandhi

National Open University and Central Board of Secondary Education will be developed and programmes will be designed to keep Indian origin persons in close touch with Indian culture and Indian Languages.

5.11. Summary

There is no single globally accepted definition of "diversity." Depending on the region of the world you operate in, it may connote issues of race, ethnicity, nationality, class, language, age, gender, sexual orientation, income, social class, physical ability, religion, or learning style. It may include all of these or none of them. For diversity and inclusion strategy to be truly global, D&I professionals need to understand the culture, politics, economics, and relevant legislation within the regions in which their businesses operate, all of which underscores the critical importance of being culturally competent. More broadly, they should concentrate more on the development of a global mindset and an international perspective and put less focus on exporting strategies that may work in one region but are irrelevant or ineffective in another. Creating a global movement requires diversity professionals to have experiences and interactions with people outside of their home country and their own comfort zone.

Two reasonable people can look at the same situation and come to very different conclusions. They can use the same data and interview the same people. They can use the same standards of reason and be of equal intelligence. Still they may come to different, perhaps opposite, opinions and be absolutely convinced that those who disagree with them are wrong. Such informed, yet conflicting, opinions are based upon the fact that people deeply hold different sets of complex, value-laden ideas about the nature of the world and the human condition: the way that things are supposed to be. People use these fundamental notions to interpret all new situations that arise. Academics talk about paradigms and theoretical interpretations, and scholars are taught to be aware of their influence on the construction of new theories. This same situation is true of all interpreters, but most people remain unaware of the force of these paradigms on our daily opinions of world events. Since ethnicity, class, religion, and region influence the

learning of values and manners of thinking, it is not surprising that similar perspectives are held by otherwise similar people.

5.12. Check Your Progress

Students will demonstrate a commitment to diversity and global perspectives by their ability to

- understand the experiences and contributions of women across history and cultures;
- recognize the historic and current relationships within and among cultural communities, locally, nationally and globally;
- identify and critically analyze the impact of race/ethnicity, gender, social class, religion, sexual orientation, age, ability and other differences on identity, experience, and systems of power and privilege;
- understand how economic, social, religious and political systems interact and how those systems vary across societies;
- understand the interrelationships between nature and humans and develop eco-centric perspectives;
- increase critical cultural competencies and responsiveness through engaging with multiple communities;
- take action to dismantle systems of oppression and build a more just world.

5.13. Assignment/Activity

5.14. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

5.14.1. Points for discussion

5.14.2. Points for clarification

5.15. References / Further Readings

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BLOCK 3: CONTEMPORARY ISSUES AND CONCERNS

UNIT 1: UNIVERSALISATION OF SCHOOL EDUCATION, RIGHT TO EDUCATION AND UNIVERSAL ACCESS

UNIT 2: ISSUES OF A) UNIVERSAL ENROLMENT B) UNIVERSAL RETENTION C) UNIVERSAL LEARNING

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UNIT 1:
UNIVERSALISATION OF SCHOOL EDUCATION, RIGHT TO EDUCATION AND UNIVERSAL ACCESS

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1.1 INTRODUCTION

The Constitution of India, under the original Article 45, directed the State to "endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." This provision implicitly covered Early Childhood Care and Education (including pre-primary education) for children below six years of age and eight years of elementary education (Class I to VIII) for the 6-14 year age group. The priority given by the Constitution to this provision was clearly evident from the time-frame specified therein; no other clause in the Constitution carries this sense of urgency. Yet, the State managed to ignore the agenda of universal elementary education (UEE) for four long decades just because Article 45 was placed in Part IV of the Constitution i.e. Directive Principles of State Policy and, therefore, was seen as not being justiciable. It was only in 1993 that the situation changed dramatically when the Supreme Court, in the case of *Unnikrishnan J.P. vs. State of Andhra Pradesh and others*, gave all children a Fundamental Right to "free and compulsory education" until they "complete the age of fourteen years" and stated that this right "flows from Article 21" i.e. Right to Life. In the context of this Committee's Terms of Reference, it may further be noted that the Supreme Court in the same judgment ruled that, after the age of fourteen years, the Fundamental Right to education continues to exist but is "subject to limits of economic capacity and development of the State". It is this historic interpretation of the Constitution and similar judgments coming from the highest judiciary of the land that eventually persuaded the Government of India to constitute the Saikia Committee of State Education Ministers (1996) whose report in January 1997 recommended that the "Constitution of India should be amended to make the right to free elementary education up to the 14 years of age, a fundamental right." This was followed by the introduction of the Constitutional 83rd Amendment Bill in the Parliament (1997) and eventually the passing of 'The Constitution (Eighty-Sixth Amendment) Act, 2002' – more than half a century after India's independence! In the process, however, the intent of the 1993 Supreme Court judgment as well as the Saikia Committee recommendation, (1997) was diluted by exclusion of almost 17 crore children from their right to early childhood care and pre-primary education, the significance attached to this agenda in the National Policy on Education – 1986 notwithstanding. This backdrop

provides the necessary insight into the contemporary educational scenario, policies and programmes relating to school education.

We take note of two other committees constituted by CABE whose Terms of Reference overlap the task of this Committee. One of these committees is drafting Free and Compulsory Education Bill in pursuance of the 86th Amendment to the Constitution and looking into other issues related to elementary education. The second of these committees is deliberating upon the subject of girls' education and the Common School System. The recommendations of both of these committees shall have a direct bearing upon the blueprint of Universal Secondary Education that is engaging our attention. The majorchanges in socio-economic conditions that have taken place since then have brought upon the education system new demands which did not exist half a century ago. Elementary education of eight years is no more adequate – it neither equips a child with the necessary knowledge and skills to face the world of work nor does it empower her to deal with the challenges of a globalising economy. What career avenues – professional or otherwise – are open to a child after merely 8 years of elementary education? The eligibility conditions of even low level certificate or diploma courses (para-medical, technical, or teacher education) all require a minimum of Class XII certificate. By not creating conditions or enabling a child to complete a minimum of 12 years of education, the children are denied opportunities for any career options or meaningful links with the contemporary 'world of work'. There is yet another persuasive logic to plead for Universal Secondary Education. This relates to the issue of equality and social justice as enshrined in the Constitution. From this notion has emerged the policy of reservations – the policy of Positive Discrimination – for Scheduled Castes and Scheduled Tribes. Such a crucial policy for benefiting the d*alits* and tribals cannot benefit the majority of these historically exploited sections of the society. This is because a large majority of children and youth belonging to SC and ST community do not have access to secondary education; less than 10% of the girls among SCs and STs have access to the + 2 stage. Without secondary or senior secondary education, benefits of reservation to SCs/STs will remain elusive.

In this context, it would be worthwhile recalling how the Secondary Education Commission (1952) articulated the aims of secondary education in the following words: "Citizenship in a democracy . . . . . involves many intellectual, social and moral qualities which cannot be expected to grow of their own accord . .

. . . an individual must form his own independent judgment on all kinds of complicated social, economic and political issues and, to a large extent, decide his own course of action. The Secondary Education, which would be the end of all formal education for the majority of the citizens, must assume the responsibility of providing the necessary training . . . . . to develop the capacity for clear thinking and a receptivity to new ideas. . . . . . A democracy of people who can think only confusedly can neither make progress, nor even maintain itself, because it will always be open to the risk of being misled by demagogues. . . . . . a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice. He must develop a scientific attitude of mind to think objectively and base his conclusions on tested data. . . . . . should neither reject the old because it is old nor accept the new because it is new, but dispassionately examine both and courageously reject whatever arrests the forces of justice and progress." How can education contribute to this objective? The Commission indicated the following path:

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

The Commission was concerned with issues which continue to strain and distort our democracy even to date (Chapter III): "Another important aim which the secondary school must foster is the development of a sense of *true patriotism*. . . . . . . The propriety of inculcating, through education, a deep love of one's own country, is too obvious to require any justification, but in doing so it is necessary to take care that this love does not degenerate into nationalistic jingoism. True patriotism involves *three* things – a sincere *appreciation* of the social and cultural achievements of one's own country, a readiness to *recognise its weaknesses*

frankly and to work for their eradication and an earnest *resolve to serve* it to the best of one's ability, harmonising and subordinating individual interests to broader national interests. The school must address itself to building up this rich, threefold concept of patriotism."

The foregoing paragraphs would then provide the framework for arguing that universal secondary education is no more a luxury but a pre-condition for equitable social development, widening participation in India's democratic functioning, building up of an enlightened secular republic, and be globally competitive. The latest figures of 'Drop Out' rates reveal that almost half of the child population enrolled in schools does not complete even eight years of elementary education. This is despite the internationally funded DPEP from 1993-94 onwards and now almost three years of *Sarva Shiksha Abhiyan* (SSA). The Gender Parity Index has been improving rather slowly. UNESCO's Global Monitoring Report of 2002 has made detailed projections and concluded that India is unlikely to achieve UEE even by 2015! In this sense, India is categorized along with Pakistan, Nepal and some of the middle east and sub-Saharan countries; some of the South Asian neighbouring countries like Sri Lanka and Bangladesh have done better than India. These warnings are important since the ambition of the Indian State is to emerge as a developed nation by 2020.

A successful programme of Universal Elementary Education is the precondition for taking the first reliable step towards Universal Secondary Education. The success of UEE will lie in objectively reviewing the very premises on which the present policies and programmes are founded and reconstructing the policies on the basis of the outcome of such a review. Universal Secondary Education cannot be merely quantitative expansion or an illuminated carbon copy of what exists today. The very concept of secondary education needs to be reconstructed in the context of today and tomorrow. We would profit here by quoting from the Report of the Education Commission (1964-66) "The naïve belief that all education is necessarily good, both for the individual and for society, and that it will necessarily lead to progress, can be as harmful as it is misplaced. Quantitatively, education can be organised to promote social justice or to retard it. History shows numerous instances where small social groups and elites have used education as a prerogative of their rule and as a tool for maintaining their hegemony and perpetuating the values upon which it has rested. On the other hand, there are cases in which a social and cultural revolution has been brought about in

a system where equality of educational opportunity is provided and education is deliberately used to develop more and more potential talent and to harness it to the solution of national problems. The same is even more true of the quality of education."

- Report of Education Commission (1964-66), Section 1.16

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

1.2Universal Access:

Access is to be envisaged in physical, social, cultural and economic terms – all interwoven in a common concept. This calls for a redefinition of some of the basic features of the Indian school. For instance, it is not sufficient to provide physical access to an orthopaedically disabled child. It is equally critical that the disability of such a child is not seen in medical terms alone. The moment a barrier-free physical access is provided, this child's disability disappears and she becomes as capable as the rest of her peers. In this sense, the disability is a social construct and the matter does not end by solving the problem at the physical level alone but demands a change in the mindsets of her classmates, teachers and the curriculum planners or textbook writers. Similarly, in the case of a dalit child, access is as much a cultural question as it is one of a school being available in the neighbourhood. There are poignant accounts of how alienating and humiliating school experience can be for children of the deprived sections of society. This kind of alienation is equally visible in gender discrimination as it operates as a 'hidden curriculum' all the time as an extension of patriarchy embedded in society. In these circumstances, children don't just 'drop out' voluntarily, but either they are 'pushed out' or even 'walk out' in protest. It is only when the school is able to create a new cultural ambience and a childfriendly curriculum that universal access would begin to mean more than just concrete, black boards or even computers.

1.3 .Equality and Social Justice:

These two fundamental principles as enshrined in the Constitution imply equality and social justice towards secondary education, inside secondary education and through secondary education. It is only when the school curriculum

empowers the child adequately to initially understand, then question and finally deal with that inequality and injustice, the child would be in a position to continue to seek equality and social justice in her life after the school. This is not all. We must draw attention to at least six dimensions of equality and social justice for which the school system will have to strive for viz. (a) gender; (b) economic disparity; (c) social i.e. SCs/STs; (d) Cultural (including the issues of religious and linguistic diversity); (e) disability (both physical and mental), and (f) rural-urban. All these dimensions need to be reflected with sensitivity in the curriculum such that the self-esteem of each child is built up. This is necessary for ensuring that all children are able to complete their secondary education.\ The issue has a structural dimension too. Almost 25% of the secondary schools today are private unaided schools whose clientele comes only from the privileged sections of society. This means that the children studying in such schools are deprived of the experience of knowing children of different social classes and diverse cultural backgrounds. It is inconceivable that such schools can inculcate a sense of equality or social justice among their students or even build up an appreciation of the composite culture and plural character of India. This anomaly can be taken care of only by including the private unaided schools in a Common School System, as recommended by the Education Commission (1964-66).

1.4. Relevance and Development:

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

their children to face the 'world of work' with confidence and carve out a meaningful livelihood for themselves. For this purpose, it is essential that learning emerges from the child's social ethos and her productive experience, and at the same time ensures that the child will have access to global knowledge and challenges.

1.5 . **Structural and Curricular Aspects**:

Curricular reforms cannot be delinked from structural reforms. There is a consensus today throughout the country with respect to the 10+2 pattern of school education, as recommended by the Education Commission (1964-66). The Education Commission had also advocated that a minimum of 10 years of common curriculum is required for building citizenship in a democracy and for linking the 'world of knowledge' with the 'world of work'. In this concept, diversified courses will be introduced only at the +2 stage. These recommendations related to curriculum could be implemented by all States/ UTs only because the Central Government enabled a nation-wide switchover to the 10+2 pattern. In contrast, the policy on vocational education of "diverting" at least 25% of the children enrolled at the + 2 stage to the vocational stream by the year 2000 has not found favour with students. According to the Ministry's Annual Reports, less than 5% of the enrolment at the + 2 stage in the year 2003 was in vocational stream. One can infer that the children refused to be "diverted" and preferred the academic stream. The issue has been recently addressed by the National Focus Group on 'Work and Education', as constituted by NCERT, as part of the exercise of reviewing and revising the curriculum framework. The above report (April 2005) recommends a two-pronged strategy with radical structural and curricular implications for the entire school education, including secondary education, viz. (a) Productive work must be introduced in the curriculum as a pedagogic medium for acquisition of knowledge, building values and skill formation from pre-primary stage to the + 2 stage; (b) A nation-vide programme of Vocational Education and Training (VET) must be built up in mission mode and be structurally and administratively placed outside the school system incorporating modular courses with lateral and vertical linkages. As long as the proposed twopronged strategy of simultaneous structural and curricular reforms is not institutionaliased, it is inconceivable that the "world of work" can be meaningfully integrated with the "world of knowledge" and vocational education

can become a significant and effective programme. The four guiding principles, namely universal access, equality and social justice, relevance and development, and structural and curricular aspects as guiding principles together imply a paradigm shift necessary for moving towards the goal of Universalisation of Secondary Education. This shift is expected to simultaneously impact at the level of access, socio-cultural character, developmental objectives and structural-cum-curricular provisions of secondary education - all at the same time and throughout the nation. We do not, however, envisage a change overnight but what is required is an unambiguous commitment to a policy framework that will be necessary for translating thisvision on the ground.

1.6 NATURE AND SCOPE

Vision

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

Introduction

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

education to the hitherto marginalised sections of society, comprising almost two-thirds of the 14-18 year age group population, and make their participation at this level genuinely inclusive, it would become imperative that the long-overdue changes in the social, cultural and pedagogic character of the secondary/senior secondary school are not delayed any further. Indeed, such changes are expected to benefit even those sections that manage at present to participate in and survive through secondary education, inspite of its exclusionary character. This implies that universalisation of secondary education can not be envisaged merely in terms of quantitative expansion of what we have today. As argued in the introductory chapter, universalization calls for a paradigm shift founded on four guiding principles that involve reconceptualisation of access itself, socio-cultural ambience of the classroom,notion of knowledge, values and skills and the relationship between what is learnt inside the school and what is available outside. Without such a paradigm shift, the goal of Universalisation of Secondary Education is as likely to elude the policy makers as has been the case with the UEE agenda for more than half a century. What follows, therefore, in this chapter is an attempt to elaborate on the vision emerging out of this concern. The relevant questions in this context are:

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

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

 Physical qualities will include internally sound and disease free long life, physical skills at work and play, etc. reflecting learning to know as well as learning to do.

□ Intellectual skills should display multiple intelligence at the best of the potentials; and also transcending from lower to higher order cognition nurturing creativity with emphasis on learning to know.
□ Emotional qualities are the emotional intelligence that makes significant contribution to corporate and social life and '*learning to live together*'.
□ Spiritual skills would be woven around the concept of '*learning to be*', particularly, linking oneself to larger social, national, global and cosmic goals.

Future education, then, would be a holistic responsive education facilitating *manifestation of perfection already in man and woman.* It also implies the cognitive, emotive and physical attributes of future citizens to be founded on a sound value paradigm. This will require re-conceptualising secondary education and a building a fresh new concept. Emphasis in secondary education has to be shifted from 'mugging up' a few content items for writing examination to school as holistic living experience. This implies a paradigm shift in the conceptualisation of secondary education itself. This would also mean that secondary education cannot be treated only as a production function of the economy, nor can it be justified only on the ground that it contributes to human capital formation and large majority of school graduates will enter the work force. Conceptually, it has to be more inclusive – justifying on the ground that every child has right to exercise her/his full potential and achieve excellence; education has the potentiality and 'state' has the responsibility in facilitating unfolding that potential and achieving the excellence hidden in every individual.

1.7 Education for Multiple Intelligences

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

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

1.8 Education of the Adolescence

Secondary education spreads over the ages of 15 and 16, and then to 17 and 18 in the senior secondary grades. These are the years of adolescence, and late adolescence. These are the years of transition; indeed, most crucial years of life. There are steady and fast changes in the body structure transforming to adult form and image of life. At this age, the bodily changes take final shape and stabilise. Established theories of intelligence also indicate that growth of intelligence stabilise at this age, although the new generation brain research indicates that because of continuous reorganisation of brain neurons, intelligence may continue to grow beyond this age. From the angle of multipleintelligence, this age is the most significant since the potentialities unfold faster and stabilise. The childhood voice cracks and takes the final shape (important for budding musicians); majority of the players show their final promise at this stage, and so on. This is also the stage of emotional transformation and maturity that swings between joy and trauma. Secondary education essentially has to be the education of the adolescence. Experiences in schooling have to be designed to be responsive to the needs of transition and stabilisation. Since large number of students are likely to transit from education to the world of work, it is also the stage of transition to

work. Secondary education must foster skills of transition. Though both boys and girls experience transition, there is a special case for girls and it needs special attention. Because of prejudices, taboos and social\ stigma, phase of transition for girls is more difficult. Child marriage, still prevalent in many parts of the country is a stumbling block for girls education. Also, it will be necessary to develop a gender friendly curriculum.

1.9 Universal, Free, Compulsory, Age ...

In the context of education, 'universal', 'free', and 'compulsory' can be used simultaneously although three have altogether different meanings. There are countries where education is free but not universal, there are others where certain levels of education are universal but not free; there are yet others where education is free and also compulsory. For example, with the amendment of the Constitution, elementary education for the children in the age group 6 to 14 must be universal, free and compulsory. Education at the preschool level, however, can be universal and free, but not compulsory. Committee is of the view that secondary education should be universal and free but not compulsory. By universal it means, then creating universal access and opportunity for all children to receive secondary education. It is important and meaningful. It is evident from the international experience that secondary education becomes naturally universal once universal elementary education has been achieved. The transition rate from eighth to the ninth grades in India is almost 85 per cent and this transition rate is further improving. With the universalisation of elementary education through SSA, there will be universal demand for secondary education. What is important is to create access for universal secondary education which need not be free and should not be compulsory. Universal secondary education had to be differentially subsidised, almost total state responsibility for providing secondary education to economically weaker sections of the society, and moderately subsidised for those who can afford. On age, the Committee recommends universal secondary education by 2015; the projection of enrolment, transition rate indicates full possibility of universal enrolment in secondary education by 2015. By 2020, the target should be universal enrolment, full retention and mastery learning in all kinds of learning tasks by more than 60% learners. Also, by 2020, there will be provision for universal senior secondary education and universal retention. This will be possible

because of high transition rate from 10th to 11th standard and high retention rate in the senior secondary grades even now.

1.10 Curricular Structure and Course Offerings

Examining the situation prevailing in mid-1960's with respect to curricular structure at the secondary level, the Education Commission (1964-66) recommended its reorganization in the following words: "The first step in this direction would be the abandoning of the present higher secondary pattern in which specialization begins in class IX, and the institution of a new higher secondary course beginning in class XI."

While recommending a nation-wide shift to 10+2+3 pattern, the Commission visualized that "the first ten years of schooling . . . . .will provide a course of general education *without any specialization.*(emphasis given)" The Commission further clarified that "the system of 'streaming' in schools of general education, which now [i.e. in mid-1960s]
begins in class IX, should be given up and *no attempt at specialization should be made till after class X.* (emphasis given)" This recommendation for a common curriculum until class X within the 10+2+3 framework was accepted in NPE-1968 and a major programme of shift with additional outlays was undertaken throughout the country. NPE- 1986 reiterated this pattern of education as part of the National System of Education. The National Curriculum Framework (1975) proposed a common curriculum for the ten-year school, to be followed by diversification beginning at class XI for the +2 stage. This basic principle is now practiced nation-wide. The National Curriculum Frameworks prepared successively in 1988, 2000 and 2005 have continued to follow this imperative of NPE- 1986. It is in this background that the Committee examined the proposal from certain quarters that diversification should be pre-poned to class IX. The proponents of this view contend that "the most significant reason for mass scale failure in the tenth boardexamination is the common curriculum and course offerings . . . . . nearly 80 per cent of the candidates who fail in the board examination fail in mathematics, English and science . . . . . besides significant wastage of the educational resources, it affects self-esteem and self-concept of the students." The solution offered by these proponents to the problem of "mass scale failure in the tenth board examination" and its adverse impact on the "selfesteem" of students consisted in "diversification of students into several streams of education beyond eighth

standard" and offering them a "cafeteria approach" from class IX onwards. This view was debated by the Committee at length. In the view of the Committee, however, the root cause of "mass scale failure" is not the common curriculum offered until class X as per NPE-1986. Instead, the cause of the failure lies in the framework in which subject knowledge is conceived, the manner in which knowledge is transacted and the evaluation parameters and the assessment procedures adopted for examining students. The right to study and succeed in basic mathematics, science, social science and languages, including English, and other mainstream subjects is as much a fundamental right of a child as to have access to and complete secondary/ senior secondary education. Keeping this in mind, the National Curriculum Framework – 2005 has made several radical proposals to revisit the very character of knowledge, shift to a new pedagogic approach and change the entire examination system. Such changes are urgently required in order to make sure that the nation is freed of this phenomenon of "mass scale failure" and widespread but apparent "under-achievement". Without such a paradigm shift, it would not be possible to universalize secondary education either. We need to be especially concerned about the prevailing practice of not offering science or mathematics at Plus Two stage in many rural schools/ urban slums or to SCs, STs, girls or the disabled (or not providing science labs at class IX-X level in backward areas), thereby forcing these children to go in for the so-called "softer" options. This practice has a significant negative impact on the aspirations of the masses for upward social mobility for their children.

1.11 Work and Education

"Based upon the report (April, 2005) of the National Focus Group on Work and Education constituted by NCERT as part of its exercise of revising the existing National Curriculum Framework, the Committee expresses its deep concern with respect to the exclusionary character of education in general and secondary education in particular. This is founded on the artificially instituted dichotomy between work and knowledge (also reflected in the widening gap between school and society). Those who work with their hands and produce significant wealth are denied access to formal education while those who have access to formal education not only denigrate productive manual work but also lack the necessary skills for the same. The socio-cultural, gender and disabilityrelated dimensions of this dichotomy have serious implications. Such education has come to be

embedded in the knowledge system, representing the dominant classes/castes/cultures/languages with gender in each of these categories. The education system has tended to 'certify' this form of knowledge as being the only 'valid' form. In the process, the knowledge inherent among the vast productive forces along with the related values and skills has been excluded from the school curriculum."

"The Committee also takes note of how the pedagogic role of productive work was time and again either marginalised or trivialized in the school curriculum by equating it with either 'work experience' or Socially Useful Productive Work (SUPW). Accordingly, the Committee recommends the following two-fold strategy for a major curricular reform:

(1) Productive work (and other forms of work as well, including social action and engagement) may be introduced as a pedagogic medium for *knowledge acquisition, developing values and multiple-skill formation.* A *common core curriculum* incorporating work-centred pedagogy initially until Class X and, within the foreseeable future, up to Class XII for all children, should be the objective. A set of work-related generic competencies (Basic, Inter-personal and Systemic) may be pursued and also inform the redesigning of evaluation parameters as well as the assessment system, including the public examinations. Generic competencies will include, among others, critical thinking, transfer of learning, creativity, communication skills, aesthetics, work motivation, work ethic of collaborative functioning and entrepreneurship-cum-social accountability. This will provide a firm foundation for building up a programme of '*Vocationalised* Education' (to be distinguished from '*Vocational* Education') at the secondary/ senior secondary stages.

(2) Vocational Education and Training (VET) may be conceived as a *major national programme in the mission mode* and be structurally and administratively placed *outside* the school system. VET in this new perspective will be built upon the *bedrock of 10-12 years of work-centred education in the school system*, unlike the prevailing notion of vocational education 'hanging' in vacuum. VET will include (a) flexible and modular certificate/ diploma courses of varying durations; (b) multiple entry and exit points with in-built credit accumulation facility; (c) vertical and horizontal linkages with the academic, vocational and technical programmes; (d) accessibility all the way from the level of village clusters to the

Block and District levels, and also in urban areas; (e) provision for carving out 'work benches' in the neighbourhood out of the existing economic activities, production and technical centres; (f) scope for engaging local farmers, artisans, mechanics, technicians, musicians, artists and other service providers as Resource Persons or invited faculty; and (g) a decentralised accreditation and equivalence programme which will also recognise 'work benches' for the purpose of evaluating and certifying students."The Committee wishes to emphasise that the above proposal to institutionalise work-centred pedagogy in the school curriculum and building Vocational Education and Training as a programme of national significance for the adolescents and youth can be translated on the ground only if the necessary systemic changes are made. Let us not hesitate in fulfilling this historical expectation.

1.12 Common School System

The Education Commission (1964-66) had recommended a Common School System of Public Education (CSS) as the basis of building up the National System of Education with a view to "bring the different social classes and groups together and thus promote the emergence of an egalitarian and integrated society." The Commission warned that "instead of doing so, education itself is tending to increase social segregation and to perpetuate and widen class distinctions." It further noted that "this is bad not only for the children of the poor but also for the children of the rich and the privileged groups" since "by segregating their children, such privileged parents prevent them from sharing the life and experiences of the children of the poor and coming into contact with the realities of life. . . . . . also render the education of their own children *anaemic and incomplete*. (emphasis ours)" The Commission contended that "if these evils are to be eliminated and the education system is to become a powerful instrument of national development in general, and social and national integration in particular, we must move towards the goal of a common school system of public education." The Commission also pointed out that such a system exists "in different forms and to varying degrees" in other nations like the USA, France and the Scandinavian countries. The British system, however, was based upon privileges and discrimination but, in recent decades, under democratic pressure, it has moved towards a comprehensive school system which is akin to the Common School System recommended by the

Commission. There are other developed countries as well like Canada and Japan that have also developed similar systems.

The 1986 policy, while advocating a National System of Education, resolved that "effective measures will be taken in the direction of the Common School System recommended in the 1968 policy." Taking into consideration these policy imperatives and the contemporary emphasis on decetralisation along with the necessary flexibility in the school system to be able to respond to the contextual curricular demands, the concept of the Common School System (CSS) has itself been evolving. There are two widespread\ misconceptions about CSS, often promoted by its detractors, which we must deal with before going ahead. First, **CSS is misperceived as a uniform school system.** On the contrary, the Education Commission itself advocated that each institution should be "intimately involved with the local community . . . . . . be regarded as an individuality and given academic freedom." This guiding principle has assumed even greate significance in recent times in view of the expectation from each school or a cluster of schools to be able to respond to the local contexts and reflect the rich diversity across the country. Second, it is wrongly claimed that **CSS will not permit a privately managed school to retain its non-government and unaided (or aided) character.** Again, on the contrary, CSS implies that all schools – irrespective of the type of their management, sources of income or affiliating Boards of examinations – will participate and fulfill their responsibility as part of the National System of Education. Based upon the evolving public discourse on CSS, the following definition of CSS can be constructed: Common school system essentially means a national system of education which is based on the values and principles of the Constitution of India and which provides ducation as a comparable quality to all children irrespective of their caste, creed, language, economic or cultural background, geographic location or gender. This is the perspective articulated by the National Policy on Education- 1986 and further elaborated by the National Curriculum Framework-2005. Such a national system of education will be governed by certain minimum infrastructural, financial and curricular norms. For instance, in the context of the recruitment and working conditions of teachers, provision for basic resources, and structural flexibility and academic autonomy necessary for innovation are concerned with the spirit of National Policy on Education and the National Curriculum Framework 2005.

What we have discussed so far in this report as the guiding principles and basic characteristics of a successful programme of Universalisation of Secondary Education is fully consistent with the Common School System as defined above. We might as well add that the kind of paradigm shift we have recommended here can become sustainable only when it is implemented in all categories of schools, including the privately managed unaided schools, in the whole of the country within a declared timeframe, though a properly phased programme will be necessary. This essential linkage between curricular reforms and systemic reforms must be understood, before it is too late. And such reforms would be feasible only within the framework of a Common School System. The Committee would further like to assert that no developed or developing country has ever achieved UEE or, for that matter, Universal Secondary Education, without a strong state-funded Common School System. India is unlikely to be an exception to this historical and global experience.

1.12 Three-Language Formula

The three-language formula evolved out of a major political exercise and negotiations in the critical decade of 1950s and the early years of 1960s in response to the rising tensions with respect to different language regions of the country and the question of related cultural identities. In essence, this outcome reflected the federal spirit of our Constitution and the commitment to sustain and promote India's plural character. It is in this background that the 1986 policy made a commitment to implement the three-language formula "more energetically and purposefully." NCFSE-2005 also reiterates this position and proposes to make a renewed bid to fulfill the commitment. While, as part of this formula, a crucial responsibility befalls upon the elementary stage of education to promote the mother tongue as a medium of education, it is the secondary/ senior secondary stage of education that becomes the real testing ground of the more challenging aspects of the formula. The 1986 policy also acknowledged the "uneven" implementation of the formula. The Hindi-speaking states, with their substantial demographic spread, have a special responsibility in responding to this challenge, especially with respect to the concept of the third language as a modern Indian language from a non-Hindi speaking region. Concrete steps in this direction will provide a new thrust for the non-Hindi speaking states to make a fresh commitment to implement the language policy in letter and spirit. It is here that the

political commitment made by the nation's leadership soon after independence to strengthen India's unity and integrity, promote inter-cultural dialogue and build an enlightened and articulate citizenship, will be redeemed In this context, the Committee would like to urge upon the Central Government to take the initiative of setting up an effective and adequately funded structure and process for promoting inter-language translation of the highest quality material available in different languages of India. An active role of the States/UTs will be critical to the success of this central initiative. This process must also cover the word class material available globally in the languages of different countries and make it available widely in all major Indian languages. India's capacity in the field of IT should prove to be of special asset in this respect, provided urgent political attention is paid to this issue. It would be only appropriate if this inter-language endeavour would include Braille and computer-aided facilities for making quality material available to the disabled children also. Apart from enriching communication and understanding among different language regions of the country, the availability of such material in Indian languages will go a long way in enriching the quality of education not just at the secondary/ senior secondary education level but at the higher education level as well.

1.13 Instructional Processes

Curricular structure and course offerings are the necessary condition for quality secondary education. Instructional processes provide the sufficient condition for quality secondary education. Contemporary instructional processes and practices are characterised largely by lectures where students are passive listeners. Such instructional processes contribute at best to lower order cognition, memorization and fragile learning; together, they make a grand nexus for large-scale failing in examination. Students lack problem-solving ability, higher order thinking and cognition, and creativity. Most importantly, they miss out on 'learning to know' or learning to learn. If the new generation secondary education sets its targets for students to be able to think critically, solve problems individually and collectively, be creative, instructional processes must undergo a paradigm shift. Instructional processes must bring students at the centre of stage where they primarily learn to learn through peer interaction, problem-solving, experiential learning, etc. In this new instructional scenario, teachers will be facilitators of learning. Research as a tool for learning is quite common all over the

world; introduced even at the pre-primary stage. Indeed, by the time students are in the 9th and 10th standards they should become researchers to be able to crack problems, contemplate solutions, explore and experiments alternative and creative ways of problem-solving. In other words, instructional processes must be constructivist in its approach. Through constructivism, students will learn to construct their learning according to their own worldview that unfolds over the years of schooling. It is this learning to construct learning that will hold them in stead into the adult life at work and later.

1.14 Student Assessment and Evaluation

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

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

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

In this context, it is extremely important to recongnise the role that guidance and counselling play for meeting the needs of adolescent students going through the secondary and higher secondary stages of education. Provision for guidance and counseling is necessary in view of the fact that adolescent boys and girls are facing a fast process of socio-economic and cultural change, and quite often the traditional institutional frameworks provided by the family and community are not adequate for helping the adolescent to cope with the demands made upon him/her. In a society going through a rapid process of institutional change and modernization, facilities for guidance and counseling in every secondary school are necessary. Even as the secondary education system expands towards universalisation, staff for guidance and counseling will be required to ensure that first generation school goers receive adequate coverage in terms of their psychological and personality related needs. Financial allocation necessary for making guidance and counseling a common reality of every secondary school will need to be worked out, and institutional infrastructure necessary for making professional input for such a facility will have to be put in place.

1.15 Schooling Facility

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

1.16 RIGHT TO EDUCATION

Education distinguishes a man from the beast. Education is themost powerful tool which can shape the destiny of an individual as well as the whole nation. It is also the key to gender equality. Also it is not only the individual who

gets empowered, but the community as a whole and society at large. It is in recognition of these aspects that Parliament enacted the 'Right of Children to Free and Compulsory Education Act, 2009'. In India, laws are framed but they are not implemented with the true spirit. This article tries to analyse the Right to Education (RTE) 2009 Act after three years since its passage. Of the nearly 200 million children in the age group between 6 and 14 years, more than half do not complete eight years of elementary education; they either never enroll or they drop out of schools. Of those who do complete eight years of schooling, the achievement levels of a large percentage, in language and mathematics, is unacceptably low. It is no wonder that a majority of the excluded and non-achievers come from the most deprived sections of society such as Dalit, Other Backward Claases, tribals, women, Muslims and financially backward and precisely those who are supposed to be empowered through education.1 UNESCO believes that education is an essential human right and achieving this for all children is one of the biggest moral challenges of our times. The Right to education is an integral part of the Organization's constitutional mandate which expresses 'the belief of its founders in full and equal opportunities for education for all' and 'to advance the ideal of equality of educational opportunity'. In addition, the right to education is enshrined in the preamble & Article 26.2 of the Universal Declaration of Human Rights, 1948, Article 13 & 14 of the International Covenant onEconomic, Social and Cultural Rights 1966, Article 18 of International Covenant for Civil and Political Rights 1966, Article 18, 19, 23, 24, 28,29 32 & 40 of the United Nations Convention on the Rights of the Child 1989, and Paragraph 33, section 1 & Paragraph 79 and 80, section 2 of the Vienna Declaration.

1.16.1 Importance of Education

Na Chouraharyama Na Cha Rajaharyama,
Na Bhartrubharyama Na Cha bharakari
Vyaya Krite Vardhata Eva Nityam
Vidya Dhanam, Sarva Dhanam Pradhanam

- As Per old Sanskrit saying

The importance of education was emphasized in the *'Neethishatakam'* by Bhartruhari (First Century B.C.) in the following words:

"Education is the special manifestation of man;
Education is the treasure which can be preserved without the fear of loss;
Education secures material pleasure, happiness and fame;

Education is the teacher of the teacher;
Education is God incarnate;
Education secures honour at the hands of the State, not money.
A man without education is equal to animal "Learning is excellence of wealth that none destroy; To man nought else
affords reality of Joy."
-Valluvar

The right to education remains one of the most important, universally accepted, yet complex rights in international human rights law. The right to education is a "multiplier" or "empowerment" right as well as an essential means to promote other rights, the enjoyment of which "enhances all rights and freedoms" while its violation "jeopardizes them all." Conversely, the denial of the right to education leads to "compounds of denials of other human rights and the perpetuation of poverty."3 The right to education has close linkage with the right to development. Education is a fundamental human right. Education also empowers individuals for full development of human personality, and participation in society though acquisition of knowledge, human values and skills. Education helps children to develop creatively and emotionally and to acquire the skills, knowledge, values and attitudes necessary for responsible,active and productive citizenship. The fundamental purpose of education is to transfigure the human personality into a pattern of perfection through a synthetic process of the development of the body, the enrichment of the mind, the sublimation of the emotions and the illumination of the spirit. The importance of education has come to be recognized in various judicial decisions. In *Oliver Brown v. Board of Education of Topeka*,4 it was observed: Today, education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training, and in helping him to adjust normally to his environment.

1.16.2 The Aims of Education

"Education leads to liberation", Liberation from ignorance which shrouds the mind, Liberation from superstition which paralyses effort, Liberation from prejudices which blind the vision of the truth. (An old Sanskrit adage) Human rights treaties outline the aims of education, which are most developed in Article 29 of the Convention on the Rights of the Child (1989). Article 29.1 reads as: States Parties agree that the education of the child shall be directed to:

(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate and for civilizations different from his or her own;

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;

(e) The development of respect for the natural environment.

1.16.3 The right to education in our Constitution

The right to education in the Constitution means the core principles of the preamble i.e. social justice and equality, Article 14 - equality before law, Article 15- prohibition of discrimination, Article 16 - equality of opportunities, Article 21 - right to dignified life, Article 21 A - right to education, Article 23 - prohibition of human trafficking, Article 24 – abolition of child labour, Article 39(e) & (f) - protection of children, Article 41 - right to education, Article 45 - early childhood care and education, and Article 46 - promotion of the educational interest of SC/STs and other

.weaker sections of society.

In corollary, the constitutional vision of the rights of children in general and the right to education in particular constitutes:

□ Social justice, equality and equity in all actions related to children

□ Right to dignified life through education

□ Right against all forms of discrimination and exploitation

□ Right to equitable care, protection and education

1.16.4 Historical perspective

India has a glorious tradition of education at all levels. There was no country where the love of learning had so early an origin; and importance exercised had lasting and powerful influence. In fact, education was no exotic to India5. It has always been regarded as one of the basic inputs in human resource development. India is a land of scholars and intellectual from ancient times- the Vedic and the Buddhist. Here, the history of education was very rich, interesting and organized. It is thought to be almost 5000 years old and began with the Vedic period. Our ancient social system stressed the need of education and 'Brahmcharya ashram' up to the age of 25 years was purely devoted to education. Education in India has a history stressing back to the ancient urban centers of learning at Taxila and Nalanda to western education established by Britishers. The first step towards right to education was taken right after Independence in 1950 when the Constitution (Art.45) by way of a directive principle promised free and compulsory education for all children until they complete the age of fourteen years. This was to be attained within 10 years (by 1960) from the commencement of the Constitution. But the States responsible for implementing the constitutional promise of primary education for all children did not do so for decades and Article 45 remained dormant.

Even though nearly all educationally developed countries attained their current educational status by legislating free and compulsory education. Britain did so in 1870 by Elementary Education Act, 1870. India has dithered and lagged behind up to 2002, in introducing such legislation, with grave consequences. The Indian Education Commission (Kothari Commission) 1964- 1968 reviewed the status of education in India and made several recommendation. Most important amongst these is its recommendation of a common school system with a view to eliminating inequality in education opportunities. Immediately thereafter, the National Policy on Education (NPE), 1968 was formed. This policy was the first official document evidencing the Indian Governments commitments towards the school education. Interestingly, it even required special schools to provide a proportion of free studentships to prevent social segregation in schools. Nevertheless, it retained the status as a 'directive principles'6. In 1975, during the emergency, the Central government put the responsibility for education as a joint state/centre responsibility by putting education under "concurrent list" in an amendment (the 42nd) to the Constitution. However, the right to education was

still not a fundamental right in the constitutional sense but only a strong directional policy of recommendation from the centre to the states. Subsequently, the National Policy on Education, 1986 re-affirmed the goal of universalisation of school education and promised to take measures to achieve a common school system. The first official recommendation for the inclusion of a fundamental right to education was made in 1990 by the Acharya Ramamurti Committee. Thereafter, several political as well as policy level changes influenced the course of FCE (Free and Compulsory education). The country witnessed an increase international focus on its initiatives regarding FCE after its participation in the World Conference on Education for All in 1990. India also ratified the UNCRC (UN Convention on the Rights of the Child) in 1992. The Government could not fulfil the constitutional aspiration of Article 45. It was the Apex Court which through interpretative technique has made endeavour to realize the constitutional goal. Since *Maneka Gandhi v. Union of India*7, the ambit and scope of Article 21 of the Constitution has been expanded beyond imagination. In *Mohini Jain v. State of Karnataka*8, a Bench of two Judges impliedly read right to education as a fundamental right in Article 21. It not only traced it there but gave an extreme extension also. The court observed: "We hold that every citizen has a right to education under the constitution. The State is under an obligation to establish educational institutions to enable the citizens to enjoy the said right."

This judgment triggered controversy and a Constitution Bench of the Supreme Court in *Unni Krishana J. P. v. State of A.P.*9 restricted the scope of *Mohini Jain* ruling. In *Unni Krishnan* case the court agreedwith the view that the right to education is implicit in Article 21 of the Constitution. It held that "a child has a fundamental right to free education up to the age of fourteen years." Beyond this age, the right to education was subject to the limits of the economic capacity of the State. This resulted in the Constitution (Eighty Sixth Amendment) Act, 2002. This amendment has inserted a new article - Article 21-A in the Constitution making right to free and compulsory education to all children of the age of six to fourteen years in such manner as the State may by law determine. This right is not self executory. It needs State legislation. After eight years this Article 21-A became operative, when the Right of Children to Free and Compulsory Education Act, 2009 (Act No. 35 of 2009) was made operative by a Gazette notification of the Central Government.

1.17 Summary

Committee is of considered view that no great purpose will be served by mere expansion of secondary education in its current form and structure. For achieving the mission of quality schooling for all for optimisation of latent talents and potentialities, secondary education has to be reconceptualised afresh as education of the adolescents in transition, as education for nurturing multiple intelligence and capabilities. Accordingly, curricular concepts and structures, instructional processes and pedagogy, student assessment and evaluation have to be redesigned. All such shifts must be contained in a compatible quality infrastructure. The Committee recommends a culture shift in secondary education.

RTE Act is an excellent initiative on the part of the law makers but remembering that it is easier to take a horse to water, the Act will have more teeth if the grey areas in the legislation are effectively addressed by the legislature. Despite the flaws in the RTE Act, if the Act properly implemented most of sacrosanct goal of RTE can be achived. In order to meet the challenges and surmount the hurdles that stand in the way of implementing Right to Education Act, it is needful to concentrate all efforts with full dedication and commitment. Not only the central and state governments but the nation as a whole should take responsibility in this regard. Most well-meaning legislations fail to make significant changes without proper awareness and implementation. Schools need to be made aware of provisions of the 25 per cent reservations, the role of SMCs, and the requirements under the Schedule. The RTE has created a powerful vision of education for all of India's children. Today, all states and union territories have notified their rules and addressed the provisions of the Act in accordance with their needs. The next ten years will see the largest ever number of citizens in the school system at any point in Indian history (or future), and it is critical that this generation that represents the demographic dividend be equipped with the literacy, numeracy, and skills needed to participate fully in a rapidly modernizing world.

There exists a need for greater coordination amongst different agencies and functionaries involved in this task. To overcome population pressures and budgetary constraints, cost effectiveness and accountability must be ascertained at every level. Let the government and the private sector come together to finally give meaning to our fundamental right of good quality elementary education for all. Community participation and support can make marked difference in achieving this goal. Efforts should be focused on qualitative improvement of the whole

programme. It is now time to take the next step in fulfilling the fundamental promise to Indian children that they will truly get an education and not just access to schools. We should make learning outcomes an explicit goal of our education policy and invest in regular, high-quality and independent measurement of learning to monitor our progress vis-a-vis this goal. And finally, we must also continue to participate in international benchmarking assessments to track our progress as we aspire to ensure that Indian children are not left behind those in the rest of the world.

1. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

1.1.1. Points for discussion

Points for clarification

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UNIT 2:
ISSUES OF A) UNIVERSAL ENROLMENT B) UNIVERSAL RETENTION C) UNIVERSAL LEARNING

2.1 Introduction
2.2 Enrolment in Formal Education (ages 7-24)

2.3 What Learning Is Important for All Children and Youth?

2.4 What Learning Is Important for All Children and Youth?

2.5 When Are Children Learning?

2.6 Children with Disabilities

2.7 Gender

2.8 Conflict and Emergencies

2.9 Countries Demonstrating Low Levels of Learning
2.9 Summary
Points For Discussion And Clarification
References / Further Readings

2.1 Introduction

In January 2012, the United Nations High Commissioner for Refugees (UNHCR) announced its 2012-2016 Education Strategy, an ambitious plan to address the education needs of millions of refugee children. Education was to be approached not as a separate sector, but instead as an integral part of UNHCR's wider goals of protection and the implementation of sustainable solutions for refugees worldwide. This would be achieved by ensuring greater access to education and improving the quality of education through teacher trainings, infrastructure projects, and other programs to enhance education services from early childhood education into higher education. With the objective of dramatically increasing refugee attendance, the strategy proposed stronger partnerships with Ministries of Education in host countries and increased integration of refugee children and youth into national education systems to increase their access to quality education.

1 Though typically associated with camps and settlements, a majority of refugees now live in urban settings

.2 Millions have migrated to cities in search of security or access to better opportunities for themselves and their families. As a result of this large influx of refugees to urban areas, organizations are paying increasing attention to the needs of displaced populations outside of camp and settlement settings. Urban refugees face a variety of unique challenges that differ greatly from those in camps and settlements. Though more education and work opportunities are available in cities, living in urban areas greatly complicates the tasks of locating and providing services to refugees in need and often results in their being underserved or overlooked.

3 Unlike refugees in settlements, young urban refugees face high tuition costs, language barriers, discrimination, and a high cost of living, all of which limits urban refugees' ability to access education and integrate with host communities.4 As a result of these financial and cultural barriers, refugees often turn to informal education methods as an affordable, accessible alternative to formal education institutions. By bypassing formal education, refugees gain access to language classes, vocation skills, and reading skills through meetings that often take place in community centres and religious facilities such as churches or mosques.5 In addition to being a less expensive option, non-formal education has other benefits, including a more flexible schedule to accommodate working youth and adults, ease of establishment to quickly deal with developing refugee situations, and the ability

to offer education to those who do not meet qualifications and have missed significant time at school.
6 The UNHCR has recognized the disadvantages urban refugees face in accessing formal education and seeks to "reinforce existing fully authorized delivery systems, whether they are public, private or community-based."7 By including urban refugees into local education systems, children and youth can better integrate into host communities and xenophobia is reduced, fostering a safer, more secure environment for refugee families.8 Uganda's education system has seen marked improvement in recent years. Since the establishment of Universal Primary Education (UPE) in 1997, enrolment of primary students rose from 3.1 million to 7.6 million children in a 7 year period.9 The introduction of Universal
Secondary Education (USE) led to an 18% increase in students transitioning into secondary school within two years after implementation.10 Under the Refugee Act in 2006, refugees and asylum seekers across Uganda are able to reside in Uganda and access these public and private education institutions.
These facilities are available to the 45,615 refugees registered in Kampala's 5 districts of Kampala Central, Nakawa, Makindye, Kawempe, and Rubaga. The largest nationalities represented are Congolese (53.6%), Somalis (15.9%), and South Sudanese (15.6%).11 The remaining refugee populations are Eritreans, Rwandans, Sudanese and Ethiopians, as well as smaller numbers of a variety of other nationalities. Conflict, economic crises, and forced migration have disrupted the education of thousands of school-aged children now residing in Kampala.
Despite favourable government policies towards refugees and the promotion of inclusive education by the Ministry of Education and Sports, as well as the work of numerous NGOs, many urban refugee households continue to struggle accessing primary and secondary education. The high cost of living in Kampala, compounded by school fees despite the claims of free education, result in significant financial barriers. Studies have found tuition costs, school uniforms, admission fees, and other fees associated with education amount to crippling costs for the average refugee household.12 In addition to financial barriers, discrimination and language barriers hinder many refugees as well. Uganda is dominated by English and Luganda, while refugees in Uganda typically come from countries where English and Uganda's local languages are uncommon or not spoken at all.

This assessment was conducted to understand patterns of enrolment among refugees in
Kampala and to learn the following:
The enrolment rates among refugee children and youth in Kampala
The rate at which refugee youth enrol in formal secondary education
The barriers faced by refugee populations to enrolment and employment
The differences in enrolment rates and barriers by different nationalities
The additional costs that families pay for their children to attend school
The necessary steps needed to improve access to formal primary and secondary education for refugee children and youth in Kampala

2.2 Enrolment in Formal Education (ages 7-24)

Analysis of general enrolment rates among refugee children and youth (7-24) in formal education
showed enrolment rates of 33.1% (n=318) overall. Focus group discussions corroborated these
low figures and many respondents demonstrated a general lack of information about the formal
education system in Uganda, regardless of nationality. Respondents expressed a lack of
knowledge about school options within Kampala, as well as a lack of information about receiving
tuition aid from different agencies. Overall, females showed a higher rate of enrolment (38.6%,
n=199) than their male counterparts (27.1%, n=119). Focus groups did not reveal any
distinguishable difference between the treatment of girls and boys regarding enrolment.

Enrolment in Formal Education (7-24)

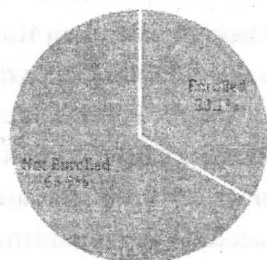
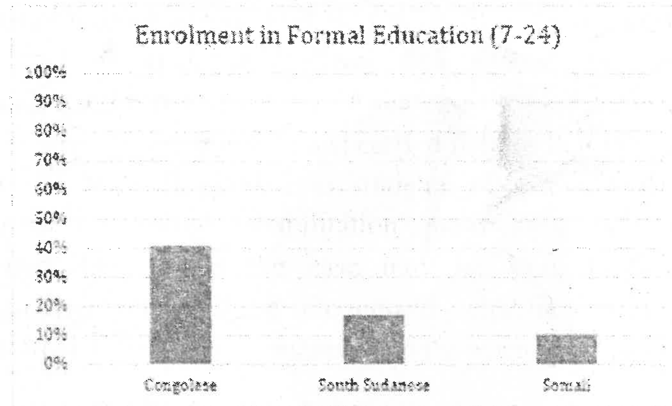


Fig 1: enrollment in formal education (7-24)

Enrolment rates across the top nationalities surveyed were low. Congolese children had the
highest enrolment rate at 40.6% (n=226), followed by South Sudanese (16.9%, n=30) and
Somalis (10.4%, n=15). Although focus groups did not reveal any distinguishable difference
between nationalities and cultural attitudes toward enrolment, the World Bank's data regarding
Gross Enrolment Ratio (GER)14 for primary school shows South Sudan as having a lower
enrolment ratio (85.7%) as of 2011 than the Democratic Republic of Congo at 105.1% in 2011,
and 110.9% the following year. Due to the nature of the on-going conflict in Somalia, recent
GER data is scarce; however, the GER in Somalia as of 2007 was an extremely low 29.2%.15 The
lower GER of Somalia and South Sudan and the correlation between GERs and lower enrolment
rates among refugees in Uganda when compared to Congolese, though not definitive, warrants
further study.

Figure 2: Enrolment in Formal Education (7-24)



The primary reason for non-enrolment among children and youth was a lack of adequate financial
resources (82.7%, n=527), with children and youth leaving school for employment (5.8%,
n=37) and other reasons (4.9%, n=31) as the second and third most common responses. Other
answers include disability (1.3%, n=8), language barriers (0.8%, n=5), danger at school (0.8%,
n=5), pregnancy (n=3, 0.5%), wartime trauma (0.3%, n=2), and death of a parent or parents
(0.3%, n=2) with 6 respondents not specifying. Households also reported marriage (2.0%,
n=13), discrimination (0.9%, n=6), and children being too young (0.6%, n=4) as reasons for
non-enrolment. Of respondents, 3 (0.5%) refused to answer. Only 16 youth (2.5%) were
reported to have graduated secondary school as the reason for not enrolling in formal education.

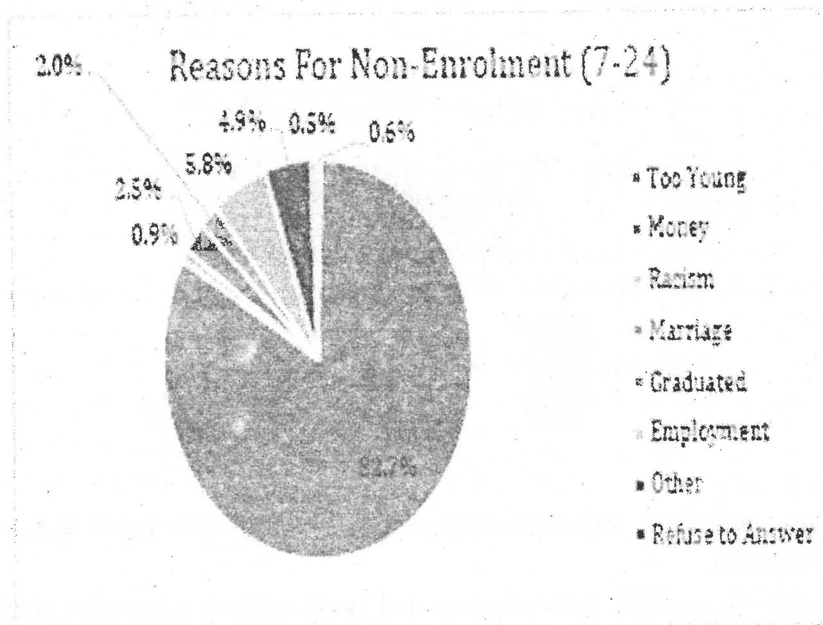


Fig 3: Reasons for non enrollment

Focus groups reflected that the lack of financial resources is the primary barrier to enrolment
among refugee children, in addition to language barriers. Parents in FGDs also noted that they
lack the time to get involved in their children's education due to the need to work to provide for their families. Several respondents reported that the need to leave the home to earn money
resulted in their older children not attending school in order to take care of their younger siblings.

Though racism and discrimination were cited as primary reasons for non-enrolment by only a
small minority of children (0.9%, n=6), focus group discussions revealed that mistreatment and
xenophobia continue to occur in public and private schools across Uganda. Respondents reported

that this treatment leads to social withdrawal, and in some cases, to dropping out entirely from
school. Although discrimination is an issue faced by many refugees, FGDs and survey results
showed it is not considered by most families as the primary reason for non-enrolment, but rather
as an additional obstacle faced in accessing education.
Discrimination in the form of extortion by school staff was reported among FGDs. Of the 8 focus
groups, 4 reported additional fees being charged by schools and cited their legal status as refugees
as the reason. In a Makindye focus group, one respondent said that teachers "always tell us to pay
more fees because we are refugees," while in Kisenyi, another respondent mentioned teachers
"ask more from us because we are refugees". A member of a Kawempe FGD noted that refugee
children pay more because they "look different." In response to why these fees are charged, one
Somali respondent in Mengo clarified that the teachers "think that I have money because I am
Somali." No FGD members mentioned reporting these incidents to OPM or any organization.
An investigation of these reports must be conducted in order to determine whether these are
cases of extortion by schools or if they are due to a lack of information by school administrative
staff and refugee families. According to members of Xavier Project's sponsorship team, there are
several factors that could be resulting in refugees being charged additional costs that would be
non-discriminatory. First, non-Ugandan citizens who are not registered refugees are required to
pay higher tuition costs, which is legal under UPE. Refugees who enrol their children without

making their refugee status clear may be asked to pay this higher tuition rate for foreigners. In
addition, school faculty may not be aware that refugees are required to pay the same tuition as a
Ugandan national and may be overcharging refugees as a result. Another possibility is that schools
frequently request students with poor English skills to take English tutoring courses which add
more costs. Refugee families with poor English may not understand the reason they are being
charged additional costs and assume they are being discriminated against. The possible poor
communication and lack of information among refugee parents and school administrative staff
could be causing confusion that is leading refugee families to believe they are victims of extortion.
In addition to financial issues, focus group participants stated that the transition to the Ugandan
curriculum had a significant impact on their children's enrolment for a number of reasons.
Participants reported that their children often struggled in school because they do not speak
English or Luganda at the same level as their classmates. This results in children falling behind or
dropping out of class. Focus groups revealed that students also miss classes as a result of unpaid
school fees. This often puts them behind, affects how well they do in class, and can lead to their
repeating a year or leaving school. In addition to the curriculum, FGD participants expressed
general dissatisfaction with the overcrowded classrooms and the lack of involvement of teachers
with students.

2.3 What Learning Is Important for All Children and Youth?

The first phase of the Learning Metrics Task Force project addressed the overarching question of what learning is important globally. The Standards Working Group was charged with investigating whether certain standards, competencies, knowledge or areas of learning are important for children globally. A major topic of discussion for the task force is whether learning should be measured only in schools or whether all children should be assessed, regardless of whether they are or ever have been in school. To address this issue, it is important to examine the various contexts in which children are learning around the world.

Globally, 164 million children are enrolled in preschool programs, and the preprimary gross enrollment ratio (GER) is 48 percent (UNESCO 2012). However, access to preprimary programs is unevenly distributed, with a GER of only 15 percent in low-income countries. The children least likely to be enrolled in preschool are those belonging to minority ethnic groups, those with less educated mothers, and those who speak a home language different from the language used in school (UNESCO 2012). These are also the children most likely to benefit from high-quality preprimary programs. While many children, especially in high-income countries, attend formal, regulated preprimary programs, the majority of the world's young children only learn in nonformal contexts through unstructured or informal processes. For these children, learning typically occurs in the home and community through interactions with parents, siblings and other family members. Even when children are enrolled in preprimary programs, they may not be exposed to quality formal early learning opportunities.

Partially due to a global focus on universal primary education, the majority (89 percent) of primary age children are now enrolled in school (UNESCO 2012). Free, compulsory primary education is recognized as a fundamental human right (United Nations 1948), and primary education is compulsory in almost every country, according to the UNESCO Institute for Statistics (UIS 2012). Still, there are nearly 61 million out-of-school children of primary-school age, a number that has stagnated since 2008 (UNESCO 2012). While many children are either not enrolled in school or are enrolled in second-chance programs, the majority of children globally are learning in formal contexts.

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However, the degree to which formal processes are good enough to ensure children's right to a decent education depends in large part on the quality of the teachers, curriculum and materials found in the school. In schools where there are enough qualified teachers and materials to respond to each individual child's learning needs, academic learning occurs through formal processes. In schools where teachers are not properly qualified, are overextended or do not come to work regularly, learning still occurs through peer-to-peer interactions—but not necessarily the types of learning intended by the school system.

The category of postprimary refers to the various contexts in which children learn beyond primary schooling. For most children, "postprimary" refers to secondary education. The task force decided that the recommendations of the LMTF should focus on lower secondary for this level, given the diverse areas of specialization students experience after this schooling level. The UIS reports that in 2010, lower secondary education was part of compulsory education in three out of four countries reporting data, and upper secondary was included in compulsory education in approximately one in four countries (UIS 2012). It is estimated that globally, 91 percent of children who entered school stay there until the end of primary school, and 95 percent of those students transition to secondary school. However, for children in low-income countries, only 59 percent make it to the last year of primary school and 72 percent of those students successfully transition to secondary school (UIS 2012). For children who do not attend secondary school, learning occurs mainly through work, family and community experiences (i.e., nonformal, unstructured contexts).

2.5 When Are Children Learning?

The times when children learn can be described through stages (early childhood, primary and postprimary), schooling levels, and/or age groups. How these groupings correspond to one another varies across countries and even across individual children. The following table attempts to define the stages, schooling levels and approximate age spans for these groups. The schooling levels are based on the 1997 revision of the International Standard Classification of Education (ISCED) (UNESCO 1997). Note that the age spans overlap intentionally to account for wide variations in when children begin and end school. The ages in the final column, "approximate milestone at which learning might be measured at a

global level," correspond to key points of primary school entry, end of primary cycle, and end of lower-secondary cycle.

2.6 Children with Disabilities

An estimated 15-20 percent of students worldwide have special learning needs, and children with disabilities are less likely to enroll in and complete school than their nondisabled peers (World Health Organization and World Bank 2011). In low-income countries, their exclusion from education can be very significant and result in lifelong discrimination.

The LMTF framework covers a broad set of learning outcomes so that children who struggle with traditional academic or cognitive tasks have an opportunity to demonstrate strengths in a variety of domains. With targeted instructional support and accommodations, children with disabilities can make progress toward learning goals in all seven domains. When assessing learning for children with disabilities, as with all children, a focus on individual progress can be more relevant in measuring and improving learning outcomes than a focus on absolute learning levels. More frequent and fine-grained monitoring of progress may be necessary to capture improvements in learning for children with disabilities.

2.7 Gender

Gender may be more important in discussing the determinants of learning in the classroom than in making choices about outcome measures. Gender issues may be important across all domains, but especially in the physical well-being, social and emotional, and learning approaches and cognition domains. For example, in physical well-being the fact that girls can get pregnant and boys cannot, compounded with a social and cultural context of male power and female subservience, make necessary learning outcomes in this area quite different for boys and girls.

There is an implicit assumption in the LMTF framework that as the arrows radiate out, from level to level, children are developing and learning at a similar and steady rate. However, in many settings this is not always the case given delayed school entry ages as well as repetition rates. Thus particularly when looking at the

physical well-being domain and the social and emotional domain, one needs to recognize that physical and emotional development may also be affected by age as well as by level. This is compounded by the fact that girls tend to reach puberty about two years before boys do. While one can reasonably assume that all postprimary students are older adolescents or young adults, one cannot assume that all primary students are preadolescent.

2.8 Conflict and Emergencies

War and natural disasters can significantly disrupt a child's education and learning trajectory. When children are displaced due to these circumstances, they often are excluded from school for years, sometimes even generations. However, a high-quality education in emergency situations can provide physical, psychosocial and cognitive protection that can sustain and save lives (INEE 2010). In the domains of physical well-being and social and emotional, education can provide children with critical survival skills and coping mechanisms through learning about landmine safety, HIV/AIDS prevention and conflict resolution strategies. Learning may occur in formal schooling settings, but very often it occurs in informal ways during conflict and emergencies. Therefore, efforts to assess children's learning must take into account where school-age children are, what is being taught, mother tongue and language of instruction, and a variety of other factors (INEE 2010).

2.9 Countries Demonstrating Low Levels of Learning

The current international capacity for measuring learning is concentrated most strongly in the domains of literacy and communication, numeracy and mathematics, and science and technology. While these studies do not provide a complete picture of what children and youth have learned, they are the basis for analysis of learning levels globally. Beatty and Pritchett (2012) argue that any leaning goals proposed as part of the post-2015 development agenda should be "based on feasibility, not wishful thinking." Goals are only successful in accelerating progress if they are perceived as achievable. In many developing countries, learning progress in the areas of literacy, mathematics, and science is stagnant or even declining based on results from national and international assessments. The authors estimate that given current trends, it would take Colombia 30 years and Turkey 194 years to reach mean Organization for Economic Cooperation and Development (OECD) levels of learning as measured by Trends in International

Mathematics and Science Study (TIMSS), and that countries such as Indonesia, Iran, Jordan, Malaysia, Thailand and Tunisia will never catch up as learning levels have actually declined from one testing period to the next. Among countries participating in the SACMEQ (Anglophone countries in Southern and Eastern Africa), it could take four to five generations (150 years, on average) to catch up to mean OECD learning levels in reading, given current trends.

In another report, Pritchett and Beatty (2012) find that having an overambitious curriculum in countries where achievement levels are low can lead to a "curriculum gap," whereby more children are excluded from learning and never catch up. These countries end up being farther behind than ones in which the curriculum is appropriate for children's learning levels. Given these complexities, it appears that setting one-size-fits-all standards is unlikely to be useful at a global level. The LMTF must determine whether a framework can be developed that allows countries to set achievable goals based on current learning levels, understanding that a tiered system could send a message that high standards are achievable by some children and youth but not others.

Sources of Evidence

The LMTF considered the following three main sources of evidence to develop its recommendations:

- Policies, including global goals, dialogue and frameworks for measuring these seven domains at the global level;

2.9 Summary

Building a consensus around global goals and measures for learning is a crucial step in ensuring a worldwide focus on access plus learning. The Learning Metrics Task Force was convened to provide a forum for all interested stakeholders to share their expertise and ideas for what learning is important and how it can be measured to improve education quality. By identifying areas of consensus and discussing areas of disagreement, the LMTF aims to propose a framework for measuring learning that is acceptable to all stakeholders, even if it is not "ideal" for everyone.

Through task force member organizations, technical working groups, and the public consultation process, an estimated 600 individuals contributed to this first report. By fostering mutual ownership of the ideas and products of the LMTF, the initiative aims to ensure that the recommendations are taken up by task force and working group member organizations. As of January 2013, several groups—including the Global Campaign for Education, Right to Education Project, Commonwealth Education Ministers, Global Partnership for Education, and Save the Children— have been in contact with the LMTF Secretariat to discuss the alignment of strategies and policy recommendations.

The second working group on measures and methods is currently under way and will be presenting its recommendations to the task force at the second in-person meeting in Dubai, United Arab Emirates, February 20–21, 2013. The Measures and Methods Working Group began by mapping existing efforts to measure learning onto the global framework of learning domains and will propose an approach that takes into account current assessment efforts and knowledge gaps for which better tools must be developed. The "Prototype Framework for Measuring Learning Outcomes" document was released in December 2013 for public consultation.

As the LMTF works toward operationalizing learning in the seven domains, the subdomains will be refined, taking into account the actual availability of evidence coming from existing measurement endeavors with different attributes (in most cases, based on years of research and validation). The working groups will continue to refer back to the original standards framework and develop a rationale for why a particular area of learning is or is not included at subsequent stages in the process.

During the third stage of the initiative, the Implementation Working Group will develop recommendations for how learning assessment can be implemented to improve policy and ultimately learning outcomes. The Implementation Working Group will convene in March 2013 to propose an implementation strategy to present to the task force in July 2013. A final report with recommendations is currently scheduled for release in September 2013.

Updates will continue to be available online at www.brookings.edu/learning-metrics.

2. Check Your Progress

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3. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

1.3.1. Points for discussion

Points for clarification

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UNIT 3:
ISSUES OF QUALITY AND EQUITY: PHYSICAL, ECONOMIC, SOCIAL, CULTURAL AND LINGUISTIC, PARTICULARLY W.R.T GIRL CHILD, WEAKER SECTIONS AND DISABLED

3.1 INTRODUCTION

3.2 Why equity

3.3 . Different concepts of equity in education

3.4 Equity outcomes

3.5 The General Situation of Physical Education in Schools

3.6 economy in education

3.7 Quality of Education

3.8 social and culture role in education

3.9 Investing in both equity and quality

3.10 National Programme for Education of Girls at Elementary Level (NPEGEL):

3.11 Summarys

Points For Discussion And Clarification

References / Further Readings

3.1 INTRODUCTION

"Equity in education" is not a new phrase but one that has a diversity of meanings in educational policy circles. The different meanings of equity are accompanied by disagreements as to both the definition and the measurement of it. To some, equity in educational delivery will be achieved only when simple group averages across various demographic subgroups are equal. This simplistic definition of equity has resulted in huge debates and disagreements, ranging from accusations of ethnic biases in the measurement process (or instruments) to the argument that having all students at the same academic attainment level at the same time is an unrealistic expectation for educators. However, one definition of equity avoids much of this debate and allows for a more realistic measurement process to be put in place. If true equity is defined as each student making appropriate academic growth each year, then expectations for *educators and students* can be set in terms of academic growth rates. The results of newer research indicate that the academic growth rate of student populations is primarily a function of the effectiveness of school districts, schools, and, most important, teachers. If appropriate rates of academic growth are sustained across grades, then *all* students' academic attainment will be ratcheted to higher levels. The achievement levels of second- and third-graders are not nearly as important as their attainment levels when they are eleventh- and twelfth-graders. Measurement methodology that separates educational influences from a multitude of possible confounding biases provides realistic diagnostic feedback for educators. Practice informed by appropriate measurement ensures that all students have opportunities to reach their full potential.

Tennessee Value-Added Assessment System

The Tennessee Value-Added Assessment System (TVAAS) is one statewide system that measures the impact that districts schools, and teachers have academic growth rates of student populations. The TVAAS database contains approximately six million student achievement test records from 1991 to the present. The individual student information was linked to specific teachers in 1994, allowing estimation of teacher effectiveness.1 The TVAAS accommodates learning indicators from a variety of tests, both multiple-choice and those requiring open-ended responses. To be included, tests must have high repeatability and strong correlation with curricular objectives, and they must also allow for sufficient

discrimination at the extremes of the achievement spectrum.2 The TVAAS applies statistical mixed model methodology to a longitudinal database that has been created from Tennessee's testing regime, which measures each student each year in five subjects. The educational influences on academic gain are estimated from a multivariate longitudinal model that uses all information for each student, no matter how sparse or complete. With this methodology, the TVAAS avoids many of the problems that have traditionally barred the use of achievement data in assessing effectiveness of schools and teachers; with the TVAAS, (1) exogenous influences are separated from test performance because students are allowed to serve as their own controls; (2) longitudinal analysis across years with repeated measures across subjects improves the efficiency of the estimates of the model parameters; (3) all available data are used and no imputation techniques are required; (4) at the teacher level, estimation of shrinkage protects against fortuitous misclassification. The TVAAS database allows exploration of the effect of the teacher's impact on student achievement *Pertinent Findings from the University of Tennessee Value-Added Research and Assessment Center* Many research findings from the TVAAS, replicated by other researchers, are pertinent to the issue of teacher quality. The major findings summarized here may be useful for policy makers as they attempt to provide equitable opportunities for all students.

• The effect of teachers can be separated from ethnic, socioeconomic, and parental influences.4

• The variability of teacher effectiveness increases across grades and is most pronounced in mathematics.

• In the extreme, fifth-grade students experiencing highly ineffective teachers in grades three through five scored about 50 percentile points below their peers of comparable previous achievement who were fortunate enough to experience highly effective teachers for those same grades.

• A teacher's effect on student achievement is measurable at least four years after students have left the tutelage of that teacher.

• When a student has experienced an ineffective teacher or a series of ineffective teachers, there is little evidence of a compensatory effect provided by experiencing more effective ones in later years.

• Regardless of ethnicity, children of similar previous achievement levels tend to respond similarly to an individual teacher.

• Within two Tennessee metropolitan districts, children of color were overrepresented in less effective teachers' classrooms by about 10 percent and underrepresented in highly effective teachers' classrooms by about 10 percent.10

• Teachers who are relatively ineffective tend to be ineffective with all student subgroups across the prior achievement spectrum, whereas teachers who are highly effective tend to be very effective with all student subgroups across the same spectrum.

• The effect of the teacher far overshadows classroom variables, such as previous achievement level of students, class size as it is currently operationalized, heterogeneity of students, and the ethnic and socioeconomic makeup of the classroom.

• In the extreme, for students scoring in the lowest quartile in fourth-grade math, the probability of passing an eighth-grade-level test (required for high school graduation) ranged from 15 to 60 percent as a function of the sequence of teachers and how effective they were. Students\ in this achievement group experiencing four teachers of average effectiveness had a 38 percent probability for passing the test.

• In the extreme, students testing between the 25th percentile and the 50th percentile in the fourth grade who also experienced a series of highly effective teachers in grades five through eight could be expected to pass the high-stakes test with a probability of about 80 percent; their peers of comparable previous achievement unfortunate enough to have experienced four very ineffective teachers in the same grades could be expected to pass the same test with a probability of about 40 percent. A sequence of four teachers of average effectiveness offered students within this prior achievement level a probability of passing of about 60 percent

3.2 Why equity?

Equity is at the centre of public debate in Australia about school policies and resourcing and is the main polarising issue between government and non-government school supporters. In much of the debate, the non-government school sector is wrongly characterised as fostering inequality, segregating society on socioeconomic grounds, preserving privilege, increasing the growing gap between the haves and have-nots and marginalising the public school sector. This characterisation, which is based on a dated comparison of a small number of elite

private schools with local public schools in low socio-economic areas, is out of step with the current diversity of the non-government sector, attracting 34 per cent of Australian school students. It also ignores research evidence that establishes the significant contribution non-government schools make to creating a more equal and productive Australian society and to improving the life chances of students from disadvantaged backgrounds.

Non-government schools are deeply committed to equity and are effective in achieving both equity and quality objectives, the dual goals agreed by Australian governments.

This paper discusses the different meanings and interpretations of equity in education and the expectations on all schools to create a more equitable society. It reviews research evidence on:

• various interpretations of equity in the education debate;
• equity and quality outcomes of Australian schools;
• expectations of schooling in relation to both equity and quality;
• social diversity of Australian society and schools; and
• approaches that have proven to be effective in improving equity.

• directing public investment to strategies, approaches and programs that lead to high quality educational outcomes, whether in the government or non-government sector, is a means of reducing the dependence of student achievement on social background;

• investing additional resources in disadvantaged schools measured by low socio-economic status does not in itself make a difference to equity outcomes. Investing in quality education is the best investment in equity; and

• overcoming social disadvantage through education is more effective when schools have the flexibility to respond to the educational needs of each individual student, a clear focus on quality and achievement, strong systems of accountability to parents and government, and the capacity to recruit high quality staff.

3.3 . Different concepts of equity in education

The concept of equity in school education is poorly defined. Equity means different things to different people, resulting in debate that is often at cross

purposes, leaving little prospect for moving beyond long-entrenched positions. The non-government school sector pursues equity through a commitment to providing the opportunity for all students to achieve their full potential.

Equity as fairness

The most widely understood and accepted meaning of equity in education is in the sense of *fairness*, defined as making sure that personal and social circumstances are not obstacles to achieving education potential. This implies that specific instances of disadvantage will be addressed and overcome.

Equity as minimum standards

Another common approach equates equity with *equality*, which can mean either a *basic minimum standard* for all – circumstances of birth should make no difference and every student, regardless of social background, should have equal prospects for educational achievement – or *equal outcomes* for all, regardless of social and family background.

Equity and excellence

Official documents, commentators, researchers and advocates adopt varying conceptions of equity.

. This is expanded to encompass:

• directing public investment to strategies, approaches and programs that lead to high quality educational outcomes, whether in the government or non-government sector, is a means of reducing the dependence of student achievement on social background;

• investing additional resources in disadvantaged schools measured by low socio-economic status does not in itself make a difference to equity outcomes. Investing in quality education is the best investment in equity; and

• overcoming social disadvantage through education is more effective when schools have the flexibility to respond to the educational needs of each individual student, a clear focus on quality and achievement, strong systems of accountability to parents and government, and the capacity to recruit high quality staff.

Among other objectives, high quality schooling is expected to "deliver equality of opportunity in a democratic society" and "promote social cohesion through sharing values and aspirations underpinned by knowledge and tolerance." The paper states that socioeconomic factors play a stronger role in determining student outcomes

and life chances than they should in Australia and envisages a system of schooling, "in which every child is able to progress and achieve their full potential, whatever their background, circumstances and location."

The Review's *Emerging Issues Paper* (December 2010) puts forward several views of "*equity of education outcomes*" including the:

• Review Panel's own view, that "*differences in student outcomes should not be attributable to differences in wealth, income, power or possessions*;"

• Australian Government's view, that schooling could be a vehicle to address social disadvantage by lifting student participation and improving the quality of education that is available for all; and

• Views from meetings with educational groups, that educational disadvantage should be addressed wherever it occurs, emphasising the multiplier effect of disadvantage.

The **OECD** (Policy Brief 2008) recognises two dimensions to equity in education and sees them as intertwined:

• *Fairness,* which basically means that personal and social circumstances such as gender, SES, ethnic origin should not be obstacles to achieving educational potential; and,

• *Inclusion*, ensuring a basic minimum standard of education for all, so that everyone should be able to read, write and do simple arithmetic.

A more **individual merit-based** approach is adopted by economist Fred Argy who interprets equity as:

... a situation where everyone is able to develop their full potential irrespective of the original circumstances of their birth and childhood and where a person's economic prospects are determined overwhelmingly by their own ability and character (see Arthur 2006).

While not ignoring the advantages some families are able to pass on to their children, Argy focuses on the opportunity education provides for well-motivated, capable and hard-working people to get ahead in life and achieve their maximum potential, no matter what their social background. He distinguishes between ***formal equality of opportunity***, which calls for only minimal intervention from governments to avert discrimination, and ***substantive equality of opportunity*** where governments may need to actively intervene if children are not to be unduly

impeded by lack of parental wealth, status and power in achieving their full potential. Social scientist Peter Saunders (2002) takes the **meritocratic view** further, believing that "*people should be properly rewarded for their talent and ability and for the personal effort that they make to improve their situation.*" He sees this as grounded in the idea of equality of opportunity but not equality of outcome and argues that economic outcomes are largely the result of hard work and talent:

Social background and the associated advantages or disadvantages count for nothing, only talent and ability are the yardsticks of success.

He characterises egalitarianism as requiring some "competitors" to be pulled back so that all contestants cross the line together:

Egalitarianism stipulates that the effort of the individual is unimportant as everyone must be equal at the end of the day.

As the Australian Education Union (2011) sees it, at the "*heart of the equity problem*" in schooling:

... is the increasing concentration of students from wealthier families in private schools and those from low SES families in public schools – a segregation that is the direct result of the market 'reforms' of successive governments. The increased under-funding of our public schools and privatisation of education has led to poorer overall results and greater inequality. The gap between students from low SES families and those from high SES families is now the equivalent of up to three years of schooling. The gaps in achievement between metropolitan and remote area students and Indigenous and non-Indigenous students also remain unacceptably large.

3.4 Equity outcomes

While it is clear from the above that schools are expected to deliver both quality and equity, the public discourse on schooling leans heavily on the equity side and in particular, on the limited progress made by schools in addressing disadvantage. Conventionally, the equity outcomes of schooling are measured by linking performance with factors such as Indigenous status, disability, English language background, gender, location (metropolitan, rural or remote) and above all, socioeconomic status. SES and Indigeneity are the most commonly used measures. Typically, outcomes in the non-government sector are higher than in the government sector and this tends to be explained in terms of the greater numbers

of disadvantaged students in the government sector. Social scientist Peter Saunders (2002) takes the **meritocratic view** further, believing that *"people should be properly rewarded for their talent and ability and for the personal effort that they make to improve their situation."* He sees this as grounded in the idea of equality of opportunity but not equality of outcome and argues that economic outcomes are largely the result of hard work and talent:

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3.5 The General Situation of Physical Education in Schools

Within general education systems, in 97% countries there are either legal requirements for physical education or it is a matter of general practice for both boys and girls at least at some age/stage or phase of compulsory schooling years. Table 1 indicates that there are some relatively minor regional variations in compulsory provision for both boys and girls but this falls within a range of 93% in Africa through 98% in Europe to 100% in Oceania. Generally, these proportions accord with those in an unpublished study (Clark et al., 2012) concerned with physical education provision around the world. Overall, in 98.7% of the countries, primary schools require physical education and the equivalent proportion for secondary schools is 88.4%. Clark et al. (2012) identified two countries not requiring physical education during primary school and 18 not mandating physical

education during secondary levels of schooling. In accord with the Clark et al. study, the present Survey found that the proportion of countries without physical education mandates at the secondary schooling level is higher in low-income countries than high-income countries. This is a feature, which has been previously noted (Hardman and Marshall, 2000), a possible explanation for which is the mindset held about the importance and relevance of physical education in the school curricula. At national level, the situation can be complicated by 'local' policy interpretations and levels of provision. The United

States provides an example of a complex national situation: because of individual States' autonomy in legislating policy related to education curricula, variations exist between States in terms of physical education requirements and districts and/or local school board interpretations/applications of any mandatory requirements. A recent American National Association for Physical Education (NASPE) Survey found that whilst three-quarters of States have physical education mandates from elementary through high schools, only 6 States require physical education in every grade and 28 States allow physical education exemptions/waivers (NASPE, 2013). In Canada, while differences in the amount of physical education delivered exist between territories, it is required in all Provinces/Territories with the exception of Prince Edward Island where it is not mandatory during secondary school years.

Prescribed national curricula (refer table 2) are evident in 79% of countries globally with polarised provision reflected in Latin America's 96%, closely followed by Europe 94% (a proportion similarly identified in the 2010-2011 EUPEA

Physical Education Survey) and the Middle East (93%), contrasting with North America's 0% and Oceania's 22%. Comparison of the two sets of figures indicates a rise in provision of national curricula across all regions except for North America and Oceania. In the case of North

America, the figure for 2013 only includes Canada and the United States, where educational autonomy is devolved to provincial and state level respectively. In the Oceanic region, insufficient sets of data were available for the 2007 overview and the 2013 low proportion reflects the state level curricula provision scenario in Australia, a country, which is currently undergoing educational reforms including development of a new/revised physical education curriculum. Physical education provision during compulsory schooling years differs across regions and countries

according to age or year stage of attendance with variations in number of physical education lessons per week (0.5 to 6) and weeks taught per year (16-46). These variations are also seen in the EUPEA Survey (2011-2012), where ranges of 1.5-3 lessons in primary and 2-4 lessons in secondary schools are reported (Onofre, Marques, Moreira, Holzweg,
Repond and Scheuer, 2012, p.24). Overall, the average number of years during which physical education is taught in schools is 12 (range 8-14) with a 73% cluster of 11 and 12 years. The start-end years' continuum together with weeks per year and associated access to physical education are significant for individual development and sustained participation in physical activity. The early years are important in developing fundamental motor skills and providing opportunities for optimal development of physical capacities during the crucial years of growth and maturation. For later age school start, it is recognised that pre-school experiences might offer similar opportunities but often they are neither compulsory nor accessible to every child. The significance of school finishing age centres on tracking physical activity engagement from adolescence to adulthood. When access to physical education programmes ends at an
earlier age, pupils are vulnerable to disengaging from physical activity; consequently they do not continue with it in later life and there may be insufficient time to embed either the skills or the habits for regular engagement throughout the full lifespan. Despite official commitment to access to school physical education either through legislation or as a matter of general practice, such provision is far from assured. The disparities between state policy legal requirements and
actual implementation, with clear indications of non-compliance with regulations, are particularly evident in countries where curriculum responsibility lies with education districts or individual schools, that is in contexts of localized implementation of curricula and, therefore, are subject to local interpretations. Elements of such non-compliance are readily seen in the United States, where individual State policies relating to physical education requirements are
often not implemented because of District or School Board 'loopholes'. Thus, whilst three-quarters of States have physical education mandates from elementary through high schools, 28 States allow physical education exemptions/ waivers, only 22 States have specified curriculum time allocations, only 6 States require physical education in every grade, only 3 States have adopted the national guidelines of 150 minutes per week in elementary schools and 225

minutes in high schools (NASPE, 2013).

The 'gap' between official policy and regulations and actual practice is geographically widespread and is well illustrated in the examples documented below from across the regions of the world. Pervasive factors contributing to 'the gap' are seen in devolvement of responsibilities for curriculum implementation and autonomy of schools or districts, loss of time allocation to other competing prioritised subjects, lower importance of school physical education in general and non-examinable status, lack of official assessment, financial constraints, diversion of resources elsewhere, lack of or inadequate provision of facilities, equipment and teaching resources, deficiencies in numbers of qualified teaching personnel, non-committed physical education teachers either resulting in little or no physical education or low quality delivery, negative attitudes towards physical education of other significant individuals such as head teachers and adverse climatic/weather conditions. Additionally, waivers based on participation in alternative activities, and/or exemption from physical education classes, granted on presentation of a medical certificate, is only acknowledged by a few countries. Such exemption practice (temporarily or permanently, partially or totally) on medical grounds is recognisably widespread throughout the world, thus perhaps undermining its status within the curriculum. An issue here is that exemption is rarely sought from other subjects except, perhaps, for religious education classes in some countries.

3.6 economy in education

The extensive public investment in education is driven by a human capital agenda which connects the skills and knowledge of the population with national productivity and economic growth.

A strong body of research evidence over time shows how differences in education levels explain the majority of the differences in economic growth rates across OECD countries. Conversely, "performance deficits of countries, measured by average scores on PISA tests and other international tests of mathematics and science, identify serious shortfalls in economic performance relative to economic possibilities" (OECD 2010a:10).

The Australian Government has acknowledged this connection between education investment and both national and individual well-being:

The more we develop the skill level of each worker, the higher the potential productivity of the labour force. A highly educated and skilled workforce supports innovation, the implementation of technological advances and the accumulation of physical capital ... The level of educational and skills attainment also significantly influences an individual's future labour force participation and earnings potential. Australia must continue to build on our skills base to maintain a higher standard of living as the population ages. (Treasury 2010:12)

Economists enumerate the public and private benefits of education as follows:

• As educational attainment improves, GDP increases as a result of higher labour productivity, as well as effects beyond direct employment.

• Increased levels of education lead to ongoing sustainable economic growth. To the extent that knowledge, ideas and techniques build on each other, they provide the basis for improvements in productivity and economic growth.

• Higher overall levels of education in a population:

– reduce dependency on social welfare

– are associated with better health outcomes and higher levels of institutional trust and civic cooperation and lower levels of crime and imprisonment

– contribute to greater efficiency in personal consumer and investment behaviour

– lead to greater investment in the human capital of each child and higher levels of participation in the paid labour force

– encourage business innovation that depends on knowledge and literacy and institutional trust

– support democracy and may lead to better public policy.

Recent research draws a distinction between *education attainment*, measured in terms of added years of schooling, and *education quality*, measured by academic achievement. Hanushek (2009) and Hanushek and Woessmann (2010) for the OECD have used economic modelling to relate cognitive skills to economic growth in developed countries. They find that it is higher education achievement that leads to bigger returns:

... *higher cognitive skills offer a path of continued economic improvement. . . relatively small improvements in the skills of a nation's labour force can have very large impacts on future well-being*", and "*the potential gains from improving schools within developed countries appear truly enormous.*

It is the quality of learning outcomes that makes the difference.

Hanushek and Woessmann *et al* study and measure the differential effects of raising quality, both by raising average performance and by bringing everyone up to a minimum skill level. They find that both have positive effects on economic growth (Woessmann *et al* 2007). Both achievement of the foundation skills needed to function effectively in modern society, and achievement of the higher level skills and knowledge which contribute to innovation and national competitiveness, are important dimensions of quality schooling.

In Australia, the Productivity Commission has also underlined the importance of education achievement over attainment and sees improvement in basic literacy and numeracy skills as the key to raising productivity and participation in Australia. The Commission estimates that, together with improvements in early childhood education and higher educational attainment, increases in literacy and numeracy could raise Australia's aggregate labour productivity by up to 1.2 per cent in 2030 (Treasury 2010).

These findings on the effectiveness of investment in education have important implications for equity.

3.7 Quality of Education

A series of programmes have been implemented by the Central and State/UT Governments to foster quality education and improve student learning outcomes. The SSA has been investing a substantial proportion of its funds in recruitment of additional teachers for Government schools. This has brought about a substantial improvement in teacher availability. The total number of teachers engaged in teaching in schools imparting elementary education has increased from 5.2 million in 2006-07 to 7.7 million in 2013-14. The Pupil-Teacher Ratio (PTR) at the primary level has improved from 36:1 in 2006-07 to 25:1 in 2013-14. However, some States still have higher PTR. To monitor children's learning levels of students in Classes III, V and VIII, three cycles of National Achievement Surveys (NAS) have been conducted since 2001. The purpose of these surveys is to obtain an overall picture of what students in specific Classes know and can do and to use these findings to identify gaps, diagnose areas that need improvement and formulate policies and interventions for improving student learning. The NAS (Cycle III; Class V) conducted in 2010 and the NAS (Cycle III; Class III) conducted in 2012-13 indicated that the average achievement of students in

selected subject areas varied across the States/UTs. Thesurveys also indicated that the States/UTs also varied in the range between their lowest and highest achieving students, and that students from the General Category performed better than their peers belonging to Scheduled Castes, Scheduled Tribes and other backward classes. The results of NAS for Class III conducted in 2012-13, showed that overall Class III students were able to answer 64 per cent of language items and 66 per cent of mathematics questions correctly.

3.8 social and culture role in education

The AEDI results build on the large body of recent research which has established beyond question the significance of early intervention if real differences are to be achieved in the social and educational outcomes for socially disadvantaged individuals and groups. Skills and abilities are known to have an acquired character – they are affected by environments, investment and genes – and they differ in their malleability at different ages. The earlier the investment, the greater the return, and early investments feed into later investments.

Parallel to findings from studies in neuroscience, which show the importance of early brain development for children's health, well-being and capacity to learn, Nobel prize winning economist James Heckman has intensively researched the economics of investing in early childhood. Heckman and Masterov's research (2004:3) shows that:

Early environments play a large role in shaping later outcomes. Skill begets skill and learning begets more learning. Early advantages cumulate; so do early disadvantages.

Prevention is more efficient than treatment later. The costs of interventions such as school-based reading recovery programs are higher and their effectiveness less as children get older. In extensive work on the quality and competence of the US labour force, Heckman has found that a major contributor to the failure to improve the competence of the labour force over a 25 year period is the lack of investment in early child development. As the period of early childhood development sets cognitive and non-cognitive characteristics that are important for adult productivity, the greatest return on investment in human development is in the early pre-school years.

Both cognitive and non-cognitive abilities are shaped early in the life cycle and differences in abilities persist. Heckman *et al* (2006: 413-414) underline the importance of these non-cognitive attributes for success in life and show how:

*... differences in these abilities are persistent, and both (*that is, cognitive and non-cognitive skills) *are crucial to social and economic success; gaps among income and racial groups begin early and persist.*

The return on investments in schools and in adult learning – although still essential for their benefits to individuals and society – is shown to be smaller than the return on early childhood development.

On productivity grounds alone, it appears to make sound business sense to invest in young children from disadvantaged environments. An accumulating body of evidence suggests that early childhood interventions are much more effective than remedies that attempt to compensate for early neglect later in life. Enriched pre-kindergarten programs available to disadvantaged children on a voluntary basis, coupled with home visitation programs, have a strong track record of promoting achievement for disadvantaged children, improvingtheir labour market outcomes and reducing involvement with crime. Such programs are likely to generate substantial savings to society and to promote higher economic growth by improving the skills of the workforce." (Heckman & Masterov 2004: 1)

Economists have also estimated the social costs of poor early childhood development, in relation to behaviour and crime. They estimate that high quality early child development initiatives would reduce the costs of mental health and crime to individuals and society by 50 per cent in 25 years, concluding that:

We cannot afford to postpone investing in children until they become adults; nor can we wait until they reach school age – a time when it may be too late to intervene. Learning is a dynamic process and is most effective when it begins at a very young age and continues throughout adulthood. (Heckman 2000: 50)

Heckman demonstrates that the economic returns to initial investments at early ages are high and that there is no trade-off between equity (targeting programs at disadvantaged families) and efficiency (getting the highest economic returns) provided the investments are made at early ages. There is such a trade-off at later ages.

3.9 Investing in both equity and quality

For schooling as for early childhood intervention, there is a substantial body of research that shows that more investment per se is not the answer (McKinsey 2007; Leigh and Ryan 2009; Hanushek and Woessman 2010). As Hanushek and Woessman (2010:33) stress, it is quality provision, not quantity that matters most:

Simply providing more resources gives, according to the available evidence, little assurance that student performance will improve significantly.

The 2007 McKinsey study into the world's best-performing school systems, based on PISA results, found that despite massive increases in spending per student, the performance of many school systems had barely improved in decades. Analysis of the top-performing school systems led the McKinsey study to conclude that the most important reforms to make a difference in outcomes involve improving the quality of teaching, and targeting support so that every child is able to benefit from excellent instruction:

The quality of a school system rests on the quality of its teachers;

and

High performing school systems ... put in place processes which are designed to ensure that every child is able to benefit from this increased capacity (of high quality teaching). These (high performing) systems set high expectations for what each and every child should achieve, and then monitor performance

3.10 National Programme for Education of Girls at Elementary Level (NPEGEL):

The National Programme for Education of Girls at Elementary Level (NPEGEL) launched in 2003 is implemented in Educationally Backward Blocks (EBB) and addresses the needs of girls who are 'in' and 'out' of school. Since many girls become vulnerable to leaving school when they are not able to cope with the pace of learning in the class or feel neglected by teachers/peers in class, the NPEGEL emphasises the responsibility of teachers to recognize such girls and pay special attention to bring them out of their state of vulnerability and prevent them from dropping out. Recognising the need for support services to help girls with responsibilities with regard to fuel, fodder, water, sibling care and paid and unpaid work, provisions have been made for incentives that are decided locally based on needs, and through the provision of ECCE services in non-ICDS areas to help free girls from sibling-care responsibilities and attend schools. An important aspect of the programme is the effort to ensure a supportive and gender sensitive classroom

environment in the school. By the end of 2012-13, under NPEGEL, 41.2 million girls have been covered in 3,353 Educationally Backward Blocks in 442 districts. Under the NPEGEL 41,779 Model School Clusters have been established. At the cluster level, one school is developed into a resource hub for schools within the cluster. The model cluster school functions as a repository of supplementary reading materials, books, equipment materials for games and vocational training, a centre for teacher training on gender issues and for organizing classes on additional subjects like self-defence and life skills. The model cluster school serves to motivate other schools in the cluster, to build a gender sensitive school and classroom environment. The NPEGEL follows up on girls' enrolment, attendance and learning achievement by involving village level women's and community groups.

Between 2000-01 and 2013-14, substantial progress has been made towards gender parity in
elementary and secondary education. Progress in regard to some of the key indicators of gender
parity is indicated in the following sections:

***Girls enrolled as percentage of total enrolment in primary, upper primary and elementary education*:** Between 2000-01 and 2013-14, the enrolment of girls as percentage of total enrolment registered substantial improvement at all levels of school education. The enrolment of girls as percentage of total enrolment in primary education (Classes I-V) increased from 43.8 per cent in 2000-01 to 48.4 per cent in 2012-13 and then marginally declined to 48.2 per cent in 2013-14. The overall increase in the enrolment of girls as percentage of total enrolment in primary education was 4.4 percentage points during the period 2000-01 to 2013-14 . The improvement has been more pronounced at the upper primary stage. The enrolment of girls as percentage of total enrolment in upper primary education (Classes VI-VIII) increased from 40.9 per cent in 2000-01 to 48.8 per cent in 2012-13 and then marginally declined to 48.6 per cent in 2013-14. The overall increase in the enrolment of girls as percentage of total enrolment in upper primary education was 7.7 percentage points during the period 2000-01 to 2013-14. The enrolment of girls as percentage of total enrolment in elementary education (Classes VI-VIII) increased from 43 per cent in 2000-01 to 48.5 per cent in 2012-13 and then declined to 48.3 per cent in 2013-14. The overall increase in the

enrolment of girls as percentage of total enrolment in elementary education was 5.3 percentage points during the period 2000-01 to 2013-14

Table 2.5.1: Girls enrolled as percentage of total enrolment and ratio of girls' enrolment to boys' enrolment by level of education (primary, upper primary, elementary and secondary education) (2000-01 to 2013-14)

Year	Enrolment of girls as percentage of total enrolment (%)			Ratio of girls' enrolment to boys' enrolment			Enrolment of girls as percentage of total enrolment (%)	Ratio of girls' enrolment to boys' enrolment	
	Primary	Upper primary	Elementary	Primary	Upper primary	Elementary	Secondary and higher secondary	Secondary	Higher secondary
2000-01	43.8	40.9	43.0	0.78	0.69	0.75	38.8	63	63
2001-02	44.2	41.7	43.5	0.79	0.72	0.77	39.7	65	66
2002-03	46.8	43.9	46.0	0.88	0.78	0.85	41.3	70	70
2003-04	46.7	44.1	46.0	0.88	0.79	0.85	41.1	70	70
2004-05	46.7	44.3	46.0	0.88	0.80	0.85	41.5	71	71
2005-06	46.6	44.6	46.1	0.87	0.81	0.85	41.9	73	72
2006-07	46.9	45.2	46.4	0.88	0.83	0.87	42.4	73	74
2007-08	47.5	45.8	47.0	0.91	0.85	0.89	43.4	77	77
2008-09	48.0	46.9	47.7	0.92	0.88	0.91	43.7	78	78
2009-10	47.8	46.5	47.4	0.92	0.87	0.90	44.6	81	81
2010-11	47.9	47.2	47.7	0.92	0.89	0.91	44.7	82	81
2011-12	48.4	48.6	48.4	0.94	0.95	0.94	--	--	--
2012-13	48.4	48.8	48.5	0.94	0.96	0.94	46.9	89	88
2013-14	48.2	48.6	48.3	0.93	0.95	0.94	47.1	89	89

Source: Statistics of School Education, 2007-08, MHRD, GOI; Educational Statistics at a Glance, 2011, MHRD, GoI; Statistics of School Education, 2010-11; U-DISE, NUEPA

3.11 Summarys

Schools, in Australia and internationally, are held accountable for making a contribution to achieving a more equitable society and overcoming disadvantage. The inequalities and disadvantage which exist in all societies tend to be multidimensional. Socioeconomic disadvantage overlaps with other sources of inequality, a fact that is recognised in broad whole of government social inclusion policies that set out to integrate health, education, employment and welfare services.

The substantial investment governments make in education is driven by a human capital agenda which recognises that national and economic productivity is dependent on the level of skills and knowledge of the population. Individual success and well-being are also connected to education outcomes.

There is a growing body of evidence showing that cognitive and non-cognitive abilities are shaped in early childhood and that differences in these abilities persist and determine an individual's life chances. Investment in young children from

disadvantaged environments has therefore been proven to be the most effective approach to promoting educational achievement for disadvantaged children and achieving greater social equality.

Comparisons of international testing results and research into effective school systems around the world show that once in school, the most effective approach is to maintain a clear focus on quality, achievement and high expectations for all students. Simply achieving greater participation in education or providing additional resources do not lead to higher achievement or improved equity. A clear focus on quality education, measured by the achievement of foundation skills and higher level performance, leads to better outcomes for all students – even more for low achievers than high achievers. A focus on quality and achievement is the same as a focus on equity.

Certain attributes of school systems, in-school practice and resourcing approaches are associated with improved achievement and greater equity. The most important of these are priority investment in the early years, quality teaching, "accountability, autonomy and choice", and well targeted and evaluated programs designed to address particular instances of disadvantage. These are recognised attributes of quality schooling, regardless of whether it is delivered in a government or non-government school.

Non-government schools provide a significant return on the government's investment by contributing to national growth and productivity. Characteristics of the non-government sector – a clear focus on quality and achievement, the flexibility to respond to the educational needs of each individual student, strong systems of accountability to parents and government and the capacity to recruit high quality staff – are associated with quality outcomes and these in turn contribute to greater equity.

4. Check Your Progress

5. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

1.5.1. Points for discussion

Points for clarification

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UNIT 4:
EQUAL EDUCATIONAL OPPORTUNITY: (I) MEANING OF EQUALITY AND CONSTITUTIONAL PROVISIONS (II) PREVAILING NATURE AND FORMS OF INEQUALITY, INCLUDING DOMINANT AND MINORITY GROUPS AND RELATED ISSUES

4.1 INTRODUCTION

4.2 OBJECTIVES

4.3 PREAMBLE OF THE CONSTITUTION

4.4 RIGHT TO EQUALITY-Article 14

4.5- Limitations of the Safeguard-Article 335

4.6 Inequality in Education:

4.7 Defining Equity and Equality

4.8 Setting the Theoretical Stage for the Inequalities of International Education

Theme 1: The Concept of Inequality as Applied to Education

Theme 2: The Measurement of Education Inequality

Theme 3: The Relationship between Education Inequality and Economic Growth

Theme 4: The Relationship between Inequality and Per Capita Income

Theme 5: Changes and Trends in Education Inequality

Theme 6: Race, Social Class, Disability, and Gender

4.8 summary

Points For Discussion And Clarification

References / Further Readings

4.1 INTRODUCTION

In this Unit we shall discuss the provisions available in the Constitution of India, based on which orders relating to reservations in services for Scheduled Castes (SCs), Scheduled Tribes (STs) and other Backward Classes (OBCs) have been issued by Department of Personnel & Training and Ministries of Social Justice of Government of India. The provisions made in the Articles 16, 335, 338, 340, 341 & 342 of the Constitution relate to reservation, protection and safeguards, in public employment in v respect of the persons belonging to the SCs/STs and other backwar classes.

4.2 OBJECTIVES

After reading this Unit, you will be able to:

a) Explain Article 14 of the Constitution;

b) Describe the Constitutional Provisions for reservation for SCs/STs and other Backward classes in services (Art.16 and 335) and

c) Describe the monitoring mechanism of implementing Constitutional provisions for SCs/STs

4.3 PREAMBLE OF THE CONSTITUTION

Every Constitution has philosophy of its own. The Preamble of our Constitution proclaims the resolution of PEOPLE OF INDIA to constitute India into a SOVEREIGN, SOCIALIST, SECULAR AND DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

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

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

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

The ward 'social justice' in the Preamble implies recognition of greater good to a larger number without deprivation of legal rights of anybody.

4.4 RIGHT TO EQUALITY-Article 14

The Article 14 of the Constitution is one of the fundamental rights of the Constitution of India. Let us now know about this Article.

Article 14 of the Constitution reads:

"The state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India" **What do the two phrases in this Article namely "equality before the law" and "equal protection of law" mean?** On the face of it the
two phrases may seem to be identical, but in fact, they mean different
things.

While "Equality before the law" is negative concept; "equal protection of laws" is a positive one. The former declares that everyone is equal before law, that no one can claim privileges and that all classes are equally subject to the ordinary law of the land. "Equal protection of Law", on the other hand means, that among equals, the law should be equal and equally administered. That like should be treated as like. Or in other words, persons differently circumstanced need not be treated in the same manner. For example 'Equal protection of Law' does not mean that every persons shall be taxed equally, but that persons under the same category should be taxed by the same standard. The guarantee of "equal protection" thus is a guarantee of equal treatment of persons in "equal circumstances" permitting differentiation in different circumstances. If there were a reasonable basis for classification, the legislature would be entitled to make different treatment. Thus, the legislature may (i) exempt certain classes of property from taxation at all, such as charities, libraries etc; (ii) impose different specific taxes upon different trades and profession.

Illustration of reasonable classification:

In offences relating to women, e.g., adultery, women in India may be placed in a more favourable position, having regard to their social status and need for protection. According to s.497 of the Indian Penal Code, in an offence of adultery though the man is punishable for adultery, the women is not punishable as an abettor. Thus the treatment of the women (as a class) favourably has been held as not unconstitutional, because such immunity is necessary for the protection of women in view of their existing position in India Society. (*Yusuf V. State of Bombay, AIR.1954 S.C. 321)*

– Safeguards for public employment(Art-16)

In the previous section we learnt about Article 14 and the doctrine of equality". In this Unit we will learn in detail about Article 16, which is regarding equality of opportunity in the matter of employment under State Article 16 of the constitution provides for equality of opportunity for all citizens in matters relating to

employment or appointment to any office under the state. Article 16 reads as under:

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

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

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

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

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

Clause (4-B): Nothing in this article shall prevent the State from considering any unfilled vacancies of a year which are reserved for being filled up in that year in accordance with any provision for reservation made under clause (4) or Clause (4-A) as a separate class of vacancies to be filled up in any succeeding year or years and such class of vacancies shall not be considered together with the vacancies of the year in which they are being filled up for determining the ceiling of fifty percent reservation on total number of vacancies of that year (Constitution 81st \ Amendment Act, 2000).

Have you read the above Article carefully? Many question must be coming to your mind. In this Unit we will confine ourselves to discussion on Article 16(1) to 16(4). We will discuss Article 16(4A) and 16(4B) in the later part of this course.

Before we begin further discussion on Article 16, we request that you read the following conversation between two friends working in the Department of ABC,

during their lunch hour stroll. Brief introduction of the two persons, Mr A, and Mr.B is as under: Mr.A has been recently posted to the Establishment Section of the Department ABC and is trying to understand the policy, rules and instructions about reservation in service. Mr.B: Is dealing with this subject for a long time and is a keen student of this subject.

Mr.A : Mr.B, can you clear few of my doubts about the Constitutional provision regarding reservation of posts for SC, ST and OBC.

Mr.B: I know you must have been facing some problem with this subject as you have been recently posted to that section.

Mr.A: Yes, Yes! I was trying to understand the finer points of Article 16. The clause 1 of Article 16 states that interalia, no discrimination can be made on the basis of "caste". In other words any discrimination based on caste is prohibited by the Constitution. How then, there is a reservation and concessions in Government jobs Schedule Castes and Tribes?

Mr.B.: You are right in saying that any discrimination based on caste in prohibited by the Constitution. In fact both Clause (1) and (2) of the Article 16 guarantee equality of opportunity to all citizens in the matter of appointment to any office or any employment under the State. But at the same time it is important to understand that Clause (1) is a facet of the doctrine of "equality before Law" laid down in the Article 14. Article 14 permits classification. Thus, Article 16(1) also permits classification, as it is a facet of the doctrine of "equality before Law".

Mr.A: 16(4) that you referred, lays down that reservation may be made for 'any backward class of citizens'. This article does not contain the word "caste" but talks about class. Does that mean that 'Caste' and 'Class' are synonymous?

Mr.B: The Hon'ble Supreme Court has clarified that a "caste"

may constitute a "class". That is how the SCs/STs/OBCs have been treated as a "class" which have further been considered as "Backward" and reservation provided under Article 16(4). This has been further explained later in this section.

While reading the remaining Unit, try to find out how correctly Mr.B replied to the questions raised by Mr.A. Article 16(1) is a facet of the doctrine of equality enshrined in Article 14. Article 16(1) does permit reasonable classification just as Article 14 does. Reasonable classification ensures the attainment of the equality of opportunity assured by Article 16(1). For assuring equality of opportunity in public employment by Article 16 (1), it may well be necessary in certain situations to treat unequally situated persons unequally. Not doing so, would perpetuate and accentuate inequality. Viewed in this background it becomes clear that Article 16(4) is an instance of such classification, implicit in and permitted by Article 16(1). The Supreme Court held in the case of Indra Sawhney that **"indeed, even without clause (4), it would have been permissible for the State to have evolved such a classification and made a provision for reservation of appointment/posts in their (Backward Classes) favour. Clause (4) merely puts the matter beyond any doubt in specific terms".**

_In text Activity:

Any classification, other than on the basis of backwardness, would fall under Article 16(1). Can you cite an example of a classification, other than for backward classes made for the purpose of employment/posts, which would come under Article 16(1).

Reservation made in favour of handicapped persons is an illustration of classification under clause (1) of Article 16. Since reservation for handicapped persons is not a classification based on 'backwardness', it would come under Article 16(1). By now it must have been clear to you that just like Article 14, classification is permitted by Article 16 also. Thus Scheduled Castes and Scheduled Tribes form a class by themselves. The classification has been held by the highest Court as fulfilling the test of reasonable classification that you learnt in the previous section. The entire gamut of the constitutional provisions pertaining to reservations was addressed by the Supreme Court in writ Petition (Civil) No.930 of 1990 {Indira Sawhney Vs UOI-AIR 1993-SC 477}. The Supreme Court upheld the

reservation for 'other backward classes' (OBC) in the services. The aforesaid case came as the order issued by the Government of India on 1990 reserving 27% of posts for Other Backward Classes was challenged before the Hon'ble Supreme Court To understand fully the Article 16(4), four of the following terms which appear in the said Article needs to be fully understood:-

(a) State

(b) Backward Class of Citizens

(c) Opinion

(d) Not adequately represented.

(a) **STATE-** The word *'State' has* the same meaning as defined in Article 12 of the Constitution. 'State' means, the Central Government, State Governments, Parliament, State Legislatures, and all local e.g. *Panchayat*, Port Trust etc.) or other authorities within the territory of India or under the control of the Government of India.

(b) **BACKWARD CLASS OF CITIZEN-** For the term *'Backward Class of Citizens'*, it was contended before the Supreme Court whether SCs and STs can be classified as backward classes in order to entitle them to the benefits of reservation under Article 16(4) of the Constitution. The Supreme Court had held that: " *Article 16 in the first instance by clause(2) prohibits discrimination on the ground, inter-alia, of religion, race, **caste**, place of birth, residence and permits an exception to be made in the matter of reservation in favour of backward classes of citizens. The expression 'backward class' is not used as synonymous with 'backward caste' or 'backward community'. The members of an entire caste or community may be in the social, economic and educational scale of values at a given time be backward and may on that account be treated as a backward class, but that is not because they are members of a caste or community, but because they form a class. In its ordinary connotation the expression 'class' means a homogenous section of the people grouped together because of certain likenesses or common traits, and who are identifiable by some common attributes such as status, rank, occupation, residence in a locality, race religion and the like"*. (Triloki Nath Vs. State of Jammu & Kashmir 1969) I SCR 103A 1960 SCI). Thus, the **SCs and STs would be deemed to be 'backward class'** within the meaning of Article 16(4). In case of classification of backward classes, the Supreme Court in the case of Indra Sawhney has opined as follows:

__A caste can be and quite often is a social class in India. If it is backward socially, it would be backward class for the purpose of Article 16(4). Among non-Hindus, there are several occupational groups, sects and denominations, which, for historical reasons, are socially backward. They too represent backward social collectives for the purpose of Article 16(4).__Neither the Constitution nor the law prescribes the procedure or method of identification of backward classes. Nor is it possible or advisable for the court to lay down any such procedure or method.It must be left to the authority appointed to identify the backward classes. It can adopt such method/ procedure as it thinks convenient and so long as its survey covers the entire populace, no objection can be taken to it. Identification of the backward classes can certainly be done with reference to castes among, and along with, other occupational groups, classes and sections of people. One can start the process either with the occupational groups or with castes or with some other groups. Thus one can start the process with the castes, wherever they are found, apply the criteria (evolved for determining backwardness) and find out whether it satisfies the criteria. If it does-what emerges is a "backward class of citizens" within the meaning of and for the purpose of Article 16(4). Similar process can be adopted in the case of other occupational group, communities and classes, so as to cover the entire populace. The central idea and overall objectives should be to consider all available groups, sections and group/ class encompassing and overwhelming majority of the country's population, one can well begin with it and then go toother groups, sections and classes.

__It is not necessary for a class to be designated as a backward class that it is situated similarly to the scheduled castes/scheduled tribes.

__'Creamy layer' can be, and must be excluded.

__It is not correct to say that the backward class of citizens contemplated in article 16 (4) is the same as the socially and educationally backward classes referred to in article 15(4). It is much wider. The accent in article 16(4) is on social backwardness.

Of course, social, educational and economic backwardness are closely inter-twined in the Indian context". (Indira Sawhney Vs UOI)

(c) **OPINION**-Another word occurring in Article 16(4) is **'Opinion'**. Thus, what is a matter of opinion cannot be mandatory nor is it subjected to any limitation of time.

(d) **NOT ADEQUATELY REPRESENTED**- Hon'ble Supreme Court has

clarified the meaning of 'not adequately represented' as under:
" *The adequacy of representation of a particular class in the services under the State is a matter within the subjective satisfaction of the appropriate Government. The judicial scrutiny in that behalf is the same as in other matters within the subjective satisfaction of an authority.*"
Therefore, the 'State' has the first form an opinion about which
castes/ community could be classified as the **'backward class'** and whether the class so identified is adequately represented in the services under the state or not. After completion of this exercise, nothing shall prevent the State from making reservations. According to the Supreme Court, Article 16(4) does not confer any right on the SCs and STs and there is no Constitutional duty imposed on the Government to make reservations for SCs/ STs, either at the initial stage of recruitment or at the stage of promotion. In other words, Art.16(4) confers a discretionary power on the State to make reservations of appointments in favour of backward class of citizens which in its opinion, are not adequately represented in the services of the State (Rajendran Vs UOI-1968 SCR 721)

4.5- Limitations of the Safeguard-Article 335

Article 335 of the Constitution originally read as under:-
" *The claim of the members of the Scheduled castes and the Scheduled Tribes shall be taken in to consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of the State.*"
The Hon'ble Supreme Court has held in a number of cases, that Article
335 operates as a limitation to the provision contained in Article 16(4) though Article 16(4) does not specifically refer to Article 335 or raise any question of maintenance of efficiency of the administration. Thus, reservation for the backward class will be struck down as violative of Article 14 and 16(1), if it is unreasonably excessive. While forming an opinion for making reservations the State shall also take cognisance of the limitation set out in Art.335 i.e. whether making reservation is consistent with the maintenance of efficiency of administration.82nd Amendment Act, 2000, amended the Article 335. The background for the amendment was that the Hon'ble Supreme Court in the case of S.Vinod Kumar Vs. U.O.I had held that the various instructions of Government providing for lower qualifying marks/lesser standard of evaluation in matter of promotion for candidates belonging to SC/ST are not permissible in view of the

provisions contained in Article 335. In view of this decision the various orders regarding lower qualifying marks/standard of evaluation for SC/ST in the matter of promotion were withdrawn by the Government w.e.f. 22.7.97. However, the Parliament decided to once again restore the relaxations and concession in promotion and the following proviso to Art.335 were added:- "Provided that nothing in this Article shall prevent in making of any provisions in favour of the members of the Scheduled Castes and Scheduled Tribes for relaxation in qualifying marks in any examination or lowering the standards of evaluation, for reservation in maters of promotion to any class or classes of services or posts in connection with the affairs of the Union or of a State"

In pursuance of this enabling proviso of Art.335, all relaxations/ concession which were withdrawn earlier w.e.f. 22.7.97 have now been restored w.e.f. 3.10.2000 vide DOPT's O.M.No.36012/23/96-Estt.(Res.)-Vol.II dated 3/10/2000.

4.6 Inequality in Education:

Several leading development agencies had posited education and equity as key themes at the onset of the 21st century. The United Nation's Millennium Development Goal (MDG) No.2 "Achieve Universal Primary Education" and MDG No.3 "Promote Gender Equality and Empower Women" are devoted to educational attainment and equity on a global level. UNESCO's Institute for Statistics (Sherman & Poirier 2007) recently published a book that compares education equity among 16 of the world's largest countries. Although the focus of this UNESCO volume was limited—using access to formal schooling and allocated resources to education as operational definitions of equity in the case countries— the selection of this topic by UNESCO emphasizes the urgency of education inequality analysis by and for educators, researchers, and policy makers. The World Bank's *World Development Report* (WDR) features a global development issue thought to be especially timely. The WDRs are generously funded and typically of high professional rigor. The discipline of economics is always well reported as expected. The WDR for 2006, in a line of such reports dating back to 1978, is titled *Equity and Development*. Equity or equality and its ubiquitously maligned antonym, inequality, is a theme that appears with uniform regularity in the publications of major development agencies as well as finding a home in the development prospectus of the smallest nongovernmental

organizations. Linking equity to development in the title of the WDR 2006 will provide grist for the millof only the most hardened of World Bank critics. Like us, many development professionals recognize the World Bank, with its enormous reach and prestige, for placing equity front and center on the development stage. But why the urgency now? And, in any case, should our concern with equity go beyond the ideal of social justice to the heart of a development agenda? What is the known relationship, if any, between equity and development? And what role, if any, does inequality in educational attainment or learning achievement play in a nation's development ranking? kind of inequality, namely, education inequality. The WDR for the first time inequality in the production of human capital.

These headings include:

• Share of the population with no schooling, 1-6 years, 7-12 years, or 13 or more years of schooling.

• Mean years of schooling among urban vs. rural residents, and among men vs. women.

• Two statistical measures of inequality in schooling attainment, including the Gini index or Gini coefficient which measures the gap between the actual distribution of education attainment and full equality. As we begin our introduction, we ask the reader to examine • The first nine most unequally distributed countries are all in Sub- Saharan Africa (SSA); the 21 most unequally distributed are all in either SSA or Asia-Near East. The most unequally distributed countries among Latin American countries, Haiti and Guatemala, come in at 21st and 25th in this global ranking.

• In general, overall inequality in education is highly correlated (r = -.93) with low overall school attainment, or number of years of education completed. In the most unequally distributed country, Burkina Faso, 86% of the population beyond the usual school age had no schooling at all. Many of the countries for which no data were available on schooling inequality also had very low levels of overall attainment.

• The range of inequality in schooling attainment across countries is much greater than the range of inequality in income or consumption (not shown). Burkina Faso has the greatest inequality in schooling, with a Gini coefficient of 0.90; at the low end, the US and several countries in Western and Eastern Europe have schooling Ginis in the 0.10-0.13 range. In contrast, the Gini Index for income inequality is much more compressed, ranging from 0.59 in a notoriously unequal country like

Brazil [and a bit higher in Haiti (0.68) and Botswana (0.63)], down to a minimum of 0.25 in Sweden.

• The table contains a statistical decomposition of schooling inequality into the portions attributable to rural vs. urban residence, and that portion attributable to gender. In general, the rural-urban portion is substantially higher than the gender gap. Just as striking, the share of both these attributes in total schooling inequality tends to be rather small, suggesting that the main factors explaining schooling inequality lie elsewhere (e.g., in household income and other measures of socioeconomic inequality).

4.7 Defining Equity and Equality

At the outset of this book, it is important to define the key and underlying terms interwoven throughout the volume. While contributing authors provide multiple and, in some cases differing or conflated definitions, we want to provide in this introductory chapter distinctions as we view them between the terms *equity* and *equality*. We thus define equality as the state of being equal in terms of quantity, rank, status, value, or degree. Equity considers the social justice ramifications of education in relation to the fairness, justness, and impartiality of its distribution at all levels or educational subsectors. Both terms are the focus of this book and are examined under multiple and sometimes comparative international contexts. A review of prominent historical equality and equity works include the writings of James S. Coleman (1966, 1968); Martin Bronfenbrenner (1973); Aletta Grisay (1984); Gewirtz, Ball, and Bowe (1995); and Joseph P. Farrell (1999). Five definitional types of inequality are identified by Coleman (1968) in his *Harvard Educational Review* article: (1) differences of the communities inputs to the school; (2) racial composition of the school; (3) various intangiblecharacteristics of the school; (4) consequences of the school for individuals with equal backgrounds and abilities; and (5) consequences of the school for individuals of unequal backgrounds and abilities (pp.16-17). Bronfenbrenner (1973) notes that equality refers to quantity and equity refers to the fairness or social justice of the distribution of education. Grisay (1984) discusses five principles of educational equality: natural equality principle, equality of access principle, equality of treatment principle, equality of achievement principle, and the post-modern principle. Gewirtz et al. make a distinction between these two terms and define equality as a matter of education based on facts and equity as a matter of education

based on values. Farrell (1999) largely supports Bronfenbrenner's definitions yet also recognizes that these definitions may very well differ depending on individual, subgroup, or group perspectives.Scholars have identified factors that lead to or perpetuate inequalities in education, including but not limited to opportunities for educational attainment (Breen & Jonsson 2005; Connolly 2006; Shavit & Blossfeld 1993), culture (Bourdieu 1977; Reagan 2005; Reay 2004), disabilities (Carrier 1986; Peters 2003), gender (Stromquist 2005; UNICEF 2007), globalization (Carnoy 1999; Rambla 2006), HIV/AIDS (Jacob & Collins 2008; UNAIDS/UNESCO 2005), language (Brock-Utne 2007; Hungwe 2007), natural disasters (Gitter & Barham 2007; Skoufias 2003), neoliberalism (Apple 2001, 2005; Colclough 1996; Hershock, Mason & Hawkins 2007), political economy (Collins 2004; Holsinger 2005), politics (Dale 1989; Marginson & Mollis 2002), poverty (Narayan 2000; Reimers 2000), privatization (Belfield & Levin 2002; Geo-JaJa 2004; Torche 2005), race or ethnicity (Ogbu 1988; Persell, Arum &Seufert 2004; Phalet, Deboosere & Bastiaenssen 2007), religion (Driessen 2002; Mehrotra & Panchamukhi 2006), social class (Erikson & Goldthorpe 1992; Jonsson, Mills & Müller 1996; Persell 1977; Stromquist 2004), societal values and norms (Foster, Gomm & Hammersley 2000; Goddard 2003), socioeconomic status (Ellwood & Jencks 2001; Filmer & Pritchett 1999; Treiman & Yip 1989), standardized tests (Baker, Goesling & LeTendre 2002; Freeman 2004; Reimers 2000), and war (Davies 2005; Nafziger & Auvinen 2002; Stewart, Humphreys & Lea 1997). The chapters appearing in this volume do not address all these factors and the myriad issues arising from them. They do touch on many of them, however. Our conclusion is that no single factor can ultimately explain the local, regional, or national disparities associated with education in a given country and in most cases a multivariate explanation is required to portray the complexities associated with the inequalities of education.Several methods are employed in this volume for measuring education equality and equity, including the measurement of educational attainment, distribution,planning, and stratification. In addition to this initial chapter, seven others include the education Gini coefficient1 as a means for measuring attainment, giving the volume a unique and comparative look at national education systems. In addition, several chapters disaggregate the education Gini findings to county and province levels, which provide insights into the various causes of existing and projected inequalities in education. The education Gini coefficient measures the distribution of education and calculates an

index of educational inequality. The larger the Gini coefficient, the less equal the distribution; that is, the Gini coefficient ranges from 0 (perfect equality) to 1 (perfect inequality). The education Gini coefficient can be graphically displayed using a Lorenz curve.2 In addition to the education Gini coefficient, Thomas, Wang, and Fan's Chapter 2 also uses the education Theil index for comparing the distribution of educational attainment across countries over time.3 While quantitative findings are helpful and shed light on national education contexts, an overemphasis on statistics limits scopal analysis. We agree with John W. Tukey (1977) who recognizes that an over reliance on statistical hypothesis testing often conceals underlying or hidden variables in an analysis,particularly relevant while examining the inequalities in education. Rather, additional methods of triangulation or support (e.g., by employing exploratory dataanalysis [EDA]) are needed to provide qualitative description based on contextualization of the educational phenomenon. Many of the chapters in this volume provide examples of triangulation and multivariate analysis to examine the dynamics and variations of education within and between countries. These methods of measuring the inequalities in education have theoretical underpinnings which is the focus of the next section of this chapter.

4.8 Setting the Theoretical Stage for the Inequalities of International Education

Theoretical frameworks for mapping societal phenomena and change are as diverse as the factors that lead or contribute to the inequalities in education. Rooted in the social sciences, several founding theorists and scholars have contributed to this theoretical cartography (Paulston 1996). We would like to identify several of the major theoretical paradigms used by scholars, including the contributors to this volume, as a means of introduction rather than advocation. In providing this theoretical introduction, we recognize both the strengths and weaknesses of various theoretical perspectives and ultimately take more of an eclectic theoretical stance that is largely determined by the dynamic education needs or topic of study associated with local, national, or international context/s (i.e., taking into account cultural, economic, historical, political, and social circumstances). We also feel it necessary to provide a framework of theoretical dialectics that rise in opposition to one another, highlighting the ability of the examination of inequalities from a number of theoretical lenses. Paulston (1994, 1996, 2000), along with Jacob and Cheng (2005), examined social theories in relation to the field of comparative,

international, and development education from dialectical and hemispherical perspectives that follow both linear (two-dimensional) and circular (three-dimensional) patterns or maps. Figure 1.2 portrays the dialectical subjective (solipsism) and objective (scientism) theoretical hemispheres along the x-axis and the equilibrium and transformation orientations along the y-axis. By linear pattern we mean that the theoretical landscape has evolved over time\ with a theoretical nexus forming after World War II in the area of international and development education. Framed largely within a Cold War context, the development education theories that arose during this period corresponded in many ways with political and economic ideologies advocated by the super-powers of that era. Steeped in the "development" rhetoric of the Cold War Era, functionalist theories (modernization and human capital) prevailed in the general international development arena in the 1950s and increased in momentum over the next quarter century (Collins 1971; Inkeles & Holsinger 1973; Inkeles & Smith 1974; Parsons 1959; Shultz 1961). Almost from the onset, functionalist theorists began facing increasing opposition from scholars and policy makers who offered counterbalance perspectives as a response to what the functionalist critics viewed as the emergence of a primarily neoliberal theoretical framework. Functionalist critics were supported by decades of limited international development education success stories and failed education efforts in other national contexts. This paradigm shift fueled the rise of conflict, dependency, world systems, and neo-Marxist theories in the Radical Functionalist quadrant of Figure 1.2 (see Cardoso & Faletto 1979; dos Santos 1976; Frank 1975; Ritzer & Schubert 1991; So 1990; Vengroff 1977; Wallerstein 1974). The Radical Humanist Quadrant, with its multiple critical theories (including critical literacy, critical race, feminist, and postmodernist theories), came to the forefront of international development education theories in the 1980s but has roots in much earlier works (Freire 1970; Giroux 1983; Habermas & Ben-Habib 1981; Harding 1998; Kellner 2000; Solorzano 1998). Finally, the Humanist Quadrant of Figure 1.2 contains current theories associatedwith ecology, ethnography, and phenomenology (Bronfenbrenner 1976 and 1979; Geertz 1988; Hammersley 1992; Hamrick 1985). Neoinstitutional theory, as advocated by John Meyer and others (Meyer, Boli, Thomas & Ramirez 1997; Schofer, Ramirez & Meyer 2000), joined the Functionalist Quadrant in the 1990s and provided assistance in examining other factors that may temporarily hinder economic development in the short run (such as advocation for human rights and social justice) but recognized its importance in

sustainable development. By circular pattern we offer an alternative to the linear or chronological development education theories that are largely rooted in traditionally Western or dominant societies. This circular pattern also allows researchers to examine an educational phenomenon from a three-dimensional, spherical standpoint where any number of qualitative perspectives from different standpoints along a spherical surface can examine the educational phenomenological core. Theories that fit within this circular cartography include critical theories, ethnography, ecological theory, and phenomenology.

Theme 1: The Concept of Inequality as Applied to Education

Education is often viewed as a key catalyst for overall individual, community, and national development (see for instance, Sen 2000; Bowles & Gintis 1976). Human capital theory was based on this notion and was critiqued through countless studies over the past half century (Baker & Holsinger 1996; Diener & Dweck 1978; Harber 2002; Lane 2001). Achieving equity in education quality, opportunities, and outcomes have long been objectives of national governments and donor agencies. Billions of dollars have been committed to helping the world's poor help themselves. Organisation for Economic Co-operation and Development (OECD) countries devote large amounts of public and private funds to local and national education efforts in all education subsectors. However, development education efforts have often been unsuccessful and lead to unforeseen repercussions including the paradoxes of underdevelopment or de-development. These repercussions inevitably harbor countless inequalities; hence, this volume discusses many of these paradoxes in multiple national settings and geographic regions. Inequalities in terms of educational opportunities and attainment, both within and among countries are examined.

Theme 2: The Measurement of Education Inequality

Measuring education inequality is not an easy task; scholars have attempted to do this for many years. In this volume, contributors provide multiple methods for measuring education inequality. These methods range from qualitative studies with students and teachers to economic analysis of attainment through the Theil index or education Gini coefficient. While no one method is recognized as the end-all solution to measuring education inequalities, these methods do provide us with a starting point for a sound foundation. We also recognize that there are multiple ways of viewing education and the inequalities of education. It is not the intention of this volume to advocate one method of measurement over another; rather we are

set on highlighting a variety of measurement possibilities for educators, researchers, and policy makers in examining blatant and, in many cases, hidden inequalities associated with education. It is thus our explicit intent to include differing methodological approaches for examining educational inequalities. We feel that rather than detracting from a singular measurement medium, these multiple approaches strengthen the overall volume. Several chapters examine differing methods for measuring education inequality. Thomas, Wang, and Fan (Chapter 2), Wu (Chapter 4), Collins (Chapter 8), Rew (Chapter 13), Crouch, Gustafsson, and Lavado (Chapter 20), and Unterhalter and Oommen (Chapter 23) contribute conceptual chapters and case studies through measuring education inequality on national, regional, and global levels. Others, such as Deer (Chapter 14), Johnson and Howard (Chapter 19), and Meek and Meek (Chapter 22) provide descriptive critiques of education inequality based on the literature and governmental policy analysis. Still others examine one, overarching issue—such as capitalism (Chapter 3), gender (Chapter 5), disabilities (Chapter 6), or language (Chapter 7)—from an education inequality lens. Several chapters also offer qualitative or mixed-methods analyses, including Megahed and Ginsburg's Chapter 16 and Kheiltash and Rust's Chapter 17.

Theme 3: The Relationship between Education Inequality and Economic Growth

There is a striking relationship between the education Gini and GDP per capita growth from 1990 to 1999. The table below illustrates this relationship by comparing fifteen Western European Countries with 36 SSA countries. The mean education Gini for Western Europe in 1999 was .18 whereas for Sub-Saharan African that same distributional figure was a very unequal .61. For the same decade the per capita income growth in Western Europe was a low but steady 2%. But in Sub-Saharan Africa the decade saw slightly negative (-0.41) per capita growth. Of course, we do not argue that the mere fact of the relationship is proof of a causal connection. Nevertheless, neither do we believe that this is a random phenomenon. Countries that have highly equitable distribution of human capital in their labor force are countries whose per capita incomes grow. High birth rates in Sub-Saharan Africa of course make it difficult to achieve equitable distributions of education and, at the same time, contribute to each individual having a smaller share of national wealth. The relationship around the globe between theeducation Gini and per capita income (1999) is also very high (r = -.47).

Theme 4: The Relationship between Inequality and Per Capita Income The relationship around the globe between the education Gini and per capita income (1999) is also very high (r = -.67). Countries comprising the lowest tenth of all countries whose GDP per capita ranges from US$100 (in Burundi and Ethiopia) to US$220 (in Rwanda) have a very unequal distribution of education in their respective labor forces (.71). Sharply contrasting with these are the countries in the top tenth whose education Gini is a very equal .13. Again, while we are in no position to say that this relationship is causal, we are reminded that all causal relationships are highly correlated. This degree of association is well beyond a chance expectation. What is it then that is at work here? Does the relationship work the other way? That is, are wealthy countries more able to afford the delivery of education services to all their citizens than poor countries, which are forced to decide among competing demands on the national treasury? Or are countries like Vietnam, for example, that are poor but have nevertheless made equal education access a high national priority, experiencing more productive labor forces that lead inexorably to higher per capita wealth? Or, are both directions simultaneously at play?

Theme 5: Changes and Trends in Education Inequality

More people gaining access to primary, secondary, and higher education that should translate into greater educational equality and equity is not necessarily the case. Critiques often describe educational advances as perpetuating a vicious cycle of education inequalities (Hershock, Mason & Hawkins 2007). David Hill and colleagues in Chapter 3 of this volume address the issue whether capitalism ultimately leads to greater inequality. While evidence can be found in favor of and against this argument in the academic literature, our concluding chapter highlights recenttrends that support the view that inequality in the distribution of education (number of years of completed schooling, or, attainment) is correlated with inequality of student learning achievement. We argue in our concluding chapter that inequality in education leads to inequality in material well-being or, perhaps more precisely, the maintenance of existing income inequality. Great strides have been made in eliminating some forms of education inequalities; however, many others remain. Income disparities, opportunity differences available to dominant and minority races and ethnic groups, and disabilities continue as limiting factors of educational progress in rural and urban settings (Goesling 2001; Reay 2004). Where achieving universal primary education eliminating illiteracy were once dual

goals for many developing countries, a primary and, in many cases, a secondary-level graduation certificate is no longer sufficient to secure employment in an increasingly globalized work environment (Altbach & Peterson 2007; Döbert 2004; Haveman & Smeeding 2006). The horrific HIV and AIDS trend in Sub-Saharan Africa and elsewhere has left millions of children orphaned spans both genders, social classes, and ethnic groups (Morisky, Jacob, Nsubuga & Hite 2006). The MDGs were established to help realize education equality on a global scale and provide a benchmark for educational standards. Yet, in a world that revolves around a predominantly knowledge-based economy, education systems of yesteryear were not sufficient for the social needs and employment demands of today and in the future. The future of education requires what Hawkins (2007) calls a paradigmatic shift away from the negative aspects of neoliberal politics and economics and toward positive social change.

Theme 6: Race, Social Class, Disability, and Gender

Cross-cutting factors like race, social class, disability, and gender seem inevitably linked to the inequalities in education. Ever widening gaps between dominant and minority racial and ethnic4 groups continue to surface as contributors to education injustices and disparities (Aguolu 1979; Frisbie & Parker 1977; Gibson 1997). Politics is often at the root of racial tension, nurturing countless ethnic inequalities in developing countries' lengthy colonial histories and reverberating in most contemporary nation states (Blanton, Mason & Athow 2001). Linguistic genocide, loss of indigenous cultures, limited access to secondary and higher education, educational attainment, detribalization, and eventual assimilation into the dominant or hegemonic ethnic groups are among the many raceassociated education inequalities that are discussed in this volume. Closely linked to race and ethnicity is the term *social class*, another theme interwoven throughout this volume. We define social class in the traditional sociological manner as a grouping mechanism for which the basis of group membership is usually an ascribed or inherited characteristic that cannot easily be altered by the group member. Status, on the other hand, is an achieved characteristic that can be lost, gained, or modified within an individual's lifetime. Education status, for example, refers to the number of years of schooling completed, the final degree conferred, or the prestige of the degree-granting institution.5 Mary Ann Maslak's Chapter 10 examines distinctions in social classifications which is in part due to the imbedded and immutable caste system in many ways unique to the Indian case. Tyrone Howard and Eric Johnson

critique the role of social class within the US education in Chapter 19. They focus on the negative aspects of a neoliberal system that permeates the US economy and which is supported by an education system that perpetuates social class inequalities. An often neglected and marginalized factor associated with the inequalities of education is *disability*. While an entire chapter is devoted to this topic (Chapter 6), this is an area of significant dearth in the academic literature. Disability is a broad and overarching term that encompasses physical, mental, emotional, and spiritual disadvantages. Too often stigma and discrimination are among the inequalities associated with disabilities in education (Bagenstos 2000; Nsubuga & Jacob 2006). *Gender* is a frequent topic of discussion within this volume and is examined from a variety of lenses. Contributing authors look at the trends of education inequalities between males and females in relation to educational attainment, access to higher education, and compounded with the disparities of minority ethnic status. Karen Hyer and colleagues examine multiple gender discrepancies as they relate to education on a global scale in Chapter 5 and offer suggestions for impacting policy and practice. Like race, social class, and disability, gender inequalities remain at the forefront of social justice in education debates at local, national, and global levels (Seidman 1999; Shu 2004; Stromquist 1995). Where race and gender tend to be what Farrell (1999) considers "immutable and identifiable characteristics," disabilities and social class are generally much less identifiable characteristics (p.158).

4.8 summary

we discussed the Constitutional provisions for reservation for backward classes of citizen. We learned that, Article 14 of the Constitution guarantees 'Equality before Law; or 'Equal protection of the Law' but at the same time permits a reasonable classifications.

•= Classification of SC/ST(and also OBCs) as backward classes of citizen is a reasonable classification permitted by Article 14. However Article 16(4) is exhaustive of the subject of reservation in favour of 'backward classes of citizens, as explained in the judgement of Supreme Court in Writ Petition No.930 of 1990 (Indira Sawhney Vs UOI). •= Article 16(4-A) permits reservation in promotion for SCs / STs. •= For maintaining efficiency in the administration limitations were set out in Article 335. The Hon'ble Supreme Court held in the case of **S.Vinod Kumar Vs. UOI** that any relaxations/concessions provided to SC/ST in matters of promotion is not permissible by Article-335.In pursuance of this judgement,

Government withdrew all concessions/relaxations for SC/ST in matters of promotion. However, the Article 335 was amended and a proviso was added to provide for relaxations/concession to SC/ST in Promotion. •= For monitoring the provisions of the reservations a "Constitutional Authority" was set up under Article 338. The Constitutional Authority is known as 'National Commission for SCs/STs'. The composition of the commission is Chairperson, Vice- Chairperson and five members. All the members including Chairperson, Vice- Chairperson are appointed by the President of India. The 'National Commission for SCs/STs' has been provided judicial and administrative powers. The underlying themes of this book address the most significant issues facing education systems today, namely equality and equity of educational opportunities and outcomes. In this introductory chapter, we have provided a review of the literature and a definitional distinction between educational equality and equity. A review of the major theoretical frameworks in comparative, international and development education has been presented along with a critique of the negative and sometimes inevitable consequences of neoliberal-oriented politics, economies, and education systems. This emphasis on theory from the onset is supported by Kurt Lewin's claim that "there is nothing so practical as a good theory" (1951, p.169). Six themes addressed in this volume were introduced along with some examples on a global scale followedby a summary of each chapter contribution. Compiling the 22 core chapters of this volume was an immense undertaking that culminated with the collective efforts of some 41 international scholars and professionals. The authors' commitments to analyzing and ultimately reducing the inequalities of education exemplify the importance of the book's underlying themes, especially in relation to social justice issues in international education. This volume was not intended to be comprehensive, with respect to every aspect of education inequality—probably, no volume ever could be. Nevertheless, its intent is to provide an in-depth examination of key theoretical concepts, measurement, and policy debate with conceptual and country case study examples. We hope that the chapters in this volume will provide educators, policy makers, and scholars with insights and examples in a global effort to overcome the inequalities in education.

6. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

1.6.1. Points for discussion

Points for clarification

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- Y. Masih (2000) In : A Comparative Study of Religions, Motilal Banarsidass Publ : Delhi, ISBN 81-208-0815-0 —There is no evidence to show that Jainism and Buddhism ever subscribed to vedic sacrifices, vedic deities or caste. They are parallel or native religions of India and have contributed to much to the growth of even classical Hinduism of the present times.□ Page 18
- Kalupahana 1994.

UNIT 5
INEQUALITY IN SCHOOLING: PUBLIC-PRIVATE SCHOOLS, RURAL-URBAN SCHOOLS, SINGLE TEACHER SCHOOLS AND OTHER FORMS OF INEQUALITIES SUCH AS REGULAR AND DISTANCE EDUCATION SYSTEM

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5.1 Introduction

While the focus of primary education policy in developing countries such as India has largely centered on increasing the resource base and the number of government-run schools, the role of private fee-charging schools in the primary education sector has not been appreciated as much. However as several recent papers point out (Kingdon (1996), PROBE Report (1999), De et al (2001), Tooley and Dixon (2003), and Mehta (2005)) there is reason to believe that private fee-charging schools increasingly cater to a substantial fraction of the primary-school going population in India. Most research on this subject to date comes from small-sample studies at the state or district-levels.1

This paper presents results from a nationally-representative survey of *rural* private primary schools in India that we conducted in 2003. 28% of the population

of rural India has access to fee-charging private schools in the same village. Richer states have fewer rural private schools. States, districts, and villages with poor public school performance are each more likely to have private schools. Nearly 50% of the rural private schools in our sample were established 5 or fewer years before the survey, and nearly 40% of private-school enrollment is in these schools. This suggests rapid expansion of private schooling, although it could also in part reflect turnover among schools in the sector.
Private-school teacher salaries are typically one-fifth the salary of regular public-school teachers (and are often as low as one-tenth of these salaries). This enables the private schools to hire more teachers, have lower pupil teacher ratios, and reduce multi-grade teaching. Private school teachers are significantly younger and more likely to be from the same area as their counterparts in the public schools. They are 2-8 percentage points less absent than teachers in public schools and 6-9 percentage points more likely to be engaged in teaching activity at any given point in time. They are more likely to hold a college degree than public-school teachers, but are however much less likely to have a formal teacher training certificate. Children in private school have higher attendance rates and superior test score performance, with the latter being true even after controlling for observed family and school characteristics.

5.2 Private School Prevalence and its Correlates

28% of the villages in our sample have a private school. Since the villages were sampled on a probability proportional to size basis (PPS), this implies that 28% of the population of rural India has access to a private school in the same village in which they live. But there is sharp variation in the prevalence of private schools across states, with Gujarat and Maharashtra having almost no rural private schools, while over 50% of the sampled villages in Rajasthan, Bihar, Uttar Pradesh, Punjab, and Haryana have a private school in the same village (Table 5.1). Recent household-survey based evidence presented in the ASER Report (2005) confirms the increasing role of private schooling in rural India by showing that 15.5% of children aged 6-10 in rural India attend a private school and that over 20% of the children in this group attend a private school in several states.

Villages with larger populations are significantly more likely to have a private school in all specifications. The most noteworthy result is that private schools are significantly more likely to exist in villages with high teacher absence in public

schools. While the relation is very strong across Indian states, it is still significant at the 10% level after controlling for state fixed-effects, and remains significant in all specifications. The surprising result is that states with a higher per capita income are *less* likely to have private schools in their villages. While a high Pupil-Teacher Ratio (PTR) in the public schools in the same village is a predictor of private school existence across India, the correlation is not significant with either state income controls or state fixed effects, suggesting that the PTR in public schools is negatively correlated with the per-capita GDP of the states. The final column shows that when we include state-fixed effects, richer districts are less likely to have a private school, though villages with high public-school teacher absence are more likely to have a private school.

Chaudhury et al (2005) shows that higher-income countries and richer Indian states have significantly lower rates of teacher absence in schools. Thus if private schools arise as a response to public school failure, we might expect richer states to have fewer private schools. On the other hand, since private schooling is likely to be a normal good we might expect the prevalence of private schools to be higher in the richer states.

The correlation between public school failure (as measured by teacher absence and non-teaching activity) and the likelihood of the existence of private schools. While the two states with the highest incidence ofprivate schools (Punjab and Haryana) happen to be among the richer states of India, it is quite striking that the two states with the lowest level of teacher absence in public schools (Gujarat and Maharashtra) have almost no rural private schools, even though these are two of the richest states in India.

The higher prevalence of private schools in villages with high absence among public school teachers could be interpreted as suggesting that private schools enter where public schools are failing or as evidence that the establishment of private schools reduces political pressure for teacher attendance in public schools. However, to the extent thatone might expect higher income states to have more private schools, the finding that richer areas have fewer private schools suggests that poorly performing public schools rather than increasing incomes are the more important source of demand for private schools.

Finally, it is noteworthy that there is some evidence that large-scale prevalence of rural private schools is a recent phenomenon. This is suggested in previous studies of specific states such as De et al (2001), and Mehta (2005), but we are

able to confirm this on a nationwide basis. the CDF of private school formation and enrollment over time, and we see that nearly 50% of the private schools in the sample have been established in the 5 years before the survey. Nearly 40% of the total private-school enrollment is in schools that were less than 5 years old and over 60% of total enrollment is in schools that were less than 10 years old in 2003. Of course, these numbers will exceed the net increase in private school enrolment to the extent that other private schools exited over the period.

5.3 . Economics of Rural Private Schools

School Infrastructure

. While private schools are more likely to have an electricity connection and toilets for teachers, they are less likely to have libraries (book banks) and classrooms without mud floors. On aggregate there doesn't appear to be a significant difference in the infrastructure index between private and public schools, but the results with state andwith village fixed effects suggest that conditional on being in the same village, private schools have poorer facilities and infrastructure than the public schools.

Sources of Competitive Advantage of Private Schools

Probably the single most distinguishing feature of the private schools in rural India is the fact that they pay much lower salaries to teachers than the government schools. While we don't directly collect data on teacher salaries, we have data on the various fees charged by each school in our sample along with the total enrollment, which allows us to estimate the monthly revenue for the private schools (since they typically don't receive any funding beyond what they raise in school fees). Median monthly revenue of a private school in our sample is around Rs. 4,000 per month12, with the median fee being Rs. 63 per month and the median private school having an enrollment of 72 students.

We can calculate an upper bound for teacher salaries in private schools assuming that all the revenues of the private schools are used to pay teacher salaries. We calculate the upper bound on median teacher salary to be less than Rs. 1,000 per month and the upper bound on the mean teacher salary to be less than Rs. 1,750 per month. The mean salary for a regular government school teacher in a typical state like Andhra Pradesh (where we have actual salary data13) is around Rs 7,500 per month. We can see that the typical total monthly revenue of a private school is often less than the monthly salary of *one* government school teacher. Even conservatively, rural private school teacher salaries are typically around one

fifth that of regular government teacher salaries and they are often as low as one tenth the salaries of regular government teachers. The differences are even more pronounced when benefits are included because government teachers are guaranteed a pension after retirement, while private school teachers rarely have suchprovisions. This allows the private schools to hire more teachers, reduce multi-grade teaching, and have significantly lower pupil-teacher ratios.

The average pupil teacher ratio (PTR) in the private schools of 19.2 is less than half the ratio of 43.4 in public schools. This gap of 24.3 widens to 29.6 with state fixed effects, and to 34.4 with village fixed effects. Thus conditional on being in the same village, the private school has nearly 35 fewer pupils per teacher than the government school in the same village. Doing the calculation using logs, we find that the PTR of a public school is 2.85 times higher than the PTR of a private school in the same village. The lower PTR in the private schools also translates into lower levels of multi-grade teaching (the practice of one teacher simultaneously teaching multiple grades in the same room).

Field interviews with parents of children attending rural private schools suggest that two of the major attractions of private schools are the fact that they start teaching English early, and that there is more teaching activity in these schools. Private schools on average start to teach English a whole grade earlier, with the effect being even more pronounced with state and village fixed effects. Private schools also have significantly more teaching activity going on, and again the magnitude of the difference increases with state and village fixed effects.

One reason for this is likely to be that head teachers in private school are much more likely (and able) to take disciplinary action against shirking teachers than their counterparts in the public schools. We found that only 1 head teacher in the nearly 3000 public schools we surveyed reported ever dismissing a teacher for repeated absenceOn the other hand, 35 head teachers in a sample of around 600 private schools reported having at some point dismissed a teacher for repeated absence and so shirking teachers in the private sector are around 175 times more likely to have disciplinary action taken against them!

If we consider the cases with village fixed effects (which is the relevant case when considering the choice faced by a parent with regard to choosing between a private and public school in the same village), we see that combining the effects of a lower pupil-teacher ratio and a higher level of teaching activity leads to a child in

the private school having 3-4 times more "teacher-contact" time than in the public school.

The better performance of the private schools is also reflected in the fact that student attendance rates are also substantially higher in private. Pupil attendance is 11.3% (percentage points) higher in the all-India sample, and 13.4% higher with village fixed effects. If we think that the true measure of the relative role of the private and public sectors is attendance as opposed to enrollment, then the true share of rural children taught in the private sector will be even higher after adjusting for the differential attendance rates.

Teacher Characteristics

A key question that follows the discussion on teacher pay in private schools is that of understanding who the private school teachers are, and the reasons for their being willing to work at such low salaries. Field visits suggest that the availability of these inexpensive teachers in the villages is being driven by local educated youth who are typically unable to find jobs, unwilling (and usually not needed) to work in agriculture, and not looking at teaching as a long-term career. Teaching suits these youth well because the shortworking day of 4-6 hours allows them the time for further study via correspondence (distance-education) courses or in colleges that follow a different shift. The short working days also allow them to look for other longer-term jobs on the side and finally teaching provides them with both income and respectability while they also look at other long-term options.

The private school teachers are on average over 10 years younger than their counterparts in the public sector and are twice as likely to be from the same village where the school is located. They are more likely to have a college degree but also much less likely to have a professional teaching certificate, which suggests that even though they are more educated, they are not looking at teaching as a long-term career option.

This probably helps to explain why teacher absence is not even lower in the private schools given the high likelihood of action being taken for repeated absence. Since the private-school teachers are being paid a much lower wage and are often looking at other long term options, there is little "efficiency wage" cost of being fired. Thus, if pursuing other opportunities requires a certain level of absence (and an accompanying probability of action being taken) this is a trade off that the private school teachers are probably willing to make. However, in spite of

the low wages, we see that private schools have lower teacher absence and higher teaching activity than the public schools – especially in the same village.

Parent Characteristics

Given that public schools are free of cost and private schools charge fees we would expect that the students attending the private schools come from more socio-economically privileged backgrounds. Based on the random sample of children in the 4th grade who we test and whom we collect demographic information on, we can compare the family backgrounds of children in both types of schools. the children attending private schools come from more advantaged family backgrounds. They have more educated parents and indicate possessing a higher level of assets. However, it is worth noting that the absolute level of education of the parents of the children attending private schools is actually quite low. For instance, 20% of the private school students are first generation learners, which while lower than the 30% in public schools, is still quite significant. Thus while private schools cater to the better off in the rural areas, many of their students come from disadvantaged backgrounds. This is consistent with the results of Tooley and Dixon (2003) who mention that the majority of private schools in India cater to the poor (though their observation is based on an urban study) and the findings reported by Andrabi et al (2002) that private schools in rural Pakistan are affordable to middle and even low income groups.

Performance of Private Schools

As discussed earlier, private schools have lower teacher absence and higher levels of teaching activity. They also exhibit significantly superior performance on the test that was administered. Table 5.8 shows the test score performance advantage of private schools (in standard deviations). While controlling for family and other characteristics reduces the size of the "private school" effect, it is still strongly significant and of considerable magnitude (0.4 standard deviations on the test). Of course, we cannot rule out that some of these results are being driven by unobserved heterogeneity among thestudents. Similarly, as discussed earlier, student attendance is around 11 percentage points higher in the private schools (75%) relative to the public schools (64%). This could partly be due to artificially inflated enrollment figures in the government schools.

5.4 DIFFERENCES BETWEEN RURAL AND URBAN SCHOOLS, STUDENT CHARACTERISTICS, AND STUDENT ASPIRATIONS IN OHIO

School managers and those who make education policy in the United States argue that small schools and districts are too costly (Howley, 1989). Theirviews reflect the belief that 20th century progress causes small schools to be both inefficient and to produce poor results . Between 1930 and 1980 the number of school districts dropped by almost 90%. The total numberof schools in the United States decreased 65%. The decline took place as the population grew by 70% (Buthrie, 1979).

School Size and Location

Conclusions from studies on relationships between school and district size, pupil achievement and cost have taken a dramatic turn in recent years. From the beginning of this century through the 1960s, the overwhelming evidence seemed to support large schools and school districts in terms of economies, program quality and caliber of staff. As research designs began to take into accounttotal cost and socioeconomic status of pupils, and to include additional criteria such as achievement, pupil self-image, and success in college, economics of scale evaporated at relatively low numbers of pupils, and the disadvantages of large size become readily apparent. The current interest in "effective schools" has highlighted the importance of school climate and school culture in affecting pupil achievement (Swanson, 1988, p. 1).

Goodlad (1984) observed that most of the schools clustering in the top group on major characteristics were small, compared with the schools clustering near the bottom. Itwas concluded that, while it was not impossible to have a good large school, it was more difficult. Recent research would lead one to the conclusion that schools still tend to reinforce the influence of student background (Anyon, 1987; Wilcox, 1982). Schools may be a place where the inequality inherent in a capitalist economic order does battle with democratic tendencies that assert all children's right to leam (Howley, 1989). Barker (1985) claimed that many problems such as finances, shortage of teachers, changing social values, and special interest groups were magnified in small schools, yet, due to smaller size, they offered the best opportunities to create a school climate conducive to the best teaching and learning. Dunne (1983) found that rural people were proud of their schools and typically described a feeling of family, individual attention, and community commitment of resources and people. Surveys in rural areas reflected that a 75% level of satisfaction with schools existed. Schools (Carlson & Matthes, 1987) develop cultures and ways of doing things which become unique to each particular school. McBurney and O'Reilly (1985) emphasized the diversity among schools

and concluded that no one model fits all areas. Sher (1977) stated that the political conservatism and cultural homogeneity of rural areas support stable conditions. According to Boyd and Immegart (1977), change is difficult due to isolation, traditional and localized values, and scarcity of resources. In urban areas schools tend to be viewed as vehicles for bringing about societal change; however, in rural areas schools are seen as mechanisms for community cohesion and continuity (Boyd & Immegart, 1977). Community leaders (McCracken, 1989) perceived the school as important to the community in ways that could be classified as educational, social, cultural, and economic (p. 14). Howley (1989) synthesized achievement advantages of small scale schools as possibly due to small class size; good student affect; strong financial support, relative to SES; productive use of available financial resources relative to SES - particu larly for the improvement of curriculum and instruction; and productive cooperation of students, staff, and community (pp. 7-8). Swanson (1988) concluded that at the senior high school level, assuming the availability of regional centers, there appeared to be some agreement on a minimum size of 400 to 600 students. A minimum district size of between 1300 and 1900 pupils was recommended for a complete K-12 program.

Aspirations

Students develop educational and occupational plans that build upon their backgrounds of experiences (Odell, 1988). The life experiences of secondary students have been determined in part by the families of *Differences Between Rural and Urban* which they are members, the communities in which they live, and the schools that they attend. These life experiences manifest themselves in the educational and occupational expectations of students (p. 17). Rural or urban residence has been shown to be related to the educational and occupational aspirations of youth (Moore, Baum, & Glasgow, 1984; Cosby & Picou, 1973). Peterson (1978) found adolescents from large urban communities thought more highly about themselves than did adolescents from rural communities. However, similarities were found between rural and inner-city youth with both having lower self esteem than other urban and suburban youth. Jung & Miller (1990) reported no relationship between either educational or vocational aspiration and location; however, Barcinas (1989) concluded that urban students have higher educational and occupational aspirations than rural students. Yang (1981) reported that the decision of youth to enter college was strongly influenced by the expectations of their parents. Lee (1984) advised that "parents, regardless of their racial

background, need to be fully aware of their influence on the aspirations and expectations of young men and women" . Kotrlik & Harrison (1989) concluded that students perceive that their parents influence their career choice more than any other person, and the mother is more influential than the father. Most students also perceived that their parents, teachers, and counselors were all encouraging college attendance after graduation from high school. Interest in the work, working conditions, salarylwages, and personal satisfaction were the leading factors considred by seniors when selecting a career (p. 60-61). Social class is closely related to occupation. Indeed, most students of social class behavior agree that as a single measure of the overall complex of class behavior, a scale of occupations is clearly the most efficient instrument to use. Managers and professionals tend to be upper class or upper middle class. Skilled workers, semiprofessionals, small proprietors, and white-collar workers most frequently are lower middle class. Semiskilled workers are frequently upper lower class, and those people who work only when they choose to do so are usually lower class. The higher the social class, the higher the income, education, material possessions, and status (Evans & Herr, 1978, pp. 119-120). Evans and Herr (1978) identify factors associated with low occupational status that are readily modifiable by schools as: low educational attainment, low occupational skill and knowledge, low awareness of occupational opportunities, and little understanding of effects of absenteeism, productivity, promptness, etc. (p. 122). Low aspirations of parents for their children was listed as a factor modifiable to a certain extent by schools.

5.4 Teachers in Government Schools

Different norms and rules govern teachers in the various kinds of government schools mentioned above.

- **Regular teachers** are full-time, permanent employees of the government. They are governed by strict entry and qualification norms (1to 12 years of general education and minimum two years of diploma or degree in education). They are covered by a range of welfare benefits and get a pension after retirement. They can be promoted from a teacher to a head teacher and even a supervisor/administrator/teacher trainer.

- **Parateachers or contract teachers** are appointed on a contract basis by the local body (panchayat or municipal body). Eligibility requirements differ from one state to the other. They are not entitled to any welfare or pension benefits. They are not eligible for promotion and are appointed for a specific school. Parateachers in

West Bengal are women above the age of 40 – those technically not eligible for formal government employment.

- **Guest teachers** are local resource personnel called upon by a school to teach as a stopgap arrangement. There are no norms for such appointments.
- **Instructors** are appointed to conduct classes in bridge courses and some alternative schools. In the absence of specified norms and these appointments are essentially ad hoc and on a fixed term contract.

Private Schools

Unlike government schools, private individuals or institutions set up and run private schools. These can be aided or unaided.

Private aided schools

Private individuals or trusts establish private aided schools. They are recognised and funded by the government and teachers are paid according to state government norms. All teachers in private aided schools are "formal teachers".

Consequently, they must conform to specified qualification norms.

Private unaided schools

These schools are owned and funded privately with no state support. For purposes of recognition, they have to ensure adequate pupil-teacher ratio, conform to certain qualifications regarding recruitment of principal and teachers and assure their financial viability. However, all management decisions are taken by the school, including recruitment procedures and teacher salaries. They frame their own admission rules and fee structure for students. The tuition fee may vary from Rs.30 to Rs.3000 to 4000 per month depending on who is accessing the school and where. As distinct from government schools, studies reveal that private unaided schools are largely urban based and enroll more boys and upper-caste students. The sixth All India Education Survey (NCERT, 1993) revealed that 38 per cent of the growth in enrolment of boys was in private unaided schools as against 8 per cent for that of girls. There is a similar bias in the enrolment of children from the backward castes as well as those in rural areas.

The system prevalent in Rajasthan mirrors the national norm, namely:

- Secondary Schools where Grade I (Graduate or Post graduate with teacher training degree) teachers are appointed
- Upper Primary School where Grade II teachers (Graduate with teacher training degree) are appointed

• Primary School where Grade III teachers (12 years of general education and diploma in teacher education)

• Shiksha Karmi School – where parateachers known as Shiksha Karmi are appointed.

• Rajiv Gandhi Pathashala (primary) – where contact teachers are appointed with a minimum of 12 years of general education.

• Alternative School (primary) where instructors are appointed for a specified duration

o 6-hour school

o 4-hour school

o Bridge Courses

• Madrasas (Muslim community schools, primary level)

• Residential camps for out-of-school children to get back to the formal stream (government and NGO)

Recent Trends in Primary Education

It is generally believed that the decade of the 1990s was significant for education in India. But recent education statistics tell a mixed story. According to official figures, the Gross Enrolment Rate at the primary level is 95.7 per cent (85.9 for girls) . The number of primary schools in the country has increased over four times from 0.23 million (1950–51) to 0.93 million (1998–99) and enrolment in the primary cycle has gone up six fold from 19.2 million in 1951 to 113.8 million in 2001. At the upper primary stage, the increase in enrolment in the last 20 years is by a factor of 13 for all children and 32 for girls (GOI, SES 2001). Since 1994 the number of primary

schools have shot up and 1,33,230 schools were added across the country (DISE Data 2003-04, NIEPA, 20052). Most importantly, government expenditure in elementary education went up from Rs. 644.6 million in 1951-52 to Rs. 2395.6 million in 1960-61, Rs. 38842 million in 1980-81, Rs. 196158.5 million in 1990-91 and Rs. 778476.6 million in

2000-01. Equally significant is that the percentage of education expenditure to GDP went up from 0.64% in 1951-52 to 1.48% in 1960-61, to 3.84 in 1990-91 and 4.11% in 2000-01. (Table 2.3) Enrolment in the primary stage (age group 6-11) went up from 97.4 million in 1991 to 113.8 million in 2001 with the percentage of girls increasing from 41.48 per cent in 1991 to 43.76 in 2001.Progress at the upper primary and high school stage has not been as impressive. Enrolment in these two

stages increased from 34 million and 19.1 million in 1991 to 42.8 and 27.6 million respectively. The proportion of girls went up from 36.76 to 40.89% in upper primary and from 32.98 to 38.77 % in high school (Table 2.2). There is no guarantee that every child who is enrolled actually continues in school for five years. The dropout rate during the primary level is estimated at 40.7 %, in the upper primary level at 53.7% and 69% per cent children entering class 1 drop out before the cohort reaches class 12.

5.6 Distance Education: Modes and Models

Distance education is a planned learning experience or method of instruction characterized by quasi-permanent separation of the instructor and learner(s). Within a distance education system, information and communication are exchanged through print or electronic communications media (Keegan, 1980) (see figure 4 for a fuller definition of distance education).

Distance education is also a broad approach characterized by a high degree of variation. Such variation includes the types of media or technology used (print, radio, computer); the nature of the learning (workshop, seminar, degree program, supplement to traditional classroom, levels of support); institutional settings; topics addressed; and levels of interactivity support (face-to-face, online, blended, none) (Fillip, 2001).

In the context of teacher education, distance learning has more than one aim and audience. It has been used as a *pre-service* teacher preparation method with teacher-candidates, mostly with extensive face-to-face preparation (often as part of a formal dual-mode institution, such as the University of the West Indies). In developing and developed countries, it has been deployed as an *in-service* vehicle to fulfill a mandate to upgrade the knowledge, skills, and qualifications of an existing teaching force. Finally—and predominantly within developed countries—distance education, mainly in the form of Web-based education, serves as a vehicle for *continuing education*, offering enrichment, enhancement, and additional certifications for teachers who have attained at least a minimum level of certification for their content and grade level. Where necessary, we distinguish among these three aims of distance learning in our discussion of distance education models.

Unlike other forms of training, instruction, and professional development, distance education is inexorably linked to its mode of delivery (Commonwealth of Learning, 2008). Because of the rapid evolution of delivery modes, distance education experts (Commonwealth of Learning, 2008; Taylor, 1995) often speak of "generations" of distance education models, such as print, multimedia, and Web-based delivery systems. Unfortunately, this term suffers from two weaknesses. First, "generation" implies a linearity and heredity that do not necessarily exist between types of distance education technologies. For example, print and IRI have been used simultaneously, not merely sequentially, as teacher training media. Nor did print "beget" IRI.

Next, the proliferation of new electronic delivery methods, particularly the Internet, and the convergence of different types of media and platforms blur the neat distinctions between generations. For example, a Web-based distance education system may employ print, audio, video, multimedia, and broadcast elements. Distance education approaches, even largely print-based ones, often use other secondary technologies, such as radio and audio, that are at least as powerful, if not more so, for teacher learning than the primary model.

As such, figure 5 broadly reorganizes these traditional classifications of distance education types based on their predominant technology delivery medium and discusses some of the main modes of each. The examples provided below are intended to be illustrative rather than exhaustive.

First, the various programs associated with each distance education mode have different entry requirements, scope, duration, organization, and foci and may or may not be time- and location-specific. For instance, some are classroom-based; others occur before entry into schools; some take place after school hours or during school breaks. Even distance education "families" (such as online learning) differ from one another in terms of their linearity, types of interactions, temporality (fixed-time versus self-paced), models of learning (cohort-based versus solo learning), structure (open versus closed enrollment), and purpose (Dillemans, Lowyck, Van der Perre, Claeys, & Elen, 1998).

Next, many of the above forms of distance education have multiple audiences. Print and Web-based distance modes are directed primarily at teachers. Two-way audio, virtual classrooms, television, digital learning games, immersive environments, and IRI primarily target students. Yet extensive research-based and

anecdotal evidence shows that these technologies can serve as "dual audience direct instruction" (Burns, 2007b) modes that provide content and instructional benefits to teachers and students at the same time.

Third, as mentioned earlier, while many distance education teacher training programs have tended toward one mode of distance learning (e.g., print or audio), convergence and blending of multiple distance education modes are increasing. For instance, many programs have integrated emerging technologies into student and teacher learning, using a combination of radio and television together with online course materials, online communication, subject-specific websites, or digital repositories and virtual classrooms. The advent of online tools blending these modes requires that teacher education programs learn how to mix and match distance education modalities and target and maximize print, audio, video, and online media to reach different types of learners and address different instructional purposes.

Fourth, different technologies are being employed to help different aspects of a teacher's development. For example, in the Caribbean, many pre-service teacher-candidates who cannot physically relocate to one of the three University of West Indies campuses in Jamaica, Trinidad, and Barbados instead participate in online and video-based instruction through the University of West Indies Distance Education Centre (UWIDEC). Continuing in-service professional development continues through individual teacher self-study via computer-aided instruction (as in Dominica), IRI (in Jamaica for math and science teachers), computer-mediated communication, and online professional development with a host of external university professional development providers (Gaible, 2009).

Finally, the types of professional development outlined in figure 5 often involve a hybrid approach, with face-to-face sessions complementing distance education and vice versa. Similarly, many of the above models allow teacher-candidates and teachers either to work together with their peers as part of a formal, structured learning opportunity or to work alone as a form of self-study. In the United States and Europe, pre- and in-service teachers receive formation and upgrading through interacting with a combination of models outlined in figure 5—for example, peer-based online professional development, self-study through interaction with Web-based resources, participation in webinars and viewing of webcasts, and interaction with print in school-based study groups.

5.7Inequalities in Education

1. Education inequalities leave a legacy of disadvantage for young people in some states

Vast differences in access to education between different states in India in the mid-2000s are likely to have left large numbers of young people lacking basic skills needed to find secure employment and lead fulfilling lives.

In 2005, over half of the poorest 7- to 16-year-olds in Bihar state had never been to school. Gender disparities for the poorest in Bihar were far wider than for the richest. The success in Kerala state, by contrast, provides an encouraging signal of the possibilities of narrowing inequalities: almost all had been to school, whether rich or poor, or male or female.

2. **Wealth gaps deny many of the poorest the chance of an education**

In Nigeria, there are vast disparities by region and wealth. Although primary education was free in 2008, over half of parents reported paying some fees that year to send their children to school. Even low-fee private schools are out of reach for the poorest households. Prohibitive costs of schooling continue to keep children out of school. In 2008, almost three-quarters of the poorest 7- to 16-year-olds in the northeast had never been to school, while almost all of the richest had. Gender gaps were also larger among the poorest, while being almost non-existent for the richest in the country.

In the southeast, there were smaller but still discernible wealth gaps between those who had been to school and those who had notLong-term education inequalities in Nigeria have left a large proportion of young people without skills they need to find well-paid, secure work.

In the northeast, vast wealth disparities are apparent: in 2008 four-fifths of the poorest young people had not completed primary school, compared with just one-fifth of the richest. Wealth divides are further aggravated by gender in the region: 9 out of 10 young women have not had the chance to complete primary school.

Even youth in the southeast of the country are affected by large wealth divides: 24% of the poorest in the southeast are without primary education, compared with just 2% of the richest.

3.The challenge of reaching pastoralist communities

While the proportion of those who have never been to school in Uganda is small on average, there are striking regional disparities. Two-fifths of 7- to 16- year-olds

in Karamoja, a pastoralist area, have never been to school. This stands in stark contrast with Central Uganda, where all children go to primary school.
These statistics show how hard it can be to deliver education to semi-nomadic pastoralists such as those in Karamoja. A mobile lifestyle, early and forced marriages, and insecurity can mean that school is not seen as a priority for herders' children. Overlapping disadvantages make the task even harder: half of the poorest in the region have never been to school, compared with only
7% of the richest.Regional and wealth divides in Uganda have left half of young people without completing primary school. These youth will struggle to find work that pays them a decent wage. Almost all of the poorest young women in Karamoja have not completed primary school, compared with 12% of the richest young men in the capital, Kampala.

4.The urban poor are as disadvantaged as the rural poor

Poverty in Yemen continues to keep children out of school, whether they live in urban or rural areas. Around 45% of 7- to 16-year olds from poor households in both rural and urban areas have never been to school.
Yemen also has some of the largest gender disparities in the world. These disparities are particularly stark in rural areas, and are exacerbated by poverty: the poorest girls in rural areas are twice as likely never to have been to school as the poorest boys.Until recently, very high numbers of children were out of school in Yemen, so many young people in the country today do not even have a primary education.
These long-term education inequalities have left wide disparities for young people now looking for work. Young Yemeni women are twice as likely as young Yemeni men to have not completed primary education. Those in rural areas are twice as likely as those in urban areas to be in this situation.

Overlapping disparities exacerbate disadvantages for youth in Yemen. Almost nine out of 10 of the poorest young women in rural areas have not completed primary education, compared with around one out of 10 of the richest males in rural areas.

5.8 . Summarys

We find that private unaided fee-charging schools are widespread in rural India, particularly in areas where the public system is dysfunctional. The number of such schools appears to be growing rapidly with both demand-side variables (desire for English-medium education, less multi-grade teaching, smaller classes,

more accountable teachers) and supply-side variables (availability of educated unemployed youth) playing an important role in this rapid growth. Salaries paid by these schools are only about one-fifth of those paid by public schools, but these schools have many more teachers relative to the number of pupils, and the private-school teachers are more likely to be teaching than public school teachers.

Our results have a number of implications. First, efforts to improve the quality of education in India should consider the private as well as public sector – especially since the former are disproportionately located where the public system is failing. For example, policy makers might consider the possibility of offering short training courses to raise skills among private school teachers.

Second, the disparities between private and public schools highlight some potential areas for reform in the public sector. The huge salary differential suggests that many public school teachers may be receiving enormous rents.

1. Check Your Progress

2. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.2.1. Points for discussion

Points for clarification

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BLOCK 4: EDUCATION COMMISSIONS AND POLICY (SCHOOL EDUCATION)

UNIT 1:CONSTITUTIONAL PROVISIONS ON EDUCATION THAT REFLECT NATIONAL IDEALS: EQUALITY, LIBERTY, SECULARISM, AND SOCIAL JUSTICE

UNIT 2:NATIONAL COMMISSIONS AND POLICIES: EDUCATION COMMISSION (1964), NPE AND POA (1986, 1992), NATIONAL POLICY FOR PERSONS WITH DISABILITIES (2006)

UNIT 3:NATIONAL ACTS: RCI ACT, 1992, PWD ACT, 1995, NT ACT, 1999, RTE ACT (2009 & 2012).

UNIT 4:PROGRAMMES AND SCHEMES: IEDC (1974, 1983), SSA (2000, 2011), RMSA, 2009, IEDSS, 2009

UNIT 5:INTERNATIONAL CONVENTIONS AND POLICIES: SALAMANCA DECLARATION AND FRAMEWORK, 1994; UNCRPD, 2006; MDG, 2015; INCHEON STRATEGIES

UNIT 1:
CONSTITUTIONAL PROVISIONS ON EDUCATION THAT REFLECT NATIONAL IDEALS: EQUALITY, LIBERTY, SECULARISM, AND SOCIAL JUSTICE

1.1 Introduction
1.2 Why Education For Values?
1.3 The Indian Republican Constitutions Based It On Four Principal Pillars:
1.3.1 Social Justice A Fruit Of Revolution:
1.4 The Concept Of Equality Has Been Held Basic To The Rule Of Law:
1.5 .Protective Discrimination-Substantive Equality
1.6 Right To Life And Personal Liberty:
1.7 Legal Essence On Human Rights, Educational Provisions And Facilities For Students With Disabilities
1.7 Discussion
1.8 Summary
1.9 Points For Discussion And Clarification
1.10 References / Further Readings

1.1 Introduction

Education is necessarily a process of inculcating values to equip the learner lead a life – a kind of life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists of our country, all in various ways, have emphasized the role of education for 'character development', 'bringing out the latent potentialities and inherent qualities' and developing an 'integrated personality' for the well being of the individual and the society at large. Whatever term me may use, the importance of developing values has long been embedded in the age old traditions of India's civilizational and cultural heritage, spanning over the centuries. The diverse and rich cultural heritage that we are so fortunate to inherit in our country is in many ways symbolic of the foundation and wellspring of values from which we draw our values nourishment. Life of individuals and communities and that of our saints, sages and philosophers are examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, exploring simple but revolutionary ideas as a mark of superior conduct and living. The concern for value education are reflected in our key policy documents from time to time. After independence the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education. "The supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realize their full potentialities and contribute to the well-being of the community." The Report of the University Education Commission (1962) noted, "If we exclude spiritual training in our institutions, we would be untrue to our whole historical development." The Report went on to make a case, not for religious or moral education, but for evolving "a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions." The Education Commission of 1964-66 put the spotlight on "education and national development", from which perspective it identified the "absence of provision for education in social, moral and spiritual values" as a serious defect in the curriculum. The Commission recommended that these values be taught "with the help, wherever possible, of the ethical teachings of great religions." Agreeing with the Sri Prakasa Committee Report, it recommended "direct moral instruction" for which "one or two periods a week should be set aside in the school time-table."

The National Policy on Education (1986) expressed concern over "the erosion of essential values and an increasing cynicism in society". It advocated turning education into a "forceful tool for the cultivation of social and moral values." Education should "foster universal and eternal values, oriented towards the unity and integration of our people". The\ Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage.
The Government of India's report on Value Based Education (Chavan's Committee Report, 1999) submitted in both houses of Parliament, provided impetus to resume work on value orientation of education.

The National Curriculum Framework for School Education (2000), echoing the National Policy on Education (1986), lamented the "erosion of the essential, social, moral and spiritual values and an increase in cynicism at all levels." Against this backdrop, the framework advanced a plea to integrate value education into the curriculum asserting that "Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within" (p.8). It further stated that the "the entire educational process has to be such that the boys and girls of this country are able to see good, love good and do good and grow into mutually tolerant citizens"

The National Curriculum Framework, 2005 echoed the vision of education where values are inherent in every aspect of schooling. The framework articulates the need to reaffirm our commitment to the concept of equality amidst diversity, mutual interdependence of humans to promote values that foster peace, humaneness and tolerance in a multi cultural society (p.2). Enabling children to experience dignity, confidence to learn, development of self-esteem and ethics, need to cultivate children's creativity, making children sensitive to the environment and the need for fostering democracy as a way of life rather than only as a system of governance as well as the values enshrined in the Constitution assume significance in the framework. It further opines that independence of thought and action, capacity of value based decision making, sensitivity to others' well being and feelings should form the basis of rationale commitment to values.

The NCF, 2005 particularly emphasizes Education for Peace as one of the national and global concerns. As the position paper on Education for Peace prepared by the National Focus Group as part of NCF, 2005 puts it, "Peace is contextually appropriate and pedagogical gainful point of coherence of values". Peace concretizes the purpose of values and motivates their internalization." Education for Peace has been considered as a strategy to make value education operative. It aims at equipping students with the values and attitudes required for living in harmony with oneself and others as responsible citizens. The shift of focus, over the decades, from religious and moral education to education for peace, via value education, parallels the shifting sense and sensitivities in the larger context of education. The acceptance of education for peace as a necessary ingredient of holistic education in the western context was driven by deepening anxieties about the rise and spread of violence. A similar pattern is obtained in our context as well. It is in such perspective, value education is subsumed in Education for Peace. If the philosophy and principles as articulated in NCF, 2005 and the position paper on Education for Peace are put into practice, value oriented education will indeed occupy the centre stage.

1.2 Why Education for Values?

A most important reason for reorienting education for values is the fact that the current model of education contributes to the lopsided development of students. This model of education puts exclusive focus on cognitive to the total neglect of the affective domain and presents an alienation between head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them. Their understanding is limited to learning about the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education. Education of this kind turns children into machines. Such a perspective defeats the very purpose of education - the wholesome development of

personality including ethical development which is fundamental for making responsible decision making in case of moral conflicts.

The mark of an educated person, wrote Plato in *The Republic*, is the willingness to use one's knowledge and skills to solve the problems of society. Education must imbue children with a proactive social conscience. Society is the empowering context for individuals. No one can become fully human or attain dignity and fulfillment outside the web of relationships and responsibilities presupposed in society. True education equips individuals to live creatively, responsibly, and peaceably in a society and become agents of change for a better society.

Improvement of the quality of education has always been the key concern for education. In recent times, quality education has been defined in more pragmatic terms. It has become synonymous with employability, preparation for the word of work, less and less consideration is given to the subject of education i.e. individual student and his/her full development as a human being. Quality of education should not be considered in fragmented terms but in a more holistic and expanded manner not in terms of number of years of schooling but the quality aspect of the development of the individual; the formation of the whole persons and full flowering of the human being and character building.

Improvement of quality of education is not the only reason for value education. The current resurgence of interest in education as a powerful means to inculcate values among students is also due to the fast degeneration of values in our country. Despite considerable progress made, our society is shaken by conflicts, corruption and violence. There has been distortion in our value system. Wherever we look, we find falsehood and corruption. Majority of us are interested in our own families and not interested in fulfilling our responsibilities to society.

Although erosion of values existed throughout the history of human existence and is shared by all cultures but current degeneration of values has become a matter of great concern in our country. The typical examples of value erosions are: people have become greedy and selfish. Honesty has begun to disappear in the society. Violence has become the order of the day. Corruption, abuse and power have become more common.

The problem of declining values is multi dimensional arising out of combination of major social forces such as globalization, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence, terrorism.
These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences.
Schools are the microcosms of the world. The disorder of the world surfaces to schools in many ways. The state of growing up of children and youth in our country has changed and is further changing fast. We do not need scientific surveys to tell us what our own eyes and ears are revealing. The number of dysfunctional families have grown. Children indulge in crime, violence in school and outside. Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. While the questioning attitude and critical thinking needs to be encouraged in children, we find that many young people and students, treat teachers with disrespect and question out of arrogance and see it as a way of questioning authority. A hurry-up society often lacks a sense of community and fraternity. Peers exert powerful influence on values development. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role model are witnessed more often than ever before. In a general sense, parents, schools and public feel that our youth have lost qualities of civility, respect and responsibility. There is in fact a public call for education and action because of the degeneration of our cultural ethos. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools.

Children and youth need to be educated to practice the commonly held values of harmony and peace with self and others. Children are envoys of the future. As per the population projection, India will have one of the youngest populations in the world by 2020. This vast human resource will shape the nation and the world. From ecological perspective, child is educated by the entire environment in which it grows and that environment is determined equally by the parents, teachers and society around. The kind of individual we produce in turn determines the kind of society we live in. If we produce individuals who are self-

centred, aggressive, competitive and greedy, we can not have a society that is non-violent, peaceful, cooperative and harmonious. Education is the main agency for individual transformation and social change. It is not possible to bring fundamental transformation in society unless the individual is transformed. The kind of education we provide to them will have bearing on the values foundation of the society. What is urgently needed is the re-examination of the content and process what each school is teaching to children under their charge.

Although value education is both parent and public responsibility but school, due to its institutionalization nature, ought to take the major responsibility. School personnel have an obligation towards providing value oriented education. It cannot be done in an ad hoc and haphazard manner but has to be a conscious and deliberate well planned enterprise with knowledge and forethought.

1.3 The Indian republican constitutions based it on four principal pillars:

The Indian republican constitution based itself on four principal pillars. A sovereign parliament with parliamentary democracy, social Justice, Federalism and secularism and we have been continuously witnessing an attack on each of these foundations since Independence, perhaps more so as and when the factors which led to these gains get weakened.

1.3.1 Social Justice A fruit of Revolution:

Social Justice was initially a doctrine of Social philosophy but now it has entered into statecraft and has captured. The constitutional field. The process has been historical. Social Justice Secured equality whereas Political Justice secured liberty. The revolutions have lent this conceptmajesty that human relations and associations in all their social, political and economic forms are now clasped within its fold.230 Earlier, in the same judgment, **Subba Rao, C.J., had said** that the preamble of our Constitution contains, in a nutshell, its ideals and it's asprivation worked out in detail in the Constitution. The different constitutional entities, namely, the Union, the States and the Union Territories; and the three major instruments of power, namely, the Legislature, the Executive and the Judiciary, have their spheres andrespective jurisdiction demorcated and the scope and the manner of the exercise of their respective powers regulated by law. No authority createdunder the Constitution is supreme; the constitution alone is

supreme. **Earlier, in State of Mysore v. Workers of Gold Mines,** Gajendragadkar, J. (as he then was) had observed that social and economic justice have been given a place of pride in our Constitution.

The Preamble to the Constitution, a basic postulate of the nation's founding faith, expressly articulates the vision of the nation as a Social Justice State with a dynamic, democratic, egalitarian order. Indeed, Parts III and IV is plainly Fabian socialist.

1. Social justice and preamble of the constitution of India;
2. Social justice and fundamental rights of the citizen of India;
3. Social justice and directive principles of state policy.
4. Other provisions of the constitution of India

1. Social justice and preamble of the constitution of India: Justice, Social, Economic and Political are a triune phenomenon inscribed as a pledge in the Preamble glory of our Constitution. Economic democracy has a crimson material complexion and expressively emphasizes a socialist democracy. But overlapping this leftist ideology, yet with independent features and dimensions is social democracy. India, abandoning the social justice values enshrined in the Preamble, commenced a neo-colonial voyage, making head way steadily backwards. A total turn-around, a volte face, a diametrical contradiction eclipsed the objective, subverted the policies and shot down the socioeconomic paradigm for which Gandhi Nehru era stood.

The Indian Constitution turned to this democratic commitment begins it Preamble thus: WE, THE PEOPLE OF INDIA, are having solemnly resolved to constitute India into a **(SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC) and to secure to all itscitizens:**

JUSTICE, social, economic and political;
LIBERTY of thought, expression, belief,
EQUALITY of status and of opportunity; And to promote among them all
FRATERNITY assuring the dignity of the individual and

The (unity and integrity of the Nation); IN OUR CONSTITUENT ASSEMBLY this twenty sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THI
CONSTITUTION.234

The Preamble secure social justice to all the citizens of India-

Justice - Social, economic, and political. Liberty - Of thought, expression, belief, faith and worship Equality-Of status and of opportunity. The constitution of India professes to secure to the citizens social, economic and political justice. Social justice means the abolition of all sorts of inequities which may result from the inequalities of wealth, opportunity, status, race, religions, caste, title and the like. To achieve this ideal of social justice, the Constitution lays down the Directives for the State in Part IV of the Constitution"235

1.4 The concept of equality has been held basic to the rule of law:

the majority of the Supreme Court has held that the right to equality conferred by Article 14 is a Basic Structure of the Constitution and an essential feature of democracy or rule of law246.
Article 14 provides: The state shall not deny to any person equality before the law or equal protection of laws within the territory of India. Article 14 uses two expressions namely-

1. Equality before Law
2. Equal protection of laws

1. Equality before Law

The phrase "equality before law" is English in origin. It is a familiar feature of what Dicey called the "Rule of Law". "Rule of Law" means that no man is above the law and that every person whatever be his rank or condition, is subjected to the ordinary law of the land is amendable to the jurisdiction of the ordinary tribunals. He observes: "With us every official, from the Prime Minister down to a constable or a Collector of taxes, is under the same responsibility for every act done without legal justification as any other citizen.

2. Equal protection of laws

the phrase "equal protection of laws" is based on Section 1 of the Fourteenth Amendment of the Constitution of the United States of America adopted on July 28, 1868, which runs as: "nor shall any State-deny to any person within its jurisdiction the equal protection of laws".

This phrase is interpreted to mean "subjection of equal laws applying to all in the same circumstances". It means that all persons have the right to equal treatment in similar circumstances, both in the privileges conferred and in the liabilities imposed by laws. It requires that equal laws should be applied to all in the same situation and that there should be no discrimination between one person and another. Thus, the phrase "equal protection of laws" lays down the rule that "like should be treated alike and not that unlike should be treated alike". Article 7 of the Universal Declaration of Human Rights, proclaimed on December 10, 1948, uses both the expressions. It says: "All are equal before the law and are entitled without any discrimination to equal protection of the law"247.

3. Who may claim under Article 14-Protection:

The obligation imposed on the state by Article 14, is for the benefit of all persons, within the Territory of India. The Benefit of Article 14 is, therefore not limited to citizens. Every person whether natural or Artificial whether he is a citizen or an alien is entitled to the protection of this Article. It may however be noticed that an alien (a foreign national cannot claim equal rights Under Article 14, with of the Indian Nationals, So for as the grant of citizenship of India.

Special Provisions Relating to Admission to EducationalInstitutions for SCs S.Ts and OBC in Article 15(15):

The Constitution (Ninety-third Amendment) Act, 2005 has inserted anew Clause (5) law, special provisions, for the advancement of anysocially and educationally backward classes of citizens or for the vScheduled Castes or the Scheduled Tribes, in so far as, such special provisions relate to their admission to educational institutions, including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions, referred to in Clause (1) of Article 30.2 Held that 93 constitutional amendment has declared valid

Equality of Opportunity in Matters of Public Employment:

Another particular application of the general principle of equality or protection clause enshrined in Article 14 is contained in Article16.Clause (1) of Article 16 guarantees to all citizens, equality of opportunity, in matters relating to employment or appointment to any office under the State. Clause (2) further strengthens the guarantee contained in Clause (1) by declaring that "No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State". Clauses (3), (4) and (5) of Article 16 contain exceptions to the rule of equality of opportunity, embodied in Clauses (1) and (2).

Article 16 prohibits discrimination only in respect to one particular matter, i.e., relating to employment or appointment to posts under the State, Article 15 lays down a general rule and prohibits discrimination in respect to all or any matters. In one respect, Article 16 is wider than
Article 15, i.e., the grounds on the basis of which discrimination is prohibited, i.e. religion, race, caste, sex or place of birth; Article 16 contains seven prohibited grounds of discrimination. However, both these Articles can be invoked by citizens only.268

Equality of Opportunity-State may lay down Qualifications or Conditions Article 16 (1): .Educational Qualifications As basis of Classification:
Educational qualifications can justifiably be made a basis of classification for purposes of promotion to higher post.

No Discrimination on the ground of region, Race, Caste,Sex,Desent ,Place of Birth, Residence or any of them etc Article 16(2):

Where discrimination is based, partly on the grounds contained in
Article 16(2) and partly on other consideration, there will be no contravention of this Clause. Also, where discrimination is based on grounds other than those mentioned in Clause (2), it would not attract this Clause, but the case will have to be weighed and judged in the light of the general principle laid down in Clause (1) of Article 16.269

Requirement as to residence in state Article 16(3): Reservationof Posts for Backward Classes Article 16(4):

Clause (4) of Article 16 expressly permits the State to make "provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State". The expression "backward class of citizens" in Article 16(4) includes the Scheduled Castes and the Scheduled Tribes. This Clause, however, cannot be extended to persons acquiring SC/ST status by voluntary mobility. Further, children of intercaste married couples, of which one is SC/ST, have been held not\ entitled to claim reservation benefit. However, such children can claim relaxation of marks.

1.5 .Protective Discrimination-Substantive Equality:

"Protective discrimination" may be defined as, 'discrimination permissible under the Constitution'. The object is to ensure "substantive equality", to secure "real equality". It is to provide for an egalitarian society woven into the ideal of "social justice" enshrined in the Preamble to the Constitution. The Constitution, Therefore, while securing "equality before law" and "equal protection of laws", enables the State to made special provisions for the upliftment of the socially and educationally backward classes of citizens, in particular for the citizens, to complete with the advanced sections of the people.276

Right to Freedom: The Fundamental Right to Freedom is guaranteed under Article 19 to 22 of the Constitution. These Article deal with the following different aspects of the right to freedom-

1. Six Fundamental Freedoms (Article 19)
2. Protection in Respect of Conviction for Offences (Article 20)
3. Protection of Life and Personal Liberty (Article 21)
4. Right to Education (Article 21-A)
5. Protection against Arrest and Detention in Certain Cases (Article 22).

A Six fundamental freedoms: Article 19 guarantees to every Citizen of India the following six basic, fundamental freedoms-

A. Freedom of speech and expression;
B. Freedom of assemble peaceably and without arms;
C. Freedom of form associations or unions;
D. Freedom of move freely throughout the territory of India;
E. Freedom of reside and settle in any part of the territory of India; and
F. Freedom of practice and profession, or to carry on any occupation, trade or business.

B. Importance of Freedom of Speech and Expression: Freedom of speech and expression has been held to be basic and indivisible for a democratic polity. It is said to be a cornerstone of functioning of the democracy. It is the foundation of a democratic society.

C. Scope and Content of the Freedom of Speech and Expression: The different facets constituting the scope and content of the freedom ofspeech and expression are discussed below-

D Right to know and to obtain information: The right of information is indisputably fundamental right, a facet of"speech and expression" as contained in Article 19(1)(a). It has beensaid that in a government of responsibility like ours, it is elementary that citizens ought to know what their government is doing. They have the right to know every public act, everything that is done in a public way,by their public functionaries. No democratic government can survive without accountability and the basic postulate of accountability is that the people should have information about the functioning of the Government.

1.6 Right to life and personal liberty:

Article 21 reads as "No person shall be deprived of his life or personalliberty except according to procedure established by law". This right hasbeen held to be the heart of the constitution, 283 Article 21 secures two rights-

A. Right to life; and
B. Right to personal liberty.

Article 21 prohibits the deprivation of the above rights except according to procedure established by law. Article 21 can be claimed only when a person is deprived of his "life" or personal liberty" by the "State" as defined by Article 21. Violation of the right by a private individual is not within the purview of Article 21.

The court, explaining the scope of the "right to life" Lay down: The right to life includes the right to livelihood. If the right to livelihoodis not treated as a part of the constitutional right to right to life, theeasiest way of depriving a person of his right to life would be to deprivehim of his means of livelihood to the point of abrogation. Deprive a person of his right to livelihood and you shall have deprived him of his life. 284

In Apparel Export Promotion Council v. A.K. Chopra,285 the Supreme Court took a serious note of the incidents of sexualharassment of women at work places. Such an incident, the Court said,resulted in violation of the Fundamental Right to Gender Equality andthe Right to life and Liberty - the two most precious Fundamental Rights.

(A) Right to shelter

In Chameli Singh v. State of U.P.286, the Supreme Court emphasized on the importance of the right to shelter as one of the basic human rights designed to ensure all facilities to the man to develop himself as a member of a civilized society. The Court said that shelter for a human being is not a mere protection of his life and limb. It is a home where he has opportunities to grow physically, mentally, intellectually and spiritually.

(b) Right to Education: Having regard to the significance of education in the life of individual and the Nation, the majority of the Supreme Court **In Unni Krishnan v. A.P.,287** State of held that the right to education was a fundamental right under Article 21 and that "it directly flows from the fight to life", that its content and parameters have to be determined in the light of Articles 41 and 45, the Court said

(c) Right to personal liberty: Later, **in Kharak Singh v. State of U.P.,288** the Court did not follow the above restrictive interpretation ofthe term, and held that

"personal liberty" was on only limited to bodilyrestraint or confinement of person only. The Court held:

(f) a new dynamic dimension –facts of personal liberty.

(d) Right to privacy: It is 'the rightful claim of an individual todetermine to which he wishes to share himself with others and controlover the time, place and circumstances to communicate with others. In **R. Rajgopal v. State of Tamil Nadu,289** the Supreme Court held that the "right to privacy" meant a "right to be let alone", Explaining the scope of the "right to privacy" which was held to be implicit in the righ to life and personal liberty guaranteed under Article 21 the Court observed A citizen has a right to safeguard the privacy of his own, his family, marriage, procreation, motherhood, child bearing and education among other matters. .

(e) Right to free legal aid: The Court further laid down that right to free legal aid at the cost of the State to an accused, who could not afford legal services for reasons of poverty, indigence implicit in Article 21. Free legal aid to the indigent has been declared to be "a State's duty and not government charity290

(f) Right to Speedy justice: it was brought to the notice of the Supreme Court that an alarming large number of men, women, children including, were kept in prisons for years awaiting trial in courts of law. The Court took a serious note of the situation and observed that it was a crying shame on the judicial system which permitted incarceration of men and woman for such long periods of time without trials.

1.7 Legal Essence on Human Rights, Educational Provisions and Facilities for Students with Disabilities

In general, the Constitution of The Kingdom of Thailand 1997 (Royal Gazette 1997) consisted of 12 chapters and 317 sections, aimed at eliminating all restrictions and removing earlier prohibitions regarding persons with disabilities.

The Rehabilitation of Disabled Persons Act 1991(Royal Gazette [Special Edition] 1991) consisted of 20 sections. The rationale for promulgation of this act

was explicitly mentioned in its last page, "*..although disabled persons are a part of national resources,their disabilities often hamper their living, occupation and participation in social activities,it is deemed appropriate to support and promote disabled persons to have opportunities, leadtheir lives, work and participate in social activities equal to that of the 'able-bodied'. In this respect, it is deemed expedient that disabled persons be protected, assisted, developed andrehabilitated through medical, educational, social rehabilitation and vocational training; that existing problems be solved and economic and social barriers be removed for them; and that the society be promoted to be conducive to and to rehabilitate these disabled persons.*"

The National Education Act 1999 (Royal Gazette 1999), which continues to be enforced, consisted of 9 chapters and 78 sections. Sections 6 and 8 reflect its objectives and principles that education shall aim at the full development of the Thai people in all aspects: physical and mental health; intellect; knowledge; morality; integrity; and desirable way of life so as to be able to live happily with other people. Educational provision shall be based on the following principles:

1) lifelong education for all;
2) all segments of society participating in the provision of education;
3) continuous development of the bodies of knowledge and learning processes.

In these earlier laws, many issues have been specifically mentioned and covered as follows.

Equal Rights and Human Dignity without Discrimination Equal rights and human dignity without discrimination are two of the crucial aspects highlighted within these laws.

"*The human dignity, right and liberty of the people shall be protected.*" (Section 4, Constitution of The Kingdom of Thailand 1997) "*All persons are equal and shall enjoy equal rights and that all discrimination based on physical or health conditions is prohibited.*"

(Section 30, Constitution of The Kingdom of Thailand 1997) With regard to human rights and discrimination, persons with disabilities are\ also supported through rehabilitation and educational processes respectively, being specifically mentioned in related laws.

" ...Rehabilitation of Disabled Persons means the improvement of the potentials and capacities of disabled persons through medical, educational, social methods, and vocational training in order to provide them the opportunities to work or lead their lives equal to that of the non-disabled." (Section 4, Rehabilitation of Disabled Persons Act 1991)

" ... In the provision of education, all individuals shall have equal rights and opportunities to receive basic education provided by the State for the duration of at least 12 years. Such education, provided on a nationwide basis, shall be of quality and free of charge. Persons with physical, mental, intellectual, emotional, social, communication and learning deficiencies; those with physical disabilities; or the cripples; or those unable to support themselves; or those destitute or disadvantaged; shall have the rights and opportunities to receive basic education specially provided." (Section 10, National Education Act 1999)

Responsibility of the State for Persons with Disabilities According to the equal rights and human dignity focus, the State has to take responsibility for all citizens and, in particular, has to break down social and environmental barriers for persons with disabilities.

"A person shall enjoy an equal right to receive the fundamental education for the duration of not less than twelve years which shall be provided by the State thoroughly, up to the quality, and without charge."

"The disabled or handicapped shall have the right to receive public conveniences and other aids from the State, as provided by law." (Section 43, Constitution of The Kingdom of Thailand 1997)In addition to this, the State has to ensure flexibility and a variety of educationalprovisions for persons with disabilities. *"... Such education may be provided in special schools or through mainstreaming inordinary schools whereby the Centre for Innovation and Technology attached to theMinistry of Education shall provide support as deemed appropriate."*

(Section 15, Rehabilitation of Disabled Persons Act 1991) *" ..Education for the disabled in the second paragraph shall be provided free of chargeat birth or at first diagnosis. These persons shall have the right to access the facilities,media, services and other forms of educational aid in conformity with the criteria andprocedures stipulated in the ministerial regulations."*

(Section 10, National Education Act 1999) *"...There shall be three types of education:*

(1) Formal education shall specify the aims, methods, curricula, duration, assessment, and evaluation conditional to its completion.

(2) Non-formal education shall have flexibility in determining the aims, modalities, management procedures, duration, assessment and evaluation conditional to its completion. The contents and curricula for non-formal education shall be appropriate, respond to the requirements, and meet the needs of individual groups of learners.

(3) Informal education shall enable learners to learn by themselves according to their interests, potentialities, readiness and opportunities available from persons, society, environment, media, or other sources of knowledge." (Section 15, National Education Act 1999)

Important resources for persons with special needs and disabilities including financial support, equipment, effective methods as well as human resources, are also recognised in many sections of the National Education Act 1999. *"...The state shall be responsible for the following....*

(3) Distribution of budgetary allocations and other special educational resources suitable and in line with the requirements for educational provision for each group of persons with special needs referred to in the second, third and fourth paragraphs of section 10." (Section 60, National Education Act 1999) *"...The state shall distribute frequencies, signal transmission devices, and other infrastructure necessary for radio broadcasting, television, telecommunication radio and other media of communication for use in provision of formal, non-formal and informal education and enhancement of religious, artistic, and cultural affairs as necessary."* (Section 63, National Education Act 1999)

"...The state shall promote and support the production and refinement of textbooks... materials, and other technologies for education.... and development of educational technologies."

(Section 64, National Education Act 1999) *" ...state shall be taken for personnel development for both producers and users oftechnologies for education so that they shall have the knowledge, capabilities, andskills required for the production and utilisation of appropriate, high-quality, andefficient technologies."*

(Section 65, National Education Act 1999) Affirmative Action and Motivation

Although these laws are concerned with the rights and dignity of persons with disabilities, no punishment is mentioned for non-compliance by individuals. However, affirmative action or positive enforcement for those who support persons

with disabilities or comply with the laws would be done. " ...*An owner of a building, site, vehicle or a service provider who provides equipmentto directly facilitate disabled persons as stipulated in Section 17(1) is entitled todeduct double the expenses incurred for such purpose from the net income or net profit of the year during which those expenses were incurred, as the case may be, in accordance with the Revenue Code."* (Section 18, Rehabilitation of Disabled Persons Act 1991)

Subsequently, when it was found that a single approach such as an affirmative action or motivation would not be effective, the Ministerial Regulation and the Cabinet Resolution 1999, in accordance with the Rehabilitation of Disabled Persons Act 1991, was issued. These amendments made compliance mandatory. The standards and appropriateness of equipment or assistive devices for people with disabilities were reaffirmed.

To sum up, the earlier laws regarding rehabilitation services, educational provisions and facilities for persons with disabilities, upheld the human rights and dignity o all people. They were in accordance with international human rights standards. Legal documents identified the responsibility of the central government, local government, schools, families and society for the protection of the rights of persons with disabilities. They also identified multi-sectoral involvement of five government organisations or ministries that had to provide services for persons\ with disabilities with regard to public conveniences, social welfare and education. However, legal documents contained only affirmative actions and had no provision for punishment. Finally, legal documents required that there be flexibility of educational provisions and facilities, alternative programmes/services and the allocation of adequate budgets and resources by the state.

1.8 DISCUSSION

As stated at the beginning, so far there has not been any comprehensive and empirical review study along with the existing legal and social policy issues, regarding educational provisions and facilities for students with disabilities in Thailand. No articles have been published in international journals and there is no accessible database for the unpublished documents. Articles might be found via e-database and the internet, but only abstracts are available, without details, as conference manuscripts (Phantachat & Parnes, 2007). Recently an article

attempted to review Thailand's legislative framework in terms of its compliance with CRPD (Namsiripongpun, 2011). It demonstrated that the majority of existing laws in Thailand complied with CRPD's concepts, including the definition of disabilities, equality and non-discrimination, protection for children with disabilities, accessibility, access to justice, independent living, education, work and employment, health and rehabilitation, participation in political, cultural life and recreation, etc. Unfortunately, due to lack of evidencebased support, this article only reflected an overview of the legislative content from the authors' perspective, rather than its implementation and the actual situation.

Other societies, especially in developed countries, have conducted studies on issues concerning educational accessibilities, provisions and facilities for students with disabilities in their own countries (Hanafin et al, 2007; Hobbs et al, 2009). In addition, in the United States, there is applied research focused on whether there has been effective implementation of educational provisions and assistive technologies for students with disabilities. Thus, cost-benefit studies such as statistical predictions, factor analysis for identifying sources of payment, comparative as well as qualitative studies to promote effective participation by stakeholders, especially persons with disabilities and their families, have been conducted throughout the decade (Wheaton & Hertzfeld, 2002; Parette & Brotherson, 2004; Carlson & Ehrlich, 2006; Kaye et al, 2008; Reichrath et al, 2010; Winkler et al, 2010). Based on research results, the assumption is that these societies would be able to provide a fund of information for more effective provision of educational services for persons with disabilities. In contrast, it was not easy to learn about the status of educational provisions and facilities for similar persons in Thailand, and in relation to other societies in the world. The present study was required to address this issue.

As a result of this study, the differences between the legal essence and the ground realities regarding educational provisions and facilities for students with disabilities in Thailand, can be discussed along with earlier research and related theories. Since there is evidence that concepts of the law have not been complied with in actual situations, it is a reflection on the ineffective implementation and enforcement of policies. Major barriers continue to be the limitations of law enforcement, as well as negative attitudes of service providers and society toward

persons with disabilities. These factors have been the basis for stigma and discrimination against persons with disabilities. This is true not only of Thailand, but also of developed countries such as the US and the United Kingdom (UK), and third world countries like Afghanistan (Barnes & Liver, 1995; Dowrick et al, 2005; Transitiónal Islamic State of Afghanistan and Italian Cooperation, 2003).

This could imply that unsuccessful or ineffective laws based on discrimination against persons with disabilities are a "universal or global problem". This study also supports the United Nations disseminated research of Quinn etal (2002) that highlighted case studies, in terms of education for students with disabilities through legislative measures, in countries such as Cameroon, Cape Verde, Gambia, Portugal and Qatar over the past decade. The research stated that a variety of approaches such as special, inclusive and alternative education, as well as professional/human training, sufficient budgets and resources and family participation were important for effective educational provisions for students with disabilities. Quinn's study was a comprehensive and chronological review with evidence and research-based supports, unlike the present study. The two past decades studies from different countries have continually shown high school drop-out rates, high unemployment, and a tendency for individuals with disabilities to live less independently. There have been significant barriers to adopting practices that may best support the successful transition of students with disabilities. These include discrimination based on disability, lack of coordinated efforts across systems, socioeconomic and community factors that also require cooperation or participatory action among persons with disabilities and their families, community, government, private, and business sectors (Edgar & Levine, 1986; Kortering & Edgar, 1988; Wagner & Shaver, 1989; Barnes & Liver, 1995; Lehman et al, 2002; Dowrick et al, 2005). According to the present research findings, although the negative aspects are many, there have been some positive aspects regarding educational provisions and facilities for students with disabilities in Thailand. During the past decade, more educational provisions were made through various strategies, than in the previous years. Strategic plans, educational provision manuals and IEPs for persons with disabilities were established. Environmental barriers are likely to have been eliminated especially for wheelchair-using students. The new laws show concern for human dignity, rights and equal opportunities for persons with disabilities and other marginal groups in Thailand. It

is to be hoped that these legislations would enable persons with disabilities to live in an inclusive society, as several recent studies done in other countries show that students with disabilities who received support and opportunities from vocational rehabilitation or transition planning personnel while in high school, secured better post-school employment and higher earnings than those who did not (Ratanaphan, 2003; Tagayuna et al, 2005; Weather et al, 2007; Francis & Adams, 2010).

The new laws might be not able to ensure effective implementation and enforcement of educational provisions and facilities for students with disabilities, unless the barriers are really broken down. Discrepancies between the legal ideologies and actual life situations continue to occur within both Western and Eastern societies, as this global problem is primarily caused by discrimination against students with disabilities and a lack of collaboration between multiple agencies or stakeholders. Therefore the awareness of multiple stakeholders, in terms of educational provisions and facilities for students with disabilities, should be effectively enhanced. This can be addressed by adopting an interdisciplinary approach, as well as participatory action or evidence-based practice in the form of further implementations and studies.

1.9 SUMMARY

Even though the past decade has seen the passage of various laws upholdinghuman dignity and equal rights for persons with disabilities in Thailand, in practice the majority of educational provisions and facilities for students with disabilities were not usually compliant with the legal perspective. Ineffective enforcement and discrimination or negative attitudes of society towards persons with disabilities have continued to take place within those laws.

Though the old laws have been replaced by new ones such as the Constitution of The Kingdom of Thailand 2007, the Development and Promotion of Quality\ of Life Act for PWDs 2007 and the Educational Provision Act for Persons with Disability 2008, the new laws have been reformed and adopted without considering any empirical data. Therefore, based on the present research results, the following suggestions are offered to help make these new laws more effective. First, systematic monitoring of legal enforcement and policy

implementation, with regard to educational provisions and facilities, needs to be done by the government sectors. Second, knowledge and skills training, along with the promotion of a positive attitude among teachers, educational providers and administrators should be encouraged. Third, interdisciplinary approach and participatory action or evidence-based practice should be adopted, to develop effective collaboration between stakeholders in educational provisions and transition services for students with disabilities.

1.10 Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.2.2. Points for discussion ---

2.2.3. Points for clarification

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UNIT 2

National Commissions And Policies: Education Commission (1964), Npe And Poa (1986, 1992), National Policy For Persons With Disabilities (2006)

2.1 Introduction

2.2 The 1968 Education Policy And After

2.3 National Policy On Education, (NPE)1968

2.4 Indian Education Commission, 1964-66

2.4.1 National Policy On Education Committee Of Members Of Parliament

2.4.2 Resolution On National Policy

2.4.3 Principal Recommendations Of The Education Commission, 1964-66

2.5 National Policy For Persons With Disabilities, 2006

2.5.1 Mechanism For Implementation Of The National Policy

2.5.2 India As A Signatory Of Un Convention On The Rights Of Persons With Disabilities

2.5.3 Statutory Committees

2.5.4 Provisions Of The Pwd Act Relating To Rehabilitation

2.5.5 Components Of Rehabilitation Of Persons With Disabilities

2.5.6 Schemes Of The Msje

2.5.7 National Institutes Working In The Field Of Disability

2.5.8 Economic Empowerment

2.6 National Trust For The Welfare Of Persons With Autism, Cerebral Palsy,Mental Retardation And Multiple Disabilities

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2.1 Introduction

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

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

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

2.2 THE 1968 EDUCATION POLICY AND AFTER

The National Policy of 1968 marked a significant step in the history of education in post- Independence India. It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen *national* integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages, and gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.

Since the adoption of the 1968 Policy, there has been considerable expansion in educational facilities all over the country at all levels. More than 90 per cent of the country's rural habitations now have schooling facilities within a radius of one kilometre. There has been sizeable augmentation of facilities at other stages also.

Perhaps the most notable development has been the acceptance of a common structure of education throughout the Country and the introduction of the 10+2+3 system by most States. In the school curricula, in addition to laying down a common scheme of studies for boys and girls, science and mathematics were incorporated as compulsory subjects and work experience assigned a place of importance.

A beginning was also made in restructuring of courses at the undergraduate level. Centres of Advanced Studies were set up for post-graduate education and research. And we have been able to meet our requirements of educated manpower.

While these achievements are impressive by themselves, the general formulations incorporated in the 1968 Policy did not, however, get translated into a detailed strategy of implementation, accompanied by the assignment of specific responsibilities and financial and
organisational support. As a result, problems of access, quality, quantity, utility and financial outlay, accumulated over the years, have now assumed such massive proportions that they must be tackled with the utmost urgency.

Education in India stands at the crossroads today. Neither normal linear expansion nor the existing pace and nature of improvement can meet the needs of the situation.

In the Indian way of thinking, a human being is a positive asset and a precious national resource, which needs to be cherished, nurtured and developed with tenderness, and care, coupled with dynamism. Each individual's growth presents a different range of problems an requirements, at every stage from the womb to the tomb. The catalytic action of Education in this complex and dynamic growth process needs to be planned meticulously and executed with great sensitivity.

India's political and social life is passing through a phase, which poses the danger of erosion to long-accepted values. The goats of secularism, socialism, democracy and professional ethics are coming under increasing strain. The rural areas, with poor infrastructure and social services, will not get the benefit of trained and educated youth, unless rural-urban disparities are reduced and determined measures are taken to promote diversification and dispersal of employment opportunities.

The growth of our population needs to be brought down significantly over the coming decades. The largest single factor that could help achieve this is the spread of literacy and education among women.

Life in the coming decades is likely to bring new tensions together with unprecedented opportunities. To enable the people to benefit in the new environment will require new designs of human resource development. The coming generations should have the ability to internalize new ideas constantly and

creatively. They have to be imbued with a strong commitment to humane values and to social justice. All this implies better education.

Besides, a variety of new challenges and social needs make it imperative for the
Government to formulate and implement a new Education Policy for the country. Nothing short of this will meet the situation.

2.3 NATIONAL POLICY ON EDUCATION, 1968

Education has always been accorded an honoured place in Indian society. The great leaders of the Indian freedom movement realised the fundamental role of education and throughout the nation's struggle for independence, stressed its unique significance for national development. Gandhiji formulated the scheme of basic education, seeking to harmonise intellectual and manual work. This was a great step forward in making education directly relevant to the life of the people. Many other national leaders likewise made important contributions to national education before independence.

In the post-independence period, a major concern of the Government of India and of the States has been to give increasing attention to education as a factor vital to national progress and security. Problems of educational reconstruction were reviewed by several commissions and committees, notably the University Education Commission (1948-49) and the Secondary Education Commission (1952-53). Some steps to implement the recommendations of these Commissions were taken; and with the passing of the Resolution on Scientific Policy under the leadership of Jawaharlal Nehru, the development of science, technology and scientific research received special emphasis. Toward the end of the third Five Year Plan, a need was felt to hold a comprehensive review of the educational system with a view to initiating a fresh and more determined effort at educational reconstruction; and the Education Commission (1964-66) was appointed to advise Government on " the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects." The Report of the Education Commission has since been widely discussed and commented upon. Government is happy to note that a consensus on the national policy on education has emerged in the course of these discussions.

The Government of India is convinced that a radical reconstruction of education on the broad lines recommended by the education commission is

essential for economic and cultural development of the country, for national integration and for realising the ideal of a socialistic pattern of society. This will involve a transformation of the system to relate it more closely to life of the people; a continuous effort to expand educational opportunity; a sustained and intensive effort to raise the quality of education at all stages; an emphasis on the development of science and technology; and the cultivation of moral and social values. The educational system must produce young men and women of character and ability committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture, and strengthening the national integration. This is necessary if the country is to attain its rightful place in the comity of nations in conformity with its great cultural heritage and its unique potentialities.

The Government of India accordingly resolves to promote the development of education in the country in accordance with the following principles:

(1) Free and Compulsory Education: Strenuous efforts should be made for the early fulfilment of the Directive principle under Article 45 of the Constitution seeking to provide free and compulsory education for all children up to the age of 14. Suitable programmes should be developed to reduce the prevailing wastage and stagnation in schools and to ensure that every child who is enrolled in schools successfully completes the prescribed course.

***(2)* • Status, Emoluments and Education of Teachers:** (a) Of all the factors which determine the quality of education and its contribution to national development, the teacher is undoubtedly the most important. It is on his personal qualities and character, his educational qualifications and professional competence that the success of all educational endeavours must ultimately depend. Teachers must, therefore, be accorded an honoured place in society, Their emoluments and other service conditions should be adequate and satisfactory having regard to their qualifications and responsibilities.

(b) The academic freedom pf teachers to, pursue and publish independent studies and researches and to speak and write about significant national and international issues should be protected.

(c) Teacher education, particularly in-service education, should receive due emphasis.

(3) Development of languages: (a) *Regional Languages:* The energetic development of Indian Languages and literature is a *sine qua non* for educational and cultural development. Unless this is done, the creative energies of the people will not be released, standards of education will not improve, knowledge will not spread to the people and the gulf between the intelligentsia and masses will remain if not widen further. The regional languages are already in use as media of education at the primary and secondary stages. Urgent steps should now be taken to adopt them as media of education at the university stage.

(b) *Three-Language Formula:* At the secondary stage, the State Governments should adopt, and vigorously implement, the three-language formula which includes the study of a modern Indian language, preferably one of the southern languages, apart from Hindi and English in the Hindi-speaking States, and of Hindi along with the regional *language and* English *in* the Non-Hindi-speaking States. Suitable courses in Hindi and/or English should also be available in universities and colleges with a view to improving the proficiency of students in these languages up to the prescribed university standards.

(c) *Hindi.* Every effort should be made to promote the development of Hindi. In developing Hindi as the link language, due care should be taken to ensure that it will serve, as provided for in Article 351 of the Constitution, as a medium of expression for all the elements of the composite culture of India. The establishment, in non-Hindi States, of colleges and other institutions of higher education which use Hindi, as the medium of education should be encouraged.

(d) *Sanskrit* Considering the special importance of Sanskrit to the growth and development of Indian languages and its unique contribution to the cultural unity of the country, facilities for its teaching at the school and university stages should be offered on a more liberal scale. Development of new methods of teaching the language should be encouraged, and the possibility explored of including the study of Sanskrit in those courses (such as modern Indian languages, ancient Indian history, Indology and Indian philosophy) at the first and second degree stages, where such knowledge is useful.

(e) *International Languages:* Special emphasis needs to be laid on the study of English and other international languages. World knowledge is growing at a

tremendous pace, especially in science and technology. India must not only keep up this growth but should also make her own significant contribution to it. For this purpose, study of English deserves to be specially strengthened.

(4) Equalisation of Educational Opportunity: Strenuous efforts should be made to equalise educational opportunity. (a) Regional imbalances in the provision of educational facilities should be corrected and good educational facilities should be provided in rural and other backward areas.

(b) To promote social cohesion and national integration the Common School System as recommended by the Education Commission should be adopted. Efforts should be made to improve the standard of education in general schools. All special schools like public schools should be required to admit students on the basis of merit and also to provide a *prescribed* proportion of free-studentships to prevent segregation of social classes. This will not, however, affect the rights of minorities under Article 30 of the Constitution.

(c) The education of girls should receive emphasis, not only on grounds of social justice, but also because it accelerates social transformation.

(d) More intensive efforts are needed to develop education among the backward classes and especially among the tribal people.

(e) Educational facilities for the physically and mentally handicapped children should be expanded and attempts should be made to develop integrated programmes enabling the handicapped children to study in regular schools.

(5) Identification of Talent: For the cultivation of excellence, it is necessary that talent in diverse fields should be identified at as early an age as possible, and every stimulus and opportunity given for its full development.

(6) Work - Experience and National Service: The school and the community should be brought closer through suitable programmes of mutual service and support. Work-experience and national service including participation in meaningful and challenging programmes of community service and national reconstruction should accordingly become an integral part of education. Emphasis in these programmes should be on self-help, character formation and on developing a sense of social commitment.

(7) Science Education and Research: With a view to accelerating the growth of the national economy, science education and research should receive high priority. Science and mathematics should be an integral part of general education till the end of the school stage.

(8) Education for Agriculture and Industry: Special emphasis should be placed on the development of education for agriculture and industry.
(a) There should be at least one agricultural university in every State. These should, as far as possible, be single campus universities; but where necessary, they may have constituent colleges on different campuses. Other universities may also be assisted, where the necessary potential exists, to develop strong departments for the study of one ore more aspects of agriculture.
(b) In technical education, practical training in industry should form an integral part of such education. Technical education and research should be related closely to industry, encouraging the flow of personnel both ways and providing for continuous cooperation in the provision, design and periodical review of training programmes and facilities.
(c) There should be a continuous review of the agricultural, industrial and other technical manpower needs of the country and efforts should be made continuously to maintain a proper balance between the output of the educational institutions and employment opportunities.

(9) Production of Books: The quality of books should be improved by attracting the best writing talent through a liberal policy of incentives and remuneration. Immediate steps should be taken for the production of high quality textbooks for schools and universities. Frequent changes of textbooks should be avoided and their prices should be low enough for students of ordinary means to buy them.

The possibility of establishing autonomous book corporations on commercial lines should be examined and efforts should be made to have a few basic textbooks common throughout the country. Special attention should be given to books for children and to university level books in regional languages.

(10) Examinations: A major goal of examination reforms should be to improve the reliability and validity of examinations and to make evaluation a continuous

process aimed at helping the student to improve his level of achievement rather than at 'certifying' the quality of his performance at a given moment of time.

(11) Secondary Education: (a) Education opportunity at the secondary (and higher) level is a major instrument of social change and transformation. Facilities for Secondary education should accordingly be extended expeditiously to areas and classes, which have been denied these in the past.
(b) There is need to increase facilities for technical and vocational education at this stage. Provision of facilities for secondary and vocational education should conform broadly to requirements of the developing economy and real employment opportunities.
Such linkage is necessary to make technical and vocational education at the secondary stage effectively terminal. Facilities for technical and vocational education should be suitably diversified to cover a large number of fields such as agriculture, industry, trade and commerce, medicine and public health, home management, arts and crafts, secretarial training, etc.

(12) University Education: (a) the number of whole-time students to be admitted to a college or university department should be determined with reference to the laboratory, library and other facilities and to the strength of the staff.
(b) Considerable care is needed in establishing new universities. These should be started only after an adequate provision of funds has been made for the purpose and due care has been taken to ensure proper standards.
(c) Special attention should be given to the organisation of postgraduate courses and to the improvement of standards of training and research at this level.
(d) Centres of advanced study should be strengthened and a small number of 'cluster of centres' aiming at the highest possible standards in research and training should be established.
(e) There is need to give increased support to research in universities generally. The institutions for research should, as far as possible, function within the fold of universities or in intimate association with them.

(13) Part-time Education and Correspondence Courses: Part time education and correspondence courses should be developed on a large scale at the university stage. Such facilities should also be developed for secondary school students, for

teachers and for agricultural, industrial and other workers. Education through part-time and correspondence courses should be given the same status as full-time education. Such facilities will smoothen transition from school to work, promote the cause of education and provide opportunities to the large number of people who have the desire to educate themselves further but cannot do so on a full-time basis.

(14) Spread of Literacy and Adult Education: (a) The liquidation of mass illiteracy is necessary not only for promoting participation in the working of democratic institutions and for accelerating programmes of production, especially in agriculture, but for quickening the tempo of national development in general. Employees in large commercial, industrial and other concerns should be made functionally literate as early as possible. A lead in this direction should come from the industrial undertakings in the public sector. Teachers and students should be actively involved in organising literacy campaigns, especially as part of the Social and National Service Programme.
(b) Special emphasis should be given to the education of young practicing farmers and to the training of youth for self-employment.

(15) Games and Sports: Games and sports should be developed on a large scale with the object of improving the physical fitness and sportsmanship of the average student as well as of those who excel in this department. Where playing field and other facilities for developing a nation-wide programme of physical education do not exist, these should be provided on a priority basis.

(16) Education of Minorities: Every effort should be made not only to protect the rights of minorities but to promote their educational interests as suggested in the statement issued by the Conference of the Chief Ministers of States and Central Ministers held in August, 1961.

(17) The Educational Structure: It will be advantageous to have a broadly uniform educational structure in all parts of the country. The ultimate objective should be to adopt the 10+2+3 pattern, the higher secondary stage of two years being located in schools, colleges or both according to local conditions. 5. The reconstruction of education on the lines indicated above will need additional

outlay. The aim should be gradually to increase the investment in education so as to reach a level of expenditure of 6 per cent of the national income as early as possible.

The Government of India recognises that reconstruction of education is no easy task. Not only are the resources scarce but the problems are exceedingly complex. Considering the key role which education, science and research play in developing the material and human resources of the country, the Government of India will, in addition to undertaking programmes in the Central sector, assist the State Governments for the development of programmes of national importance where co-ordinated action on the part of the States and the Centre is called for.

The Government of India will also review, every five years; the progress made and recommend guidelines for future development.

2.4 INDIAN EDUCATION COMMISSION, 1964-66

The Education Commission under the Chairmanship of Dr.D.S. Kothari, the then Chairman, University Grants Commission, began its task on October 2, 1964. It consisted of sixteen members, eleven being Indians and five foreign experts. In addition, the Commission had the benefit of discussion with a number of internationally known consultants in the educational as well as scientific field.

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

"This House is of opinion that a Committee of Members of Parliament be appointed to go into the question on National Policy on education in all its aspects and to prepare a plan accordingly for the next three plan periods, and also to suggest suitable machinery for its implementation." (L.S. Deb. May 1, 1964 c.13989)

Government Resolution setting up the Education Commission, July 14, 1964 The Commission submitted its report to the Government on June 29,1966. It was laid on the Table of the House on August 29, 1966.The principal recommendations of the Commission are given in Appendix I. The main features of the Commission's report were as follows:

(i) Introduction of work-experience which includes manual work, production experience, etc. and social service as integral part of general education at more or less all level of education.
(ii) Stress on moral education and inculcation of a sense of social responsibility. Schools should recognize their responsibility in facilitating the transition of youth from the work of school to the world of work and life.
(iii) Vocationalization of secondary education.
(iv) Strengthening of the centres of advance study and setting up of a small number of major universities which would aim at achieving highest international standards.
(v) Special emphasis on the training and quality of teachers for schools
(vi) Education for agriculture and research in agriculture and allied sciences should be given a high priority in the scheme of educational reconstruction. Energetic and imaginative steps are required to draw a reasonable proportion of talent to go in for advance study and research in agriculture science.
(vii) Development of quality or pace-setting institutions at all stages and in all sectors.

The Commission observed that mother-tongue had a pre-eminent claim as the medium of education at the school and college stages. Moreover, the medium of education in school and higher education should generally be the same. The regional languages\ should, therefore, be adopted as the media of education in higher education. The Commission further observed that the public demand for secondary and higher education had increased and would continue to increase in future. It was, therefore, necessary to adopt a policy of selective admissions to higher secondary and university education in order to bridge the gap between the public demand and available facilities. The Commission was of the view that the social segregation in schools should be eliminated by the adoption of the neighbourhood social concept at the lower primary stage under which all children in the neighbourhood will be required to attend the school in the locality.

2.4.1 NATIONAL POLICY ON EDUCATION COMMITTEE OF MEMBERS OF PARLIAMENT

A Committee of Members of Parliament on Education was constituted by the Government of India on April 5, 1967, with the following terms of reference:
(i) to consider the report of the Education Commission;

(ii) to prepare the draft of a statement on the National Policy on Education for the consideration of Government of India;and
(iii) to identify the programme for immediate action.

The Committee scrutinized only the major recommendations of the Education Commission along with the comments of the State Government and others thereon. The Committee's general approach to the problem differed from that of the Commission in three important ways. First, the Committee did not accept the recommendations of the Commission for the creation of five or six 'major' universities or for upgrading 10 per cent of the institutions at all levels to optimum standards. The committee believed that better results could be obtained if efforts were made to maintain at least the minimum standards in all institutions and special additional assistance was offered, on the basis of proper criteria, to those institutions which showed high level of performance and promise. Secondly, they placed a greater emphasis on expansion of facilities than the Commission had done,especially at the school stage. The Committee, therefore, did not agree with the Commission's proposal that a system of selective admission should be adopted at the higher secondary and undergraduate stages. They suggested methods for diverting a large proportion of students into different walks of life at the end of the higher secondary stage which would necessarily reduce pressure on access to higher education. The committee further desired that every effort should be made to provide admission to institutions of higher education to all eligible students who desired to study further. Thirdly the Committee did not favour several recommendations of the Commission whose main objective was to create certain new administrative structure or changes in the existing ones. In the opinion of the Committee, such programmes would lead to increasing bureaucratisation and increase in unproductive expenditure. Subject to the above observations, the Committee accepted several of the major recommendations of the Commission, some with modifications or changes in priority. They also added new recommendations in certain areas where the ground was not fully covered by the report of the Commission. The report of the members of Parliament was laid on the Table of the Lok Sabha on July 25, 1967.

The salient recommendations of the Committee are:
(i) The unhealthy social segregation that now takes place between the schools for the rich and those for the poor should be ended; and the primary schools should be made the common schools of the nation by making it obligatory on all children,

irrespective of cast, creed, community, religion, economic condition or social status,to attend the primary school in their neighbourhood. (ii) The development of a proper language policy can greatly assist in strengthening national unity. The key programme will be to develop all Indian languages and to adopt them as media of education at all stages.

(iii) At the secondary stage (classes I-X) the regional language should ordinarily be the medium of education. Adequate safeguards should be provided for linguistic minorities. In class XI_XII, a pupil should study at least one language of his choice in addition to the medium of education. While facilities to study languages , on an optional basis, should be adequately provided at the university-level, the study of no language should be made compulsory unless such study is an essential part of a prescribed course.

(iv) Hindi is already largely in use as a link language. The educational system should contribute to the acceleration of this progress in order to facilitate the movement of students and teachers and to strengthen national unity.

(v) Science education and research should be developed on priority basis. Great emphasis should be placed on the development of education for agriculture and industry. In technical education programmes of qualitive improvement should be stressed.

(vi) Work experience should be an integral part of general education at the school stage. Work with hands will help the young to develop insights into productive processes and use of science and inculcate in them respect for manual labour and habits of hard and responsible work.

(vii) There should be a broadly uniform educational structure in all parts of the country. The first step is to create the Ten Year School providing a common pattern of general education for all children. The national policy should be to ultimately make this period of ten years free and compulsory for all children. The next stage, the higher secondary should be uniformally raised to two years in all parts of the country under a phased programme. The duration of the course for the first degree in arts, commerce and science should be three years after the higher secondary stage.

(ix) Plans to accelerate the spread of literacy should be prepared and intensively implemented.

(x) Educational expansion should be accompanied by simultaneous efforts to raise substantially the standards of education and to keep them continuously rising.

(xi) There is an urgent need to upgrade and improve school curricula, to increase their knowledge content and to provide adequately for the development of skills,and the inculcation of right interests, attitudes and values. Similar steps are also needed at the university stage.
(xii) Regarding examination reform, attention should be concentrated on three major areas: reduction of the dominance of external examination; introduction of reforms which would make them more valid and realistic; and the adoption of a good system of internal evaluation.

2.4.2 RESOLUTION ON NATIONAL POLICY

As a result of discussions on the recommendations of the Education Commission and the report of the Committee of Members of Parliament, a Resolution on National Policy on Education was formally issued by the Government of India on July 24,1966 (Appendix II). The Resolutions enumerated seventeen principles to guide the development of education in the years ahead. These are:
(i)Free and compulsory Education: Free and Compulsory education for all children up to the age of 14 sho
(ii) Status, Emoluments and Education of Teachers: Teacher education, particularly in service education, should received high priority. Teachers must be accorded an honoured place in society, their emoluments, and other service conditions should be adequate, and their academic freedom should be guaranteed.
(iii) Development of Language: The energetic development of Indian Language and literature is a sine qua non for education and cultural development. Unless this is done, the creative energies of the people would not be released; standards of education will not improve; knowledge will not be spread to the people and the gulf between the intelligentsia and the masses will remain, if not widen further. The regional language already used as media of education at the primary and secondary stages, should be urgently adopted at the university state. At the secondary stage every child should learn three languages; the languages of his region, Hindi or another Indian language if the language of his region is Hindi and English. Hindi should become the link language, a medium of expression for all the elements of the composite culture of India. For its cultural value the study of Sanskrit should be specially encouraged. Special emphasis needs to be laid on the study of English and other international languages. World knowledge is growing at

a tremendous pace,especially in science and technology. India must not only keep up this growth but should also make her own significant contributions to it.

(iv) Equalisation of Education Opportunity: Regional imbalances should be corrected and good educational facilities should be provided in rural and other backward areas. To promote social cohesion and national integration, a common school system should be adopted; this should not, however, affect the minority rights guaranteed by the Constitution. The education of girls should receive emphasis, as should education among the backward classes.

(v) Identification of Talent: For the cultivation of excellence, it is necessary that talent in diverse fields should be identified at as early an age as possible and every stimulus and opportunity given for its full development.

(vi) Work-experience and National Service: The school and the community should be brought closer through suitable programmes of mutual service and support. Work experience and national service including participation in meaningful and challenging programme of community service and national reconstruction should accordingly become an integral part of education.

(vii) Science Education and Research: These should receive high priority, and science and mathematics should be an integral part of general education till the end of the school stage.

(viii) Education for Agriculture and industry: This requires special emphasis. There should be at least one agricultural university in every State and the other universities selected departments may be strengthened for the study of one or more aspects of agriculture. Technical education and research should be related closely to industry. There should be continuous review of the agricultural, industrial,and other technical manpower need and a proper balance should be maintained between the output of the educational institutions and employment opportunities.

(ix) Production of Books: The quality of books should be improved and immediate steps should be taken for the production of high quality text-books for schools and universities. Efforts should be made to have a few basic text-books throughout the country. Special attention should be given to books for children and to university level books in Indian languages.

(x) Examination: A major goal of examination reform should be to improve the reliability and validity of examinations and to make evaluation a continuous process.

(xi) Secondary Education: Facilities for secondary education should be extended expeditiously to areas and classes which have been denied these in the past. Facilities for technical and vocational education needs to be increased, diversified and related closely to employment opportunities. (xii) University Education:

(a) The number of whole time students admitted to a college or university departments should be determined with reference to the laboratory, library and other facilities and to the strength of the staff.

(b) New universities should be established only in case of proved necessity after adequate provisions of funds and with due care for ensuring proper standards.

(c) The organisation of post-graduate courses and their standards of training and research need to be improved.

(d) Centres of advanced study should be strengthened and a small number of clusters of centres aiming at the highest possible standards in research and training should be established.

(e) Research in universities requires increased support,and the research institutions
should, as far as possible, function within the fold of universities of in intimate association with them.

(xiii) Part-time education and Correspondence Courses: These should be developed on a large scale at the university stage and also be provided for secondary school students, teachers, and agricultural, industrial and other workers.

(xiv) Spread of Literacy and Adult Education: (a) The liquidation of mass illiteracy is necessary not only for promoting people's participation in the working of democratic institutions and for accelerating programmes of production, especially in agriculture, but also for quickening the tempo of national development in general. Employees in large commercial, industrial and other concerns should be made functionally literate as early as possible.....Teachers and students should be actively involved in organizing literacy campaigns, especially as part of the Social and national Service Programme. (b) The education of young farmers and the training of youth for self-employment should have high priority.

(xv) Games and Sports: Playing fields and other facilities for developing a nation wide
programme of physical education should be provided on a priority basis.

(xvi) Education of minorities: Every effort should be made not only to protect the rights of minorities but actively to promote their educational interests.

(xvii) The Educational Structure: A broadly uniform educational structure of ten years' general education in schools, followed by two years of higher secondary stage three years ' course for the first degree should be adopted in all parts of the country.

2.4.3 PRINCIPAL RECOMMENDATIONS OF THE EDUCATION COMMISSION, 1964-66

A. Education and National Objectives

Education and National Development: The most important and urgent reform needed in education is to related it to the life, needs and aspirations of the people and thereby make it a powerful instrument of social, economic and cultural transformation necessary for realisation of the national goal. For this purpose the following five-fold programme has been suggested;

(a) Relating education to productivity;

(b) Strengthening social and national integration through educational programmes;

(c) Consolidation of democracy through education;

(d) Modernisation of society through awakening of curiosity,development of attitudes and values and building up certain essential skills.

(a) Education and productivity: The following programmes are needed to relate productivity to education:

(i) Science education should be an integral part of school education and ultimately become a part of all courses at University stage;

(ii) Work experience to become an integral part of all education;

(iii) Every effort should be made to orient work experience to technology and industrialisation and the application of science to productive processes, including agriculture; and

(iv) Vocationalisation of secondary education and agricultural and technical education to be emphasised.

(b) Social and national integration: The following steps have been suggested to strengthen national consciousness and unity:

(i) Adoption of a common school system of public education as the national goal and its effective implementation in a phased programme spread over 20 years.

(ii) Organisation of social and national service programmes concurrently with academic studies in schools and colleges and to make them obligatory for all students at all stages;

(iii) Participation in programmes of community development and national reconstruction should be an integral part of all education from the primary to the undergraduate stage;
(iv) Continuance of N.C.C. on its present basis till the end of the Fourth Five Year Plan;
(v) Development of an appropriate language policy for the education system;
(vi) Adoption of regional language as the medium of instructions;
(vii) Energetic action for production of books and literature, particularly scientific and technical, in regional languages. This should be the responsibility of universities assisted by U.G.C.
(viii) Continuance of the use of English as the medium of instructions in the All-India institutions. The eventual adoption of Hindi to be considered in due course subject to certain safeguards;
(ix) Regional languages to be made language of administration for the regions concerned at the earliest possible time .
(x) Continuation of the promotion of the teaching and study of English right from the stage. Special attention to be given to the study of Russian;
(xi) English language to serve as a link-language in higher education for academic work and intellectual inter-communication. Hindi to serve as the link language of the majority of our people and also adoption of all measures for the spread of Hindi in non-Hindi areas;
(xii) Combining two modern Indian languages at the B.A and M.A level; and
(xiii) Promotion of national consciousness through the promotion of understanding and re-valuation of our cultural heritage and the creation of a strong driving faith in the future towards which we aspire.
(c) Education for Democracy: The following Programme has been suggested for consolidation of democracy:
(i) Provision of free and compulsory education of good quality for all children up to the age of 14 years as envisaged in Art. 45 of the Constitution;
(ii) Promotion of programmes of adult education aiming not only at liquidation of illiteracy, but also at raising the civic and vocational efficiency and general cultural level
of the citizens;
(iii) Training of efficient leadership at all levels by expanding secondary and higher education and providing equal opportunities for all children of merit and

promise, irrespective of economic status, caste, religion, sex or place of residence;
(iv) Development of a scientific mind and outlook, tolerance, concern for public interest and public service, self -discipline, self reliance, initiative and a positive attitude to work.
(d) Social Moral and Spiritual Values: The education system should emphasise the development of fundamental social, moral and spiritual values. From this point of view the Centre and State Governments should adopt measures to introduce education in moral, social and spiritual values in all institutions under their(or local authority) control on the lines recommended by the University Education Commission and the Committee on Religious and Moral Instruction.
(e) Education and Modernisation: The following has been suggested in this regard:
(i) Awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for oneself; and
(ii) Creation of an inteligentsia of adequate sie and competence.

B. The educational system: Structure and Standard

(1) Stages in Education and their Inter-relationship: In this regard the following has been suggested:
(i) The new educational system should consist of (a) one to three years of pre-school education; (b) a primary stage of 7 to 8 years divided into lower primary stage of 4 to 5 years and a higher primary stage of 3 or 2 years; (c) a lower secondary stage of 3 or 2 years ; (d) a higher secondary stage of two years of vocational education (e) a higher education stage having a course of 3 years or more for the first degree and followed by course for the second or research degree of varying durations;
(ii) Age of admission to Class 1 ordinarily not to be less than 6
(iii) First public examination to come at the end of 10 years of schooling;
(iv) Secondary schools should be of two types -a high schools providing a ten-year course and higher secondary schools providing a course of 11 to 12 years.
(v) New Higher Secondary course beginning in Class XI and XII to provide specialized subjects; and
(vi) Transfer of the Pre-University course from the Universities and affiliated colleges to secondary schools by 1975-76 and the duration of the course to be lengthened to two years by 1985-86 . The University Grants Commission should

be responsible for effecting the transfer of all pre-university or intermediate work from university and affiliated colleges to schools.

(2) Reorganisation of the University stage: The following has been recommended in this respect:

(i) Duration of the first degree should not be less than three years and the duration of the second degree to be 2 to 3 years;

(ii) Some universities should start graduate schools with 3 years Master Degree courses in certain subjects; and

(iii) Three year special courses for the first degree which begin at the end of the first year of the present 3 year degree courses should be started in selected subjects and in selected institutions. (3) Utilisation of Facilities: The following methods have been suggested to make full
utilisation of available facilities:

(i) Instruction days in the year to be increased to about 39 weeks for schools and 35 weeks for colleges and pre-primary schools; and

(ii) Standard calendar in the worked out by the Ministry of Education and the University
Grants Commission in consultation with State Governments and Universities respectively. Other holidays to be cut down to 10 in a year.

C. Teacher Status

The Commission has emphasised that the most urgent need was to upgrade the remuneration of teacher substantially, particularly at the school stages, and recommended that the Government of India should lay dawn for the school stage, minimum scales of pay for teachers and assist the States and Union Territories-to adopt equivalent or higher scales to suit their conditions. Scales of pay of schools teachers belonging to the same category but working under different managements such as Government, Local bodies or private managements should be the same.

D. Teacher Education

The Professional preparedness of teachers being crucial for the qualitative improvement of education, the Commission has urged that this should be treated as a key-area in educational development and adequate financial provisions should be made for it. It further recommended:

(i) 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 of the school life and educational development , on the other;
(ii) The quality of the programme of teacher education should be improved; (iii) New professional courses should be developed to orientate headmasters, teachers, educators. and educational administrators to their special field of work;
(iv) 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, and
(v) Improvement of teacher education institutions and expansion of training facilities should be undertaken.

2.5 National Policy for Persons with Disabilities, 2006

The National Policy recognizes that Persons with Disabilities are valuable human resources for the country and seeks to create an environment that provides them equal opportunities, protection of their rights and full participation in society. It is in consonance with the basic principles of equality, freedom, justice and dignity of all individuals that are enshrined in the Constitution of India and implicitly mandate an inclusive society for all, including persons with disabilities. The National Policy recognizes the fact that a majority of persons with disabilities can lead a better quality of life if they have equal opportunities and effective access to rehabilitation measures.
The salient features of the National Policy are:
i) Physical Rehabilitation, which includes early detection and intervention, counselling and medical interventions and provision of aids and appliances. It also includes the development of rehabilitation professionals;
ii) Educational Rehabilitation which includes vocational training; and
iii) Economic Rehabilitation, for a dignified life in society.

2.5.1 Mechanism for implementation of the National Policy

The following mechanism is in place for implementation of the National Policy:
a. The Ministry of Social Justice & Empowerment is the nodal Ministry to coordinate all matters relating to implementation of the Policy.

b. The Central Coordination Committee, with stakeholder representation, coordinates matters relating to implementation of the National Policy. There is a similar Committee at the State level. Panchayati Raj Institutions and Urban Local Bodies are associated in the functioning of the District Disability Rehabilitation Centres. They are required to play a crucial role in the implementation of the National Policy to address local level issues.

c. The Ministries of Home Affairs, Health & Family Welfare, Rural Development, Urban Development, Youth Affairs & Sports, Railways, Science & Technology, Statistics & Programme Implementation, Labour, Panchayati Raj and Women & Child Development and Departments of Elementary Education & Literacy, Secondary & Higher Education, Road Transport & Highways, Public Enterprises, Revenue, Information Technology and Personnel & Training are also identified for implementation of the policy.

d. The Chief Commissioner for Persons with Disabilities at Central level and State Commissioners at the State level play key role in implementation of National Policy, apart from their statutory responsibilities.

2.5.3 India as a signatory of UN Convention on the Rights of Persons with Disabilities

The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), which India signed on 30th March, 2007, was ratified and came into force on 3.05.2008. Three important obligations arise out of the Convention, namely (a) Implementation of provisions of the UNCRPD, (b) Harmonization of Indian Laws with the UNCRPD, and (c) Preparation of a Country Report by 2010.

All concerned Central Ministries were requested to implement the provisions of the UNCRPD in so far as these relate to them. The need for focus on women and children was also emphasized. The Ministries were also requested to identify statutes and orders that require amendment in the light of the Convention and to initiate the process of amendment. All Chief Ministers of States and Administrators of UTs were similarly requested to refer to various obligations under the Convention that relate to the State Governments and to implement the same. State Governments/ UTs were also requested to furnish the status report for preparation of Country Report.

2.5.5 Disability Certificates

The PWD Act, 1995, provides certain benefits to persons with disabilities who have not less than 40% of any disability, as certified by a medical authority. Thus, a person with disability who wishes to avail the benefits under the Act, has to obtain a disability certificate from the medical authority notified for the purpose. State Governments are responsible for issuing disability certificates on the basis of applications from the persons with disabilities.

The Persons with Disabilities Rules, 1996 have been amended in 2009 which inter-alia prescribed a simplified and decentralized procedure for issuance of Disability Certificate. In the amended rules, instead of —Medical Board ||, —Medical Authorities || has been prescribed for issue of medical certificates. The Medical authorities have to be notified by the appropriate governments.

2.5.4 Statutory Committees

i. **Central Coordination Committee** (CCC) constituted under Section 3 of the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995, is chaired by the Minister for Social Justice and Empowerment and has official and non-official members, including Members of Parliament, representatives of organizations of persons with disabilities and experts in the field of disability. It serves as the national focal point on disability matters and facilitates the continuous evolution of a comprehensive policy towards solving the problems faced by persons with disabilities. It advises the Central Government on the formulation of policies, programmes, legislation and projects with respect to disability and reviews and coordinates the activities of all the Ministries/ Departments of Government and other Governmental and Non-Governmental Organizations which are dealing with matters relating to persons with disabilities. It takes up the cause of persons with disabilities with the concerned authorities and international organizations with a view to provide for schemes and projects for the disabled in the national plans and other programmes and policies evolved by the international agencies.

ii. **Central Executive Committee (CEC)** constituted under Section 9 of the Persons with Disabilities Act, 1995, chaired by the Secretary, Ministry of Social Justice and Empowerment, is the executive body of the Central Coordination Committee. It is responsible for carrying out the decisions of the Central

Coordination Committee and performs such other functions as may be delegated to it by the Central Coordination Committee.

2.5.6 Provisions of the PWD Act relating to Rehabilitation

Section 2(w) of the PWD Act, 1995, defines —rehabilitation || as —a process aimed at enabling persons with disabilities to reach and maintain their optimal, physical, sensory, intellectual, psychiatric or social functional levels ||. Section 66 of the PWD Act, which deals with rehabilitation, reads as below:

—Appropriate Governments and local authorities to undertake rehabilitation

(1) The appropriate Governments and the local authorities shall within the limits of their economic capacity and development undertake or cause to be undertaken rehabilitation of all persons with disabilities.

(2) For purposes of sub-section (1), the appropriate Government and local authorities shall grant financial assistance to non-governmental organizations.

(3) The appropriate Governments and local authorities while formulating rehabilitation policies shall consult the non-governmental organizations working for the cause of persons with disabilities. ||

2.5.6 Components of Rehabilitation of Persons with Disabilities

Some of the main components of rehabilitation of persons with disabilities are:

(i) provision of assistive aids and appliances

(ii) education

(iii) vocational training

(iv) assistance for employment

(v) training in or assistance for independent living

Central Government has been providing grant-in-aid to non-governmental organizations over successive Five Year Plans through various schemes for projects relating to rehabilitation of persons with disabilities, including the Deendayal Disabled Rehabilitation Scheme that covers components (ii) to (v) above and the Scheme of Assistance to Disabled Persons for Purchase/ Fitting of Aids/Appliances (ADIP), covering component (i) above.

2.5.7 Schemes of the MSJE

The Ministry of Social Justice & Empowerment operates various schemes for empowerment and rehabilitation of persons with disabilities (PWDs). The schemes aim to promote physical, psychological, social, educational and economic

rehabilitation and development of persons with disabilities to enhance their quality of life and also enable them to lead a life with dignity. The major schemes for rehabilitation of persons with disabilities are:

1. Scheme of Assistance to Disabled Persons for Purchase/Fitting of Aids/Appliances (ADIP) - aims at physical rehabilitation of persons with disabilities through provision of assistive aids and appliances.
2. Deendayal Disabled Rehabilitation Scheme (DDRS)- an umbrella scheme that addresses all aspects of rehabilitation and includes projects covering various services ranging from programmes for pre-school and early intervention to rehabilitation of leprosy-cured persons.
3. Scheme for Implementation of Persons with Disabilities Act- under the scheme funds are provided for projects to make public buildings barrier-free, support to the institutions at regional and district level providing services to persons with disabilities and the creation of awareness on related issues.
4. Scheme of Incentives to Employers in the Private Sector for Providing Employment to Persons with Disabilities.

2.5.8 National Institutes working in the field of disability

There are seven National Institutes under MSJE working in the field of disability. These institutes are engaged in Human Resources Development in the field of disability, providing rehabilitation services to the persons with disabilities, research and development. These National Institutes including their regional centres and composite regional centres run 80 courses of one year or more duration. The seven National Institutes are:-

1. National Institute for the Visually Handicapped (NIVH), Dehradun
2. National Institute for Empowerment of Persons with Multiple Disabilities (NIEPMD), Chennai
3. Swami Vivekanand National Institute for the Rehabilitation, Training and Research (SVNIRTAR), Cuttack
4. National Institute for the Hearing Handicapped (NIHH), Mumbai
5. National Institute for the Mentally Handicapped (NIMH), Secunderabad
6. National Institute for the Orthopaedically Handicapped (NIOH), Kolkata
7. Pt. Deendayal Upadhyaya Institute for the Physically Handicapped (PDUIPH), New Delhi.

2.5.9 Economic Empowerment

A. National Handicapped Finance and Development Corporation is an apex institution for channelizing the funds to persons with disabilities through the State Channelizing Agencies (SCAs) nominated by the State Government(s) or through Non Government Organizations (under Micro Credit Scheme) with the following purposes:

a) To promote economic development activities and self-employment ventures for the benefit of persons with disability.

b) To extend loan to the persons with disability for up gradation of their entrepreneurial skill for proper and efficient management of self-employment ventures.

c) To extend loans to persons with disability for pursuing professional/technical education, leading to vocational rehabilitation/self-employment.

d) To assist self-employed persons with disability in marketing their produce.

B. National Awards for the Empowerment of Persons with Disabilities

The National Awards are conferred on the persons with disabilities having outstanding achievements and the individuals and organizations that are working for the empowerment of persons with disabilities. These awards have been instituted with the objective to focus public attention on the issues concerning persons with disabilities and to promote their mainstreaming in the society. The awards are given on 3rd of December in every year, which has been declared as International Day of Disabled Persons.

The awards are given under the following twelve categories:—

(i) Best employees/self-employed with disabilities,

(ii) Best employers and placement officer/agency of persons with disabilities,

(iii) Best individual and institution working for the cause of persons with disabilities,

(iv) Role Model,

(v) Best applied research/innovation/product development aimed at improving the life of persons with disabilities,

(vi) Outstanding work in creation of barrier-free environment for the persons with disabilities,

(vii) Best district in providing rehabilitation services,

(viii) Best Local Level Committee of National Trust,

(ix) Best State Channelizing Agency of National Handicapped Finance and Development Corporation
(x) Outstanding creative adult persons with disabilities, and
(xi) Best creative child with disabilities.
(xii) Best Braille press

C. National Handicapped Welfare Fund, subsequently renamed as National Fund for People with Disabilities (National Fund) was established in 1983. Presently, the National Fund is implementing a scholarship scheme for students with disabilities.

D. Trust Fund for Empowerment of Persons with Disabilities: In pursuance of the directions of the Hon'ble Supreme Court judgment dated 16.04.2004, a Trust Fund for Empowerment of Persons with Disabilities (chaired by Comptroller & Auditor General of India) was registered on 21.11.2006.

Statutory Authorities/Bodies of MSJE in the Disability Sector

The Office of the **Chief Commissioner for Persons with Disabilities (CCPD)** has been set up to take steps to safeguard the rights and facilities to the persons with disabilities. Based on the complaints filed before him/her, if the provisions of the Persons with Disabilities Act, any rules, bye-laws, regulations, executive orders or instructions are violated or are not implemented, the Chief Commissioner takes up the matters with the concerned authorities. The Act also empowers the Chief Commissioner to issue suo-motu notice of any such non-compliance.

2.6 National Trust for the Welfare of Persons with Autism, Cerebral Palsy,Mental Retardation and Multiple Disabilities is a statutory body set up under the National Trust for the welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act (Act 44 of 1999), 1999. The main objective of National Trust is to ensure persons with disabilities to lead independent life with dignity, support and strengthen NGOs and other service providers and appoint legal guardians to take care the needs of persons with disabilities. The major activities of National Trust include training and awareness programmes, capacity building programme & shelter, care giving & empowerment programmes.

The **Rehabilitation Council of India** was initially set up and given Statutory Status by an Act of Parliament namely Rehabilitation Council of India

Act, 1992. The Act was subsequently amended in 2000. The Council is responsible for regulating and monitoring the training of rehabilitation professionals and personnel, promoting research in rehabilitation and special education.

3. Check Your Progress

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4. Assignment/Activity

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5. Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.5.1. Points for discussion

2.5.2. Points for clarification

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UNIT 3

NATIONAL ACTS: RCI ACT, 1992, PWD ACT, 1995, NT ACT, 1999, RTE ACT (2009 & 2012).

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3.1 THE REHABILITATION COUNCIL OF INDIA ACT, 1992
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References / Further Readings

Introduction

3.1 THE REHABILITATION COUNCIL OF INDIA ACT, 1992

No. 34 of 1992

[1st September, 1992.]

An Act to provide for the constitution of the Rehabilitation Council of India for regulating the training of rehabilitation professionals and the maintenance of a Central Rehabilitation Register and for matters connected therewith or incidental thereto.

BE it enacted by Parliament in the Forty-third Year of the Republic of India as follows: -

3.1.1PRELIMINARY

1. (1) This Act may be called the Rehabilitation Council of India Act, 1992.

(2) It shall come into force on such date as the Central Government may, by notification in the Official Gazette, appoint.

2. (1) In this Act, unless the context otherwise requires, -

(a) "Chairperson□ means the Chairperson of the Council appointed under sub-section (3) of section 3;

(b) "Council" means the Rehabilitation Council of India constituted under section 3;

(c) "handicapped" means a person-

(i) visually handicapped;

(ii) hearing handicapped;

(iii) suffering from locomotor disability; or

(iv) suffering from mental retardation;

(d) "hearing handicap" means deafness with hearing impairment of 70 decibels and above, in the better ear or total loss of hearing in both ears;

(e) "locomotor disability" means a person□s inability to execute distinctive activities associated with moving, both himself and objects, from place to place, and such inability resulting from affliction of either bones, joints, muscles or nerves;

(f) "member" means a member appointed under sub-section (3) of section 3 and includes the Chairperson;

(g) “Member-Secretary” means the Member-Secretary appointed under sub-section (1) of section 8;

(h) “mental retardation” means a condition of arrested or incomplete development of mind of a person which is specially characterized by sub-normality of intelligence;

(i) “notification” means a notification published in the Official Gazette;

(j) “prescribed” means prescribed by regulations;

(k) “recognised rehabilitation qualifications” means any of the qualifications included in the Schedule;

(l) “Register” means the Central Rehabilitation Register maintained under sub-section (1) of section 23;

(m) “regulations” means regulations made under this Act;

(n) “rehabilitation professionals” means-

(i) audiologists and speech therapists;

(ii) clinical psychologists;

(iii) hearing aid and ear mould technicians;

(iv) rehabilitation engineers and technicians;

(v) special teachers for educating and training the handicapped;

(vi) vocational counsellors, employment officers and placement officers dealing with handicapped;

(vii) multi-purpose rehabilitation therapists, technicians; or

(viii) such other category of professionals as the Central Government may, in consultation with the Council, notify from time to time;

(o) "visually handicapped" means a person who suffers from any of the following conditions, namely:-

(i) total absence of sight;

(ii) visual acquity not exceeding 6/60 or 20/200 (snellen) in the better eye with the correcting lenses; or

(iii) limitation of the field of vision subtending and angle of degree or worse.
(2) Any reference in this Act to any enactment or any provision thereof shall, in relation to an area in which such enactment or such provision is not in force, be construed as a reference to the corresponding law or the relevant provision of the corresponding law, if any, in force in that area.

3.1.2THE REHABILITATION COUNCIL OF INDIA

3. (1) With effect from such date as the Central Government may, by notification, appoint in this behalf, there shall be constituted for the purposes of this Act a Council to be called the Rehabilitation Council of India.
(2) The Council shall be a body corporate by the name aforesaid, having perpetual succession and a common seal, with power, subject to the provisions of this Act, to acquire, hold and dispose of property, both movable and immovable, and to contract and shall by the said name sue and be sued.
(3) The Council shall consist of the following members, namely:-
(a) a Chairperson, from amongst the persons having experience in social work or rehabilitation, to be appointed by the Central Government;
(b) three members to be appointed by the Central Government to represent respectively the Ministries of the Central Government dealing with-
(i) Welfare;
(ii) Health; and
(iii) Finance;

(c) one member to be appointed by the Central Government to represent the University Grants Commission;

(d) one member to be appointed by the Central Government to represent the Directorate General of Indian Council of Medical Research;

(e) two members to be appointed by the Central Government to represent the Ministry or department of the States or the union territories dealing with Social Welfare by rotation in alphabetical order; (f) such number of members not exceeding six as may be appointed by the Central Government from amongst the rehabilitation professionals working in voluntary organizations;

(g) such number of members not exceeding four as may be appointed by the Central Government from amongst the medical practitioners enrolled under the Indian Medical Council Act, 1956 and engaged in rehabilitation of the handicapped;

(h) three Members of Parliament of whom two shall be elected by the House of the People and one by the Council of States;

(i) such number of members not exceeding three as may be nominated by the Central Government from amongst the social workers who are actively engaged in assisting the disabled;

(j) the Member-Secretary, ex officio.

(4) The office of member of the Board shall not disqualify its holder for being chosen as, or for being, a Member of either House of Parliament.

4. (1) The Chairperson or a member shall hold office for a term of two years from the date of his appointment or until his successor shall have been duly appointed, whichever is longer.

(2) A casual vacancy in the Council shall be filled in accordance with provisions of section 3 and the person so appointed shall hold office only for the remainder of the term for which the member in whose place he was appointed would have held that office.

(3) The Council shall meet at least once in each year at such time and place as may be appointed by the Council and shall observe such rules of procedure in the transaction of business at a meeting as may be prescribed.

(4) The Chairperson or, if for any reason, he is unable to attend the meeting of the Council, any member elected by the members present from amongst themselves at the meeting, shall preside at the meeting.

(5) All questions which come up before any meeting of the Council shall be decided by a majority of votes of the members present and voting, and in the event of an equality of votes, the Chairperson, or in his absence, the person presiding shall have a second or casting vote. 5. No person shall be a member if he-
(a) is, or becomes, of unsound mind or is so declared by a competent court; or
(b) is, or has been, convicted of any offence which, in the opinion of the Central Government, involves moral turpitude; or
(c) is, or at any time has been, adjudicated as insolvent.

6. If a member-
(a) becomes subject to any of the disqualifications mentioned in section 5; or

(b) is absent without excuse, sufficient in the opinion of the Council, from three consecutive meetings of the Council; or

(c) ceases to be enrolled on the Indian Medical Register in the case of a member referred to in clause (g) of sub-section (3) of section 3, his seat shall thereupon become vacant.

7. (1) The Council shall constitute from amongst its members an Executive Committee and such other committees for general or special purpose as the Council deems necessary to carry out the purpose of this Act.
(2) The Executive Committee shall consist of the Chairperson who shall be member ex officio and not less than seven and not more than ten members who shall be nominated by the Council from amongst its members.

(3) The Chairperson shall be the Chairperson of the Executive Committee.

(4) In addition to the powers and duties conferred and imposed upon it by this Act, the Executive Committee or any other committee shall exercise and discharge such powers and duties as the Council may confer or impose upon it by any regulations which may be made in this behalf.

8. (1) The Central Government shall appoint the Member-Secretary of the Council to exercise such powers and perform such duties under the direction of the Council as may be prescribed or as may be delegated to him by the Chairperson.

(2) The Council shall, with the previous sanction of the Central Government employ such officers and other employees as it deems necessary to carry out the purpose of this Act.

(3) The Council shall, with the previous sanction of the Central Government, fix the allowances to be paid to the Chairperson and other members and determine the conditions of service of the Member-Secretary, officers and other employees of the Council.

9. No act or proceeding of the Council or any committee thereof shall be called in question on the ground merely of the existence of any vacancy in, or any defect in the constitution of, the Council or a committee thereof, as the case may be.

10. (1) On and from the date of the constitution of the Council, the Rehabilitation Council shall stand dissolved and on such dissolution,-

(a) all properties and assets, movable and immovable, of, or belonging to, the Rehabilitation Council shall vest in the Council;

(b) all the rights and liabilities of the Rehabilitation Council shall be transferred to, and be the rights and liabilities of, the Council;

(c) without prejudice to the provisions of clause (b), all liabilities incurred, all contracts entered into and all matters and things engaged to be done by, with or for the Rehabilitation Council immediately before that date, for or in connection with the purposes of the said Rehabilitation Council shall be deemed to have been incurred, entered into, or engaged to be done by, with or for, the Council;

(d) all sums of money due to the Rehabilitation Council immediately before that date shall be deemed to be due to the Council;

(e) all suits and other legal proceedings instituted or which could have been instituted by or against the Rehabilitation Council immediately before that date may be continued or may be instituted by or against the Council; and

(f) every employee holding any office under the Rehabilitation Council immediately before that date shall hold his office in the Council by the same tenure

and upon the same terms and conditions of service as respects remuneration, leave, provident fund, retirement

and other terminal benefits as he would have held such office as if the Council had not been constituted and shall continue to do so as an employee of the Council or until the expiry of a period of six months from that date if such employee opts not to be the employee of the Council within such period.

(2) Notwithstanding anything contained in the Industrial Disputes Act, 1947 or any other law for the time being in force, absorption of any employee by the Council in its regular service under this section shall not entitle such employee to any compensation under that Act or other law and no such claim shall be entertained by any court, tribunal or other authority.

Explanation.- In this section, "Rehabilitation Council" means the Rehabilitation Council, a society formed and registered under the Societies Registration Act, 1860 and functioning as such immediately before the constitution of the Council.

3.1.3 FUNCTIONS OF THE COUNCIL

(1) The qualifications granted by any University or other institution in India which are included in the Schedule shall be recognized qualifications for rehabilitation professionals.

(2) Any University or other institution which grants qualification for the rehabilitation professionals not included in the Schedule may apply to the Central Government to have any such qualification recognized, and the Central Government, after consulting the Council may, by notification, amend the Schedule so as to include such qualification therein and any such notification may also direct that an entry shall be made in the last column of the Schedule against such qualification only when granted after a specified date.

The Council may enter into negotiations with the authority in any country outside India for settling of a scheme of reciprocity for the recognition of qualifications, and in pursuance of any such scheme, the Central Government may, by notification, amend the Schedule so as to include therein any qualification which the Council has decided should be recognized, and by such notification may also direct that an entry shall be made in the last column of the Schedule declaring that it shall be the recognized qualification only when granted after a specified date. (1) Subject to the other provisions contained in this Act, any qualification included in the Schedule shall be sufficient qualification for enrolment on the Register.

(2) No person, other than the rehabilitation professional who possesses a recognized rehabilitation qualification and is enrolled on the Register,-

(a) shall hold office as rehabilitation professional or any such office (by whatever designation called) in Government or in any institution maintained by a local or other authority;

(b) shall practice as rehabilitation professional anywhere n India;

(c) shall be entitled to sign or authenticate any certificate required by any law to be signed or authenticated by a rehabilitation professional;

(d) shall be entitled to give any evidence in any court as an expert under section 45 of the Indian Evidence Act, 1872 on any matter relating to the handicapped:

Provided that if a person possesses the recognized rehabilitation professional qualifications on the date of commencement of this Act, he shall be deemed to be an enrolled rehabilitation professional for a period of six months from such commencement, and if he has made an application for enrolment on the Register within said period of six months, till such application is disposed of.

(3) Any person who acts in contravention of any provision of sub-section (2) shall be punished with imprisonment for a term which may extend to one year, or with fine which may extend to one thousand rupees, or with both.

Every University or institution in India which grants a recognized qualification shall furnish such information as the Council may, from time to time, require as to the courses of study and examinations to be under gone in order to obtain such qualification, as to the ages at which such courses of study and examinations are required to be undergone and such qualification is conferred and generally as to the requisites for obtaining such qualification.

(1) The Council shall appoint such number of Inspectors as it may deem requisite to inspect any University or institution where education for practicing as rehabilitation professionals is given or to attend any examination held by any University or institution for the purpose of recommending to the Central Government recognition of qualifications granted by that University or institution as recognized rehabilitation qualifications.

(2) The Inspectors appointed under sub-section (1) shall not interfere with the conduct of any training or examination but shall report to the Council on the

adequacy of the standards of education including staff, equipment, accommodation, training and other facilities prescribed for giving such education or of the sufficiency of every examination which they attend.

(3) The council shall forward a copy of the report of the Inspector under sub-section (2) to the University or institution concerned and shall also forward a copy, with the remarks of the University or the institution thereon, to the Central Government.

(1) The Council may appoint such number of Visitors as it may deem requisite to inspect any University or institution wherein education for rehabilitation professionals is given or attend any examination for the purpose of granting recognized rehabilitation qualifications.

(2) Any person, whether he is a member of the Council or not, may be appointed as a Visitor under sub-section (1) but a person who is appointed as an Inspector under sub-section (1) of section 15 for any inspection or examination shall not be appointed as a Visitor for the same inspection or examination.

(3) The Visitor shall not interfere with the conduct of any training or examination but shall report to the Chairperson on the adequacy of the standards of education including staff, equipment, accommodation, training and other facilities prescribed for giving education to the rehabilitation professionals or on sufficiency of every examination which they attend.

(4) The report of a Visitor shall be treated as confidential unless in any particular case the Chairperson otherwise, directs:

Provided that if the Central Government requires a copy of the report of a Visitor, the Council shall furnish the same.

(1) When upon report by the Inspector or the Visitor it appears to the Council-(a) that the courses of study and examination to be undergone in or the proficiency required from candidates at any examination held by any University or institution, or

(b) that the staff, equipment, accommodation, training and other facilities for instruction and training provided in such University or institution,

do not conform to the standard prescribed by the Council, the Council shall make a representation to that effect to the Central Government.

(2) After considering such representation, the Central Government may send it to the University or institution with an intimation of the period within which the University or institution may submit its explanation to that Government.

(3) On the receipt of the explanation or where no explanation is submitted within the period fixed then, on the expiry of that period, the Central Government after making such further inquiry, if any, as it may think fit, may, by notification, direct that an entry shall be made in the Schedule against the said recognized rehabilitation qualification declaring that it shall be the recognized rehabilitation qualification only when granted before a specified date or that the said recognized rehabilitation qualification if granted to students of a specified University or institution shall be recognized rehabilitation qualification only when granted before a specified date, or as the case may be, that the said recognized rehabilitation qualification shall be recognized rehabilitation qualification in relation to a specified University or institution only when granted after a specified date.

The Council may prescribe the minimum standards of education required for granting recognized rehabilitation qualification by Universities or institutions in India.

The Member-Secretary of the Council may, on receipt of an application made by any person in the prescribed manner enter his name in the Register provided that the Member-Secretary is satisfied that such person possesses the recognized rehabilitation qualification.

Subject to the conditions and restrictions laid down in this Act regarding engagement in the area of rehabilitation of the handicapped by persons possessing the recognized rehabilitation qualifications, every person whose name is for the time being borne on the Register shall be entitled to practice as a rehabilitation professional in any part of India and to recover in due course of law in respect of such practice any expenses, charges in(a) that the courses of study and examination to be undergone in or the proficiency required from candidates at any examination held by any University or institution, or

(b) that the staff, equipment, accommodation, training and other facilities for instruction and training provided in such University or institution,

do not conform to the standard prescribed by the Council, the Council shall make a representation to that effect to the Central Government.

(2) After considering such representation, the Central Government may send it to the University or institution with an intimation of the period within which the University or institution may submit its explanation to that Government.

(3) On the receipt of the explanation or where no explanation is submitted within the period fixed then, on the expiry of that period, the Central Government after making such further inquiry, if any, as it may think fit, may, by notification, direct that an entry shall be made in the Schedule against the said recognized rehabilitation qualification declaring that it shall be the recognized rehabilitation qualification only when granted before a specified date or that the said recognized rehabilitation qualification if granted to students of a specified University or institution shall be recognized rehabilitation qualification only when granted before a specified date, or as the case may be, that the said recognized rehabilitation qualification shall be recognized rehabilitation qualification in relation to a specified University or institution only when granted after a specified date.

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3.2 PWD ACT, 1995

THE PERSONS WITH DISABILITIES

The following Act of Parliament received the assent of the President on the 1st January, 1996, and is hereby published for general information:- No.1 OF 1996

[1st January 1996]

An Act to give effect to the Proclamation on the Full Participation and Equality of the People with Disabilities in the Asian and Pacific Region.

WHEREAS the Meeting to Launch the Asian and Pacific Decade of Disabled Persons 1993-2002 convened by the Economic and Social Commission for Asia

and Pacific held at Beijing on 1st to 5th December,1992, adopted the Proclamation on the Full Participation and Equality of People with Disabilities in the Asian and Pacific Region;
AND WHEREAS India is a signatory to the said Proclamation; AND WHEREAS it is considered necessary to implement the Proclamation aforesaid.

3.2.1 : PRELIMINARY

1. (1) This Act may be called the Persons With Disabilities (Equal Opportunities, Protection of Rights
and Full Participation) Act, 1995.
(2) It extends to the whole of India except the State of Jammu and Kashmir.
(3) It shall come into force on such date as the Central Government may. by notification, appoint.

2. In this Act, unless the context otherwise requires,-
(a) "Appropriate Government" means,-
(i) In relation to the Central Government or any establishment wholly or substantially financed by that
Government, or a Cantonment Board constituted under the Cantonment Act, 1924, the Central
Government ;
(ii) In relation to a State Government or any establishment wholly or substantially financed by that
Government, or any local authority., other than a Cantonment Board, the State Government;
(iii) In respect of the Central Co-ordination Committee and the Central Executive Committee, the
Central Government;
(iv) In respect of the State Co-ordination Committee and the State Executive Committee, the State
Government;
(b) "Blindness" refers to a condition where a person suffers from any of the following conditions, namely:-
(i) Total absence of sight. or
(ii) Visual acuity not exceeding 6160 or 201200 (snellen) in the better eye with correcting lenses; or

(iii) Limitation of the field of vision subtending an angle of 20 degree or worse;

(c) "Central Co-ordination Committee" means the Central Co-ordination Committee constituted under sub-section (1) of section 3;

(d) "Central Executive Committee" means the Central Executive Committee constituted under subsection

(1) of section 9;

(e) "Cerebral palsy" means a group of non-progressive conditions of a person characterized by abnormal motor control posture resulting from brain insult or injuries occurring in the pre-natal, perinatal or infant period of development;

(f) "Chief Commissioner" means the Chief Commissioner appointed under subsection (1) of section

57;

(g) "Commissioner" means the Commissioner appointed under sub-section (1) of section 60;

(h) "Competent authority" means the authority appointed under section 50;

(i) "Disability" means(I) Blindness;

(ii) Low vision;

(iii) Leprosy-cured;

(iv) Hearing impairment;

(v) Loco motor disability;

(vi) Mental retardation;

(vii) Mental illness;

(j) "Employer" means,-

(i) In relation to a Government, the authority notified by the Head of the Department in this behalf or where no such authority is notified, the Head of the Department; and

(ii) In relation to an establishment, the chief executive officer of that the establishment;

(k) "Establishment" means a corporation established by or under a Central, Provincial or State Act, or an authority or a body owned or controlled or aided by the Government or a local authority or a

Government company as defined in section 617 of 'the Companies Act, 1956 and includes

Departments of a Government;

(l) "Hearing impairment" means loss of sixty decibels or more in the better year in the conversational range of' frequencies;
(m) "Institution for persons with disabilities" means an institution for the reception. Care, protection, education, training, rehabilitation or any other service of persons with disabilities;
(n) "Leprosy cured person" means any person who has been cured of leprosy but is suffering from-
(i) Loss of sensation in hands or feet as well as loss of sensation and paresis in the eye and eye-lid but with no manifest deformity;
(ii) Manifest deformity and paresis; but having sufficient mobility in their hands and feet to enable them to engage in normal economic activity;
(iii) Extreme physical deformity as well as advanced age which prevents him from undertaking any gainful occupation, and the expression "leprosy cured" shall be construed accordingly;
(o) "Loco motor disability" means disability of the bones, joints muscles leading to substantial restriction of the movement of the limbs or any form of cerebral palsy,
(p) "Medical authority" means any hospital or institution specified for the purposes of this Act by notification by the appropriate Government;
(q) "Mental illness" means any mental disorder other than mental retardation;
(r) "Mental retardation" means a condition of arrested or incomplete development of mind of a person which is specially characterized by sub normality of intelligence;
(s) "Notification" means a notification published in the, Official Gazette;
(t) "Person with disability" means a person suffering from not less than forty per cent. of any disability as certified by a medical authority;
(u) "Person with low vision" means a person with impairment of visual functioning even after treatment or standard refractive correction but who uses or is potentially capable of using vision for the planning or execution of a task with appropriate assistive device;
(v) "Prescribed" means prescribed by rules made under this Act;
(w) "Rehabilitation" refers to a process aimed at enabling persons with disabilities to reach and maintain their optimal physical, sensory, intellectual, psychiatric or social functional levels;

(x) "Special Employment Exchange" means any office or place established and maintained by the Government for the collection and furnishing of information, either by keeping of registers or otherwise, respecting-

(i) Persons who seek to engage employees from amongst the persons suffering from disabilities;

(ii) Persons with disability who seek employment;

(iii) Vacancies to which person with disability seeking employment may be appointed;

(y) "State Co-ordination Committee" means the State Co-ordination Committee constituted under subsection

(1) of section 19;

(z) "State Executive Committee" means the State Executive Committee constituted under sub-section

(l) of section 19

3.2.2 : THE COORDINATION COMMITTEE

3. (1) The Central Government shall by notification constitute a body to be known as the Central Co-ordination

Committee to exercise the powers conferred on, and to perform the functions assigned to it, under this Act.

(2) The Central Co-ordination Committee shall consist of-

(a) The Minister in charge of the Department of Welfare in the Central Government, Chairperson, ex officio;

(b) The Minister of State in-charge of the Department of Welfare in the Central Government, Vice-

Chairperson, ex officio;

(c) Secretaries to the Government of India in-charge of the Departments of Welfare, Education,

Woman and Child Development, Expenditure, Personnel, Training and Public Grievances, Health,

Rural Development, Industrial Development, Urban Affairs and Employment, Science and Technology. Legal Affairs, Public Enterprises, Members, ex officio;

(d) Chief Commissioner, Member, ex officio;

(e) Chairman Railway Board, Member, ex officio;

(f) Director-General of Lab our, Employment and Training, Member, ex officio;

(g) Director, National Council for Educational Research and Training, Member, ex officio;

(h) Three Members of Parliament. of whom two shall be elected by the House of the People and one
by the Council of States, Members;

(I) Three persons to be nominated by the Central Government to represent the interests, which in the opinion of that Government ought to be represented, Members;

(j) Directors of the-

(I) National Institute for the Visually Handicapped, Dehradun;

(ii) National Institute for the Mentally Handicapped, Secundrabad;

(iii) National Institute for the Orthopaedically Handicapped, Calcutta;

(iv) Ali Yavar Jung National Institute for the Hearing Handicapped, Bombay, Members, ex officio;

(k) Four Members to be nominated by the Central Government by rotation to represent the States and the Union territories in such manner as may be prescribed by the Central Government:

Provided that no appointment under this clause shall be made except on the recommendation of the State Government or, as the case may be, the Union territory;

(l) Five persons as far as practicable, being persons with disabilities. to represent non-governmental Organizations or associations which are concerned with disabilities, to he nominated by the Central Government, one from each area of disability, Members:

Provided that while nominating persons under this clause, the Central Government shall nominate at least one woman and one person belonging to Scheduled Castes or Scheduled Tribes;

(m) Joint Secretary to the Government of India in the Ministry of Welfare dealing with the welfare of the handicapped, Member-Secretary, ex officio.

(3) The office of the Member of the Central Co-ordination Committee shall not disqualify its holder for being chosen as or for being a Member of either House of Parliament.

4. (1) Save as otherwise provided by or under this Act a Member of Central Co-ordination Committee nominated under clause (i) or clause (l) of sub-section (2) of

section 3 shall hold office for a term of three years from the date of his nomination:

Provided that such a Member shall, notwithstanding the expiration of his term, continue to hold office until his successor enters upon his office.

(2) The term of office of an ex officio Member shall come to an end as soon as he ceases to hold the office by virtue of which he was so nominated.

(3) The Central Government may if it thinks fit remove any Member nominated under clause (i) or clause (1) of subsection (2) of section 3, before the expiry of his term of office after giving him a reasonable opportunity of showing cause against the same.

(4) A Member nominated under clause (i) or clause (1) of subsection (2) of section 3 may at any time resign his office by writing under his hand addressed to the Central Government and the seat of the said Member shall thereupon become vacant.

(5) A casual vacancy in the Central Co-ordination Committee shall be filled by a fresh nomination and the person nominated to fill the vacancy shall hold office only for the remainder of the term for which the Member in whose place he was so Dominated.

(6) A Member nominated under clause (i) or clause (l) of subsection (2) of section 3 shall be eligible for (7) Members nominated under clause (i) and clause (1) of sub-section (2) of section 3 shall receive such allowances as may, be prescribed by the Central Government.

5. (1) No person shall be a Member of the Central Coordination Committee, who-

(a) Is, or at any time has been, adjudged insolvent or has suspended payment of his debts or has compounded with his creditors, or

(b) Is of unsound mind and stands so declared by a competent court, or

(c) Is or has been convicted of an offence which, in the opinion of the Central Government, involves moral turpitude, or

(d) Is or at any time has been convicted of an offence under this Act. or

(e) Has so abused in the opinion of the Central Government his position as a Member as to render his continuance in the Central Coordination Committee detrimental to the interests of the general public.

(2) No order of removal shall be made by the Central Government under this section unless the

Member concerned has been given a reasonable opportunity of showing cause against the same.

(3) Notwithstanding anything contained in sub-section (1) or sub-section (6) of section 4, a Member who has been removed under this section shall not be eligible for renomination as a Member.

6. If a Member of the Central Coordination Committee becomes subject to any of the disqualifications specified in section 5, his scat shall become vacant.

7. Lie Central Coordination Committee shall meet at least once in every six months and shall observe such rules of procedure in regard to the transaction of business at its meetings as may be prescribed by the Central Government.

8. (1) Subject to the provisions of this Act, the function of the Central Coordination Committee shall be to serve as the national focal point on disability matters and facilitate the continuous evolution of a comprehensive policy towards solving the problems faced by persons with disabilities.

(2) In particular and without prejudice to the generality of the foregoing, the Central Coordination

Committee may perform all or any, of the following functions, namely:-

(a) Review and coordinate the activities of all the Departments of Government and other

Governmental and non-Govemmental Organizations which are dealing with matters relating to persons with disabilities;

(b) Develop a national policy to address issues faced by, persons with disabilities;

(c) Advise the Central Government on the formulation oil policies, programmes, legislation and projects with respect to disability,

(d) Take up the cause of persons with disabilities with the concerned authorities and the international organizations with a view, to provide for schemes and projects for the disabled in the national plans and other programmes and policies evolved by the international agencies;

(e) Review in consultation with the donor agencies their funding policies from the perspective of their impact on persons with disabilities;

(f) Take such other steps to ensure barrier free environment in public places, work places, public utilities, schools and other institutions;

(g) Monitor and evaluate the impact of policies and programmes designed for achieving equality and full participation of persons with disabilities;

(h) To perform such other functions as may be prescribed by the Central Government.

9. (1) The Central Government shall constitute a Committee to be known as the Central Executive
Committee to perform the functions assigned to it under this Act.

(2) The Central Executive Committee shall consist of-

(a) The Secretary to the Government of India in the Ministry of Welfare, Chairperson, ex officio;

(b) The Chief Commissioner, Member, ex officio;

(c) The Director-General for Health Services, Member, ex officio;

(d) The Director-General, Employment and Training, Member, ex officio;

(e) Six persons not below the rank of a Joint Secretary to the Government of India, to represent the Ministries or Departments of Rural Development, Education. Welfare, Personnel Public Grievances and Pension and Urban Affairs and Employment, Science and Technology, Members, ex officio;

(f) The Financial Advisor, Ministry of Welfare in the Central Government, Member, ex officio;

(g) Advisor (Tariff) Railway Board, Member, ex officio;

(h) Four members to be nominated by the Central Government, by rotation, to represent the State
Governments and the Union territories in such manner as may be prescribed by the Central
Government;

(i) One person to be nominated by the Central Government to represent the interest, which in the opinion of the Central Government ought to be represented, Member;

(j) Five persons, as far as practicable, being persons with disabilities, to represent non-governmental organizations or associations which are concerned with disabilities, to he nominated by the Central Government, one from each area of disability, Members:

Provided that while nominating persons under this clause, the Central Government shall nominate at least one woman and one person belonging to Scheduled Castes or Scheduled Tribes;

(k) Joint Secretary to the Government of India in the Ministry of Welfare dealing with the welfare of the handicapped, Member-Secretary, ex officio.

(3) Members nominated under clause (i) and clause (j) of sub-section (2) shall receive such allowances as may be prescribed by the Central Government.

(4) A Member nominated under clause (i) or clause (i) of sub-section (2) may at any time resign his office by writing under his hand addressed to the Central Government and the scat of the said Member shall thereupon become vacant.

10. (1) The Central Executive Committee shall be the executive body of the Central Coordination Committee and shall be responsible for carrying out the decisions of the Central Coordination Committee.

(2) Without prejudice to the provisions of sub-section (1), the Central Executive Committee shall also perform such other functions as may be delegated to it by the Central Coordination Committee.

11. The Central Executive Committee shall meet at least once in three months and shall observe such rules of procedure in regard to the transaction of business at its meetings as may be prescribed by the Central Government.

12. (1) The Central Executive Committee may associate with itself in such manner and for such purposes as may be prescribed by the Central Government any person whose assistance or advice it may desire to obtain in performing any of its functions under this Act.

(2) A person associated with the Central Executive Committee under sub-section (1) for any purpose shall have the right to take part in the discussions of the Central Executive Committee relevant to that purpose, but shall not have a right to vote at a meeting of the said Committee, and shall not be a member for any other purpose.

(3) A person associated with the said Committee under sub-section (1) for any purpose shall be paid such fees and allowances, for attending its meetings and for attending to any other work of the said Committee, as may be prescribed by the Central Government.

3.2.3 EDUCATION

26. The appropriate Governments and the local authorities shall-

(a) Ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of eighteen years;

(b) Endeavor to promote the integration of students with disabilities in the normal schools;

(c) Promote setting up of special schools in Government and private sector for those in need of special education, in such a manner that children with disabilities living in any part of the country have access to such schools;

(d) Endeavor to equip the special schools for children with disabilities with vocational training facilities.

27. The appropriate Governments and the local authorities shall by notification make schemes for-

(a) Conducting part-time classes in respect of children with disabilities who having completed education up to class fifth and could not continue their studies on a whole-time basis;

(b) Conducting special part-time classes for providing functional literacy for children in the age group of sixteen and above;

(c) Imparting non-formal education by utilizing the available manpower in rural areas after giving them appropriate orientation;

(d) Imparting education through open schools or open universities;

(e) Conducting class and discussions through interactive electronic or other media;

(f) Providing every child with disability free of cost special books and equipments needed for his education.

28. The appropriate Governments shall initiate or cause to be initiated research by official and nongovernmental agencies for the purpose of designing and developing new assistive devices, teaching aids, special teaching materials or such other items as are necessary to give a child with disability equal opportunities in education.

29. The appropriate Governments shall set up adequate number of teachers' training institutions and assist the national institutes and other voluntary organizations to develop teachers' training

programmes specializing in disabilities so that requisite trained manpower is available for special schools and integrated schools for children with disabilities.

30. Without prejudice to the foregoing provisions, (be appropriate Governments shall by notification prepare a comprehensive education scheme which shall make Provision for-

(a) Transport facilities to the children with disabilities or in the alternative financial incentives to parents or guardians to enable their children with disabilities to attend schools.

(b) The removal of architectural barriers from schools. colleges or other institution, imparting vocational and professional training;
(c) The supply of books, uniforms and other materials to children with disabilities attending school.
(d) The grant of scholarship to students with disabilities..
(e) Setting up of appropriate fora for the redressal of grievances of parent, regarding the placement of their children with disabilities;
(f) Suitable modification in the examination system to eliminate purely mathematical questions for the benefit of blind students and students with low vision;
(g) Restructuring of curriculum for the benefit of children with disabilities;
(h) restructuring the curriculum for benefit of students with hearing impairment to facilitate them to take only one language as part of their curriculum.
31. All educational institutions shall provide or cause to be provided amanuensis to blind students and students with or low vision.

3.3 THE NATIONAL TRUST FOR WELFARE OF PERSONS WITH AUTISM, CEREBRAL PALSY, MENTAL RETARDATION AND MULTIPLE DISABILITIES ACT, 1999

3.3.1Objectives of the Act

This Act provides for the constitution of a national body for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. Such a national body will be a trust whose objects shall be as under:
(a) to enable and empower persons with disability to live as independently and as fully as possible within and as close to the community to which they belong;
(b) to strengthen facilities to provide support to persons with disability to live within their own families;
(c) to extend support to registered organisation to provide need based services during the period of crisis in the family of persons with disability;
(d) to deal with problems of persons with disability who do not have family support;
(e) to promote measures for the care and protection of persons with disability in the event of death of their parent or guardian;
(f) to evolve procedure for the appointment of guardians and trustees for persons with disability requiring such protection;

(g) to facilitate the realization of equal opportunities, protection of rights and full participation of persons with disability; and

(h) to do any other act which is incidental to the aforesaid objects. The Act received the assent of the President on 30th December, 1999 and extends to the whole of India.

3.3.2Definitions

(a) "autism " means a condition of uneven skill development primarily affecting the communication and social abilities of a person, marked by repetitive and ritualistic behaviour;

(b) "cerebral palsy" means a group of non-progressive conditions of a person characterised by abnormal motor control posture resulting from brain insult or injuries occurring in the prenatal, perinatal or infant period of development;

(c) "mental retardation" means a condition of arrested or incomplete development of mind of a person which is specially characterised by subnormality of intelligence;

(d) "multiple disabilities" means a combination of two or more disabilities as defined in clause (i) of section 2 of the Persons with Disabilities (Equal Opportunities, Protection of
Rights and Full Participation) Act, 1995. These are blindness, low vision, leprosy cured, hearing impairment, locomotor disability, mental retardation and mental illness;

(e) "person with disability" means a person suffering from any of the conditions relating to autism, cerebral palsy, mental retardation or a combination of any two or more of such conditions and includes a person suffering from severe multiple disability;

(f) "professional" means a person who is having special expertise in a field which would promote the welfare of persons with disability;

(g) "registered organisation" means an association of persons with disability or an association of parents of persons with disability or a voluntary organisation, as the case may be, registered under section 12 of this Act;

(h) "severe disability" means disability with eighty percent or more of one or more of multiple disabilities;

(i) "Trust" means the National Trust for Welfare of Persons with Autism, Cerebra Palsy,

Mental Retardation and Multiple Disability constituted under sub-section (1) of section 3 of this Act.

3.3.3Registration of Associations with the Board

Any Association of persons with disability or any association of parents of disabled persons or voluntary organizations can apply to the Board for registration. If application is genuine and is accompanied with necessary documents and fees, the association will be\ registered. Upon registration, the association can have access to or obtain copy of any book and documents maintained by the Board. The Board will determine the pre-funding status of registered organizations seeking financial assistance in accordance with regulations. The Board will also hold every year a meeting of registered organizations.

3.3.4Local Level Committees

The Board will have to constitute Local Level Committees for different areas comprising of District Magistrate or the District Commissioner along with one representative from a registered organization and a person with disability for a period of three years to act as a Local Level Committee. These Local Level Committees have to meet at least once in three months.

3.3.5Appointment of Guardians for Persons with Disability

A parent or relative of a person with disability may apply to the Local Level Committee for appointment of a guardian/or a person with disability. A registered organisation can also make such an application with consent of the natural guardian of the disabled person. The Local Level Committee will examine whether the person with disability needs a guardian and for what purpose and also lay down the duties of the guardian. The guardian will be responsible for the maintenance of the person with disability. The guardian will also submit to the Local Level Committee inventory and annual accounts of the property and assets, claims and liabilities in respect of such person with disability. A guardian so appointed can be removed for negligence or for misappropriating the property of the person with disability.

3.4THE RIGHT OF CHILDREN TO FREE AND COMPULSORY EDUCATION ACT, 2009

35 of 2009

[AS ON 01.05.2014]

[26th August, 2009]

An Act to provide for free and compulsory education to all children of the age of six to fourteen years.

Be it enacted by Parliament in the Sixtieth Year of the Republic of India as follows:--

1. Short title, extent and commencement: (1) This Act may be called the Right of Children to Free and Compulsory Education Act, 2009.

(2) It shall extend to the whole of India except the State of Jammu and Kashmir.

(3) It shall come into force on such date**1** as the Central Government may, by notification in the Official

Gazette, appoint.

2[(4) Subject to the provisions of articles 29 and 30 of the Constitution, the provisions of this Act shall apply to conferment of rights on children to free and compulsory education

(5) Nothing contained in this Act shall apply to Madras as, Vedic Pathsalas and educational institutions primarily imparting religious instruction.]

2. Definitions: In this Act, unless the context otherwise requires,--

(a) "appropriate Government" means--

(i) in relation to a school established, owned or controlled by the Central Government, or the administrator of the Union territory, having no legislature, the Central Government;

(ii) in relation to a school, other than the school referred to in sub-clause (i), established within the territory of--

(A) a State, the State Government;

(B) a Union territory having legislature, the Government of that Union territory;

(b) "capitation fee" means any kind of donation or contribution or payment other than the fee notified by the school;

(c) "child" means a male or female child of the age of six to fourteen years;

(d) "child belonging to disadvantaged group" means **3**[a child with disability or] a child belonging to the Scheduled Caste, the Scheduled Tribe, the socially and educationally backward class or such other group having disadvantage owing to social, cultural, economical, geographical, linguistic, gender or such other factor, as may be specified by the appropriate Government, by notification;

(e) "child belonging to weaker section" means a child belonging to such parent or guardian whose annual income is lower than the minimum limit specified by the appropriate Government, by notification;

4[(ee) "child with disability" includes,--

(A) a child with "disability" as defined in clause (i) of section 2 of the Persons with Disabilities

(Equal Opportunities, Protection of Rights and Full Participation) Act, 1995, **1 of 1996**

(B) a child, being a person with disability as defined in clause (j) of section 2 of the National

Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple

Disabilities Act, 1999; **44 of 1999**

(C) a child with "severe disability" as defined in clause (o) of section 2 of the National Trust for

Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act,

1999.] **44 of 1999**

(f) "elementary education" means the education from first class to eighth class;

(g) "guardian", in relation to a child, means a person having the care and custody of that child and includes a natural guardian or guardian appointed or declared by a court or a statute;

(h) "local authority" means a Municipal Corporation or Municipal Council or Zila Parishad or Nagar Panchayat or Panchayat, by whatever name called, and includes such other authority or body having administrative control over the school or empowered by or under any law for the time being in force to function as a local authority in any city, town or village;

(i) "National Commission for Protection of Child Rights" means the National Commission for Protection of Child Rights constituted under section 3 of the Commissions for Protection of Child Rights Act, 2005;

4 of 2006

(j) "notification" means a notification published in the Official Gazette;

(k) "parent" means either the natural or step or adoptive father or mother of a child;

(l) "prescribed" means prescribed by rules made under this Act;

(m) "Schedule" means the Schedule annexed to this Act;

(n) "school" means any recognised school imparting elementary education and includes--

(i) a school established, owned or controlled by the appropriate Government or a local authority;
(ii) an aided school receiving aid or grants to meet whole or part of its expenses from the appropriate Government or the local authority;
(iii) a school belonging to specified category; and
(iv) an unaided school not receiving any kind of aid or grants to meet its expenses from the appropriate Government or the local authority;
(o) "screening procedure" means the method of selection for admission of a child, in preference over another, other than a random method;
(p) "specified category", in relation to a school, means a school known as Kendriya Vidyalaya, Navodaya Vidyalaya, Sainik School or any other school having a distinct character which may be specified, by notification, by the appropriate Government;
(q) "State Commission for Protection of Child Rights" means the State Commission for Protection of Child Rights constituted under section 3 of the Commissions for Protection of Child Rights Act, 2005.
4 of 2006
3. Right of child to free and compulsory education: 5[(1) Every child of the age of six to fourteen years, including a child referred to in clause (*d*) or clause (*e*) of section 2, shall have the right to free and compulsory education in a neighbourhood school till the completion of his or her elementary\ education.]
7[(3) A child with disability referred to in sub-clause (A) of clause (ee) of section 2 shall, without prejudice to the provisions of the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995, and a child referred to in sub-clauses (B) and (C) of clause (ee) of section 2, have the same rights to pursue free and compulsory elementary education which children with disabilities have under the provisions of Chapter V of the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995: **1 of 1996** Provided that a child with "multiple disabilities" referred to in clause (*h*) and a child with "severe disability" referred to in clause (*o*) of section 2 of the National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999 may also have the right to opt for home-based education.] **44 of 1999**
4. Special provisions for children not admitted to, or who have not completed, elementary

education: Where a child above six years of age has not been admitted in any school or though admitted, could not complete his or her elementary education, then, he or she shall be admitted in a class appropriate to his or her age:

Provided that where a child is directly admitted in a class appropriate to his or her age, then, he or she shall, in order to be at par with others, have a right to receive special training, in such manner, and 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 completion of elementary education even after fourteen years.

5. Right of transfer to other school: (1) Where in a school, there is no provision for completion of elementary education, a child shall have a right to seek transfer to any other school, excluding the school specified in sub-clauses (iii) and (iv) of clause (n) of section 2, for completing his or her elementary education.

(2) Where a child is required to move from one school to another, either within a State or outside, for any reason whatsoever, such child shall have a right to seek transfer to any other school, excluding the school specified in sub-clauses (iii) and (iv) of clause (n) of section 2, for completing his or her elementary education.

(3) For seeking admission in such other school, the Head-teacher or in-charge of the school where such child was last admitted, shall immediately issue the transfer certificate:

Provided that delay in producing transfer certificate shall not be a ground for either delaying or denying admission in such other school: Provided further that the Head-teacher or in-charge of the school delaying issuance of transfer certificate shall be liable for disciplinary action under the service rules applicable to him or her.

6. Duty of appropriate Government and local authority to establish school: For carrying out the provisions of this Act, the appropriate Government and the local authority shall establish, within such area or limits of neighbourhood, as may be prescribed, a school, where it is not so established, within a period of three years from the commencement of this Act.

7. Sharing of financial and other responsibilities: (1) The Central Government and the State

Governments shall have concurrent responsibility for providing funds for carrying out the provisions of this Act.

(2) The Central Government shall prepare the estimates of capital and recurring expenditure for the implementation of the provisions of the Act.

(3) The Central Government shall provide to the State Governments, as grants-in-aid of revenues, such percentage of expenditure referred to in sub-section (2) as it may determine, from time to time, in consultation with the State Governments.

(4) The Central Government may make a request to the President to make a reference to the Finance Commission under sub-clause (d) of clause (3) of article 280 to examine the need for additional resources to be provided to any State Government so that the said State Government may provide its share of funds for carrying out the provisions of the Act.

(5) Notwithstanding anything contained in sub-section (4), the State Government shall, taking into consideration the sums provided by the Central Government to a State Government under sub-section

(3), and its other resources, be responsible to provide funds for implementation of the provisions of the Act.

(6) The Central Government shall—

(a) develop a framework of national curriculum with the help of academic authority specified under section 29;

(b) develop and enforce standards for training of teachers;

(c) provide technical support and resources to the State Government for promoting innovations, researches, planning and capacity building.

8. Duties of appropriate Government: The appropriate Government shall--

(a) provide free and compulsory elementary education to every child:

Provided that where a child is admitted by his or her parents or guardian, as the case may be, in a school other than a school established, owned, controlled or substantially financed by funds provided directly or indirectly by the appropriate Government or a local authority, such child or his or her parents or guardian, as the case may be, shall not be entitled to make a claim for reimbursement of expenditure incurred on elementary education of the child in such other school.

Explanation--The term "compulsory education" means obligation of the appropriate Government to--

(i) provide free elementary education to every child of the age of six to fourteen years; and

(ii) ensure compulsory admission, attendance and completion of elementary education by every child of the age of six to fourteen years;

(b) ensure availability of a neighbourhood school as specified in section 6;

(c) ensure that the child belonging to weaker section and the child belonging to disadvantaged group are not discriminated against and prevented from pursuing and completing elementary education on any grounds;

(d) provide infrastructure including school building, teaching staff and learning equipment;

(e) provide special training facility specified in section 4;

(f) ensure and monitor admission, attendance and completion of elementary education by every child;

(g) ensure good quality elementary education conforming to the standards and norms specified in the Schedule;

(h) ensure timely prescribing of curriculum and courses of study for elementary education; and

(i) provide training facility for teachers.

9. Duties of local authority: Every local authority shall: (a) provide free and compulsory elementary education to every child:

Provided that where a child is admitted by his or her parents or guardian, as the case may be, in a school other than a school established, owned, controlled or substantially financed by funds provided directly or indirectly by the appropriate Government or a local authority, such child or his or her parents or guardian, as the case may be, shall not be entitled to make a claim for reimbursement of expenditure incurred on elementary education of the child in such other school;

(b) ensure availability of a neighbourhood school as specified in section 6;

(c) ensure that the child belonging to weaker section and the child belonging to disadvantaged group are not discriminated against and prevented from pursuing and completing elementary education on any grounds;

(d) maintain records of children up to the age of fourteen years residing within its jurisdiction, in such manner as may be prescribed;

(e) ensure and monitor admission, attendance and completion of elementary education by every child residing within its jurisdiction; (f) provide infrastructure including school building, teaching staff and learning material;

(g) provide special training facility specified in section 4;

(h) ensure good quality elementary education conforming to the standards and norms specified in the Schedule;

(i) ensure timely prescribing of curriculum and courses of study for elementary education;

(j) provide training facility for teachers;

(k) ensure admission of children of migrant families;

(l) monitor functioning of schools within its jurisdiction; and

(m) decide the academic calendar.

10. Duty of parents and guardian: It shall be the duty of every parent or guardian to admit or cause to be admitted his or her child or ward, as the case may be, to an elementary education in the neighbourhood school.

11. Appropriate Government to provide for pre-school education: With a view to prepare children above the age of three years for elementary education and to provide early childhood care and education for all children until they complete the age of six years, the appropriate Government may make necessary arrangement for providing free pre-school education for such children.

12. Extent of school's responsibility for free and compulsory education: (1) For the purposes of this Act, a school,-

(a) specified in sub-clause (i) of clause (n) of section 2 shall provide free and compulsory elementary education to all children admitted therein;

(b) specified in sub-clause (ii) of clause (n) of section 2 shall provide free and compulsory elementary education to such proportion of children admitted therein as its annual recurring aid or grants so received bears to its annual recurring expenses, subject to a minimum of twenty-five per cent.;

(c) specified in sub-clauses (iii) and (iv) of clause (n) of section 2 shall admit in class I, to the extent of at least twenty-five per cent. of the strength of that class, children belonging to weaker section and disadvantaged group in the neighbourhood and provide free and compulsory elementary education till its completion: Provided further that where a school specified in clause (n) of section 2 imparts pre-school education, the provisions of clauses (a) to (c) shall apply for admission to such pre-school education.

(2) The school specified in sub-clause (iv) of clause (n) of section 2 providing free and compulsory elementary education as specified in clause (c) of sub-section (1) shall be reimbursed expenditure so incurred by it to the extent of per-child-expenditure incurred by the State, or the actual amount charged from the child, whichever is less, in such manner as may be prescribed: Provided that such

reimbursement shall not exceed per-child-expenditure incurred by a school specified in sub-clause (i) of clause (n) of section 2:

Provided further that where such school is already under obligation to provide free education to a specified number of children on account of it having received any land, building, equipment or other facilities, either free of cost or at a concessional rate, such school shall not be entitled for reimbursement to the extent of such obligation.

(3) Every school shall provide such information as may be required by the appropriate Government or the local authority, as the case may be.

13. No capitation fee and screening procedure for admission: (1) No school or person shall, while admitting a child, collect any capitation fee and subject the child or his or her parents or guardian to any screening procedure.

(2) Any school or person, if in contravention of the provisions of sub-section (1),--

(a) receives capitation fee, shall be punishable with fine which may extend to ten times the capitation fee charged;

(b) subjects a child to screening procedure, shall be punishable with fine which may extend to twentyfive thousand rupees for the first contravention and fifty thousand rupees for each subsequent contraventions.

14. Proof of age for admission: (1) For the purposes 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 the Births, Deaths and Marriages Registration Act, 1886 or on the basis of such other document, as may be prescribed. **6 of 1886**

(2) No child shall be denied admission in a school for lack of age proof.

15. No denial of admission: A child shall be admitted in a school at the commencement of the academic year or within such extended period as may be prescribed:

Provided that no child shall be denied admission if such admission is sought subsequent to the extended period: Provided further that any child admitted after the extended period shall complete his studies in such manner as may be prescribed by the appropriate Government.

16. Prohibition of holding back and expulsion: No child admitted in a school shall be held back in any class or expelled from school till the completion of elementary education.

17. Prohibition of physical punishment and mental harassment to child: (1) No child shall be subjected to physical punishment or mental harassment.

(2) Whoever contravenes the provisions of sub-section (1) shall be liable to disciplinary action under the service rules applicable to such person.

18. No School to be established without obtaining certificate of recognition: (1) No school, other than a school established, owned or controlled by the appropriate Government or the local authority, shall, after the commencement of this Act, be established or function, without obtaining a certificate of recognition from such authority, by making an application in such form and manner, as may be prescribed.

(2) The authority prescribed under sub-section (1) shall issue the certificate of recognition in such form, within such period, in such manner, and subject to such conditions, as may be prescribed:

Provided that no such recognition shall be granted to a school unless it fulfils norms and standards specified under section 19.

(3) On the contravention of the conditions of recognition, the prescribed authority shall, by an order in writing, withdraw recognition:

Provided that such order shall contain a direction as to which of the neighbourhood school, the children studying in the derecognised school, shall be admitted:

Provided further that no recognition shall be so withdrawn without giving an opportunity of being heard to such school, in such manner, as may be prescribed.

(4) With effect from the date of withdrawal of the recognition under sub-section (3), no such school shall continue to function.

(5) Any person who establishes or runs a school without obtaining certificate of recognition, or continues to run a school after withdrawal of recognition, shall be liable to fine which may extend to one lakh rupees and in case of continuing contraventions, to a fine of ten thousand rupees for each day during which such contravention continues.

19. Norms and standards for school: (1) No school shall be established, or recognised, under section 18, unless it fulfils the norms and standards specified in the Schedule.

(2) Where a school established before the commencement of this Act does not fulfil the norms and standards specified in the Schedule, it shall take steps to fulfil such norms and standards at its own expenses, within a period of three years from the date of such commencement.

(3) Where a school fails to fulfil the norms and standards within the period specified under sub-section
(2), the authority prescribed under sub-section (1) of section 18 shall withdraw recognition granted to such school in the manner specified under sub-section (3) thereof.

(4) With effect from the date of withdrawal of recognition under sub-section (3), no school shall continue to function.

(5) Any person who continues to run a school after the recognition is withdrawn, shall be liable to fine which may extend to one lakh rupees and in case of continuing contraventions, to a fine of ten thousand rupees for each day during which such contravention continues.

20. Power to amend Schedule: The Central Government may, by notification, amend the Schedule by adding to, or omitting therefrom, any norms and standards.

21. School Management Committee: (1) A school, other than a school specified in sub-clause (iv) of clause (n) of section 2, shall constitute a School Management Committee consisting of the elected representatives of the local authority, parents or guardians of children admitted in such school and teachers:

Provided that at least three-fourth of members of such Committee shall be parents or guardians:

Provided further that proportionate representation shall be given to the parents or guardians of children belonging to disadvantaged group and weaker section:

Provided also that fifty per cent. of Members of such Committee shall be women.

(2) The School Management Committee shall perform the following functions, namely:--

(a) monitor the working of the school;

(b) prepare and recommend school development plan;

(c) monitor the utilisation of the grants received from the appropriate Government or local authority or any other source; and

(d) perform such other functions as may be prescribed.

8[Provided that the School Management Committee constituted under sub-section (1) in respect of,--

(a) a school established and administered by minority whether based on religion or language; and

(b) all other aided schools as defined in sub-section (ii) of clause (n) of section 2,shall perform advisory function only.]

22. School Development Plan: (1) Every 9[School Management Committee, except the School
Management Committee in respect of a school established and administered by minority, whether based on religion or language and an aided school as defined in sub-clause (ii) of clause (n) of section
2, constituted] under sub-section (1) of section 21, shall prepare a School Development Plan, in such manner as may be prescribed.
(2) The School Development Plan so prepared under sub-section (1) shall be the basis for the plans and grants to be made by the appropriate Government or local authority, as the case may be.
23. Qualifications for appointment and terms and conditions of service of teachers: (1) Any person possessing such minimum qualifications, as laid down by an academic authority, authorised by the Central Government, by notification, shall be eligible for appointment as a teacher.
(2) Where a State does not have adequate institutions offering courses or training in teacher education, or teachers possessing minimum qualifications as laid down under sub-section (1) are not available in sufficient numbers, the Central Government may, if it deems necessary, by notification, relax the minimum qualifications required for appointment as a teacher, for such period, not exceeding five years, as may be specified in that notification:
Provided that a teacher who, at the commencement of this Act, does not possess minimum qualifications as laid down under sub-section (1), shall acquire such minimum qualifications within a period of five years.
(3) The salary and allowances payable to, and the terms and conditions of service of, teachers shall be such as may be prescribed.
24. Duties of teachers and redressal of grievances: (1) A teacher appointed under sub-section (1) of section 23 shall perform the following duties, namely:--
(a) maintain regularity and punctuality in attending school;
(b) conduct and complete the curriculum in accordance with the provisions of sub-section (2) of section 29;
(c) complete entire curriculum within the specified time;
(d) assess the learning ability of each child and accordingly supplement additional instructions, if any, as required;

(e) hold regular meetings with parents and guardians and apprise them about the regularity in attendance, ability to learn, progress made in learning and any other relevant information about the child; and

(f) perform such other duties as may be prescribed.

(2) A teacher committing default in performance of duties specified in sub-section (1), shall be liable to disciplinary action under the service rules applicable to him or her:

Provided that before taking such disciplinary action, reasonable opportunity of being heard shall be afforded to such teacher.

(3) The grievances, if any, of the teacher shall be redressed in such manner as may be prescribed.

25. Pupil-Teacher Ratio: (1) **10**[Within three years] from the date of commencement of this Act, the appropriate Government and the local authority shall ensure that the Pupil-Teacher Ratio, as specified in the Schedule, is maintained in each school.

(2) For the purpose of maintaining the Pupil-Teacher Ratio under sub-section (1), no teacher posted in a school shall be made to serve in any other school or office or deployed for any non-educational purpose, other than those specified in section 27.

26. Filling up vacancies of teachers: The appointing authority, in relation to a school established, owned, controlled or substantially financed by funds provided directly or indirectly by the appropriate Government or by a local authority, shall ensure that vacancy of teacher in a school under its control shall not exceed ten per cent/of the total sanctioned strength.

27. Prohibition of deployment of teachers for non-educational purposes: No teacher shall be deployed for any non-educational purposes other than the decennial population census, disaster relief duties or duties relating to elections to the local authority or the State Legislatures or Parliament, as the case may be.

28. Prohibition of private tuition by teacher: No teacher shall engage himself or herself in private tuition or private teaching activity.

29. Curriculum and evaluation procedure: (1) The curriculum and the evaluation procedure for elementary education shall be laid down by an academic authority to be specified by the appropriate Government, by notification.

(2) The academic authority, while laying down the curriculum and the evaluation procedure under subsection

(1), shall take into consideration the following, namely:--

(a) conformity with the values enshrined in the Constitution;
(b) all round development of the child;
(c) building up child's knowledge, potentiality and talent;
(d) development of physical and mental abilities to the fullest extent;
(e) learning through activities, discovery and exploration in a child friendly and child-centered manner;
(f) medium of instructions shall, as far as practicable, be in child's mother tongue;
(g) making the child free of fear, trauma and anxiety and helping the child to express views freely;
(h) comprehensive and continuous evaluation of child's understanding of knowledge and his or her ability to apply the same.

30. Examination and completion certificate: (1) No child shall be required to pass any Board examination till completion of elementary education.
(2) Every child completing his elementary education shall be awarded a certificate, in such form and in such manner, as may be prescribed.

31. Monitoring of child's right to education: (1) The National Commission for Protection of Child Rights constituted under section 3, or, as the case may be, the State Commission for Protection of Child Rights constituted under section 17, of the Commissions for Protection of Child Rights Act, 2005 (4 of 2006), shall, in addition to the functions assigned to them under that Act, also perform the following functions, namely:--
(a) examine and review the safeguards for rights provided by or under this Act and recommend measures for their effective implementation;
(b) inquire into complaints relating to child's right to free and compulsory education; and
(c) take necessary steps as provided under sections 15 and 24 of the said Commissions for Protection of Child Rights Act.
(2) The said Commissions shall, while inquiring into any matters relating to child's right to free and compulsory education under clause (c) of sub-section (1), have the same powers as assigned to them respectively under sections 14 and 24 of the said Commissions for Protection of Child Rights Act.
(3) Where the State Commission for Protection of Child Rights has not been constituted in a State, the appropriate Government may, for the purpose of performing the functions specified in clauses (a) to (c) of sub-section (1),

constitute such authority, in such manner and subject to such terms and conditions, as may be prescribed.

32. Redressal of grievances: (1) Notwithstanding anything contained in section 31, any person having any grievance relating to the right of a child under this Act may make a written complaint to the local authority having jurisdiction.

(2) After receiving the complaint under sub-section (1), the local authority shall decide the matter within a period of three months after affording a reasonable opportunity of being heard to the parties concerned.

3.5 Summary

It is these core features of the Constitution that give it this stature of a living document. Legal provisions and institutional arrangements depend upon the needs of the society and the philosophy adopted by the society. The Constitution gives expression to this philosophy. The institutional arrangements that we studied throughout this book are based on a core and commonly agreed vision. That vision has historically emerged through our struggle for independence. The Constituent Assembly was the platform on which this vision was stated, refined and articulated in legal-institutional form. Thus, theConstitution becomes the embodiment of this vision. Many people have said that the best summary of this vision or the philosophy of the Constitution is to be found in the preamble to our Constitution. Have you carefully read the preamble? Apart from the various objectives mentioned in it, the preamble makes a very humble claim: the Constitution is not 'given' by a body of great men, it is prepared and adopted by 'We, the people of India...'. Thus, the people are themselves the makers of their own destinies, and democracy is the instrument that people have used for shaping their present and their future. More than five decades since the Constitution was drafted, we have fought over many matters, we have seen that the courts and the governments have disagreed on many interpretations, the centre and the States have many differences of opinion, and political parties have fought bitterly. As you will study next year, our politics has been full of problems and shortcomings. And yet, if you asked the politician or the common citizen, you will find that every one continues to share in that famous vision embodied in the Constitution: we want to live together and prosper together on the basis of the principles of equality, liberty and fraternity. This sharing in the vision or the philosophy of the Constitution is the valuable outcome of the working of the Constitution. In 1950, making of this Constitution

was a great achievement. Today, keeping alive the philosophical vision of that Constitution may be our important achievement.

7. Check Your Progress

Think about It:

Which general or world view philosophy best fits with your own views of reality? Why?

What have you learned from the history of education that is related to these metaphysical philosophies?

It is said that an image is worth a thousand words. What might be your image metaphor for each of these world or metaphysical philosophies?

8. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.8.1. Points for discussion

2.8.2. Points for clarification

9. References / Further Readings

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UNIT 4

PROGRAMMES AND SCHEMES: IEDC (1974, 1983), SSA (2000, 2011), RMSA, 2009, IEDSS, 2009

4.1 Introduction
4.2 Current Educational Status Of Children With Disabilities
4.3 Policy Developments: Historical Review And Current Trends
4.4 Basic Features Of Sarva Shiksha Abhiyan
4.4.1 Introduction
4.4.2 What Is Sarva Shiksha Abhiyan?
4.4.3 Aims Of Sarva Shiksha Abhiyan
4.4.4. Why A Framework For Implementation (And Not A Guideline
4.4.5 Sarva Shiksha Abhiyan As A Framework And As A Programme
4.4.6 Broad Strategies Central To Ssa Programme
4.4.7 Public-Private Partnership In Ssa
4.5 Rashtriya Madhyamik Shiksha Abhiyan (RMSA)
4.5.1 Planning And Appraisal
4.6 Centrally Sponsored Scheme (Css) Of 'Inclusive Education Of The Disabled At Secondary Stage(IEDSS) 2009
4.6.1. Background And Rationale:
4.6.2. Aims And Objectives
4.6.4. Target Group
4.6.5. Components Of The Scheme
4.7 Summary

10. Assignment/Activity

11. References / Further Readings

4.1 Introduction

Disability is a multi-dimensional and complex construct and there is no single universally accepted, unproblematic definition of disability. Not only do definitions differ across countries but these also differ and change within a country with evolving legal, political and social discourses. It is very difficult to find reliable data about the prevalence of disability in India. In general, the search for a single prevalence rate is an illusion, and the range of estimates, and their varied origins, makes it difficult to say very much with assurance about people with disabilities. The two main large data-sets are the 2001 Census (Registrar General of India, 2001) and the 2002 National Sample Survey 58th Round (NSSO, 2003). Unfortunately, as Mitra and Sambamoorthi (2006) point out, the definitions of disability used by these two enquiries differ in some fundamental ways. The 2001 Census, covering five types of disabilities, recorded a prevalence rate of 2.13 percent, or 21.91 million people with disabilities out of a total population of 1028 million. The National Sample Survey Organisation (NSSO) 58th round (July-December 2002) survey reported that 1.8 percent of the population (18.5 million) had a disability. While 18-22 million people with disabilities is a large number, this is still arguably a gross underestimation, especially when one considers that World Health Organisation estimates a global prevalence rate of 10 percent. A leading Indian disability NGO, the National Centre for Promotion of Employment for Disabled People (NCPEDP), argues that 5 to 6 percent of the population has a disability. World Bank (2007: 12) notes that "the real prevalence of disability in India could easily be around 40 million people, and perhaps as high as 80-90 million if more inclusive definitions of both mental illness and mental retardation in particular were used".

The Registrar General of India (2001) agrees that the Indian data on disability are unreliable, due to few well-trained field investigators, and issues of social stigma. Underreporting due to stigma and a range of other socio-cultural variables has also been noted by the World Bank (2007); Kuruvilla and Joseph (1999); Erb and Harriss-White (2002). Current survey methods are unable to minimise and/or account for these factors. They are not only unsuccessful in providing a reliable picture of prevalence rates of disability, but there is also a greater likelihood of the identification and reporting of some easily identifiable impairments, while others remain hidden. Thus, it is difficult to state if differences in estimates provided by various data-sets are 'real' differences in impairments or due to other factors.

Moreover, societies where extended kin groups retain significant rights and obligations (as in much of Indian society) the impact of disability will be broader than where kinship groups are smallerand more individuated[1]. This is likely to impact on people's willingness to disclose disability within a family. More importantly, this lack of reliable estimates has an impact on the kind of policies and provisions that are framed for people with disabilities and indeed those for their families.

Even though current disability figures are not the most reliable, it is noteworthy that national prevalence rates suggest that about 35 percent of people with disabilities are in the 10-29 years age group. By comparison with 1991, incidence rates amongst the 0-9 age group have shown a decline, but there has been an increase in the incidence rates among the age groups of 10-29. The decreasing trends could be attributed to immunization coverage for polio eradication, especially since the figures for movement disabilities among the 0-4 age group in 2001 are well below those for the 5-9 and 10-19 age groups. The increasing rates among young adults could be due to factors such as accidents, on the road and/or at work[2]. This raises important issues of access to education and a need for focusing on transitions (educational, socio-emotional, physical etc.) for young people with disabilities in later years.

In this paper I begin with an overview of the current educational status of children with disabilities in the Indian context. I then undertake a very brief historical review of governmental efforts to highlight how these have shaped current policies and programmes. The paper then provides an in-depth and critical examination of efforts being undertaken under the *Sarva Shiksha Abhiyan* (SSA) towards the education of children with disabilities. This focus on SSA is essential as it is currently heralded as the biggest educational movement in the country and hence examining its approach towards the education of children with disabilities brings forth important issues. Discussions here focus on issues of access, but also raise important concerns about the quality of education being delivered. The paper also examines the role of the non-governmental sector in educating children with disabilities. It also reflects briefly on the rates of participation in early childhood education. In keeping with the diversity that underpins the social, cultural and economic make up of India, the paper highlights the vast inter-state variations in responding to the educational needs of children with disabilities. It then concludes

by attempting to bring together a range of disparate themes to suggest the fundamental dilemmas faced in planning and providing for children with disabilities and discusses some ways of moving forward. It is important to note here that thereis currently a significant lacuna of knowledge in the field of special and inclusive education in India. Hence this paper draws primarily on government documents, work conducted under the purview of international organisations and limited academic research.

4.2 Current educational status of children with disabilities

Differing combinations of structural factors (such as caste, gender, religion, poverty etc.) intersect with disability resulting in varied individual experiences, but the broad commonalities that shape the lives of people with disabilities in India transcend these divisions. Their lives are largely marked by poverty and marginalisation from mainstream social processes. A recent study by the World Bank (2007), for example, noted that children with disability are five times more likely to be out of school than children belonging to scheduled castes or scheduled tribes (SC or ST). Moreover, when children with disability do attend school they rarely progress beyond the primary level, leading ultimately to lower employment chances and long-term income poverty.

Government documents also describe marked variations in the provisions envisaged for different marginalised groups. Historically, SCs/STs have had a strong political lobby since independence and this is reflected in the provisions made for them. Article 46 of the Constitution makes a straightforward commitment to promoting the 'special care and education' of SC/ST populations, whereas Article 41 referring to children with disabilities, states:

> The State shall within the limits of its economic capacity and development make effective provision for securing the right to work, old age, sickness and disablement.

The clause, *within the limits* of the State's economic capacity and development, greatly reduces the expectation of urgent action that is seen in Article 46. Such caveats have had a significant impact on the national planning process. Majumdar (2001: 123), analysing educational provisions for various disadvantaged groups across different states, sums up the scenario for children with disabilities as:

> Apparently, nothing is available other than a few government scholarships, facilities in the form of a couple of institutions for

> boys and girls and institutesfor training teachers for the disabled…for the mentally disabled, no conscious developmental scheme is focused on by any of the states.

Even though various efforts have been made in the recent past, both the rates of educational participation and outcomes of education, remain very poor for children and young adults with disabilities. Illiteracy rates for this group remain much higher than the general population and school attendance continues to lag behind that of non-disabled peers.

Based on NSS data, the World Bank (2007: 64) report categorically states that, "it is very clear that both educational attainment of all PWD and current attendance of CWD are very poor and far below national averages". Data suggests that people with disabilities have much lower educational attainment rates, with 52 percent illiteracy against a 35 percent average for the general population. Illiteracy levels are high across all categories of disability, and extremely so for children with visual, multiple and mental disabilities (and for children with severe disabilities across all the categories). Equally, the share of children with disabilities who are out of school is around five and a half times the general rate and around four times even that of the ST population. Even in states with good educational indicators and high overall enrolments a significant share of out of school children are those with disabilities: in Kerala figures stand at 27 percent and in Tamil Nadu it is over 33 percent. Data also indicates that across all levels of severity, CWD very rarely progress beyond primary school.

4.3 Policy developments: historical review and current trends

Analysis of various government reports and policy documents clearly suggests that international mandates and policy frameworks have provided a significant impetus to efforts undertaken at the national level. The UN General Assembly's declaration of 1981 as the International Year of Disabled Persons; proclamation of 1983-1992 as the Decade of the Disabled by UN; followed by the UNESCAP Decade of the Disabled Persons from 1993-2002; and subsequently the World Conference on Special Needs Education in Salamanca in June 1994, have all played an important role in bringing the spotlight on to people with disabilities, especially on education as a vehicle for integration and empowerment. Not surprisingly, many of these mandates have shaped new national legislations and policies. Here the following four legislations have had a significant impact on the

government and the NGO sector, of these the first three are specific to people with disabilities:

- *Rehabilitation Council of India Act (1992):* states that CWSN will be taught by a trained teacher.
- *Persons with Disabilities Act (1995):* educational entitlement for all CWSN up to 18 years in an appropriate environment.
- *National Trust Act (1999):* provide services and support to severely disabled children.
- *The 86th Constitutional Amendment (2007):* free and compulsory education to children, up to 14 years.

These legal mandates have also helped shape the comprehensive National Action Plan for Inclusion in Education of the Children and Persons with Disabilities (MHRD, 2005), and the National Policy for Persons with Disabilities in 2006 (an MSJE initiative). While some have argued that India has one of the most progressive disability policy frameworks amongst the developing economies, I would note that there remains a huge challenge in operationalising this vision, which is in itself marked by contradictory and conflicting messages. Thus, there is a need to critically re-examine some of the assumptions that have underpinned these frameworks. For example, while the PWD Act makes an attempt at purporting a rights-based approach, the guidance in achieving the vision it offers is very weak, and there remain too many caveats. Additionally, the Act lacks any strong enforcement mechanisms.

Singal (2006a: 357) undertaking an analysis of two Government reports, nearly two decades apart—the Sargent Report produced in 1944 and written prior to independence (Central Advisory Board of Education, 1944), and the Kothari Commission (Education Commission, 1966)—highlights the government's approach towards the education of children with disabilities. Both these reports recommended the adoption of a "dual approach" to meet the educational needs of these children. These reports suggested that children with disabilities should not be segregated from normal children; rather, integrated education should be adopted. The Kothari Commission observed that "many handicapped children find it psychologically disturbing to be placed in an ordinary school" (Education Commission, 1966, p. 109) and in such cases they should be sent to special schools. The Sargent Report also endorsed similar recommendations. Thus both

these reports stressed the need to expand special and integrated facilities. This dual approach continued for the next 20 years and was reaffirmed in the National Policy of Education (MHRD, 1986). Section IV of the National Policy of Education entitled "Education for Equality" states that "where feasible children with motor handicaps and other mild handicaps will be educated with others, while severelyhandicapped children will be provided for in special residential schools" (MHRD, 1986: 6). A similar focus is articulated in the Persons with Disabilities Act, 1995 (Ministry of Law and Justice, 1996), which notes that, "it [the Act] endeavours to promote the integration of students with disabilities in the normal schools" (p. 12) and also promotes the "establishment and availability of special schools across the nation" (p. 12) in both Government and private sectors.

Over the years, the government has launched various programmes and schemes to meet its commitments towards the education of children with disabilities. Among the first of these efforts was the Project Integrated Education of the Disabled Children (PIED) launched in 1987 in collaboration with UNICEF, in 10 blocks in 10 States and Union Territories across the nation. Taking note of the outcomes and recommendations of the PIED, the Integrated Education for Disabled Children (IEDC) scheme, which was initially launched in 1974, was subsequently revised in 1992. This scheme was shifted from the Ministry of Welfare to the Department of Education and greater assistance was provided to children with disabilities in mainstream schools. The IEDC is currently operative and offers financial assistance towards the salary of teachers, assessment and provision of aids and appliances, training of special teachers, removal of architectural barriers, provision of instructional materials, community mobilization, early detection and resource support (MHRD, 1992). It covers 15,000 schools and has enrolled a total of 60,000 children (RCI, 2000).

With India becoming signatory to the Salamanca Statement (UNESCO, 1994), the 1990s saw the rapid incorporation of the term 'inclusive education' in various official documents, reports published by institutions such as the NCERT and media. The background paper of a workshop organised by the RCI stated:

> while special education began in India with the establishment of special schools, it was in 1960s–1970s that integrated education began to be advocated; however, after 1994, inclusive education is strongly recommended (RCI, 2001: 2).

This focus on inclusive education is evident in the approach adopted by the District Primary Education Programme (DPEP). At a national workshop organised to discuss the role of inclusive education, the Director of Elementary Education and Literacy argued:

> Zero rejection policy had to be adopted as every disabled child had to be educated. But multiple options could be used … [these] include inclusiveeducation, distance education, home-based education, itinerant model and even alternative schooling. (DPEP, 2001: 3)

The *Sarva Siksha Abhiyan,* SSA (into which DPEP was incorporated) thus extends the dual approach historically adopted towards the education of children with disabilities, by propagating a "multi-optional delivery system". It categorically brings the concerns of children with disabilities, or those it terms as "children with special needs (CWSN)[3]" under the framework of "inclusive education" (IE):

> SSA will ensure that every child with special needs, irrespective of the kind, category and degree of disability, is provided education in an appropriate environment. SSA will adopt 'zero rejection' policy so that no child is left out of the education system. (SSA, 2007:1)

SSA further extends the range of options from special and mainstream/ 'regular' schools to Education Guarantee Scheme/Alternative and Innovative Education (EGS/AIE) and Home Based Education (HBE). Therefore the implicit assumption that inclusion should strengthen or enable mainstream educational participation of children with disabilities does not necessarily hold true in the model proposed by SSA. Rather it seems to advocate a stance that education should be imparted in an environment that is most suited to the child's needs and there should be flexibility in planning. While the SSA objectives are expressed nationally, it is expected that various states and districts will endeavour to achieve universalisation in their own respective contexts and by 2010. It therefore offers each district flexibility to plan for activities aimed at educating CWSN, depending on the number of children identified and the resources available to effectively implement the IE programme. While such flexibility might be regarded as a positive step, it is not surprising that this has resulted in many different models of inclusive education operative across the country- raising concerns about the quality and effectiveness of provision.

This is particularly pertinent for the Indian scenario as the popularity of 'inclusive education', like in many other developing countries, can be attributed largely to Northern influences. Vislie (2003) states that since Salamanca 'inclusion' has

become a global descriptor, and the international community, by signing the declaration has adopted its usage; however, there is no formally fixed and stable use of terminology. Indeed, whilst inclusive education is not agiven, it cannot be overlooked that this concept "has acquired increasing international currency, which poses the danger that wishful thinking about the way it is used or applied may distract people from exploring the realities of practice" (Booth and Ainscow, 1998: 3). Thomas and O'Hanlon (2001: vii) are even more critical in their reflections and note that the term is often used 'merely (as) a filler in the conversation' and 'people can talk about "inclusion" without really thinking about what they mean'. These concerns resonate with the observations made by Kalyanpur (2007: 5) in her exploration of inclusive practices in India. She states that the usage of inclusive education highlights "a tendency to be 'politically correct' by taking on current trends in the west without a real or common understanding of their meaning, resulting in dilution of service quality". While the terminology has changed, the principles and practices underpinning it have remained fixed.

4.4 BASIC FEATURES OF SARVA SHIKSHA ABHIYAN

4.4.1 INTRODUCTION

Sarva Shiksha Abhiyan is an effort to universalize elementary education by community-ownership of the school system. It is in response to the demand for quality basic education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities to all children, through provision of community-owned quality education in a Mission mode.

4.4.2 WHAT IS SARVA SHIKSHA ABHIYAN?

a A programme with a clear time frame for universal elementary education.

b. A response to the demand for quality basic education all over the country.

c. An opportunity for promoting social justice through basic education.

d. An effort at effectively involving the Panchayati Raj Institutions, School Management Committees, Village and Urban Slum level Education Committees, Parents' Teachers' Associations, Mother Teacher Associations, Tribal Autonomous Councils and other grass root level structures in the management of elementary schools.

e. An expression of political will for universal elementary education across the country.

f. A partnership between the Central, State and the local government.

g. An opportunity for States to develop their own vision of elementary education

4.4.3 AIMS OF SARVA SHIKSHA ABHIYAN

The Sarva Shiksha Abhiyan is to provide useful and relevant elementary education for all children in the 6 to 14 age group by 2010.

There is also another goal to bridge social, regional and gender gaps, with the active participation of the community in the management of schools.

Useful and relevant education signifies a quest for an education system that is not alienating and that draws on community solidarity. Its aim is to allow children to learn about and master their natural environment in a manner that allows the fullest harnessing of their human potential both spiritually and materially. This quest must also be a process of value based learning that allows children an opportunity to work for each other's well being rather than to permit mere selfish pursuits.

Sarva Shiksha Abhiyan realizes the importance of Early Childhood Care and Education and looks at the 0-14 age as a continuum. All efforts to support pre-school learning in ICDS centres or special pre-school centres in non ICDS areas will be made to supplement the efforts being made by the Ministry of Women and Child Development.

4.4.4. WHY A FRAMEWORK FOR IMPLEMENTATION (AND NOT A GUIDELINE)

(a) To allow States to formulate context specific guidelines within the overall framework

(b) To encourage districts in States and UTs to reflect local specificity

(c) To promote local need based planning based on broad National Policy norms

(d) To make planning a realistic exercise by adopting broad national norms.

The objectives are expressed nationally though it is expected that various districts and States are likely to achieve universalisation in their own respective contexts and intheir own time frame. 2010 is the outer limit for such achievements. The emphasis is on mainstreaming out-of-school children through diverse strategies, as far as possible, and on providing eight years of schooling for all children in 6-14 age group. The thrust is on bridging of gender and social gaps and a total retention of all children in schools.

Within this framework it is expected that the education system will be made relevant so that children and parents find the schooling system useful and absorbing, according to their natural and social environment.

4.4.5 SARVA SHIKSHA ABHIYAN AS A FRAMEWORK AND AS A PROGRAMME

Sarva Shiksha Abhiyan (SSA) has two aspects:

(i) It provides a wide convergent framework for implementation of Elementary Education schemes.

(ii) It is also a programme with budget provision for strengthening vital areas to achieve universalisation of elementary education.

While all investments in the elementary education sector from the State and the Central Plans will reflect as part of the SSA framework, they will all merge into the
SSA programme within the next few years. As a programme, it reflects the additional resource provision for UEE.

4.4.6 BROAD STRATEGIES CENTRAL TO SSA PROGRAMME

Institutional Reforms - As part of the SSA, the Central and the State governments will undertake reforms in order to improve efficiency of the delivery system. The States will have to make an objective assessment of their prevalent education system including educational administration,. achievement levels in schools, financial issues, decentralisation and community ownership, review of State Education Act, rationalization of teacher deployment and recruitment of teachers, monitoring and evaluation, status of education of girls, SC/ST and disadvantaged groups, policy regarding private schools and ECCE. Many States have already carried out several changes to improve the delivery system for elementary education.

Sustainable Financing - The Sarva Shiksha Abhiyan is based on the premise that financing of elementary education interventions has to be sustainable. This calls for a long -term perspective on financial partnership between the Central and the State governments.

Community Ownership - The programme calls for community ownership of schoolbased interventions through effective decentralisation. This will be augmented by involvement of women's groups, VEC members and members of Panchayati Raj Institutions.

Institutional Capacity Building - The SSA conceives a major capacity building role for national, State and district level Institutions like NUEPA / NCERT / NCTE / SCERT
/ SIEMAT / DIET. Improvement in quality requires a sustainable support system of resource persons and institutions.

Improving Mainstream Educational Administration - It calls for improvement of mainstream educational administration by institutional development, infusion of new approaches and by adoption of cost effective and efficient methods.

Community Based Monitoring with Full Transparency - The Programme will have a community based monitoring system. The Educational Management Information System (EMIS) will correlate school level data with community-based information from micro planning and surveys. Besides this, every school will be encouraged to share all information with the community, including grants received. A notice board would be put up in every school for this purpose.
Habitation as a Unit of Planning - The SSA works on a community based approach to planning with habitation as a unit of planning. Habitation plans will be the basis for formulating district plans.
Accountability to Community - SSA envisages cooperation between teachers, parents and PRIs, as well as accountability and transparency to the community.
Priority to Education of Girls - Education of girls, especially those belonging to the scheduled castes and scheduled tribes and minorities, will be one of the principal concerns in Sarva Shiksha Abhiyan.
Focus on Special Groups - There will be a focus on the inclusion and participation of children from SC/ST, minority groups, urban deprived children, children of other disadvantaged groups and the children with special needs, in the educational process.,
Pre-Project Phase - SSA will commence throughout the country with a wellplanned pre-project phase that provides for a large number of interventions for

capacity development to improve the delivery and monitoring system. These include provision for household surveys, community-based micro-planning and school mapping, training of community leaders, school level activities, support for setting up information system, office equipment, diagnostic studies, etc.
Thrust on Quality - SSA lays a special thrust on making education at the elementary level useful and relevant for children by improving the curriculum, childcentered activities and effective teaching learning strategies.

Role of teachers - SSA recognizes the critical and central role of teachers and advocates a focus on their development needs. Setting up of Block Resource Centres/Cluster Resource Centres, recruitment of qualified teachers, opportunities for teacher development through participation in curriculum-related material development, focus on classroom process and exposure visits for teachers are all designed to develop the human resource among teachers.
District Elementary Education Plans - As per the SSA framework, each district will prepare a District Elementary Education Plan reflecting all the investments being made and required in the elementary education sector, with a holistic andconvergent approach. There will be a Perspective Plan that will give a framework of activities over a longer time frame to achieve UEE. There will also be an Annual Work Plan and Budget that will list the prioritized activities to be carried out in that year. The Perspective Plan will also be a dynamic document subject to constant improvement in the course of programme implementation.

4.4.7 PUBLIC-PRIVATE PARTNERSHIP IN SSA Sarva Shiksha Abhiyan takes note of the fact that provision of elementary educationis largely made by the government and government aided schools. There are alsoprivate unaided schools in many parts of the country that provide elementary education.Poorer households are not able to afford the fees charged in private schools in manyparts of the country. There are also private schools that charge relatively modest feesand where poorer children are also attending. Some of these schools are marked by
poor infrastructure and low paid teachers. Efforts will be made to explore areas of public private partnership. Government, Local Body, and government aided schools would be covered under the Sarva Shiksha Abhiyan, as is the practice under the Mid Day Meal scheme and DPEP. In case private sector wishes to improve the functioning of a government, local body or a private aided school,

efforts to develop a partnership would be made within the broad parameters of State policy in this regard. Depending on the State policies, DIETs and other Government teacher-training institutes could be used to provide resource support to private unaided institutions, if the additional costs are to be met by these private bodies.

4.5 RASHTRIYA MADHYAMIK SHIKSHA ABHIYAN (RMSA)

Secondary Education is a crucial stage in the schooling system as it represents the first terminal point in formal schooling. And, evolution of secondary Education is equally at a crucial stage with development of RMSA on the SSA edifice. What with universalization of elementary education becoming a constitutional guarantee, the fall-out for and the significance of secondary education have increased manifold. Public awareness about the significance of and their demand for good education have compelled serious attention to school education. Emergence of the RMSA can be said to be a logical sequence of the SSA, as a national mandate even in the absence of a constitutional or statutory guarantee. 1.8 That RMSA was launched ahead of the culmination SSA□s first eight year cycle, is indicative of the Government□s resolve to tie-up smooth arrangements for transition of universalised elementary education to well organised secondary education. And, the Government□s deliberate decision to emphasise, in the initial phase of RMSA, focussed attention to installation of infrastructural and institutional arrangements exemplifies its eagerness to ensure a qualitative approach to quantitative expansion.

Expansion of the secondary school network, strengthening of the teaching learning facilities therein, recruitment and training of teachers therefor, prescription of norms and standards to protect quality, introduction of schemes and measures to promote equity, independent monitoring and objective assessment systems to foster and sustain efficiency, association of domain- expertise, (both institutional and individual) as support- systems for achieving excellence and , adoption of comprehensive Manuals and Guidelines to govern operationalization of the programme have all been duly conceived and fully documented. For the programme to succeed these initiatives must be pursued to prompt practice of these prescriptions.

The Education sector must appreciate this backdrop even in the initial installation phase so that subsequent sustenance of quality and extrapolation (when necessary) to the Senior Secondary stage can be smooth and well organised.
However well-conceived and properly planned may be a programme, it can succeed only if it can be well implemented; and that is possible only when all the implementers come to own it and give it their full commitment. For that to happen, they must have not only the inclination but also the capacity to do so. Of primacy in this regard will be the capacity of the State Governments, their financial capacity, to carry on the movement. No doubt there is a clear understanding (if not an undertaking) to adopt a 75:25 cost sharing arrangement as a precursor to a 50:50 partnership. It will be idle to pretend that in a dynamic world, full of economic complexities, such arrangements can be pressed ahead on the strength of principles of performance of contract. Major decisions about the programme especially in its initial stages, will have to be regularly reviewed and be based on a realistic reassessment of resources.
States have been struggling to sustain even the 75:25 pattern and voicing concerns about its shift to a 50:50 partnership. In its field- visits, this Mission has been apprised of sad instances of stoppage of civil works, and discontinuance of other component- activities due to resource constraints. That being so, on this issue we are constrained to advocate advancement with caution.
The obvious first step in this Abhiyan is to start new Secondary schools. Almost all states have developed a well-designed school-mapping system towards locating schools in an objective manner. Factors like distance, population, feeder capacity, community demand, land availability, survey results,
etc., are reckoned with. But in many places, there is no stated Govt. policy indicating their relative weightages. While these are taken into account while deciding on locations, details relating to their application for prioritising between competing claims are not clearly set out. In any case, the logic of and system for deciding on locations for upgradation of schools is not uploaded on the websites. There is, therefore, a perception that the system lacks transparency and is deliberately mystified. 1.14 While locating schools, it may be advisable to keep in view the „economics of access□. Without meaning to detract from the merit (and, indispensability) of the equity factor, it may be stated that, ratherthan opening too many new schools with inadequate enrolment, it will be less expensive (and, possibly, more equitable) to open larger schools; and in order to ensure access,

there could be attached hostel facilities or transportation provided to students and teachers. Such schools (and, hostels) can be better equipped and better staffed. The attendant implications for minor modifications of parameters should not be difficult to be accommodated. Such an approach, it should be recognized, may also be seen to be consistent with the policy outlined in the XII Plan.

The emphasis on infrastructure (especially civil works) is based on the premise of laying well the foundation for the programme to grow upon. Norms and standards have been prescribed; and guidelines have been developed in detail. While these do score well on their completeness, in practice, these appear to be acting rigidly and restrictively. Should dimensions for class-rooms, art-rooms, and, libraries be the same?, should an art/craft room receive priority over more critical needs like class-room and girl□s toilet ?, etc. are some of the doubts getting to be stridently voiced especially in the context of competing claims on scare resources.

The spatial aspect apart, erection of facilities like laboratories, libraries and, computer rooms require attention on other counts also. The specific need for designing these rooms to suit their functional requirements, especially in the context of absence of furniture, looms more conspicuously large. Without these specific designs, rooms can be diverted for other uses.

„Civil works□, however, appear to be more affected by the normative costing adopted. The problem is not so much in the choice of the norm or in the decision to adopt it for costing but more in its method of application. The choice of the CPWD Schedule of Rates as the norm, in preference to the State Schedule of Rates, has come to be resented because of its outdated enforcement. It will be more reasonable to adopt the CPWD Schedule of Rates prevailing at the time of sanction of projects or the State Schedule of Rates whichever is lower.

Whereas the focus on installation of infrastructural arrangements was justifiable in the initial phase, the programme may have to shift focus quickly to effective action for quality and equity.

In a welfare state like ours, considerations of equity shall always preponderate. In a maledominated

society, girls suffer a definite disadvantage in availing of developmental opportunities. Socially disadvantaged groups of SC, ST, OBC and Minorities have also to be taken care of with sensitivity. Measures identified in this regard are many and meaningful. Identification of geographic factors like Special Focus Districts, Educationally Backward Blocks and Remote/Difficult Areas provide the

basis of and justification for special measures to protect the interests of disadvantaged groups. These must be implemented on priority to bring into fold these disadvantaged groups for special attention under RMSA. What with our emphasis on gender parity, the full range of activities to protect the interests and promote the welfare of girl students should receive the highest priority. Comparing the proportion of girls who finish elementary education and enter class 9 with the proportion of boys in the same category can be considered as a measure of gender equity in Secondary Education. The special measures that have proven to be popular and effective under SSA should be allowed to grow into RMSA along with the beneficiaries. All of this can be well organised if the State Governments articulate a Gender Action Plan.

On the subject of quality, major aspects like curriculum renewal, text-book revision, examination reforms, and capacity building (with special emphasis on Training of Teachers) need to be singled out for specific attention. Happily, notwithstanding the focus so far on infrastructural aspects, states have attended to quality aspects. The details have been set out in the succeeding sections of this report. But, there can be a general confirmation that curriculum renewal (in conformity with NCF- 2005) and consequential revision of text-books have progressed satisfactorily. But, more will have to be done on examination reforms. The concept of C.C.E has not been clearly understood or uniformly accepted. The State Boards of Secondary Education, either individually or collectively (through COBSE), must be engaged in continued examination reforms.

Capacity building of programme personnel in general and training of teachers in particular, must be examined in depth and executed with care. Assessment of needs, preparation of relevant training modules, framing of a Training Calendar must all be addressed in detail. To promote an orderly approach to this mammoth exercise, States must formulate an overall Training Plan with a medium termperspective. Instead of treating capacity building totally as an in-house exercise, professional institutions of expertise and excellence may have to be identified to take on the responsibility. Bearing in mind the large numbers to be covered, it will be advisable, as some states have done, to adopt a multiplier approach through creation of permanent pools of Key Resource Persons at appropriate levels. This may well come to be seen as a permanent Teacher Support Mechanism. Such an arrangement can be reinforced by strengthening the SCERTs and DIETs. Some States have reportedly formally recognized SCERTs as

Resource Centres for the programme. Others may be encouraged to follow suit. All this will mean that adequate funding is available in the budget and that they do flow in time to enable Schools/Offices to release Teachers/Staff for training.

On teacher training, we need to spotlight the requirement that States must ensure the training programmes to address the immediate challenges faced by teachers in teaching secondary grade students.

Interventions that provide remedial support to students without the necessary grade level competencies need to be incorporated.

Technological advancements have to be exploited to enrich the secondary curriculum. The proposed incorporation of the ICT component under RMSA is, therefore, a commendable decision. But its implementation must be firmly tied-up if it is not to remain a mere ritualistic exposure to ICT. Will it be organised in-house; if so, how? Or, will it be outsourced; if so, how will accountability be enforced? How will the learning achievements be assessed; and, for what purpose? More clarity and guidance on these issues will be required. The ICT policy in school education will hopefully clear the doubts in this regard and bring in more clarity and guidance.

Development of UDISE does represent a major step forward in providing data-support to the programme. All states have moved over from SEMIS to UDISE. But, all stakeholders will need to be made aware of this development and equipped to fully avail of the facility.

There have been concerns about the reliability of data especially those relating to enrolment. Wide variations between GER and NER figures had been commented upon. Adoption of UDISE provides an excellent opportunity to examine these concerns and clean up the enrolment figures to make the data base more reliable.

For purposes of ready reference, the Recommendations have been called out and presented together at the end.

While we have adhered to the Terms of Reference given, there has been a feeling that the Review should have adopted a wider canvas. The issues that have been put on the back-burner now will need to be brought upfront very soon. We have, therefore, taken the liberty to list them out as our recommendations for detailed scrutiny in the next JRM.

Arising from our experience with the structure and time-budgeting given for this JRM, we have also suggested a model for (consideration for) adoption in subsequent JRMs. We trust, it will improve the quality and (critical) content of the

Review Report. We hope this suggestion will be received in the positive spirit in which it is being given.

4.5.1 Planning and Appraisal

The planning and appraisal process is appropriate, the documentation is good and this has meant that planning and decisions are strongly evidence based.

The Programme documents represent a good set of documents, which are well-written and provide clear guidance to states, districts and schools. They are all posted on the MHRD website. The components of the Programme are appropriate to respond to the needs identified in secondary education. All documentation, including PAB minutes, are on the Ministry□s website and so transparent to all. However, the mission found that the documents were rarely at the school level and not common in district offices; and the availability of documentation only in English limited accessibility of local actors. 1.35 States have used an appropriate mix of bottom-up and top-down approaches, with inputs from the school level being prioritized by state-level criteria and policies. In general, in the states visited, these criteria and policies are transparent and objective. States visited have used a good range of data to ground their proposals, for example, all reported SEMIS data and most have conducted a school mapping exercise (only West Bengal amongst the large states has not done so). However, more than half of the states which have conducted a mapping exercise are using a manual approach. Some states, such as Rajasthan, are collecting additional information from schools in order to refine their data.

The situation in secondary education is changing rapidly due to the significant increases in enrollment; and this trend is expected to continue. The Programme has the instruments available to respond to this dynamic. However, during planning, states need to look ahead a couple of years rather than, as now, just at the current situation; and set priorities to utilize funds in a more focused manner. These projections of student enrollments should take into account capacity in the government and private sectors, at the local level. Moreover, there is a need to increase the opportunities for states to respond to local needs and initiatives, to foster the capabilities in planning at the local level.

In all the states visited, the planning process started at the school level. And during the visits, there was in general a strong sense of community participation. The experience of SSA has clearly influenced the planning process under RMSA to good effect. Secondary education, however, does offer an addition nal opportunity

for stakeholder engagement, which is perhaps not available in elementary education: the active participation of the students themselves. This was not found during any of the school visits, but it would be worth understanding whether other states have experience in this area which could be more widely shared.

The Planning and Appraisal Manual has been developed by NUEPA and distributed to all states in hard copy. This coming planning cycle will be the first opportunity for the planners at the various levels to use the Manual, and some training has been carried out. The experience of the Mission suggests that considerable capacity building is needed; and reflecting on the next planning cycle will be important to determine the best way that the Manual can contribute to effective planning, and what further support and capacity building is needed, especially at district levels and below.

During the state visits, officials and school staff mentioned a number of areas in which they felt the RMSA Framework was too prescriptive and meant that they were less able to pursue efficient and effective solutions to the problems they faced in secondary education.

Recommendations:

□ *The Planning and Appraisal process allow states to take future projections of student enrollment into account when planning infrastructure investment.*

□ *MHRD to work with states to ensure that all the documentation is available to all actors.*

□ *States should be able to use funds from the RMSA Programme to pay for translation of the documents.*

□ 2 % *MMER needs to increase to allow sufficient resources for states to provide for the prescribed implementation structures and to remove perverse incentives to pursue high-cost*

10 | P a g e *items simply to increase MMER resources. The formula on which MMER is calculated could befinessed to incorporate a predictable recurrent cost component and smaller percentage element.*

□ *The states need more clarity on the utilization of the recurrent fund releases to them, in accordance with the state□s priorities.*

□ *The school grant need not be uniform across all schools. While states should set a minimum amount that each school would receive, states should have the flexibility to allocate the remaining resources according to enrolment in secondary*

education. States could, if they choose, continue to allocate the same amount to each school.

4.5.2 Programme Management

Programme implementation structures need attention

All states have implementation societies for the RMSA Programme. States have taken a pragmatic approach, with some creating separate societies from that responsible for SSA and some have used the same society. This is a sensible and pragmatic approach.

All states visited were aware of the need to promote greater linkages with the SSA society (and

other concerned bodies such as ministries such as Tribal affairs). Good practice was seen in Odisha – but there was scope for better integration -this need was especially felt in states like Rajasthan and AP which have schools covering classes 6 to 10 or 12.

The TwelfthPlan proposes the consolidation of a range of centrally sponsored schemes within the

RMSA framework. This appears logical and could strengthen impact while reducing transaction costs.

However, the challenges of this task cannot be underestimated. Several states have requested that

government aided private schools be included within the programme. This would significantly raise the funding demands and MMER needs. If agreed, a costed plan and definition of eligible expenditures for private aided schools needs to be developed and disseminated. Moreover, other changes, such as the shift in funding pattern, will also have a significant impact on the states.

Staffing at the state level in general was good in the states visited. At the district level, however,

the picture was unsatisfactory, with many positions not filled.

As noted elsewhere in this report, there needs considerable attention to the capacity of agencies

to carry out effective planning. This is also an area in which the Technical Cooperation Fund can be used valuably, now that it is operational.

Recommendations:

□ *A strategic plan with timelines for the integration and consolidation of separate schemes could*

be developed for the rationalization process. There is a need to examine which other secondary
education initiatives could profitably be brought within the RMSA Framework to promote
operational synergies and effectiveness.

□ *States could consider mapping educated related issues run by various departments in a single*
table and have periodic inter-departmental meetings to promote „joined up government□.

□ *A costed plan and definition of eligible expenditures needs to be developed and disseminated as a matter of urgency.*

□ *2 % MMER needs to increase, to allow sufficient resources for states to provide for the*
prescribed implementation structures and to remove perverse incentives to pursue high-cost
items simply to increase MMER resources

□ *Next JRM need to gather data on the national picture of staffing levels, at state and district*
levels.

□ *Once staffing is augmented at the state and district level, the Programme could consider whether block or cluster level units would further assist implementation. It would be advantageous to coordinate with SSA programme structures.*

There is a need for a stronger research base in secondary education

The secondary education scenario is changing very rapidly, with accelerating enrollments and a
consequent shift in the profile of learners. This dynamic is expected to have significant implications for the way secondary education is managed, financed and taught. These implications however have not been explored in sufficient depth to provide guidance to national and state level policy makers on the development of the RMSA Programme. The Mission feels that prospective studies need to be carried out
to inform putative changes to the RMSA Framework.

□ *National assessment and state-driven assessments are needed to understand current levels of*

student learning, how far they deviate from expected levels of learning as defined in the
curriculum, and the determinants of effective schools and teachers.

□ *There is a need for a tracer study on students transitioning from elementary to secondary*
education

The UDISE database is an important development in helping policy makers and schools make
informed decisions. Many schools visited are Classes 6 to 10 or 12; clarity is needed as to whether these are included in the data as two schools (upper primary and secondary) or one school (most had only one head teacher and shared resources, including teachers, across all classes).

Recommendations

□ *UDISE data needs to be available at the start of the AWPB process. Web-based data submission is needed urgently.*

□ *The coding of upgraded schools consisting both elementary and secondary classes needs*
addressing.

□ *There is a need to standardize how private schools are treated in UDISE and to disaggregate*
between private (recognized and unrecognized) and private government aided in reporting.

□ *Data verification of UDISE is essential, given the merging of two systems and the importance*
that this database will assume in the years ahead

The plans for the monitoring system are robust, but implementation is only now starting

The monitoring structures under RMSA are comprehensive (apart from the lack of systematic
information about learning outcomes), and much good practice has been carried forward from SSA.

Thus, contracts with Monitoring Institutions have been initiated (but state visit revealed lack of
implementation activity), the UDISE database is under implementation, with most states having

completed their data collection and submitted it to NUEPA. Of the states visited, Rajasthan has not completed its data submission; they said that there were anticipating web-based data submission, and the alternative arrangements determined by NUEPA had taken some time to put in place. The UDISE provides comprehensive data which is of use to schools, as well as decision-makers at district and state levels.

Odisha students helpline isan innovative and powerful form of monitoring that is exemplary in

many ways. It gives students a direct voice; data collected is being used to inform the geographical focus and theme for official inspection visits. Most importantly, when, after careful investigation, poor or inappropriate performance is identified it is acted upon -sending a clear message that there are consequences for poor performance. It is also a good example of SSA and RMSA working together –

- thereby sharing overhead costs.

Recommendations:

- *Invite Odisha state to present on the details of their student helpline to other states at the next*

JRM and encourage and support others to do likewise.

It is of concern that many states have not provided audit reports for expenditure for 2011-12

According to data provided to the Mission, 18 states have not yet submitted audit reports for the

FY2011-12. This increases the risk of financial mismanagement, which calls for greater attention in enforcing financial regulations. This needs to be addressed urgently. Looking forward, the states need toensure that the audit process is started on time for FY2012-13. By now, the auditors should have been engaged.

Recommendations

- *States are given a firm deadline for completion of the 2011-12 audit reports. MHRD should*

consider not releasing further funds to those states which are not in compliance.

- *States report whether their auditors are engaged and the timetable for completing the audit*

report as per the contracts. This information should be provided to the July JRM.

4.6 Centrally Sponsored Scheme (CSS) of 'Inclusive Education of the Disabled at Secondary Stage

(IEDSS)'

4.6.1. Background and Rationale:

The National Policy on Education (NPE), 1986 and the Programme of Action (1992) gives the basic policy framework for education, emphasizing on correcting the existing inequalities. It stresses on reducing dropout rates, improving learning achievements and expanding access to students who have not had an easy opportunity to be a part of the general system. The NPE,
1986 envisaged some measures for integrating of children with physical and mental handicap with the general community as equal partners, preparing them for their normal growth and development and enabling them to face life with courage and confidence. India has also been a signatory to international declarations like the Salamanca Statement and Framework for Action on Special Needs Education (1994) and the Biwako Millennium Framework for Action (2002) and the UN Convention on the Rights of Persons with Disabilities, 2006 that emphasize the need for fundamental educational policy shifts to enable general schools to include children with disabilities.

The Centrally Sponsored Scheme of Integrated Education for the Disabled Children (revised 1992) is presently being implemented in States and UTs in over 90,000 schools benefiting over 2,00,000 children with disabilities. The scheme was introduced with a view to providing educational opportunities for children with disabilities in general schools, to facilitate their retention in the school system. It provides for facilities to students with disabilities including expenses on books and stationery, expenses on uniforms, transport allowance, reader allowance, escort allowance, hostel accommodation and actual cost of equipment. The scheme also supports the appointment of special teachers, provision for resource rooms and removal of architectural barriers in schools. An important policy development after 1992 has been the enactment of Persons with Disabilities (Equal Opportunities, Protections of Rights and Full Participation) Act, 1995. Article 26 (a) of the Act makes it a statutory responsibility on the part of Central, State and Local Governments to provide free education in an "appropriate environment" for all children with disabilities up to the age of 18 years. Article 26(b) of the Act calls upon appropriate governments and local authorities to promote the integration of students with disabilities in normal schools. In addition, the Act stipulates that the appropriate Governments and the local authorities, inter alia, shall make schemes for varieties of educational initiatives and strategies. The Centrally Sponsored

Scheme of Sarva Shiksha Abhiyan (SSA) has set time-bound targets for the achievement of Universal Elementary Education (UEE) by 2010. With "zero rejection' as its cornerstone, the programme provides support for the inclusion of children with disabilities in general schools at the elementary level. SSA has a provision for the inclusive education component @ Rs.1200 per child with special needs per annum. Under the
programme, over 20 lakh children with disabilities have been identified and over 15 lakh children with disabilities in the age group 6-14 years have been enrolled in general schools. The increase in enrolment at the elementary level is expected in the coming years to lead to a surge in the demand for secondary education. This will include children with disabilities. The National Curriculum Framework on School Education (NCF - 2005) recommends making the curriculum flexible and appropriate to accommodate the diversity of school children including those with disability in both cognitive and non-cognitive areas.

The CABE committee report on the Universalization of Secondary Education
(June, 2005) recommends that the guiding principle of Universal Secondary Education should be Universal Access, Equality and Social Justice, Relevance and Development, and
Structural and Curricular Considerations. The CABE Committee Report on "Girls'
Education and the Common School System" has recommended making the curriculum flexible and appropriate to accommodate the diversity of school children including those with disability in both cognitive and non-cognitive areas. The National Action Plan for Inclusion in Education of Children and Youth with Disabilities (IECYD) developed by the MHRD (November -2005) emphasizes the inclusion of children and young persons with disability in all general educational settings from Early Childhood to Higher Education. The goal of the Action Plan is –"to ensure the inclusion of children and youth with disabilities in all available general educational settings, by providing them with a learning environment that is available, accessible, affordable and appropriate." Outputs 1, 2 and 4 of the Action Plan are of relevance to secondary education.

Currently accurate data are not available in respect of the exact number of children with disabilities transiting from the elementary to the secondary level. As per census 2001 about 2% of the total population constitutes persons with disabilities.

Projections relating to the number of children with disabilities entering the secondary level will need to be made therefore on certain key assumptions: - Sufficient inputs and crucial necessary interventions would have been provided at the ECCE and Elementary level for children with disabilities to ensure their retention and achievement levels through classes which would prepare them adequately for entering the secondary sector.

- The secondary school system would adopt structural, curricular and pedagogical reforms that will extend the access of secondary education to this hitherto marginalized section of society and make their participation at this level genuinely inclusive.

Children with disabilities constitute one of the largest groups that are still outside the fold of the general education system. Under the existing IEDC Scheme it has not been possible to cover all disabled children primarily because implementation has been based on receipt of viable proposals from the implementing agencies. No conscious effort has been made to target all disabled children. As SSA supports inclusion of children with special needs at the early childhood education and elementary education level, it is desirable to introduce a scheme for the disabled children at secondary stage. The scheme for IEDSS is therefore envisaged to enable all children and young persons with disabilities to have access to secondary education and to improve their enrolment, retention and achievement in the general education system. Under the scheme every school is proposed to be made disabled-friendly.

4.6.2. Aims and Objectives

The Centrally Sponsored IEDSS Scheme aims to: – enable all students with disabilities completing eight years of elementary schooling an opportunity to complete four years of secondary schooling (classes IX to XII) in an inclusive and enabling environment

– provide educational opportunities and facilities to students with disabilities in the general education system at the secondary level (classes IX to XII).

– support the training of general school teachers to meet the needs of children with disabilities at the secondary level.

The objectives of the scheme will be to ensure that

– Every child with disability will be identified at the secondary level and his educational need assessed.

– Every student in need of aids and appliances, assistive devices, will be provided the same
– All architectural barriers in schools are removed so that students with disability have access to classrooms, laboratories, libraries and toilets in the school.
– Each student with disability will be supplied learning material as per his/ her requirement
– All general school teachers at the secondary level will be provided basic training to teach students with disabilities within a period of three to five years.
– Students with disabilities will have access to support services like the appointment of special educators, establishment of resource rooms in every block .
– Model schools are set up in every state to develop good replicable practices in inclusive education.

4.6.4. Target Group

The scheme will cover all children of age 14+ passing out of elementary schools and studying in secondary stage in Government, local body and Government-aided schools, with one or more disabilities as defined under the Persons with Disabilities Act (1995) and the National Trust Act (1999) in the age group 14+ to 18+ (classes IX to XII), namely

• Blindness
• Low vision
• Leprosy cured
• Hearing impairment
• Locomotor disabilities
• Mental retardation
• Mental Illness
• Autism
• Cerebral Palsy

And may eventually cover (i) Speech impairment and (ii) Learning Disabilities, etc.

Girls with disabilities will receive special focus and efforts would be made under the scheme to help them gain access to secondary schools, as also to information and guidance for developing their potential.

4.6.4. Type of Scheme

This is a centrally sponsored scheme under which the Central Government will assist the

States/Union Territories and autonomous bodies of stature in the field of education in its implementation on the basis of the criteria laid down. Assistance for all the items covered in the scheme will be on 100 per cent basis but assistance for the programme would be subject to policy guidelines issued and initiatives to be taken by the appropriate government for implementing the educational provisions of the P.W.D. Act.

4.6.5. Components of the Scheme

5.1 It is proposed to provide for educational facilities under this scheme for all children with disabilities that are included in general schools at the secondary and senior secondary level (classes IX to XII).

5.2 The Scheme will include assistance for two kinds of components, viz.:-

I Student-oriented components, and

II Other components (e.g. those relating to infrastructure, teacher training, awareness generation, etc.)

5.2.I For the first group of components, it is proposed to provide assistance to States/ Union

Territories / Autonomous bodies @ Rs.3000/- per disabled child per annum for specified items, on the pattern of SSA which provides assistance @ Rs.1200/- per disabled child per annum for the elementary level. (This rate was fixed in 2001-2002). The State Government will provide a top up of Rs.600/- per child per annum towards scholarship for each child. This amount of Rs.3000/- per disabled child per annum may be spent on the following components:-

(i) Identification and assessment of children with disabilities. The assessment team may include an interdisciplinary expert team of special educators, clinical psychologists, therapists, doctors and any other professional support based on the students' needs. (Sr. No. I. 1 of Appendix-I)

(ii) Provision of aids and appliances to all students with disabilities needing them, if these are not already being provided for through existing schemes like ADIP, State Schemes, voluntary organizations, Rotary clubs etc. (Sr. No. I.8 of Appendix-I)

(iii) Access to learning material ensuring that each disabled student will have access to learning material as per his/ her requirement like Braille textbooks, audiotapes, talking books etc, textbooks in large prints and any other material needed. (Sr. No. I. 8 of Appendix-I)

(iv) Provision of facilities like transport facilities, hostel facilities, scholarships, books, uniforms, assistive devices, support staff (readers, amanuensis). (Sr. No. I.1 to I.5 and I.7 to I.11 of Appendix I). A suggested list of assistive devices as per different disability needs at individual child level and at resource room level is provided in Appendix II. This, however, may not be taken as the exhaustive list.

(v) Stipend for Girl Students with Disabilities Since Girl students with disabilities face discrimination, they, in addition to availing facilities under all schemes specially targeting girls' education, will be given a stipend @ Rs.200 per month at the secondary level to encourage their participation up to senior secondary level. (Sr. No. I.6 of Appendix-I).

(vi) The use of ICT: Access to technology is especially relevant for the disabled as it increases their access to a vast amount of information not otherwise available. Computers provided to students in secondary schools will also be made accessible to those with disabilities. The scheme will provide for the purchase of appropriate technology by way of special software such as Screen Reading software like JAWS, SAFA, etc. for the visually impaired and speech recognition software forthe hearing impaired to develop computer vocabulary for the hearing impaired and modified hardware like adapted keyboards. (Sr. No. I.13 of Appendix-I).

(vii) Development of teaching learning material :-The scheme will cover the expenses incurred on organizing the mobilization of such support as certified by the School Principal/Educational Administrators. Financial assistance under this scheme will be available for purchase/production of instructional materials for the disabled and also for purchase of equipment required therefore. Wherever necessary, the available material will be translated and produced in regional languages. The scheme will also support workshops for adaptation in the curricular content and development of supplementary material, self-learning material for teachers and students at the secondary level of school education. (Sr. No. I.14 of Appendix-I)

(viii) External support from an interdisciplinary team of experts such as educational psychologists, speech and occupational therapists, physiotherapists, mobility instructors and medical experts has to be coordinated at the local level. Support can be made available at the cluster level and needs of children with disabilities in a cluster of schools may be addressed. The expenses incurred on mobilizing such support in the form of TA/DA and consultancy fee will be covered under the scheme for children and young persons with disabilities at the secondary

school level. Funds may be drawn from the child specific funds of Rs. 3000/- per child. (Sr. No. I.12 of Appendix-I)

II Costs of non-beneficiary-oriented components like teacher training, construction and equipping of resource rooms, creating model schools, research and monitoring, etc. will be covered separately. These components would be as follows:-

(i) Removal of architectural barriers to ensure that students with disabilities have access to each classroom, laboratory, library and toilet in the school. A detailed manual laying out norms and guidelines for accessibility required by different types of disability will be developed at the central level with the help of the Office Chief Commissioner of Persons with Disabilities (CCPD), and the Rehabilitation Council of India (RCI). The scheme will support development of the accessible physical environment in existing secondary school buildings. (Sr. No. II.8 of Appendix-I)

(ii) Training of special/ general school teachers : Special teachers to be trained through regular programmes run by the National Institutes/ Apex Institutes of RCI or under any other programme of the States. There should be a component of in-service training for resource teachers to equip them with handling of other disability area.

All general teachers at the secondary level will be trained in particular strategies like making educationally useful assessments, planning an individualized and needspecific curriculum, teaching styles which include audiovisual aids, appropriate instructional strategies, etc. (Sr. No. II.4 of Appendix-I).

(iii) Orientation of principals, educational administrators: This training will include developing strategies for management of inclusive education. This will include teachers (both special and general), local educational administrators, Principals / Headmasters of Institutions, parents/ guardians of the disabled children. (Sr. No. II.5 of Appendix-I)

(iv) Strengthening of training institutions and assistance to existing organization/NGOs to develop teacher's training programme in inclusive schooling and for educational interventions for specific disabilities. (Sr. No. II.9 of Appendix-I)

(v) Provision of resource rooms and equipment for the resource rooms in one school per block/urban cluster. Norms in terms of size, accessible features will be developed with the support of relevant agencies at the Central and State level. A

suggested list of assistive devices/equipment for the resource room is given in the Appendix-II. (Sr. No. II 6 & 7 of Appendix-I)

(vi) Appointment of Special Educators: Support from special educators will differ at the secondary level from that at the elementary level. Special Educators will be appointed in the ratio 1:5. Ideally every school where disabled children are enrolled should have the services of at least one special teacher. If the numbers of children are less, this teacher could also work for other schools in the cluster. For note on Appointment of Special Educators/Resource Teachers see Appendix III. (Sr. No. II.1 of Appendix-I).

(vii) Development of some existing schools as Model Inclusive Schools so as to accelerate the process of education of children and youth with disabilities with initiatives from parents, teachers, community and respective governments. Norms will be developed at the central level with the help of relevant state and national level agencies, to provide the whole range of support for these schools. Funds for these will be charged towards the research component. (Sr. No. II.10 of Appendix-I)

(viii) Administration, Research &Development, and Monitoring & Evaluation. These will form an integral part of the IEDSS Scheme. The State Government/NGOs/ Autonomous bodies will have to formulate proposals for designing and developing new assistive devices, ICT technology, teaching aids, special teaching materials or such other items as are necessary to give a child with disability equal opportunities in education. Every year 5% of the funds available at the Central level will be earmarked for administration, innovative and R&D projects and monitoring and evaluation. (Sr. No. II.10 of Appendix-I)

(ix) Environment Building Programmes upto Rs.10,000/- per programme at local level.

The scheme will provide funds only in cases where there are no other provisions for the items under other schemes operative at State/Central level.

5.3 Statement at Appendix 1 gives the proposed financial parameters.

6. Other support-

At the secondary level, all children with disabilities included under the general education system may not require adaptations in the teaching learning process and evaluation procedures. However there may be some who would require some adaptations. The States/UTs/ Autonomous bodies can take the support of special teachers, SCERTs, DIETs, Special Schools, Resource Centres, Non-Governmental

Organizations, State Boards and any other community institutions available at the local level for this purpose. Adaptations in Examination procedures: Some children with disabilities may require some adaptations in the evaluation procedures according to their special needs. The existing evaluation procedures can be reviewed at the State level and modified accordingly. Provision for alternative modes of examination for children and youth with disabilities should be considered and provided by the Boards of Examination. This is being visualized mainly as a process of issuing appropriate orders and notifications by the Boards concerned. Separate budget as such is not planned under the scheme. 7. Partnerships and LinkagesLinkages with the different Ministries/Organizations like Ministry of Social Justice &
Empowerment, Government of India, Rehabilitation Council of India (RCI); National
Trust etc. will help in creating convergence of resources and funds for addressing the needs of children with disabilities. Coordination Committees at various levels i.e. State, District and sub- district levels will help the planning and implementation of inclusive education at the secondary level.

Formation of Parents / Guardians Groups at community/ village level for sharing of information regarding benefits available from the scheme for their wards will be encouraged.

8. Regulations for Relaxation of Rules State Governments/UT Administrations/ Autonomous bodies/ other implementing agencies will make provisions for relaxation of rules relating to admissions, minimum or maximum age limit for admission, promotion, examination procedure so as to facilitate in improving access of children with disabilities to education. At the Secondary level, young persons with disabilities beyond 18 yrs. will be supported for a period upto 4 years to help them complete secondary schooling.

9. Implementing Agencies

The Scheme will be implemented by the Education Departments of State Governments / UT Administrations directly. The States / UTs may involve Non Governmental Organizations
(NGOs) having experience in the field of education of the disabled in the implementation of the scheme. The Scheme could also be implemented by autonomous organizations of stature having experience in the field of education and / or rehabilitation of the disabled. There will be an inbuilt-flexibility in

implementation strategies and practices, depending upon the contextual needs and the authority to interpret or reinterpret the provisions of the scheme will lie with the Secretary, School Education & Literacy, Government of India.

10. Monitoring and Evaluation

Appropriate structures will be established at the Central, State, District, and block and city level to ensure obtaining feedback from functionaries at different levels. The implementing agency should set up an Administrative Cell to implement, monitor and evaluate the programme. The existing Administrative Cell set up under the IEDC Scheme should serve the purpose. In States / UTs where the Administrative Cell has not been set up, the State Education Department will initiate action to set it up. The Cell will consist of Deputy Director (in the scale of pay applicable in the State Government), a Co-ordinator (who will be a psychologist) in the scale equable to University Lecturers), a Stenographer and an LDC in the pay scale applicable to such posts in the State Govt. / UT Administration.

At the national level, a comprehensive monitoring mechanism would be evolved in MHRD with involvement of National Apex level Institutes like the NCERT and / or NIEPA and / or reputed voluntary organizations and /or individual experts and /or autonomous bodies. Data on Enrollment and performance of children with disabilities at the secondary stage in proforma to be developed at the central level will need to be maintained by the states. The State Governments will oversee the utilization of money and collect the quantitative data, and prepare state specific report and forward it to the MHRD monitoring unit. State appointed local monitoring agency/ authority would follow the guidelines and use the common evaluation format. The monitoring arrangements will include both qualitative and quantitative data. In addition to monitoring, review exercises can be undertakenperiodically. Parents and village education committees will be involved in the monitoring process especially for qualitative aspects in schools.

Collaborations with SCERTs, State and District Resource Centres, block, cluster level resources will be developed for this purpose. University Departments, IASEs and CTEs will be involved, wherever available and feasible. In all these endeavors, performance w.r.t. girls and members of SC/ ST will be specially monitored. Both State and Central Government may engage outside agencies like Institutes and NGOs, which have experience in the field of education to evaluate the impact of the scheme. Such evaluation can be financed under the scheme.

5% of the total budget will be earmarked towards administrative cost, research, monitoring and evaluation. (Sr. No. II.10 of Appendix I). Appointments of Special Teachers

Any school where the number of the children with disabilities is more than 5 should appoint one special educator. In accordance with this ratio the requisite number of special teachers may be appointed in schools (or for a cluster of schools) for children requiring special teacher support on permanent basis. The same teachers will provide counseling to the parents, help in identifying the needs of children with disabilities and resources therefore, participate in the assessment team, help in training programmes and in other ways whenever necessary. Qualifications of the Special Teachers

(iv) Graduates with B. Ed (Special Education) or B. Ed (general) with a 2 years Diploma in Special Education for classes IX & X.

(v) Post Graduates in relevant subject with B. Ed (Special Education) or B. Ed (general) with a 2 years Diploma in Special Education for classes XI & XII.

(vi) Teachers with Qualifications in single disability area will be encouraged to specialize in other disability areas to take care of wide range of diversities in a general school. (vii) Prescribed qualifications should be adhered to. In case qualified special teachers are not available, teachers with short training courses recognized by the Rehabilitation Council of India (RCI) may be appointed with the condition that they will complete the full course within three years of appointment. Special allowance for these teachers will be admissible only after completion of the full course.

Remuneration:

The salary of special teachers will be as applicable to general school teachers of the corresponding category in that State/UT. Considering the special type of duties, these teachers will also be given a special allowance. The State Government may recruit such teacher for this purpose following the normal recruitment procedures.

4.7 Summary

It is these core features of the Constitution that give it this stature of a living document. Legal provisions and institutional arrangements depend upon the needs of the society and the philosophy adopted by the society. The Constitution gives expression to this philosophy. The institutional arrangements that we studied throughout this book are based on a core and commonly agreed vision. That vision

has historically emerged through our struggle for independence. The Constituent Assembly was the platform on which this vision was stated, refined and articulated in legal-institutional form. Thus, theConstitution becomes the embodiment of this vision. Many people have said that the best summary of this vision or the philosophy of the Constitution is to be found in the preamble to our Constitution. Have you carefully read the preamble? Apart from the various objectives mentioned in it, the preamble makes a very humble claim: the Constitution is not 'given' by a body of great men, it is prepared and adopted by 'We, the people of India…'. Thus, the people are themselves the makers of their own destinies, and democracy is the instrument that people have used for shaping their present and their future. More than five decades since the Constitution was drafted, we have fought over many matters, we have seen that the courts and the governments have disagreed on many interpretations, the centre and the States have many differences of opinion, and political parties have fought bitterly. As you will study next year, our politics has been full of problems and shortcomings. And yet, if you asked the politician or the common citizen, you will find that every one continues to share in that famous vision embodied in the Constitution: we want to live together and prosper together on the basis of the principles of equality, liberty and fraternity. This sharing in the vision or the philosophy of the Constitution is the valuable outcome of the working of the Constitution. In 1950, making of this Constitution was a great achievement. Today, keeping alive the philosophical vision of that Constitution may be our important achievement.

12. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.12.1. Points for discussion

Points for clarification

References / Further Readings

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UNIT 5

INTERNATIONAL CONVENTIONS AND POLICIES: SALAMANCA DECLARATION AND FRAMEWORK, 1994; UNCRPD, 2006; MDG, 2015; Incheon Strategies

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5.1 Introduction

1 . This **Framework for Action on Special Needs Education** was adopted by the World Confe rence on Special NeedsEducation organized by the Government of Spain in co-operationwith UNESCO and held in Salamanca from 7 to 10 June1994. Its purpose is to inform policy and guide action by governments , international organizations , national aid agencies , non - governmental organizations and other bodies inimplementing the **Salamanca Statement on Principles , Policy and Practice in Special Needs Education** . The **Framework** draws extensively upon the national experience of the participating countries as well as upon resolutions , recommendations and publications of the United Nations system and other intergovernmental organizations , especially the **Standard Rules on the Equalization of Opportunities for Persons with Disabilities**. It also takes account of the propos als , guidelines and recommendations arising from the five regional seminars held to prepare the World Conference.

2 . The right of every child to an education is pro claimed in the **Universal Declaration of Human Rights** and was forcefully reaffirmed by the **World Declaration on Education for All** . Eve ry person with a disability has a right to express their wishes with regard to their education. as far as this can be as certained. Parents have an inherent right to be consulted on the form of education best suited to the needs, circumstances and aspirations of their children .

3 . The guiding principle that informs this **Framework** is that schools should accommodate **all children** regardless of their physical , intellectual , social, emotional , linguistic or other conditions. This should include disabled and gifted children , street and working children , children from remote or nomadic populaions , children from linguistic, ethnic or cultural minorities and children from other disadvantaged or marginalized areas or groups. These conditions create arange of differentchallenges to school systems. In the context of this Framework , the term 'special educational needs' refers to all those children and youth whose needs arise from disabilities or learning difficulties. Many children experience learning difficulties and thus have special educational needs at some time during their schooling. Schools have to find ways of succ essfully educating all children , including those who have serious disadvantages and disabilities. There is an emerging consensus that children and youth with special educational needs should be included in the educational arrangements made for the majority of children.

This has led to the concept of the inclusive school. The challenge confronting the inclusive school is that of developing a childcentred pedagogy capable of successfully educating all children , including those who have serious disadvantages and disabilities. The merit of such schools is not only that they are cap able of providing quality education to all children; their establishment is a crucial step in helping to chang discriminatory attitudes , in creating welcoming communities and in developing an inclusive society. A change in social perspective is imperative. For far too long, the problems of people with disabilities have been compounded by a disabling society that has focused upon their impairments rather than their potential.

4 . Special needs education incorporates the proven principles of sound pedagogy from which all children may benefit. It assumes that human differences are normal and that learning must accord ingly be adapted to the needs of the child rather than the child fitted to preordained assumptions regarding the pace and nature of the learning process. A childcentred pedagogy is beneficial to all students and, as a consequence, to society as a whole. Experience has demonstrated that it can substantially reduce the drop-out and repetition that are so much a part of many education systems while ensuring higher average levels of achievement. A childcentred pedagogy can help to avoid the waste of resources and the shatterng of hopes that is all too frequently a consequence of poor quality instruction and a 'one size fits all' mentality towards education. Child-centred schools are, moreover, the training ground for a people-oriented society that respects both the differences and the dignity of all human beings.

5 . This **Framework for Action** comprises the following sect
ions :

I. New thinking in special needs education
II. Guidelines for action at the national level
A. Policy and organization
B. School factors
C. Recruitment and training of educational personnel
D. External support services
E. Priority are as
F. Community perspectives
G. Resource requirements
I I I . Guidelines for action at the regional and international level .

NEW THINKING IN SPECIAL NEEDS EDUCATION

6 . The trend in social policy during the past two decades has been to promote integration and participation and to combat exclusion. Inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights . Within the field of education , this is reflected in the development of strategies that seek to bring about a genuine equalization of opportunity. Experience in many countries demonstrates that the integration of children and youth with special educational needs is best achieved within inclusive school s that serve all children within a community. It is within this context that those with special educational needs can achieve the fullest educational progress and social integration. While inclusive schools provide a favourable setting for achieving equal opportunity and full participation , their success requires a concerted effort , not only by teachers and school staff, but also by peers , parents , families and volunteers. The re form of social institutions is not only a technical task; it depends , above all, upon the conviction , commitment and good will of the individuals who constitute society.

7 . The fundamental principle of the inclusive school is that all children should learn together, wherever possible, regardless of any difficulties or differences they may have. Inclusive schools must recognize and respond to the diverse needs of their students , accommodating both different styles and rates of learning and ensuring quality education to all through appropriate curricula , organizational arrangement s , teaching strategies , resource use and partnerships with their communities . There should be a continuum of support and services to match the continuum of special needs encountered in every school .

8 . Within inclusive schools , children with special educational needs should receive what ever extra support they may require to ensure their effective education. Inclusive schooling is the most effective means for building solidarity between children with special needs and their peers. Assignment of children to special schools - or special classes or sections within a school on a permanent basis - should be the exception , to be recommended only in those infrequent cases where it is clearly demonstrated that education in regular class rooms is incapable of meeting a child's educational or social needs or when it is required for the welfare of the child or that of other children .

9 . The situation regarding special needs education varies enorm ously from one country to another. There are, for example, countries that have well established

systems of special schools for those with specific impairments. Such special schools can represent a valuable resource for the development of inclusive schools. The staff of these special institutions possess the expertise needed for early screening and identification of children with disabilities. Special schools can also serve as training and resource centres for staff in regular schools. Finally, special schools or units within inclusive schools - may continue to provide the most suitable education for the relatively small number of children with disabilities who cannot be adequately served in regular class rooms or schools. Investment in existing special schools should be geaed to their new and expanded role of providing professional support to regular schools in meeting special educational needs. An important contribution to ordinary schools , which the staff of special schools can make, is to the matching of curricular content and method to the individual needs of pupils.

1 0 . Countries that have few or no special schools would, in genera
l , be well advised to concentrate their efforts on the development
of inclusive schools and the specialized services needed to enable them to serve the vast majority of children and youth- especially provision of teacher training in special needs education and the establishment of suitably staffed and equipped resource centres to which schools could turn for support . Experience, especially in developing countries , indicates that the high cost of special schools means, in practice, that only a small minority of students, usually an urban elite, benefit from them. The vast majority of students with special needs, especially in rural areas , are as a consequence provided with no services what so ever. Indeed, in many developing countries , it is estimated that fewer than 1 per cent of children with special educational needs are included in existing provision . Experience, moreover, suggests that inclusive schools , serving all of the children in a community, are most successful in eliciting community support and in finding imagi native and innovative ways of using the limited resources that are available. Educational planning by governments should concentrate on education for **all** persons , in **all** regions of a country and in **all** economic conditions, t h rough both public and private schools .

1 2 . Because in the past relatively few children with disabilities have had access to education , especially in the developing regions of the world, there are millions of adults with disabilities who lack even the rudiments of a basic education.

Aconcerted effort is thus required to teach literacy, numeracy and basic skills to persons with disabilities through adult education programmes .

1 3 . It is particularly important to recognize that women have often been doubly disadvantaged, bias based on gender compounding the difficulties caused by their disabilities. Women and men should have equal influence on the design of educational programmes and the same opportunities to benefit from them. Special efforts should be made to encourage the participation of girls and women with disabilities in educational program mmes .

1 4 . This **Framework** is intended as an overall guide to planning action in special needs education. It evidently cannot take account of the vast variety of situations encountered in the different regions and countries of the wo rld and must , accordingly, be adapted to fit local requirements and circumstances. To be effective, it must be complemented by national , regional and local plans of action inspired by a political and popular will to achieve **education for all.**

5.2 POLICY AND ORGANIZATION

1 5 . *Integrated education and community-based re habilitation represent complementary and mutually supportive approaches to serving those with special needs. Both are based upon the principles of inclusion , integration and participation , and rep resent well-tested and cost-e ffective approaches to promo - ting equality of access for those with special educational needs as part of a nationwide strat egy aimed at achieving* ***edu - cation for all.*** *Countries are invited to consider the following actions concerning the policy and organization of their edu - cation systems.*

1 6 . Legislation should recognize the principle of equality of opportunity for children , youth and adults with disabilities in primary, secondary and tertiary education carried out, in so far as possible, in integrated settings.

1 7 . Parallel and complementary legislative measures should be adopted in the fields of health, social welfare, vocational training and employment in order to support and give full effect to educational legislation .

18. Educational policies at all levels , from the national to the local, should stipulate that a child with a disability should attend the neighbourhood school that is, the school that would be attended if the child did not have a disability. Exceptions to this rule should be considered on a case-by-case basis where only

educ ation in a special school or establishment can be shown to meet the needs of the individual child.

1 9 . The practice of ‘ mainstreaming ’ children with disabilities should be an integral part of national plans for achieving **education for all**. Even in those exceptional cases where children are placed in special schools , their education need not be entirely segregated. Part-time attendance at regular schools should be encourage d. Necessary provision should also be made for ensuring inclusion of youth and adults with special needs in secondary and higher education as well as in training programmes. Special attention should be given to ensuring equality of access and opportunity for girls and women with disabilities .

2 0 . Special attention should be paid to the needs of children and youth with severe or multiple disabilities. They have the same rights as others in the community to the achievement of maximum independence as adults and should be educated to the best of their potential towards that end.

2 1 . Educational policies should take full account of individual differences and situations. The importance of sign language as the medium of commu n i c ation among the deaf, for example, should be recognized and provision made to ensure that all deaf persons have access to education in their national sign language. Owing to the particular communication needs of deaf and deaf/blind pers o n s , their education may be more suit ably provided in special schools or special classes and units in mainstream schools .

2 2 . C o m munity-based re habilitation should be developed as part of a global strategy for supporting cost-effective education and training for people with special educational needs. Commu nity based re habilitation should be seen as a specific approach within community development aimed at re habilitation , equalization of opportunities and social integration of all people with disab ilities : it should be implemented through the combined efforts of people with disabilities themselves , their families and communities , and the appropriate education , health , vocational and welfare services .

2 3 . Both policies and financing arrangements should encourage and facilitate the development of inclusive schools. Barriers that impede movement from special to regular schools should be removed and a common administrative structure organized. Progress towa rds inclusion should be care fully monitored through the collection of statistics cap able of revealing the number of students with disabilities who benefit from resources , expertise and equipment intended for special needs

education as well as the number of students with special educ ational needs enrolled in regular schools .

2 4 . C o - ordination between educational authorities and those resp onsible for health, e mployment and social services should be strengthened at all levels to bring about convergence and comp lementarity. Planning and co-ordination should also take account of the actual and potential role that semi-public age ncies and non-governmental organizations can play. A particular effort needs to be made to elicit community support in meeting special educational needs.

2 5 . National authorities have a responsibility to monitor external funding to special needs education and, working in coope ration with their intern ational part ners , to ensure that it corresponds to national priorities and policies aimed at achieving **education for all.** Bilateral and multilateral aid agencies , for their part , should care fully consider nationa l policies in respect of special needs education in planning and implementing programmes in education and related fields .

The Convention on the Rights of Persons with Disabilities spells out clearly and unconditionally that persons with disabilities have equal access and a right to full and effective enjoyment of all human rights – the removal of barriers explicitly termed as a condition for access and the enjoyment of equality.

Until December 13, 2006, when the Convention was adopted by the UN General Assembly, persons with disabilities had been tucked away in savings clauses and sidelined in a few resolutions and declarations. This contributed significantly to the invisibility of persons with disabilities in human rights discourse, which was highlighted also by the Millennium Development Goal's (MDGs) failure to mention persons with disabilities explicitly.

5.3 Human Rights Protection

Following the end of National Socialism and World War II., the international community made human rights a central feature of its mutual efforts to bring peace, stability and prosperity to the world. Article 1 of the UN Charter – which is the treaty through which States become members of the United Nations – stipulates that one of the "purposes" of the United Nations is to "promote and encourage respect for human rights and fundamental freedoms for all." The clause adds on that no distinction should be made on the grounds of "race, sex, language or religion." This short list of grounds was to be the starting point for an elaborate clause in a binding human rights treaty. The negotiations for an obligatory agreement failed and instead the Universal Declaration of Human Rights (UDHR)

was adopted. It is a widely recognized text built into many constitutions and other laws around the world, but in its essence it is a morally and politically binding resolution with very little legal force. Part of the agreement to the UDHR was that negotiations would continue to agree on a binding treaty. However, overshadowed by the onset of the Cold War, the United Nations only concluded these negotiations in 1966 and – reflecting the political divide of the time – came up with two instruments: the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (CESCR) respectively. Together with the UDHR, they constitute the **International Bill of Human Rights**: Political rights are rights such as freedom of speech, assembly, association and freedom from torture as well as the right to a fair trial, to privacy and to marry. Economic and social rights include the right to food, education, work and health services. The split between civil/political rights and economic/social rights has left its mark on human rights. The core human rights treaties adopted since 1966, against racism – International Convention on the Elimination of All Forms of Racism (CERD), on women's rights – Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), against torture – Convention Against Torture and other cruel, inhuman or degrading Treatment or Punishment, on children's rights – Convention on the Rights of the Child, and on migrant worker's rights – International Convention on the Protection of the Rights of Migrant Workers and Members of Their Families, largely reflect the split. The implementation of human rights more often than not follows the lines of this divide, making it a challenge to live up to the universal, indivisible, interrelated and interdependent nature of all human rights.

The negative effects can particularly be felt in the way that "rights" on the one hand and "development" on the other hand are separated. This leads to a lack of full recognition of the right to development and undermines efforts aimed at obliging private entities to adhere to human rights standards, particularly as public services are privatized.

The right to social development is recognized in a number of declarations and similar documents, which do not have full legal force – noticeably lacking enforcement provisions. The 1986 Declaration3 recognizes, inter alia:

□ The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy

economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.

- The human person is the central subject of development and should be the active participant and beneficiary of the right to development.
- All human beings have a responsibility for development, individually and collectively, taking into account the need for full respect for their human rights and fundamental freedoms as well as their duties to the community, which alone can ensure the free and complete fulfilment of the human being, and they should therefore promote and protect an appropriate political, social and economic order for development.
- States have the right and the duty to formulate appropriate national development policies that aim at the constant improvement of the well-being of the entire population and of all individuals, on the basis of their active, free and meaningful participation in development and in the fair distribution of the benefits resulting therefrom.
- States have the primary responsibility for the creation of national and international conditions
favourable to the realization of the right to development.
- The realization of the right to development requires full respect for the principles of international law concerning friendly relations and co-operation among States in accordance with the Charter of the United Nations.
- States have the duty to co-operate with each other in ensuring development and eliminating obstacles to development. States should realize their rights and fulfil their duties in such a manner as to promote a new international economic order based on sovereign equality, interdependence, mutual interest and co-operation among all States, as well as to encourage the observance and realization of human rights.

5.4 Invisibility of Persons with Disabilities

Both the CCPR and the CESCR reflect the wording of the anti-discrimination clause in Article 2 of the UDHR, granting rights *"without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."*

Impairment or disabilities are not specifically mentioned in the grounds of discrimination in the International Bill of Rights: compare Article 2 of the UDHR,

the CCPR & CESCR respectively. From a strictly legal point of view the savings clause "other status" at the very end of the provision affords persons with disabilities the necessary protection from discrimination. But obviously this notion has proven wholly inadequate, to say the least.

In addition to this lack of overt legal protection, persons with disabilities were for a long time perceived as objects rather than subjects and thereby rights-holders. The objectisation of disabilities resulted in a narrowing of exclusion and inaccessibility placing the emphasis solely on the impairment, also referred to as the "medical model". Caught up in that approach, persons with disabilities were looked on as objects of pity whorequired "help" through charity; this aspect of objectisation is also referred to as the "welfare-based approach" to disabilities. This reinforced 'specialized' schemes within social welfare programs in many – mostly industrialized – countries. It furthermore caused the creation and maintenance of separate facilities such as special schools, sheltered workshops, and other mechanisms of segregation.

Based on the premise that all human beings have inherent dignity, which entails the enjoyment of all human rights, persons with disabilities are unconditional (human) rights-holders. Subsequently the focus is not on the possible impairment(s) but rather on the constraints that the social fabric builds into accessing the enjoyment of rights. In addition to the more obvious physical barriers, this approach focuses on the manifold social, behavioral, stereotype-based barriers that lead to and potentially sustain the exclusion of persons with disabilities.4

Approaching human rights from the accessibility angle provides the mainstream with a tool for ensuring that obstacles to the full and effective enjoyment of all human rights can be removed. More importantly – at a deeper level, it serves as a key to unlocking the various social constructs which lead to the exclusion of persons with disabilities and the denial of rights respectively. Deconstructing the various factors that perpetuate exclusion, the predominant theme is the separation, if not to say segregation, caused by stereotypes, prejudices and other presumptions about "the disabled" that lead to the denial of rights rather than potential shortcomings in legal safeguards.

Not the first, but certainly one of the earliest efforts to decrease the invisibility of persons with disabilities in the UN's human rights documents is the **1971 Declaration on the Rights of Mentally Retarded Persons**, which was followed

in **1975 by the Declaration on the Rights of Disabled Persons**. It stated, inter alia, that "the term 'disabled person' means any person unable to ensure himself or herself, wholly or partly, the necessities of a normal individual and/or social life, as a result of deficiency, either congenital or not, in his or her physical or mental capabilities."5

The Declaration – which has no direct legal implications – proclaimed further that the rights, which persons with disabilities shall enjoy, *"shall be granted to all disabled persons without any exception whatsoever and without distinction or discrimination on the basis of race, colour, sex, language, religion, political or other opinions, national or social origin, state of wealth, birth or and other situation applying either to the disabled person himself or herself or to his or her family."* In addition to this anti-discrimination clause, which is broader than the abovementioned provision contained in the political and economic rights treaties respectively, also extends to the protection to family members. The Declaration also makes an unequivocal statement on all human rights applying to all: *"Disabled persons have the inherent right to respect for their human dignity. Disabled persons, whatever the origin, nature and seriousness of their handicaps and disabilities, have the same fundamental rights as their fellow-citizens of the same age, which implies first and foremost the right to enjoy a decent life, as normal and as full as possible."* The first indicators of reasonable accommodation may be discerned from another Article of the Declaration: *"disabled persons are entitled to the measures designed to enable them to become as self-reliant as possible."*

Also for the first time persons with disabilities were recognized in the authoritative interpretations, which the expert panels created under the UN Human Rights Treaties (ICCPR, CESCR, CERD, CEDAW, CAT, CRC, CRMW) may issue.

In 1982 the Human Rights Committee – the body constituted under the ICCPR to monitor the implementation of civil and political rights – issued a General Comment, which included a reference to persons with mental disabilities. On the right to liberty and security of the person, the Committee held that this applies to "all deprivations of liberty, whether in criminal cases or in other cases, such as, for example, *mental illness*, vagrancy, drug addiction, educational purposes,"6 .

Note that this statement almost coincided with the 1981 International Year of Persons with Disabilities.

In 1989 the UN adopted yet another specialized human rights treaty: the Convention on the Rights of the Child (CRC), which includes the first stand-alone article referring to the rights of persons – here: children – explicitly with disabilities. Also, "disability" was added to the potential grounds of discrimination.7

5.5 Brief History of the Convention on the Rights of Persons with Disabilities

The negotiations on a Comprehensive and Integral International Convention on the Rights and Dignity of Persons with Disabilities were based on a number of initiatives, including from Sweden and Italy. The latest one was instigated by Mexico: in the course of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance in Durban in 2001, the delegation proposed developing a Convention protecting the rights of persons with disabilities. The then Mexican president, Vincente Fox, reiterated this proposal during the opening session of the 56th General Assembly and in response, the Assembly adopted Resolution 56/162, which established the Ad Hoc Committee on a Comprehensive and Integral International Convention Protecting the Rights and Dignity of Persons with Disabilities; its aim was outlined as followed: *"to consider proposals for a comprehensive and integral international convention to promote and protect the rights and dignity of persons with disabilities, based on the holistic approach in the work done in the fields of social development, human rights and non-discrimination and taking into account recommendations of the Commission on Human Rights and the Commission for Social Development."*

The Ad Hoc Committee's task was to develop a text that would ensure **full and effective enjoyment of all existing human rights,** ensuring accessibility to all human rights while negotiating *no new rights* . The text was thus to be based on the UN's Bill of Rights and its specialized treaties: the International Convention on the Elimination of All Forms of Racism (CERD), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), the United Nations Convention on the Rights of the Child (CRC), and the International Convention on Protection of Rights of Migrant Workers and their Families (CRMW). Note that the Convention on the Protection of All Persons from Enforced Disappearances had not yet been concluded at the time of the negotiations. Furthermore, according to the relevant resolution, the draft Convention was not only to cover human rights but also **social development**

aspects. As mentioned above, the 1986 Declaration on the Right to Development in combination with the 1993 Vienna Declaration establishes social development as a human right. Given that some 80% of persons with disabilities live in developing countries, the notion that development is primarily to protect the poorest and the worst-off has particular relevance in the advancement of the rights of persons with disabilities. The right to development can be resumed as being "an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized," Article 1 Declaration on the Right to Development.

The first two meetings of the Ad Hoc Committee produced such a vast amount of material that a Working Group of 27 governments and 12 non-governmental organizations (NGOs) met in January 2004 to prepare a draft of the convention on the basis of which member states negotiated further. Thereafter, a meeting was held in spring 2004, followed immediately by a session in summer 2004. After two further meetings, the Chair, H.E. Ambassador Don MacKay of New Zealand, produced an amended text on which negotiations were based, the Working Text, sometimes also referred to as the "Chair's Text". Shortly after its publication, the General Assembly in its Resolution 60/232 called on member states to *"participate actively and constructively in the work of the Ad Hoc Committee with the aim of concluding a draft text of a convention and submitting it to the General Assembly, as a matter of priority, for its adoption, preferably at the sixty-first session."*

The Ad Hoc Committee reconvened for a three-week session in January 2006 and for its final session in August 2006, at the end of which the draft of the convention was adopted *ad referendum*. In the course of this session an optional protocol,10 which enables individual complaints to the Committee to be set up under the Convention, was drafted and adopted *ad referendum*. A drafting committee was subsequently set up to ensure compliance with UN human rights treaty language.

Throughout the negotiation process, civil society, particularly DPOs, very actively involved in the drafting . The presence of DPOs was also reflected in the 800 or so persons who registered for the Ad Hoc Committee's final session, as well as in their involvement in subsequent events, such as the signing ceremony on March 30, 2007. A broad coalition of DPOs and allied NGOs from international, regional and national levels, formed the International Disability Caucus (IDC), which developed into the negotiation's strongest civil society voice.

In the course of the negotiations, the Secretary General of the United Nations, Kofi Annan, stressed the need for heightened visibility – also by way of a special international treaty – stating "*Persons with disabilities make up the world's largest minority group. They are disproportionately poor, are more likely to be unemployed, and have higher rates of mortality than the general population. All too often, they do not enjoy the full spectrum of civil, political, social, cultural and economic rights. For many years, the rights of persons with disabilities were overlooked.*"11

The High Commissioner for Human Rights, Louise Arbour, highlighted both the need for and the potential of the Convention: "*This new treaty will play a key role. It will affirm the rights of persons with disabilities explicitly and spell out the action needed to implement them. It will also raise awareness about the human rights of persons with disabilities (...). We need to understand better the specific challenges that persons with disabilities face in accessing their human rights, and this treaty will serve to educate as well as to ensure that obligations are met.*"12

The newly adopted Convention, places the protection of full and effective enjoyment of human rights by persons with disabilities at the same level – and thus equally visible – as the other specialized human rights treaties. While it does not create any new rights, it certainly adds a set of new features, which make it a treasure trove not just for persons with disabilities, but for human rights in general. In addition to ensuring the inclusiveness and accessibility of human rights, highlighting the added value of the Convention, is certainly in place. Reaching this stage is a huge achievement and yet it is just the start: there is still much to be done.

5.6 General principles

General Principles are new to a core human rights treaty. They are the founding root that spreads through all the Convention's provisions and connects the various branches – to continue the metaphor. In a General Comment26 the CRC Committee has enumerated a series of general principles27. To date there is no other usage of General Principles in a human rights context.

The General Principles are a legal treasure trove, if utilized fully, they form the basis of changes to legislation, policy and practice without referring to the Convention. Each one forms a corner stone of the mosaic that ensures that persons with disabilities are equal and meaningful participants in the mainstream. The General Principles are closely connected or inter-linked to each other and, overall,

to every provision in the Convention. Their impact is overtly and covertly evident in every Article.

5.7 Making the general principles applicable in national legislation is therefore a paramount goal.

Of the eight principles, the first five emerged as early as the Working Group text in 2004. They were largely undisputed and only slightly modified.

The subsequent provisions emerged at the initiative of Thailand and later Japan – **accessibility**. Accessibility is primarily a means ensuring equal opportunities. Put the other way round: lack of access will directly or indirectly amount to discrimination.

The principles on equality between men and women, as well as on children, should be seen in light of the discussion on stand-alone provisions for women and children respectively.

(a) Dignity

As is highlighted under □ Article 1, dignity is not a right or enforceable principle as such, but rather a state of being to be aimed for. Subsequently, the principle that is enshrined is "respect" for the **dignity** of an individual, compare PP 1 ICCPR: '*recognition of the inherent dignity and ..*'. The qualification of 'inherent' as such is unproblematic, but has to be viewed critically for the connotation it takes on in some human rights debates, particularly those revolving around abortion. The term **'autonomy'** should be read as another word for **self-determination**; note that certain terms have a connotation of their own within the UN and are therefore no-goes. Self-determination is used within the context of the rights of tribal and indigenous peoples – compare Article 1 ICCPR *"all peoples have the right to self determination"* – addressed at groups rather than individuals. Even the suggestion of Chile to add 'personal self-determination' could not resolve this problem. Equally, efforts at the last session to include 'individual autonomy' failed, as it has no precedent in international law.

The **freedom to make one's own choices** is to be seen in the context of patronizing behaviour and more so of substitute decision making processes which bar persons with disabilities from making their own choices and decisions. Also, the **independence of persons** as being an individual rather than part of a group – of persons with disabilities or member of a family that gives assistance – is underlined in the first principle.

(b) Non-Discrimination

A legal corner-stone of human rights treaties, including the Convention. Care should be taken to ensure that the 'comprehensive' nature of the CRPD is given due weight, ensuring that it is not limited to being an international anti-discrimination bill. Discrimination under the Convention □ Article 2 encompasses *all* forms of discrimination, including (in)direct discrimination and the denial of reasonable accommodation. Note that efforts to insert **'equality'** before 'non-discrimination' – as proposed by Jamaica and supported by the IDC – did not prevail.

There is a stand-alone provision on non-discrimination □ Article 5.

(c) Full and effective participation in society

In an earlier version this paragraph read *'full inclusion of persons with disabilities as equal citizens and participants in all aspects of life'*. One suggested addition, proposed by Japan, read *'realisation of a barrier-free environment'*. The Working Text was only slightly changed; note the use of the qualifier **'effective'**.

(d) Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity

This provision is **unique** and is also reflected in □ PP (i) – *'diversity of persons with disabilities'*. When modifications were demanded during AHC 7, the IDC asked that the paragraph remain unchanged as it enshrines the **paradigm shift** that the Convention enshrines.

(e) Equality of opportunity

The General Principle is a stark reminder of the opening paragraph of the UDHR: *"All human beings are born free and equal in dignity and rights."* It is also a reference and reinforcement of the Standard Rules on the Equalization of Opportunities for Persons with Disabilities, which state in the introductory part that *"the term **'equalization of opportunities'** means the process through which the various systems of society and the environment, such as services, activities, information and documentation, are made available to all, particularly persons with disabilities."* The Standard Rules proceed to prescribe the notion of equal rights, which implies *"that the needs of each and every individual are of equal importance, that those needs must be made the basis for the planning of societies and that all resources must be employed in such a way as to ensure that every individual has equal opportunity for participation."*

This General Principle has a particularly strong connection to □ Article 5, Equality and non-discrimination.

(f) Accessibility

Thailand originally suggested this principle, which was later also supported by Japan. As mentioned above, it is not one of the core human rights principles but reflects the paradigm shift that the CRPD enshrines. It has the potential to become one of the core human rights principles, highlighting the multiple dimensions of accessibility, including the removal of physical, communication, intellectual and social barriers. For the latter see also □ PP (e). The range of issues is also highlighted in the stand-alone provision on accessibility, □ Article 9.

The comprehensive Rule on Accessibility contained in the Standard Rules states:

States should recognize the overall importance of accessibility in the process of the equalization of opportunities in all spheres of society. For persons with disabilities of any kind, States should

(a) introduce programmes of action to make the physical environment accessible; and

(b) undertake measures to provide access to information and communication.

(a) Access to the physical environment

1. States should initiate measures to remove the obstacles to participation in the physical environment. Such measures should be to develop standards and guidelines and to consider enacting legislation to ensure accessibility to various areas in society, such as housing, buildings, public transport services and other means of transportation, streets and other outdoor environments.

2. States should ensure that architects, construction engineers and others who are professionally involved in the design and construction of the physical environment have access to adequate information on disability policy and measures to achieve accessibility.

3. Accessibility requirements should be included in the design and construction of the physical environment from the beginning of the designing process.

4. Organizations of persons with disabilities should be consulted when standards and norms for accessibility are being developed. They should also be involved locally from the initial planning stage when public construction projects are being designed, thus ensuring maximum accessibility.

(b) Access to information and communication

5. Persons with disabilities and, where appropriate, their families and advocates should have access to full information on diagnosis, rights and available services

and programmes, at all stages. Such information should be presented in forms accessible to persons with disabilities.

6. States should develop strategies to make information services and documentation accessible for different groups of persons with disabilities. Braille, tape services, large print and other appropriate technologies should be used to provide access to written information and documentation for persons with visual impairments. Similarly, appropriate technologies should be used to provide access to spoken information for persons with auditory impairments or comprehension difficulties.

7. Consideration should be given to the use of sign language in the education of deaf children, in their families and communities. Sign language interpretation services should also be provided to facilitate the communication between deaf persons and others.

8. Consideration should also be given to the needs of people with other communication disabilities.

9. States should encourage the media, especially television, radio and newspapers, to make their services accessible.

10. States should ensure that new computerized information and service systems offered to the general public are either made initially accessible or are adapted to be made accessible to persons with disabilities.

11. Organizations of persons with disabilities should be consulted when measures to make information services accessible are being developed.

(g) Equality between men and women

This provision also emerged in the debate over a possible stand-alone Article on women with disabilities □ Article 6; once proposed it was largely undisputed. A suggestion by Costa Rica to include the phrase 'gender perspective' was supported by IDC but did not prevail. In a comprehensive General Comment on equality between men and women, the CESCR Committee has observed, inter alia :

The enjoyment of human rights on the basis of equality between men and women must be understood comprehensively. Guarantees of non-discrimination and equality in international human rights treaties mandate both de facto and de jure equality. De jure (or formal) equality and de facto (or substantive) equality are different but interconnected concepts. Formal equality assumes that equality is achieved if a law or policy treats men and women in a neutral manner. Substantive equality is concerned, in addition, with the effects of laws, policies and practices

and with ensuring that they do not maintain, but rather alleviate, the inherent disadvantage that particular groups experience.28

(h) Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities. The IDC drafted this paragraph, which was endorsed and introduced by the EU. It incorporates language on the **'evolving capacities of children'** derived from Articles 5 & 14 CRC, signaling that in the absence of such a principle, children would be excluded from protection because they do not have legal capacity, and thus autonomy, until a certain age. The IDC pointed out that this principle needs to be applied throughout the Convention, also in relation to questions of medical consent. It is obviously linked to the stand-alone provision on children with disabilities, □ Article 7.

The concept of **'identities'** is enshrined in Article 8 CRC, which includes nationality, name and family relations.

5.7 The Millennium Development Goals

At the beginning of the new millennium, world leaders gathered at the United Nations to shape a broad vision to fight poverty in its many dimensions. That vision, which was translated into eight Millennium Development Goals (MDGs), has remained the overarching development framework for the world for the past 15 years. As we reach the end of the MDG period, the world community has reason to celebrate. Thanks to concerted global, regional, national and local efforts, the MDGs have saved the lives of millions and improved conditions for many more. The data and analysis presented in this report prove that, with targeted interventions, sound strategies, adequate resources and political will, even the poorest countries can make dramatic and unprecedented progress. The report also acknowledges uneven achievements and shortfalls in many areas. The work is not complete, and it must continue in the new development era.

Although significant achievements have been made on many of the MDG targets worldwide, progress has been uneven across regions and countries, leaving significant gaps. Millions of people are being left behind, especially the poorest and those disadvantaged because of their sex, age, disability, ethnicity or geographic location. Targeted efforts will be needed to reach the most vulnerable people.

Gender inequality persists Women continue to face discrimination in access towork, economic assets and participation in private and public decision-making.

Women are also more likely to live in poverty than men. In Latin America and the Caribbean, the ratio of women to men in poor households increased from 108 women for every 100 men in 1997 to 117 women for every 100 men in 2012, despite declining poverty rates for the whole region. Women remain at a disadvantage in the labour market. Globally, about three quarters of working-age men participate in the labour force, compared to only half of working-age women. Women earn 24 per cent less than men globally. In 85 per cent of the 92 countries with data on unemployment rates by level of education for the years 2012–2013, women with advanced education have higher rates of unemployment than men with similar levels of education. Despite continuous progress, today the world still has far to go towards equal gender representation in private and public decision-making.

Big gaps exist between the poorest and richest households, and between rural and urban areas In the developing regions, children from the poorest 20 per cent of households are more than twice as likely to be stunted as those from the wealthiest 20 per cent. Children in the poorest households are four times as likely to be out of school as those in the richest households. Under-five mortality rates are almost twice as high for children in the poorest households as for children in the richest. In rural areas, only 56 per cent of births are attended by skilled health personnel, compared with 87 per cent in urban areas. About 16 per cent of the rural population do not use improved drinking water sources, compared to 4 per cent of the urban population. About 50 per cent of people living in rural areas lack improved sanitation facilities, compared to only 18 per cent of people in urban areas.

Climate change and environmental degradation undermine progress achieved, and poor people suffer the most Global emissions of carbon dioxide have increased by over 50 per cent since 1990. Addressing the unabated rise in greenhouse gas emissions and the resulting likely impacts of climate change, such as altered ecosystems, weather extremes and risks to society, remains an urgent, critical challenge for the global community. An estimated 5.2 million hectares of forest were lost in 2010, an area about the size of Costa Rica. Overexploitation of marine fish stocks led to declines in the percentage of stocks within safe biological limits, down from 90 per cent in 1974 to 71 per cent in 2011. Species are declining overall in numbers and distribution. This means they are increasingly threatened with extinction. Water scarcity affects 40 per cent of people in the world and is

projected to increase. Poor people's livelihoods are more directly tied to natural resources, and as they often live in the most vulnerable areas, they suffer the most from environmental degradation.

Conflicts remain the biggest threat to human Development By the end of 2014, conflicts had forced almost 60 million people to abandon their homes—the highest level recorded since the Second World War. If these people were a nation, they would make up the twentyfourth largest country in the world. Every day, 42,000 people on average are forcibly displaced and compelled to seek protection due to conflicts, almost four times the 2010 number of 11,000. Children accounted for half of the global refugee population under the responsibility of the United Nations High Commissioner for Refugees in 2014. In countries affected by conflict, the proportion of out-of-school children increased from 30 per cent in 1999 to 36 per cent in 2012. Fragile and conflict-affected countries typically have the highest poverty rates.

Millions of poor people still live in poverty and hunger, without access to basic services Despite enormous progress, even today, about 800 million people still live in extreme poverty and suffer from hunger. Over 160 million children under age five have inadequate height for their age due to insufficient food. Currently, 57 million children of primary school age are not in school. Almost half of global workers are still working in vulnerable conditions, rarely enjoying the benefits associated with decent work. About 16,000 children die each day before celebrating theirfifth birthday, mostly from preventable causes. The maternal mortality ratio in the developing regions is 14 times higher than in the developed regions. Just half of pregnant women in the developing regions receive the recommended minimum of four antenatal care visits. Only an estimated 36 per cent of the 31.5 million people living with HIV in the developing regions were receiving ART in 2013. In 2015, one in three people (2.4 billion) still use unimproved sanitation facilities, including 946 million people who still practise open defecation. Today over 880 million people are estimated to be living in slum-like conditions in the developing world's cities. With global action, these numbers can be turned around.

5.7.1 The successes of the MDG agenda prove that global action works. It is the only path to

ensure that the new development agenda leaves no one behind

The global community stands at a historic crossroads

in 2015. As the MDGs are coming to their deadline, the world has the opportunity to build on their successes and momentum, while also embracing new ambitions for the future we want. A bold new agenda is emerging to transform the world to better meet human needs and the requirements of economic transformation, while protecting the environment, ensuring peace and realizing human rights. At the core of this agenda is sustainable development, which must become a living reality for every person on the planet. This is the final MDG report. It documents the 15-year effort to achieve the aspirational goals set out in the Millennium Declaration and highlights the many successes across the globe, but acknowledges the gaps that remain. The experience of the MDGs offers numerous lessons, and they will serve as the springboard for our next steps. Leaders and stakeholders in every nation will work together, redoubling efforts to achieve a truly universal and transformative agenda. This is the only way to ensure a sustainable future and a dignified life for all people everywhere.

5.7.2Measure what we treasure: sustainable data for sustainable development

As the post-2015 development agenda is being established, strengthening data production and the use of better data in policymaking and monitoring are becoming increasingly recognized as fundamental means for development. The MDG monitoring experience has clearly demonstrated that effective use of data can help to galvanize development efforts, implement successful targeted interventions, track performance and improve accountability. Thus sustainable development demands a data revolution to improve the availability, quality, timeliness and disaggregation of data to support the implementation of the new development agenda at all levels.

5.7.3 The monitoring of the MDGs taught us that data are an indispensable element of the development agenda

XX What gets measured gets done

The MDG framework strengthened the use of robust and reliable data for evidence-based decision-making, as many countries integrated the MDGs into their own national priorities and development strategies. Using reliable data to monitor progress towards the MDGs also allowed governments at national and subnational levels to effectively focus their development policies, programmes and interventions. Data at the local level proved extremely helpful. Subnational monitoring of net enrolment ratios in primary and secondary education revealed large disparities between the arid and semi-arid areas of northern Kenya. In

response, the Kenyan government targeted these deprived areas by establishing a specific school feeding programme, low-cost boarding primary schools and mobile schools. In Colombia, data at the subnational level showed sharply uneven rates of progress, which motivated local governments to implement key interventions according to local priorities. The Nariño region, for instance, focused on Goal 3, aiming to reduce the large gender gaps in employment and political participation. In Cundinamarca, the focus was on accelerating progress onGoal 1 in the poorest municipalities.

XX Real data improvement occurs when demand and policy support meet The MDGs energized efforts to increase the production and use of development data. Their monitoring requirements drew attention to the need for strengthening statistical capacity and improving statistical methodologies and information systems at both national and international levels. Over time, this increased the availability of more and better data, while improving coordination within national statistical systems and leading to new statistical methodologies. To support MDGs monitoring in the Philippines, the National Statistical Coordination Board (NSCB) was designated as the national custodian of MDG indicators. The Board formulated an MDGs statistical development programme, which enabled data compilation from different sources and formulation of programmes and policies to support the collection, dissemination and improvement of data for policymaking. A community-based monitoring system was also developed to provide data to monitor and evaluate local development plans. Global monitoring of the MDGs improved dramatically, assisted by a close collaboration between international agencies and country experts. Between 2000 and 2015, the number of surveys and censuses in the database of the WHO/UNICEF Joint Monitoring Programme on Water Supply and Sanitation has increased six-fold. Country coverage for a subset of 22 official MDG indicators improved significantly between 2003 and 2014. While in 2003, only 2 per cent of developing countries had at least two data points for 16 or more of the 22 indicators, by 2014 this figure had reached 79 per cent. This reflects the increased capacity of national statistical systems to address monitoring requirements and improvements in datareporting mechanisms. It also shows the benefits of better access to national sources by international agencies.

XX Despite improvement, critical data for development policymaking are still lacking Large data gaps remain in several development areas. Poor data quality, lack of timely data and unavailability of disaggregated data on important

dimensions are among the major challenges. As a result, many national and local governments continue to rely on outdated data or data of insufficient quality to make planning and decisions. A World Bank study shows that about half of the 155 countries lack adequate data to monitor poverty and, as a result, the poorest people in these countries often remain invisible. During the 10-year period between 2002 and 2011, as many as 57 countries (37 per cent) had none or only one poverty rate estimate. In sub-Saharan Africa, where poverty is most severe, 61 per cent of countries have no adequate data to monitor poverty trends. Lack of well-functioning civil registration systems with national coverage also results in serious data gaps, especially for vital statistics. According to the UN Interagency Group for Child Mortality Estimation, only around 60 countries have such systems; the others rely mostly on household surveys or censuses to estimate child mortality.

5.7.4Better data are needed for the post-2015
development agenda

XX Only by counting the uncounted can we reach the Unreached High-quality data disaggregated by key dimensions beyond the basics of age and sex, including migrant status, indigenous status, ethnicity and disability among others, are key to making decisions and monitoring progress towards achieving sustainable development for all. Estimating the size and exploring the attributes of small population groups requires large sample sizes or full population counts. National population and housing censuses provide an important data source and sampling frame for estimating the size of vulnerable minority groups. Remarkable progress has been made, for instance, in the availability of detailed data on indigenous peoples in Latin America. In the 2010 census round, 17 of 20 countries in Latin America included questions on indigenous people to provide detailed data for this group. Data on maternal care revealed that around 2000, the proportion of births attended by health professionals was 38 percentage points lower among indigenous women than non-indigenous women in Mexico, and 45 percentage points lower in Peru. The availability of these disaggregated data led to the adoption of more effective interventions to reduce inequality. By 2012, more than 80 per cent of births to indigenous women were attended by health personnel in both countries.

XX Real-time data are needed to deliver better decisions faster In today's rapidly changing world, real-time information is needed to prepare and respond to economic, political, natural and health crises. However, most development data

have a time lag of two to three years. Recent innovations are helping to circumvent this problem. For example, UNICEF and partners have used text messaging (SMS) technology to facilitate real-time collection and sharing of information about the Ebola outbreak. In Liberia, hundreds of health workers have used mHero (Mobile Health Worker Ebola Response and Outreach) and in Guinea and Sierra Leone, thousands of young people are using U-Report. This realtime information has helped rapidly locate new cases, determined what supplies are needed and disseminated lifesaving messages.

XX Geospatial data can support monitoring in many aspects of development, from health care to natural resource management Knowing where people and things are and their relationship to each other is essential for informed decision-making. Comprehensive location-based information is helping Governments to develop strategic priorities, make decisions, and measure and monitor outcomes. Once the geospatial data are created, they can be used many times to support a multiplicity of applications. A geodetic reference frame allows precise observations and 'positioning' of anything on the Earth and can be used for many social, economic and environmental purposes, such as precision agriculture and monitoring changes in sea level rise. For example, geospatial information was used to support health care and design social intervention measures during the chikungunya virus (chick-V) outbreak across the Caribbean. In Trinidad and Tobago, geospatial applications for smart phones assisted the Ministry of Health to identify the location of infected persons and use the information to contain the outbreak.

5.7.5Strong political commitment and significantly increased resources will be needed to meet the data demand for the new development agenda

XX Strengthening statistical capacity is the foundation for monitoring progress of the new development agenda To improve the availability, reliability, timeliness and accessibility of data to support the post-2015 development agenda, sustainable investments are needed in statisticalcapacity at all levels, especially the national level. The scaling-up of national statistical capacities and the strengthening and modernization of statistical systems will require ensuring effective institutional arrangements and internal coordination, sustainable human resources, sustainable financial resources (internal and external) and technical cooperation. National statistical offices should have a clear mandate to lead the coordination among national agencies involved and to become the data hub for monitoring. For instance, improving a country's civil registration and vital statistics system

requires strong commitment from the government and long-term efforts in strengthening administrative infrastructure. Progress in the past 20 years has been very slow, but a few countries have made great strides. In South Africa, for example, 85 per cent of births in 2012 were registered compared to 56 per cent of births in 2003. In Thailand, thanks to efforts begun in 1996, more than 95 per cent of births and deaths are now registered.

XX New technology is changing the way data are collected and disseminated New information and communication technologies provide unprecedented opportunities for data collection, analysis and dissemination. Today, 95 per cent of the global population is covered by a cellular network, while mobilecellular subscriptions have grown to over 7 billion. Internet penetration has increased to 43 per cent of the world's population, linking 3.2 billion people to a global network of content and applications. New data collection technologies, such as Computer-Assisted Personal Interviewing (CAPI) and mobile text surveys (SMS), and new data sources, such as social media posts, online search records and mobile phone call records, allow faster data collection and provide near real-time information. The 2010 Brazilian Census introduced several innovations in its operation. Digital census mapping was developed and integrated with the National Address File, which made the census data collection more efficient and more accurate. Field operations through CAPI devices equipped with a Global Positioning System receiver allowed better monitoring of the field operation and real-time data editing. To cover difficult-to-reach populations, Brazil also used Internet data collection as a complementary system. However, new data sources and new data collection technologies must be carefully applied to avoid a reporting bias favouring people who are wealthier, more educated, young and male. The use of these innovative tools might also favour those who have greater means to access technology, thus widening the gap between the "data poor" and the "data rich".

XX Global standards and an integrated statistics system are key elements for effective monitoring International standards are important for building national statistical capacity. One of the Fundamental Principles of Official Statistics states that "the use by statistical agencies in each country of international concepts, classifications and methods promotes the consistency and efficiency of statistical systems at all official levels". The Secretary- General's Independent Expert Advisory Group on the Data Revolution for Sustainable Development also highlighted in its report the need for a "Global consensus on data" to adopt

principles concerning legal, technical, privacy, geospatial and statistical standards that facilitate openness and information exchange while promoting and protecting human rights. Measuring sustainability is a highly technical task that requires capturing complex economic, societal and environmental interactions. Therefore, an integrated framework of indicators is needed to cover these three dimensions cohesively. Integration benefits not only data users, but also data producers and providers by reducing the respondents' burden, the likelihood of errors and the longterm costs. Harnessing the benefits of statistical integration requires investment in the adoption of statistical standards, developing and re-engineering of statistical production processes, and changing institutional arrangements.

XX Promoting open, easily accessible data and data literacy is key for effective use of data for development decision-making Data for development are public goods and should be made available to the public in open formats. Open data supports government transparency and accountability, enables the use of collective intelligence to make smarter policy decisions, increases citizen engagement and promotes government efficiency and effectiveness. Besides data, information on definitions, data quality, methods used in collecting data and other important metadata also need to be made widely available. In addition to opening up data, great efforts need to be made to release data in machinereadable formats and to provide free visualization and analysis tools. With an increasing volume of data available, people will also need the skills to use and interpret them correctly. Governments, international organizations and other stakeholders should support implementation of data literacy programmes, provide e-learning opportunities and include data literacy as a part of school curriculum.

XX Together we can measure what we treasure Data, as the basis for evidence-based decision-making and accountability, are a crucial pillar of the post-2015 development agenda. The necessary data revolution is a joint responsibility of governments, international and regional organizations, the private sector and civil society. Building a new partnership will be essential to ensure that data are available to inform the post-2015 development agenda and support development decision-making for the next 15 years.

5.8 Incheon Strategy

Governments of the ESCAP region gathered in Incheon, Republic of Korea, from 29 October to 2 November 2012 to chart the course of the new Asian and

Pacific Decade of Persons with Disabilities for the period 2013 to 2022. They were joined by representatives of civil society organizations, including organizations of and for persons with disabilities. Also in attendance were representatives of intergovernmental organizations, development cooperation agencies and the United Nations system.

The High-level Intergovernmental Meeting on the Final Review of the Implementation of the Asian and Pacific Decade of Disabled Persons, 2003–2012, was organized by ESCAP and hosted by the Government of the Republic of Korea. The Meeting marked the conclusion of the second Asian and Pacific Decade of Disabled Persons, 2003–2012, and launched the new Decade.

The Governments at the High-level Intergovernmental Meeting adopted the Ministerial Declaration on the Asian and Pacific Decade of Persons with Disabilities, 2013–2022, and the Incheon Strategy to "Make the Right Real" for Persons with Disabilities in Asia and the Pacific.

The Incheon Strategy provides the Asian and Pacific region, and the world, with the first set of regionally agreed disability-inclusive development goals.

Developed over more than two years of consultations with governments and civil society stakeholders, the Incheon Strategy comprises 10 goals, 27 targets and 62 indicators.

The Incheon Strategy builds on the Convention on the Rights of Persons with Disabilities and the Biwako Millennium Framework for Action and Biwako Plus Five towards an Inclusive, Barrier-free and Rights-based Society for Persons with Disabilities in Asia and the Pacific.

The Incheon Strategy will enable the Asian and Pacific region to track progress towards improving the quality of life, and the fulfilment of the rights, of the region's 650 million persons with disabilities, most of whom live in poverty. The ESCAP secretariat is mandated to report every three years until the end of the Decade in 2022, on progress in the implementation of the Ministerial Declaration and the Incheon Strategy.

Adopt the Incheon Strategy to "Make the Right Real" for Persons with Disabilities in Asia and the Pacific, as attached, to catalyse action that shall accelerate, during the new Asian and Pacific Decade of Persons with Disabilities, 2013–2022, the achievement of the regional vision of an inclusive society that ensures, promotes and upholds the rights of all persons with disabilities in Asia and the Pacific;

2 *Recognize* the central role of government in ensuring, promoting and upholding the rights of persons with disabilities and in promoting the inclusion of disability dimensions in the development agenda beyond 2015 in diverse sectors;

3 *Commit* to implement the present Declaration and the Incheon Strategy by promoting action to reach the Incheon goals and targets by 2022;

4 *Invite* all concerned stakeholders, including the following, to join in a region-wide partnership to contribute to the implementation of the present Declaration and the Incheon Strategy:

a Subregional intergovernmental entities, including the Association of Southeast Asian Nations, the Economic Cooperation Organization, the Pacific Islands Forum and the South Asian Association for Regional Cooperation, topromote and strengthen subregional cooperation for disability-inclusive development, in coordination with ESCAP;

b Development cooperation agencies, to strengthen the disability-inclusiveness of their policies, plans and programmes;

c The World Bank and the Asian Development Bank, to harness their technical and financial resources for promoting disability-inclusive development in Asia and the Pacific;

d The United Nations system, including programmes, funds and specialized agencies and ESCAP, to jointly deliver disability-inclusive development in Asia and the Pacific, including through

effective use of existing mechanisms at the national, regional and international levels, such as the United Nations Development Group and United Nations country teams,

e Civil society organizations, particularly organizations of and for persons with disabilities, to participate effectively in the monitoring and evaluation of the Decade to foster continuous responsiveness on the aspirations and needs of persons with disabilities, including through outreach to diverse disability groups, and contributing to policy and programme development and implementation;

f Organizations of and for persons with disabilities, to participate actively in decision-making processes concerning the Incheon Strategy;

g The private sector, to promote disability-inclusive business practices; *Request* the Executive Secretary of ESCAP:

a To accord priority to supporting members and associate members in the full and effective implementation of the present Declaration and the Incheon Strategy, in cooperation with other concerned entities;

b To engage with stakeholders and encourage their participation in the implementation of the present Declaration and the Incheon Strategy;

c To submit the outcome of this High-level Intergovernmental Meeting to the Commission at its sixty-ninth session for endorsement;

d To submit the outcome of this High-level Intergovernmental Meeting to the High-level Meeting on the Realization of the Millennium Development Goals and other Internationally Agreed Development Goals for Persons with Disabilities, to be

convened on 23 September 2013, through the President of the General Assembly;

d To report to the Commission triennially thereafter until the end of the Decade on the progress in the implementation of the present Declaration and the Incheon Strategy;

f To develop a roadmap for the implementation of the Incheon Strategy to "Make the Right Real" for Persons with Disabilities, including reporting requirements, for submission to the Commission at its seventieth session;

6 *Recommend* that the Commission at its sixty-ninth session decide to convene a high-level intergovernmental meeting to review the progress of the Decade at the midpoint of the Decade (2017), and to mark the conclusion of the Decade (2022).

5.8.1 Key principles and policy direction

The Incheon Strategy is based on the principles of the Convention on the Rights of Persons with Disabilities:

a Respect for inherent dignity, individual autonomy, including the freedom to make one's own choices, and independence of persons;

b Non-discrimination;

c Full and effective participation and inclusion in society;

d Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity;

e Equality of opportunity;

f Accessibility; g Equality between men and women;

h Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities.

7 In order to realize and protect the rights of persons with disabilities in the Asian and Pacific region, the Incheon Strategy underscores the following policy direction:

a Legislative, administrative and other measures supportive of rights fulfilment are adopted, implemented, reviewed and strengthened so that disability-based discrimination is eliminated;

b Development policies and programmes are disability-inclusive and gender-sensitive and harness the potential of combining universal design with technological advancements for enabling persons with disabilities to fulfil their rights;

c Development policies and programmes address the basic needs of persons with disabilities and their families who live in poverty;

d Effective and timely collection and analysis of sex-disaggregated disability data are pursued for evidence-based policymaking;

e National, subnational and local policies and programmes are based on plans that are explicitly inclusive of persons with disabilities and that also prioritize the active participation of persons with disabilities, through their representative organizations, in relevant decision-making processes;

f The necessary budgetary support is provided at all levels for disability-inclusive development and tax policies facilitate the inclusion of persons with disabilities; g All national, subregional, regional and international entities concerned with development include disability dimensions in their policies and programmes;

h National, subnational and local coordination, with subregional and regional linkages, ensure that disability inclusion in development policies and programmes is strengthened through intensification of multisectoral consultation and collaboration, to expedite and review Decade implementation and share related good practices;

i Community- and family-based inclusive development is promoted in order to ensure that all persons with disabilities, irrespective of socioeconomic status, religious affiliation, ethnicity and location, are able, on an equal basis with others, to contribute to and benefit from development initiatives, particularly poverty reduction programmes;

j Persons with disabilities are included in mainstream community life and are supported with life choices equal to those of others, including the option to live independently;

k Persons with disabilities have access to the physical environment, public transportation, knowledge, information and communication, in a usable manner, through universal design and assistive technologies with reasonable accommodation provided, and taking into consideration the need to accommodate economic, geographic, linguistic and other aspects of cultural diversity, which altogether constitute a critical bridge to fulfilling their rights;

l Diverse disability groups are empowered that include but are not limited to the following underrepresented groups: girls and boys with disabilities, young persons with disabilities, women with disabilities, persons with intellectual, learning and developmental disabilities, persons with autism, persons with psychosocial disabilities, persons who are deaf, hard of hearing and deafened, persons who are deafblind, personswith multiple disabilities, persons with extensive disabilities, older persons with disabilities, persons with disabilities living with HIV,

persons with disabilities arising from non-communicable diseases, persons with disabilities affected by leprosy, persons with disabilities caused by medical conditions and intractable epilepsy, persons with disabilities caused by road traffic crashes, indigenous and ethnic minority persons with disabilities, persons with disabilities who are homeless and inadequately housed, persons with disabilities in situations of risk, including situations of armed conflict, humanitarian emergencies, and the occurrence of natural and human-made disasters, persons with disabilities who are victims of landmines, persons with disabilities who do not have legal status, persons with disabilities who are victims of domestic violence, particularly women and children, and family advocacy groups, as well as particularly marginalized persons with disabilities living in slums, rural and remote areas and atolls;

m Organizations of and for persons with disabilities, self-help groups and self-advocacy groups, with support, as required by families and caregivers, participate in decision-making, as appropriate, to ensure that the interests of marginalized groups are adequately addressed;

n Action on awareness-raising is strengthened and continued, including through the provision of adequate budgetary support, in the Asian and Pacific region during the Decade to improve attitudes and behaviour and mobilize effective multi-sectoral engagement in implementation modalities.

5.8.2 Incheon goals and targets

8 The Incheon Strategy is composed of 10 interrelated goals, 27 targets and 62 indicators.

9 The time frame for achieving the goals and targets is the Asian and Pacific Decade of Persons with Disabilities, 2013 to 2022.

10 Goals describe the desired end results. Targets are aimed to be achieved within a given time frame. Indicators measure progress towards the targets and verify that the targets have been achieved. There are two types of indicators: core indicators and supplementary indicators. **3** All indicators should be disaggregated by sex wherever possible.

13. Check Your Progress

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14. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.14.1. Points for discussion

Points for clarification

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BLOCK 5:
ISSUES AND TRENDS IN EDUCATION

UNIT 1: CHALLENGES OF EDUCATION FROM PRESCHOOL TO SENIOR SECONDARY

UNIT 2: INCLUSIVE EDUCATION AS A RIGHTS BASED MODEL

UNIT 3: COMPLEMENTARITY OF INCLUSIVE AND SPECIAL SCHOOLS

UNIT 4: LANGUAGE ISSUES IN EDUCATION

UNIT 5: COMMUNITY PARTICIPATION AND COMMUNITY BASED EDUCATION

UNIT 1
CHALLENGES OF EDUCATION FROM PRESCHOOL TO SENIOR SECONDARY

1.1 Introduction

1.2. Approaches To School Governance And The Changing Role For School Leaders

1.2.1 Introduction

1.2.2 Old Public Administration (OPA)

1.3 OVERVIEW OF CURRENT STRUCTURE OF THE EDUCATION SYSTEM

1.4 Primary And Secondary Education System

1.5 The Role Of Primary And Secondary Education And Of The School Teachers

1.6 Partnerships And Interaction With External Actors

1.6.1 Partnerships Between Schools And Teacher Education Institutions

1.6.2 The Role Of The Business Sector In Teacher Education

1.6.3 The Role Of The Third Sector In Teacher Education

1.6.4 The Role Of International Institutions And Experts

1.7 KEY CHALLENGES, TRENDS AND PERSPECTIVES

1.7.1 Current Strengths And Weaknesses Of Teacher Education

1.7.2 The Need For Further Policy Action On National And European Level

References / Further Readings

1.1 Introduction

Our context is one of rapid growth in scientific and medical discoveries, technology, including information communications technology (ICT), and the world's population. But it is also a context of growing unevenness in such developments in different parts of the world and/or within individual countries. The consequences of this situation include a blurring of boundaries, growing gaps between people, groups and countries and the end of certainty including a diminution of credibility of traditional knowledge and authority of expertise, especially in professions such as education. This context and its consequences are forcing particular issues onto national and international agendas. Foremost among these issues are: economic competitiveness and market share; sustainability; identity within globalisation (including of information, commerce and people and their cultures); equity; and, increasingly, the role of public institutions, including for education, in helping make the most of the concomitant challenges. In fact, "Education has moved up the political agenda ... [and] is seen as the key to unlocking not just social but also economic problems.".

The society we have, including the identity and cohesion within that society and its understanding and acceptance of other societies, is seen to be largely created in our schools. Schools are one of the few remaining institutions to offer partnerships to families in socialisation and investment through learning. School education helps people make sense of the changes as well as fostering sustainability, including through lifelong learning. The creation, acquisition, communication and wise use of knowledge are of particular importance. In brief, society's most important investment is increasingly seen to be in the education of its people - we suffer in the absence of good education: we prosper in its presence. In this situation of high expectations of each country's educational provision, those leading schools have an enormous responsibility. It is no wonder that the "school improvement movement of the past 20 years has put a great emphasis on the role of leaders." .Fullan has gone as far to conclude that, "Effective school leaders are key to large-scale, sustainable education reform." Not only are school leaders important but also they are generally seen to be taking on more and more roles. Leithwood et al's (2002) review of the empirical literature on effective leadership in accountable school contexts identifies 121 school leadership practices. (See appendix 1) Competency lists for school leader professional development programmes or school leader standards can be just as long. These ever longer lists

of practices, competencies or standards prompt a concern that school leaders are not only being pulled in many different directions simultaneously but that they may be being asked to do too much.

Tyack and Cuban point out in their prize-winning book *Tinkering towards Utopia*, that those responsible for schools need to be careful because education can easily shift "from panacea to scapegoat." Despite generally strong local support for their schools, this shift will be fuelled, for example, not only by higher and higher expectations but also by growing international interdependencies and improved communication making global diffusion of 'best practice' increasingly efficient.

How have these broader developments in society and in education been reflected in the roles, recruitment and development of school leaders? In what follows, this paper will:

• examine how different approaches to school governance have resulted in changed roles for school leaders (Section 2). Because of these changes, and in some cases in spite of the changes, evidence shows that school leaders clearly remain of crucial importance for continually improving education.

• examine how school leaders can strengthen the recruitment, development and retention of
teachers (Section 3) and lift student outcomes (Section 4) respectively. examine school leader recruitment (Section 5) and development and retention (i.e., professional development - Section 6).

• conclude with a list of possible implications arising from these examinations.

1.2. Approaches to school governance and the changing role for school leaders

1.2.1 Introduction

The nature of work in post-industrial society is changing significantly and this change affects the role of educational leader. Understanding the role and the nature of preparation for it must be based on recognition of how work is being defined and organised in the 21st century. Across OECD Member countries, "school systems and individual schools are experimenting with new approaches to management that seek to run schools in ways that are right for the 21st century."

In most countries schools are largely or wholly a government responsibility and, as such, the factors shaping government priorities are potentially important influences on the perceived necessity for school reform, the resources available for reform, and the direction of the reforms. What are the major approaches have governments

employed to ensure these reforms are achieved? Three approaches can be identified (summarised in Figure 1):

- old public administration (OPA);
- new public management (NPM); and,
- organisational learning (OL).

1.2.2 Old Public Administration (OPA)

Olsen argues that administrations in Europe "have succeeded in coping with changing environments but they have done so in ways influenced by existing administrative arrangements … formal organisational structures have been stable while practices have changed." In what he
calls "Old Public Administration" (OPA), administrators, including school leaders, are "rule-driven bureaucrats executing and maintaining legal norms with integrity … in a neutral way and with the common good in mind. This perspective emphasizes reliability, consistency, predictability and accountability."
Some maintain that the role of New Public
Administration (NPM), especially those counties forming the European Union, has been modest and that after "some enthusiasm with New Public Management principles, going 'back to basics' and Weberian bureaucracies have been assessed as more attractive. Several reports by OECD/Sigma have advised the CEECs [Central and Eastern European countries] *not* to copy business methods and NPM reforms in Western Europe. … It is impossible to simply adopt Anglo-Saxon administrative cultures and such prescriptions are likely to have detrimental and disasterous consequences for the CEECs."

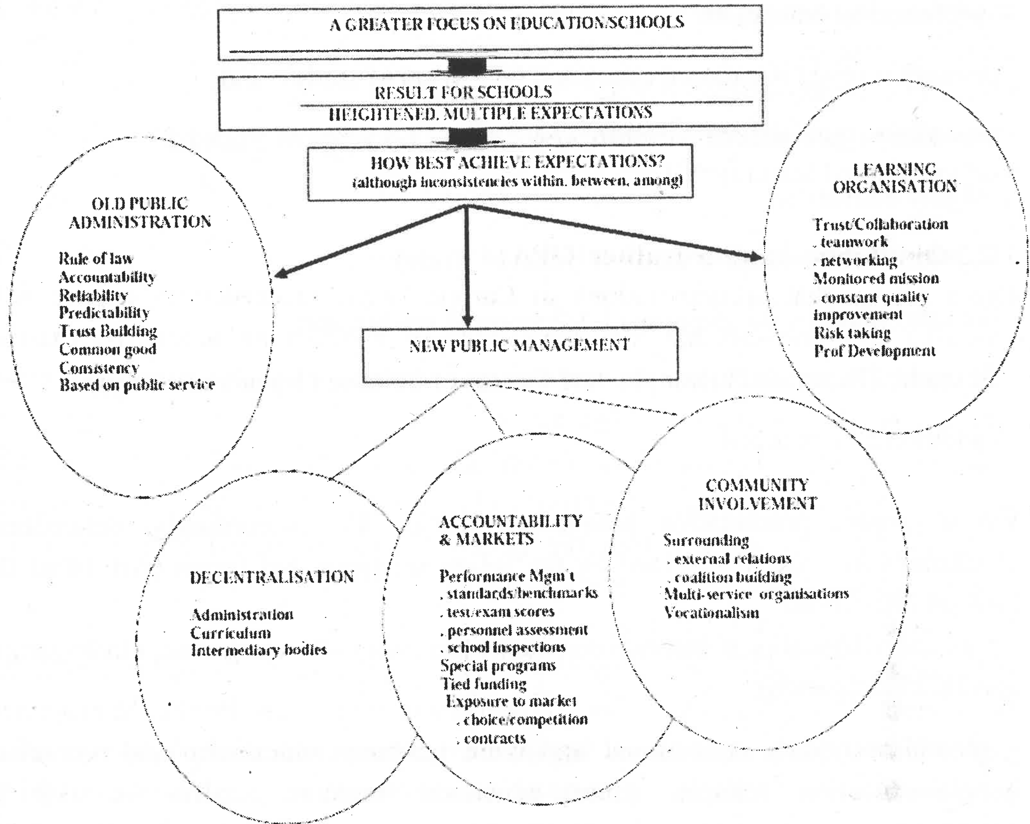


Figure1: Summary for Section 2 - The different governance approaches used to achieve the heightened expectations of schools and their leaders

1.3 OVERVIEW OF CURRENT STRUCTURE OF THE EDUCATION SYSTEM

The education system, as defined by the Law on Education (2009)1 in consists of several levels:

1 Law

□ pre-school education (age 3-5);

□ general education:

- primary education (grades 1 to 4, age 6-9);

- general (basic) secondary education (grades 5 to 9, age 10-14); and,

- complete secondary education (grades 10-11, age 15-16);

□ professional education:

- primary (initial) vocational education (1-3 years of study); and,

- secondary (specialised) vocational education (3-4 years of study);2

□ higher education:

- I cycle: Bachelor degree study (4 years of study);

- II cycle: Master's programme (1.5-2 years of study); and,

- III cycle: Doctor of Philosophy and Doctor of Science (3 years of study)3.

□ additional education4.

For a graphic presentation please see Annex A. Accordingly, educational institutions in are determined by the following types and forms (Art 14 of the Law on Education):

- pre-school educational institutions (nursery, nursery – kindergarten, kindergarten, special kindergarten);

- general secondary educational institution (primary, main/basic and secondary general-education schools, general-education boarding school, as well as sanatorium type boarding-school , health-vocational school, special general-education boarding school for orphans and children without parental protection, blind and with poor eyesight, etc. gymnasium, lyceum);

- out-of-school educational institutions (children„s creative centre, children-youth sport□s school, children-youth chess school, ecological education and experimental centre,

technical creative centre, tourism and regional geography centre, non-school work, aesthetics educational centre, creative arts centre);

- primary profession-speciality educational institution (vocational school, vocational lyceum);

- secondary vocational-professional educational institution (college);

- higher educational institutions (university, academy, institute, conservatory);

- supplementary educational institutions (retraining, qualification);and,

- other institutions realizing education activity as well as various types of educational institutions.

In terms of the organisation of the educational process, compulsory education in the Republic of includes 9 grades (primary and general/basic secondary school education). Education institutions can be state, municipal, or private (Art. 19 of the Law on Education).

1.4 Primary and secondary education system

General school education in begins at age 6 and consists of 3 education cycles:

- primary,

- general (basic) secondary, and

- complete secondary.

Education at this level is realised at general education schools, special education institutions, gymnasiums, lyceums, primary and secondary vocational professional schools, also at colleges and schools under higher education institution.

Primary education lasts for four years (grades 1 to 4) and is then followed by general (basic) education which lasts for five years (grades 5 to 9). After successful completion of this stage of education, graduates receive a corresponding state document - a Certificate of General Secondary Education cycle.

Secondary complete education lasts for two years and covers grades 10-11 of secondary education. State final attestation is carried out after this stage after which graduates receive a state complete secondary education document - certificate - which allows continuing education within other cycles (Art. 19 of the Law on Education, 2009).

Vocational education is part of post-secondary education in but secondary complete education can be obtained as a part of it (see Annex 1). On the basis of general secondary education, the **first special vocational education** can be carried out in vocational educational institutions, various organisations, enterprises, labour exchanges, employment offices and other structures of corresponding organisations. Graduates who finished the first vocational schools on the basis of complete secondary education along with certificates of speciality are given a

corresponding state document (school leaving certificate) upon completion of their secondary education (Art. 20 of the Law on Education).
As for the **secondary vocational training**, it is implemented generally at college and corresponding structures of higher educational institutions. However, students who entered vocational schools (colleges) on the basis of general secondary education acquire also complete secondary education. Graduates of secondary vocational education are given a State standard document - a diploma - that gives its holder a right to enter higher educational institution (it is also taken into account as a basis for higher education acquirement at the next level). In addition, graduates that finished this educational level with higher results (sub-bachelors) based on the rules set by corresponding executive body (authority) are accepted directly into the second course of higher education institutions (Art. 21 of the Law on Education).

1.5 THE ROLE OF PRIMARY AND SECONDARY EDUCATION AND OF THE SCHOOL TEACHERS

According to the legal provisions (Art. 19 of the Law on Education, 2009), a **general secondary school education** guarantees acquiring a general concept of knowledge, obtaining necessary knowledge, vital abilities and habits, and prepares pupils and students for life and work activity. It gives pupils an opportunity for physical and intellectual development, forms their civic awareness on the basis of healthy life style and civic values, respecting national and worldwide values, and defines their rights and duties towards the state, family, and generations.
The goal of **primary education** is to form reading, writing, and counting skills, as well as logical thinking elements among pupils, to provide them with the first knowledge about humans, society and nature, and to develop an aesthetic and artistic taste in children (Art 19 of the Law on Education). The main role of **general (basic) secondary** education is to further develop oral, writing, and communication skills, as well as pupils□ intellectual activity. It is also to provide knowledge and ideas on subjects applied in education programme and on world civilisation development, to develop skills for using modern information-communication technologies (ICT), skills of valuing situations and directions of their future activity. During the **complete secondary education** cycle, pupils can realise their talents and abilities, they obtain preparation to independent life and select their specialty, they learn how to become active citizens and to respect and

tolerate national and global values, human rights and freedoms, they develop skills to use modern ICT and other technical devices, learn about the foundations of economic knowledge and how to communicate in one or more foreign languages.

In terms of vocational education, **the first vocational training** on the basis of general secondary education ensures preparation of work personnel specialised in various arts and professions in accordance with demands of the society and labour market (Art. 20). Accordingly, the **secondary vocational school** ensures that production and services spheres will be provided with specialists of different professions that acquired secondary education in accordance with demands of the society and labour market (Art. 21).

The Law on Education (2009) does not specify the **exact role of primary and secondary school teachers.** According to the information gathered from representatives of key stakeholders involved in teacher education, the role of primary and secondary school teachers can be described as follows:

a) on the primary school level, teaching subjects such as: i language (mother tongue), i language, physical education, natural history, informatics, music, mathematics, Russian (native), technology, art, foreign language;

b) on the secondary school level, teaching subjects such as: mother tongue, i language, literature, foreign language, mathematics, informatics, history of , general history, physics, chemistry, biology, geography, knowledge of the world, technology, physical education, music, art.

In addition, a **primary school teacher** should provide pupils with solid foundations for further education at secondary (middle) and senior level and to ensure their personal development. The role of primary school teachers is also to develop the individual qualities of pupils, exposing their psychological characteristics. The main task of a **teacher at the secondary school level** is to develop the initial knowledge received and skills obtained by pupils, to teach them how to acquire knowledge on their own (to „teach to learn□). A teacher's role at this stage is to educate pupils in the spirit of humaneness, patriotism and citizenship.6

According to the Ministry of Education, a modern teacher should:

- possess developed moral qualities;

- be creative, with an ability to reflect,

- possess mastered professional and pedagogical skills and be prone to innovate;

- understand the importance of education and culture;

- have a very good knowledge of his/her subject, pedagogy and psychology;

- use an individually-oriented teaching methods and constantly strive to develop his/her intellectual level.

An experienced teacher, along with the knowledge of his subject, should be able to see the position of each member of the pedagogical process, to organise student activities, assess their results and be able to make corrections. Teachers are people who play a special role in laying the foundations for life in complex, diverse, and uncertain socio-economic conditions. In their work, they must take into account the individual characteristics and new features of such life, new technologies and systems to assist students in acquiring new knowledge and skills in adapting to the demands of a new society and to receive continuous education. At present, the priority is to provide students with social and emotional support, creating a favourable environment for continuous education, and training students to work in different cultural environments. Teachers should strive to ensure that education becomes accessible to all, and to overcome all the limitations that lead to differences in age, abilities, culture, language, religion, sex as well as differences in socio-economic and geographic spheres.7
Moreover, when analysing views on the vision on teacher profession and its role in the society among other representatives of key stakeholders contacted for this study, the following remarks could be depicted:

□ Teaching profession is the most important and promising, because the teacher is directly involved in educating the younger generation, which will build the nation's future.8

□ A modern teacher has a crucial role in the formation of the younger generation, which can ensure further development of the society while maintaining national values.9

□ A teacher should be able to prepare students to apply their knowledge in various subjects in practice.

Finally, the work of teachers is perceived as closely coupled with the societal activity. It means that modernisation of education, along with the traditional functions of a teacher (training, education, development assistance, assessment of learning outcomes, working with parents, etc.) also his/her professional

functions are being updated, such as forecasting and planning of education both in terms of content and from an organisational point of view. Also, under present conditions, an increased demand for communication-related functions on the teachers part could be observed (the ability to conduct social dialogue, ensuring social partnerships)

1.6 PARTNERSHIPS AND INTERACTION WITH EXTERNAL ACTORS

1.6.1 Partnerships between schools and teacher education institutions

Higher educational establishments for teacher training organise practicum for students and graduates as well as an induction period at schools, for example, at the School of Education at Khazar University. Also internships form a necessary part and students are given an opportunity to participate in practicum and internships at „Dunya Lab School and/or other schools.104

The linkage between school and Pre-service Teacher Training Institutions is established in a traditional format of „pedpraktiki (pedagogical practices) that is divided into observational and active stage. Nonetheless, there are various issues that make this linkage challenging. For instance:

- the number of teaching hours for internships is not enough for ensuring sustainable partnership between schools and Pre-service Teacher Training Institutions; and,

- there is a need to mentor young teachers through institutional support with shared responsibility between school staff and Pre-service Teacher Training Institutions.105

There is also a school-based teacher training programme provided on the new curriculum for primary teachers and a pilot project has been implemented in some parts of the country. The cluster system is being promoted where one school plays a role of leading Centre in provision of training services to teachers from neighbouring schools on Saturdays. In addition, as part of the new course on „Education Foundations for primary teachers, university professors were obligated to visit schools in order to learn about innovations in the field of the new primary curriculum. They needed to gather such knowledge in order to lead students internships, a number of which is a requirement of the programme.

Yet, although schools are playing an important role both in pre-service teacher education and in further professional development, in fact, they are rarely

perceived as places for teachers learning. Thus, the tendencies towards developing schools as centres for professional development of teachers are not only new but also challenging in terms of financing new professional development programs, development of materials related to teachers learning, and financial support and recognition of those teachers who commit their time and efforts to this work.

1.6.2 The role of the business sector in teacher education

The Ministry of Education cooperates with business organisations to improve the quality and development in pre- and in-service teacher education. In 2006, the Ministry and Microsoft Company signed a Memorandum of Understanding, which envisions the framework for cooperation and identification of conditions for development of the Partnership in Education initiative. Partnership in Education is the worldwide educational initiative of Microsoft Company, which supports educational institutions, teachers and students from all over the world in obtaining the required knowledge on acquiring and using the information technologies. In 2006, Memorandum of Cooperation was also signed with the Intel Company. Under this programme, it is planned to train about 100,000 teachers instructing various subjects from 2006 to 2010. As part of this joint initiative, programme materials have been translated, adapted and printed in i and training courses were organised for experts, trainers and teachers.106

The involvement of business in the field of teacher training is only on its beginning stage, however. Business is not very eager to respond to invitation to such cooperation, perhaps due to concerns about its potential failure or limited resources and the global crisis.

1.6.3 The role of the third sector in teacher education

Teacher education in operates in close partnership with the Centre for Innovations in Education and the English Teachers Association (AzETA). The Centre advocates reforms in education and promotes the on-going development of education professionals. It is also instrumental in establishing programs for inclusive education, pre- and in-service teacher training and education against corruption.107 Together with three other NGOs, it was chosen as the main provider of in-service Teacher Training for Primary teachers in 2010. The training was designed to train primary teachers on issues related to the new national curriculum, with the financial support from the World Bank (through Education Sector Development Project). Its main goal is to support non-governmental

organisations as institutional providers of teacher training and enhance teacher training quality in the country. The English Teachers Association (AzETA) is a non-profit, teachers□ organisation. Its mission is to provide support for high quality education in English language teaching (ELT) and professional development of English language teachers in the country. AzETA co-operates very closely with the Ministry of Education in order to make its contribution to the Education Reform Project implemented by the government. Since majority of AzETA members come from rural regions, the organisation co-operates mainly with the Department of the High School and Pre-School Education in Rural Regions of .109

Representatives of non-government organisations also cooperated with the Ministry of Education in preparation of the document entitled „Textbook policy in the general education system□. Following the agreement of the Cabinet of Ministers, the document was approved by the executive order Nr. 33 of 23 January 2006.

In general however the issues related to improving the pedagogical qualifications of teachers are the prerogative of state universities. Non-state actors usually provide short-term language or ICT courses, etc.

1.6.4 The role of international institutions and experts

By 2000, was cooperating with over 30 countries on a regular basis in the area of higher education and had been admitted to both the Asian and Pacific Basin Regional Committee of UNESCO on higher education and UNESCO's European Regional Committee on higher education. also acceded to the Conventions on Mutual Recognition of Higher Education Institution Diplomas, Scientific Titles and Degrees and Educational Programs pertaining to the countries of those two regions. One of the results of collaboration between and the European Union is the involvement of higher educational establishments in the TEMPUS/TACIS program, with approximately €6 million of financial support received for this purpose.110

The partnership between the Ministry of Education and the World Bank has been continuing for almost 10 years. The Second Education Sector Development Project is the second phase of education reform programme that has been implemented as their joint initiative since 2003. Its total budget is 45.4 million US dollars, and 25 million of this sum come from a credit offered by the International Development Association (the World Bank), while 20.4 million have been budgeted by the

Government of . The purpose of this project is to improve the quality of education, learning results and to increase the efficiency of spending. The project includes six components that encompass three education levels. As in previous projects, the departments and officials of the Ministry of Education are responsible for the execution of this initiative.

In September 2003, the Ministry of Education and the British Council signed a Memorandum related to the In-service Teacher Training Project, which aimed at the development of the English language teachers of secondary schools of and development of teaching of this language.111 To assist this process, in 2004 the British Council conducted four intensive seminars for 22 English language teachers from Baku and Sumgait in accordance with the In-service Teacher Training Project. The second Memorandum of Understanding was signed in 2004 to start the second phase (2005-2007) of the in-service teacher training project, with a plan to train 26 teachers (initially, from three pilot regions: Ali Bayramli, Ujar, and Ismailli).112

Also, the International Step by Step Association (ISSA) developed a mentorship as a special tool for increasing the quality of in-service teacher education within the Step by Step program. This tool provides concrete ways for the development of mentors, quality assessment and promotion of continuous professional development of teachers. Its main objective is to provide all master-trainers who work with teachers at different levels of professional development with methodology and consistent plans (out long-term curricula) by means of consultation, observation, feedback and facilitative introspection process.113

Overall, i teachers are also increasingly involved in a number of other international projects, which offer financial and technical assistance to teacher□s and educational institutions

1.7 KEY CHALLENGES, TRENDS AND PERSPECTIVES

1.7.1 Current strengths and weaknesses of teacher education

Key strengths

One of the positive developments in the area of teacher education in was joining the Bologna Process in 2005. In the process towards integration with the European system of higher education, actions were taken towards the initiation of a three-tier system in specialist education, enhancing the mobility of students and teachers, recognition of diplomas and certificates, adult education and other areas. A working group was established to develop normative documents in respect to the

commitments under the Bologna process and the plan of activities for 2006-2010.115

Also, the Law on Education adopted in 2009 as well as the related rules and regulations are of great importance for improving the quality of teacher education. Under the new legal framework, the following steps can be considered as effective:

- the use of a distance education;

- adopting forms of free of education (externships, rus. *eksternatura*);

- defining academic degrees at a doctorate level;

- clarification of the status of further education.116

The public education strategy aiming at improving the quality of education teachers has been developed. Problems to be tacked are identified and linked to specific actions. For example, the problem of technical support for schools was studied in detail. In i schools, ICT skills were possessed only by 1% of teachers and 1.5% of schools were connected to the Internet. To resolve this issue, government approved programs provide training courses for teachers, computers and Internet access for schools, and examined practices from other countries.117

A number of other achievements are also described in Section 4.3.

Key weaknesses

The main challenges in the areas of initial (pre-service) teacher education identified throughout this study include

- out-dated content of many subjects which are taught in teacher education departments (still more concerned with teaching specific subject rather than the provision integrated programs of study for preparing teachers as professionals); basic (initial) teacher education programmes loaded with subjects not related to the profession;

- too little number of hours within basic teacher education programs devoted to subjects providing training for teacher-practitioners; insufficient attention to teaching practice in primary teacher education programs;

- lack of connection between the initial (basic) programmes of teacher education and professional development programs; gap between pre-service curriculum and the new school curriculum;

- weak education in double specialisation;

- lack of programmes to improve a short-term training for junior specialists to a bachelor's degree;

- a sharp discrepancy between the number of annually prepared teachers and teachers provided (entering the profession) with a teaching job, and, as a result, inefficient use of resources allocated for teacher education;

- lack of quality assurance systems in majority of teacher education institutions and inadequate compliance with the principle of transparency in their activities;

- lack of teacher attestation and certification systems, preference towards internal assessment methods and lack of third-party assessment mechanism, assessment of mainly theoretical student preparation in primary teacher education with a lack of attention towards testing their skills and knowledge that are necessary for a teacher;

- lack of a mechanisms for establishing relationships between universities and schools and their joint activities, hence weak links between individual institutions and the implementation of joint programs; inadequate participation of secondary schools in the primary teacher education;

- weak involvement of pedagogy departments of higher education institutions in on-going reforms, lack of theoretical models of reforms;

- weak participation of professional teachers□ associations in the process of training teacher education and in creating the necessary conditions for it;

- organisation of training courses for managing pedagogical cadres only at the professional development, hence lack of training to prepare specialists in education management within Bachelor and Master□s programmes and lack of subjects in education management on initial teacher education level; no research on the management of education;

inadequate level of material and technical base as well as human resource capacity in teacher education institutions.118

118 Information

Some weaknesses occur also in the area of in-service teacher education and re-training of teachers. Specific problems include:

- curricula of the in-service training do not meet modern requirements;

- lack of adequate professionalism and skills among trainers;

- stereotypical thinking among teachers;

- weak material, technical, and teaching bases of in-service training and re-training institutions;

- limited use of ICT and low level information;

- monitoring and assessment mechanisms are not applied and teachers' needs are not assessed properly;

- not following the principle of order-proposal by in-service training organisations;

- alternative programs are not applied and client's requirements for the programme are not taken into account;

- functions of the service structures (methodical, teaching, HR services) that organise the in-service training are not regulated and scientific researches connected with the in-service training are not conducted;

- „in-service training - attestation - incentive□ mechanism is not applied;

- the mechanism of financing in-service training is not efficient;

- organisation of in-service training is based mainly on theoretical knowledge, and little attention is paid to teaching techniques;

- small amount of teacher average weekly workload, also as a result of a decrease in teacher-student ratio (about 1/10);

- limited number of teacher professional associations and a top-down approach of reform due to the lack of local initiatives in the field.

As a result of the above-mentioned problems, young teachers are not ready to take on responsibility for new initiatives at schools due to the low level of professional development programs (e.g. the new curriculum for primary teacher). The concept of school-based on-going teacher professional development is also underdeveloped

and teacher working groups should be introduced in schools as a mechanism of teachers□ professional development.119

Moreover, contemporary model and mechanisms prepared in accordance with the world practice in terms of in-service training and re-training are not efficiently applied. Current in-service training programs do not meet teachers' needs and teachers are not encouraged on the basis of their results to undertake the in-service training. These are among the main reasons why the results are not satisfactory from the quality point of view. Due to the incorrect organisation of re-training, teachers involved in education do not obtain the knowledge and skills required for their profession. In consequence, their level of professionalism remains rather low, which in turn leads to dissatisfaction among parents and society.120

1.8.2 The need for further policy action on national and European level

Actions taken by towards reforming and democratizing teacher education need further support at national and international level. To adjust higher education system to European standards, a new curriculum for in-service training should be developed, and distance learning practice should be expanded. More international experts and organisations should be involved in further policy-making processes. There is also a need for e-learning, sufficient up-to-date educational materials, and visual aids.

In general, more systematic and comprehensive approaches are required. Most of the initiatives are on the piloting stage and they lack the analysis of effectiveness and of ways for institutionalisation from a legal point of view. Pilot projects, such as primary teacher trainings carried out by NGOs, should be assessed for further countrywide applications.

Whereas some procedures have already began so as to bring further improvements into the current situation (for instance, accreditation policy for non-private providers, standards and monitoring of service quality, introduction of modular pre-service teacher training programs), there is a need for further policy action on the national level. For example:

□ education at all levels should move away from a simple knowledge transmission to an education for understanding;

□ standards in teacher education at all levels should be established and all activities should be evaluated against them to restore and maintain confidence;

 the Centre for Applied Research should be created as a pilot project to inform and support the creation of a new study of education called Education Foundations, to foster education for understanding in a range of ways;

 national systems of pre-service, in-service and retraining should be clearly defined but as loosely coupled systems that allow local variation, creativity and individual preference;

 special targeted in-service training should be offered to all newly qualified teachers during the first years of teaching;

 upon the advice given by methods centres and schools, teachers should have be offered a choice to participate in in-service training according to their preferences;

 in-service experience should be recognised through a points system combined with a Masters degree;

 the „map of in-service opportunities should be extended through interaction between schools and higher educational institutions;

 a concept of school based on-going teacher professional development should be developed;

 teacher working groups in school as a mechanism of teachers professional development should be introduced;

 facilities and equipment for in-service providers should be improved;

 long-term, science-based mechanism for forecasting training needs should be developed;

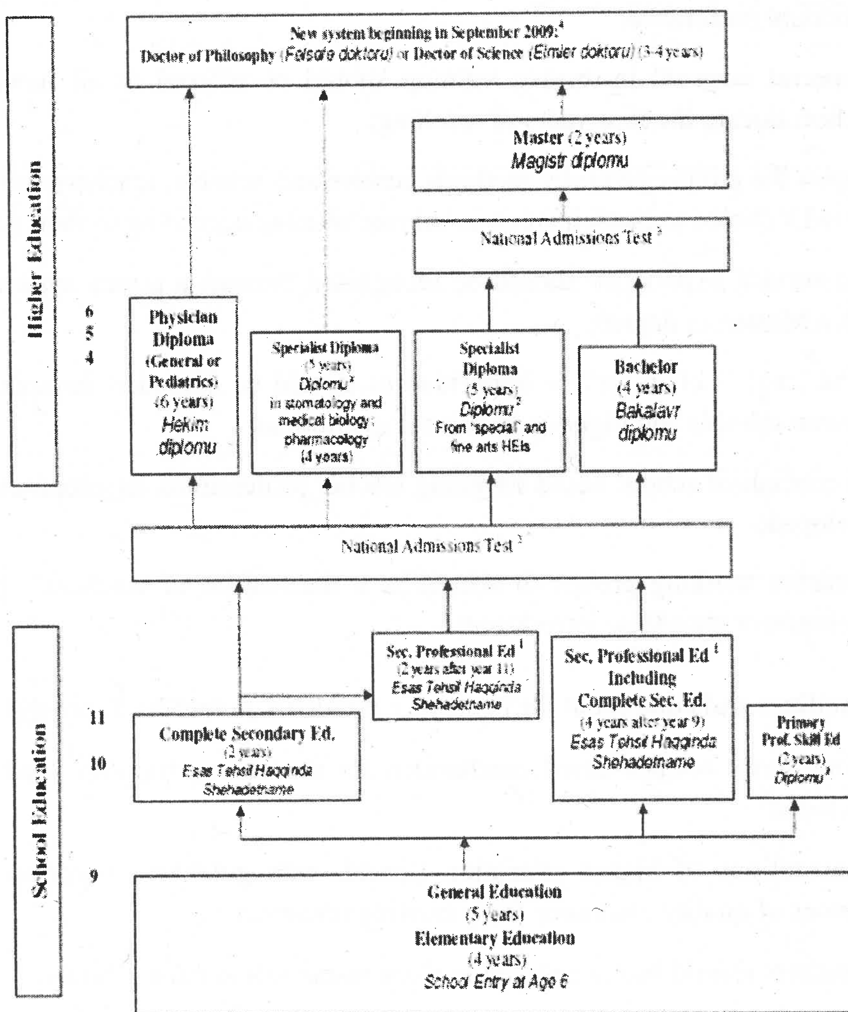
 institutions of higher education should, with guidance, introduce their own schemes of quality assurance from existing resources;

 teachers should be encouraged to work in schools in rural schools;

 school-based mentorship as institutionalised support should be introduced; and,

  should focus on developing its own capacity for providing Masters degrees in Education Foundations rather than sending trainees to more advanced countries.121

Finally, through the Eastern Partnership initiative, the European Union can support projects in partner countries, aimed at reforming the educational process and a deeper introduction of new techniques and innovations in education, as well as an exchange of experience between EaP and European universities.



15. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.15.1. Points for discussion

Points for clarification

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UNIT 2:
INCLUSIVE EDUCATION AS A RIGHTS BASED MODEL

2.1 Introduction

2.2 The Right To Education Of Good Quality

2.3 Inclusive Education – Focus On Children With Disabilities

2.4 What Is A Rights-Based Approach To Education Programming?

2.5 Political Will And Good Go Vernance

2.6 Government Str Uct Ures And Cross -Ministerial Strategies

2.6.1 Structures To Support Inclusive Education

2.6.2Inclusion Needs To Be Understood As Integral To The Whole Of The Education System – Not Just An Add-On.

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2.6.4 Ending Instit Utionalisation

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Points For Discussion And Clarification

References / Further Readings

2.1 Introduction

Inclusive education is defined by UNESCO as a process of addressing and responding to the diverse needs of all learners by increasing participation in learning and reducing exclusion within and from education.2 The objective of inclusive education is to support education for all, with special emphasis on removing barriers to participation and learning for girls and women, disadvantaged groups, children with disabilities and out-of-school children. The overall goal is a school where all children are participating and treated equally. The principle of inclusive education was adopted at the Salamanca World Conference on Special Needs Education in Spain, 1994. It involves changes and modifications in content, structures, processes, policies and strategies. Inclusive education is concerned with providing appropriate responses to the broad spectrum of learning needs in formal and non-formal educational settings. Rather than being a marginal theme on how some learners can be integrated into the mainstream education system, inclusive education is an approach that looks into how to transform the system so it will respond to the diversity of learners.

At the core of inclusive education is the basic right to education, which is rooted in many international human rights treaties since the Universal Declaration of Human Rights adopted in 1948. The World Education Forum held in Dakar, Senegal in 2000 reaffirmed education as a fundamental human right and underlined the importance of rights-based government actions in implementing Education for All (EFA) activities at the national level. To comply with the agreed principles and standards spelt out in the international human rights instruments and to develop a rights-based education system, governments need to apply a rights-based approach to education in their programming and planning processes. In this regard, reforming the educational system is often necessary so it fully promotes, protects and fosters human rights standards in content as well as in process. These attempts go hand in hand with the principles of inclusive education.

This paper aims to clarify the underlying concepts of a rights-based approach to education programming and core human rights obligations in education, and their role in strengthening inclusive education activities. It will also briefly discuss possible entry points and tools to move forward. In addition, it is hoped that this paper will increase understanding of human rights' importance in underpinning development cooperation programming, as well as fostering a discussion on the practical aspects of implementing such programming.

2.2 The Right to Education of Good Quality

Although many countries in the world have achieved relatively high initial enrolment figures, they are still struggling with poor primary school completion rates and high drop-out rates, especially for girls, children with special needs and, those from ethnic minorities. This suggests that many of the problems are related to the lack of education quality, relevance and exclusion from learning. There is a well-recognised link between overcoming the barriers to schooling/learning and achieving the EFA goals. Governments and schools must, therefore, pay special attention to children who should be in school, and are not, and to children who are in school, but are unable to succeed there.3 Moreover, the Convention on the Rights of the Child, which has been ratified by 192 countries, insists on both universal access to education and the right to an education of good quality. In addition, it stresses that consideration of what is in a child's best interest must take into account the diverse needs of all children. Unfortunately, there are numerous examples of situations where children are deprived of their basic human rights, especially the right to education. Recent estimates stress that there are over 140 million children who are out of school, a majority being girls and children with disabilities. In addition, the UN Special Rapporteur on the Right to Education identifies discrimination as a key barrier to fulfilling the right to education that occurs in and through the education system. By applying a rights-based approach to education, this situation can be reversed. It means that children should be seen as holders of the right to education, which implies not only the right to have access *to* education, but also that human rights must also be applied *in* education and promoted *through* education.

However, the perception of what human rights really means in practice is by and large not clear to most practitioners, and especially planners and decision-makers in the Ministries of Education. In addition, there is not yet an explicit acceptance of using human rights as a framework in the policy and planning process. However, there is an increasing awareness of its importance as a prerequisite for achieving sustainable human development. Indeed, there is a growing trend worldwide among the UN agencies, international NGOs and bilateral donors that stresses the need for mainstreaming human rights into development cooperation. The need to mainstream human rights derives from the fact that successful outcomes of any development activities and programmes, regardless of their particular characteristics, are dependent on participation,

accountability, and can only be sustained if they are owned by the beneficiaries. There is, thus, a clear push towards applying human rights-based approaches as a built-in component of development assistance provided by the UN anda growing number of bilateral donors and international NGOs.

2.3 Inclusive Education – Focus on Children with Disabilities

The Right of Children with Disabilities to Education: A Rights-Based Approach to Inclusive Education proposes a conceptual framework on the very specific issues that affect the inclusion of children with disabilities in Central Eastern Europe and Commonwealth of Independent States (CEECIS). This paper builds on existing frameworks (Salamanca Statement, UNCRC and UNCRPD) and provides definitions of key concepts – starting with the
\ definition of Inclusive Education – using a human rights approach. It describes the challenges encountered by children with disabilities in CEECIS to get access to education and more importantly, it provides a menu of policies and strategies that need to be put in place and implemented by a range of stakeholders (government, municipalities, non-state actors including parents and civil society...) in order to realize the right of each and every child with a disability to quality education. Children with disabilities form a significant proportion of the out-of-school population in CEECIS and their right to access quality education is too often violated. Children with disabilities are here presented as a priority group for UNICEF in the region, one that is subject to severe discrimination, segregation and exclusion from all social aspects of life.

Inclusive Education (IE), as defined in the Salamanca Statement* promotes the "recognition of the need to work towards 'schools for all' / institutions which include everybody, celebrate differences, support learning, and respond to individual needs"1. This is central to UNICEF 's work in the CEECIS region. Inclusive education systems are those that have developed schools based upon "a child-centered pedagogy capable of successfully educating all children, including those who have serious disadvantages and disabilities. The merit of such schools is not only that they are capable of providing quality education to all children; their establishment is a crucial step in helping to change discriminatory attitudes, in creating welcoming communities and in developing an inclusive society. A change in social perspective is imperative"2. To translate the principles of Inclusive Education as proposed by the Salamanca Statement and Framework

for Action in 1994 into reality on the ground, the realities of the CEECIS region require specific approaches, positions and solutions. With its long history of universal access to education, most countries in this region place great value on education and have high enrolment rates. However, this region is also steeped in a long-standing tradition based on a medical approach to disability – known as 'defectology' – and residential institutions; children with disabilities are often unaccounted for, unwelcomed, or simply ignored. In CEECIS , there are 626,000 children in institutions, of which 219,000 are regarded as children with disabilities. This region has the highest rate of institutionalized children in the world, and the trend is growing but, even more distressing, is the mounting evidence that an estimated 1.1 million children with disabilities are invisible; they are not included in any official data, are likely to be kept out of school, and are out of the public eye.

2.4 What is a Rights-based Approach to Education Programming?

It is a conceptual analytical and methodological framework for identifying, planning, implementing and monitoring development activities based on international human rights standards. There is no single, universally agreed approach, although there is a Statement of Common Understanding8 among the UN agencies on the core elements of a human rights-based approach. First, it states that all programmes of development cooperation, policies and technical assistance should advance the realisation of human rights as declared in international human rights instruments. Second, that human rights standards contained in, and principles derived from these instruments, should guide all activities in all development sectors and in all phases of the programming process. Third, that the development activities should contribute to the building of capacities of 'duty-bearers' to meet their human rights obligations and to the strengthening of the capacities of 'rights-holders' to claim their rights.

A rights-based approach tries to integrate the norms, standards and principles of the international human rights system into the plans, strategies, policies and the processes of development programming. A rights-based approach is comprehensive in its consideration of the full range of indivisible, interdependent and interrelated rights: [civil, cultural, economic, political and social]. The norms and standards are those contained in the internationally agreed treaties and conventions. Equally important is that a rights-based approach applies guiding

principles to ensure an acceptable development programming process. The main principles followed may be summarized in the simple acronym PANEL 10 that stands for: *participation*, *accountability*, *non-discrimination*, *empowerment* and *linkages to human rights standards*. A rights-based approach requires a high degree of participation from the targeted beneficiaries, including local communities, civil society, minorities, indigenous peoples, women and others. Participation must be active, free and meaningful; mere formal or ceremonial consultations with beneficiaries are not sufficient. The approach gives attention to issues of accessibility, including access to development processes, institutions, information, and redress or complaints mechanisms. This also means situating development projects close to partners and beneficiaries. Such approaches necessarily select process-based development methodologies rather than externally created or imported models.

Another principle of a rights-based approach focuses on raising the levels of accountability and transparency by identifying the 'rights-holders' and the corresponding 'duty-bearers.' This should contribute to the enhancement of the capacities of 'duty-bearers' to meet their obligations. In this regard, it looks both at the positive obligations of duty-bearers (to protect, promote and provide) and at their negative obligations (to abstain from violations). It takes into account the duties of the full range of relevant actors, including individuals, governments, local organisations and authorities, private companies, aid donors and international institutions. While the primary responsibility lies with the individual states and governments, the international community is also duty bound to provide effective cooperation in response to shortages of resources and capacities in developing countries. The approach also provides for the development of adequate laws, administrative procedures/practices, and mechanisms of redress and accountability that can deliver both on entitlements and respond to denials or violations of rights. The human rights imperative of a rights-based approach means that particular focus is given to discrimination, equality and the status of vulnerable groups. These groups vary, but could include women and girls, ethnic minorities, children with disabilities, indigenous peoples and others. There is no universal checklist of who is most vulnerable in every given context. Rather, a rights-based approach requires that such questions be answered locally. Development data needs to be disaggregated, as far as possible, by sex,religion, ethnicity, language, age, etc. An important aspect of the approach is the inclusion of safeguards in development

instruments to protect against threats to the rights and well-being of vulnerable and marginalised groups. Furthermore, all development decisions, policies and initiatives, while seeking to empower local participants, are also expressly required to guard against reinforcing any existing power imbalances. A rights-based approach also gives preference to strategies for empowerment over mere service-delivery oriented responses. It means that the interventions should clearly contribute to the enhancement of the capacities of the 'rights-holders' to claim and exercise their rights. Empowerment is the process by which the capabilities of people to demand and use their rights are enhanced. It focuses on beneficiaries as the owners of rights and the directors of development, and emphasise the human person as the centre of the development process (sometimes indirectly, through their advocates and through organisations of civil society). The goal is to give people the power and capabilities needed to change their own lives, improve their own communities and influence their own destinies.

A defining feature of a rights-based approach is its explicit linkage to human rights standards. Human rights standards are universally accepted, set obligations and minimum guarantees. They also help to identify where problems exist, and what capacities and functions are required to address them. Moreover, they can help to define a comprehensive, but targeted, scope for development, as well as help set result-based outcomes and outputs. These standards should be respected for all. Human rights allows for this progressive realisation, although it sets clear limits on the possibility for setbacks. The principle of non-retrogression means that duty-bearers should at least protect the human rights gains already made, when factors beyond their control prevent these gains from growing further.

A rights-based approach to education programming builds on these important principles and supports the fulfilment of internationally agreed human rights requirements that are relevant to the education sector. The right to education is acknowledged as being a fundamental human right, and education is considered to be both a goal in itself and ameans for attaining all other human rights. It is considered to be an enabling right. International human rights law defines the right to education in a comparatively precise manner. A rights-based approach to education also encompasses the importance of quality and inclusive education. Quality education is one that is learner-centred, leads to the realisation of every learner's full potential and prepares the learners for the challenges faced in life. It is no longer focused only on teaching and learning in the classroom, but is

concerned with the well-being of the learners, the relevance of the contents and outcomes, the quality of the teaching/learning processes and the suitability of the learning environments; in other words, the same principles that underlie inclusive education. The Dakar Framework for Action has both a goal and a strategy related to quality education. EFA Goal number 6 states that activities should improve all aspects of the quality of education, so that recognised and measurable learning outcomes are achieved by all, especially in literacy, numeracy, and essential life skills. The corresponding strategy to realise this goal asserts that safe, healthy, protective, inclusive and sufficiently resourced educational environments should be created with clearly defined levels of achievement for all. Government-wide strategies to promote the right to education

2.5 Political will and good go vernance

The realisation of rights relies on political will and commitment, together with mechanisms for ensuring good governance, defined by the UNDP as: *"The exercise of economic, political, and administrative authority tomanage a country's affairs at all levels and the means by which states promote social cohesion and integration,and ensure the well-being of their populations. It embraces all methods used to distribute power and managepublic resources, and the organizations that shape government and the execution of policy. It encompasses themechanisms, processes and institutions, through which citizens and groups articulate their interests, exercisetheir legal rights, meet their obligations and resolve their differences."*

In other words, governments need to be accountable, transparent, ensure access to justice and the rule of law, and enlist stakeholder participation. A commitment to principles of good governance, across all relevant ministries and government levels, is a vital
prerequisite for change.

2.6 Government str uct ures and cross -ministerial strategies

Many of the challenges involved in promoting an equal right to education for children with disabilities derive from the way in which responsibility for disability is addressed within governments across the region. A number of problems exist, including with the ministries which deal with education of children with disabilities, lack of co-ordinated strategies across government, and devolution

without adequate support. Where possible, a comprehensive national action plan needs to be put in place committing governments to the necessary structures, laws, policies and partnerships which are not only transparent and accountable, but also backed up by appropriate levels of financing.

2.6.1 Structures to support inclusive education

In many countries in the region, mainstream schooling and special education have traditionally been managed under different administrations, with primary responsibility for disability, including education, often resting within ministries of social welfare. This has resulted in their exclusion from mainstream education legislation, policy, planning and resourcing, and a lack of overarching and coherent structures in place to support inclusive education. Inclusive education demands that ministries of education have responsibility for the education of all children. Furthermore, without co-ordinated action across a number of government ministries being embedded in the strategies for introducing inclusive education, the system will remain or become entrenched in an 'able-bodied' culture and ethos. This will subsequently be far harder to change. Overall, ministries need to be aligned in their understanding of the commitment to inclusive education in order to achieve an integrated and holistic approach where they are working collaboratively towards a shared agenda.

2.6.2Inclusion needs to be understood as integral to the whole of the education system – not just an add-on.

This will require, for example:

- Close liaison between ministries responsible for social work services, social protection, employment and vocational training.
- Co-ordination between ministries of health – for example maternal and prenatal health services and early childhood education services, to ensure early identification and assessment, and rehabilitation services.
- Engagement of ministries responsible for school building, maintenance and improvements needed to ensure that the design of schools is consistent with the commitment to inclusion – that play areas, sports facilities, corridors, doors, classroom layout and entry to buildings are accessible.
- Co-operation between finance ministries and those developing the policy to ensure the allocation and oversight of budgets for inclusive education.

• Collaboration with Ministry of Transport at national and local levels, to ensure that accessible and affordable transport systems are in place consistent with the numbers of children needing provision.
• Awareness on the part of ministries responsible for child protection to the rights of children with disabilities in school.

2.6.3 Devolved government structures

There are strong arguments to be made for devolving government responsibilities to the local level. It enables services to be adapted to local needs, and allows for greater local democracy and accountability. It also lends support and encouragement for innovative practices to meet the specific needs of communities, schools, and learners within local communities. It can be argued that decision-making should, *"take place at the level mostappropriate for the issue, usually the lowest level possible"*. However, there are challenges in so doing. It can result in wider variations in quality and type of services, resulting in inequalities. Local decision-makers may establish priorities and make decisions that act to exclude rather than include children with disabilities from education. And the capacity at local level for developing inclusive education may be limited. The devolved budgets need to be sufficient to enable local authorities to provide adequate levels of service.

Overall, addressing these challenges implies the need for the following government frameworks:
• National policy frameworks for inclusive education that support the policy, practice and culture of inclusion across all levels of the mainstream system are needed.
• Principles of universal entitlement to inclusive education must be established at national level, and supported by clear guidance on how they must be applied at the local level.
• Local authorities need to be provided with capacity-building for local officials, dedicated budgets for investing in the necessary services and programmes, transparent reporting and enforcement mechanisms to ensure accountability, and policies that provide incentives for innovative and promising practice that builds on local strengths.

2.6.4 Ending instit utionalisation

A broad consensus now exists across the international community that large residential institutions are damaging for children.66 Psychiatric and psychological research has consistently demonstrated the severely negative impact on children of placement in such institutions, with children under the age of four at particularly high risk of cognitive and psychological damage. All available data show that children in institutions do far worse socially, educationally, medically and psychologically than children raised in supportive community settings. The World Report on Violence against Children notes that the impact of institutionalization can include *"poorphysical health, severe developmental delays, disability and potentially irreversible psychological damage"*.

Contemporary research has documented many problems in young children adopted out of institutions in Eastern Europe. Abnormalities include a variety of serious medical problems, physical and brain growth deficiencies, cognitive problems, speech and language delays, sensory integration difficulties, social and behavioural abnormalities, including difficulties with inattention, hyperactivity, disturbances of attachment and a syndrome that mimics autism.

In its General Comment on children with disabilities, the Committee on the Rights of the Child outlines its concern that the care provided in institutions is, too often, of an inferior standard, lacks adequate monitoring and exposes children with disabilities to physical, and sexual abuse and neglect.70 The CRPD also acknowledges the problem and affirms, in Article 19, the right of people to live in the community, and in Article 23, the equal right of children with disabilities to family life. The latter is backed up by specific obligations on governments to undertake measures to prevent segregation and support families to care for children with disabilities at home, and where families cannot care for children, to make efforts to provide alternative care within the community in a family setting. Furthermore, the right to education without discrimination, on the basis of equality of opportunity and in inclusive systems at all levels, as demanded by Article 24 of the CRPD , cannot be provided for children living in institutions.

However the reality is that hundreds of thousands of children across the region remain in institutions and the demand for places is increasing, with too many hospital staff continuing to recommend such placements from birth for babies born with impairments, and often discouraging mothers from breastfeeding in order to facilitate the separation. These practices reflect not a lack of concern for children,

but rather the perpetuation of outdated practices based on inadequate understanding and knowledge about child development. Strategies to bring the practice to an end are a prerequisite for fulfilling the right to inclusive education for every child with a disability.

Deinstitutionalisation needs to be recognised as a long-term process that requires a well-planned and structured transition process, involving government departments with responsibility for all policy areas that affect the lives of children with disabilities. Simply closing institutions without appropriate planning, support, information and community-based infrastructure, examples of which exist across the region, could be counterproductive. Children themselves might suffer further damage, exclusion and loss of education where this happens. The following actions need to be considered in order to achieve a properly managed transition towards deinstitutionalisation.

• **Managing the transition:** Investment needs to be made in a gradual process in which plans are made to address resistance to change, to challenge prejudices and remove barriers. During this process, a continued focus must be given to children with disabilities to ensure that they are not left behind in institutions, while other children are found community-based alternatives. Priority must also be given to preventing children under three years old being placed in institutions. It will almost always be necessary to run the systems in parallel until the policies, services and capacities are in place to enable the closure of institutions. During the process of transition, measures should be introduced to ensure the equal recognition of the rights of children living in institutions, their situation should be subject to periodic review – with the best interests of
the child as the paramount consideration – and the child's parents should be supported as much as possible to support the harmonious reintegration of the child into the family and society.

• **Creating the necessary legislative and policy framework:** Consideration should be given to the introduction of specific legislation backed up by policies and services to underpin the ending of institutional care. This should potentially involve:

– no further funding or approvals being given to proposals for building new institutions. All future policy needs to be directed towards the creation of community-based services and the deinstitutionalisation of those who are currently in institutions;

– mandating the responsible authorities to develop community-based care provision. A deadline needs to be established at which point the admission of children to institutionalised forms of care will cease;

– co-ordinating all new legislation, policy and guidance to ensure that they are applied equitably on behalf of children with disabilities, and that a commitment to disabled children, and the promotion of their best interests, is implicit in all legislation and government protocols;

– appointing, or strengthening, the role of a children's ombudsperson or commissioner to ensure that children and families have accessible opportunities for complaints and investigation when their rights are violated;

– introducing a timescale for legislative change with specific objectives and milestones against which progress can be monitored.

• **Strengthening cross-sectoral community-based services** underpinned by proper social work

mechanisms to provide the necessary coordinated multidisciplinary interventions, which is at the core of the support to children with disabilities and their families. This would necessitate:

– a national, multidisciplinary system for identifying and assessing abilities and needs as early as possible;

– case management as the key intervention to ensure inter-sectoral cooperation from birth, alongside the whole lifecycle, with the access to so-called 'life project tools' such as diagnosis health care and rehabilitation, individual care, social assistance allowances, individual education plans and targeted job opportunities;

– improved governance of social services and NGO s working in the social care field in order that they are transparent and accountable to the children and families to whom they provide services;

– providing guidance and training to all relevant staff to ensure that their practice supports, rather than hinders, the overall goal of community-based care.

• **Transforming residential institutions into inclusive resource centres** which recognise that the needs of children, including those with disabilities, are not uniform and that they require differentiated services. This might include combinations of short-term care, respite care, fostering and adoption support services as alternatives for full time residential care of children with disabilities, as well as support services for schools and community services. The advantages of this conversion are:

– everyone formally working within institutions can then be looked to for guidance;
– the centres can support children, parents and communities, and help ease the transition for children formerly living in such residential care.

• **Support for families:** Families will need considerable additional community-based support if they are to be able to support their children at home. Such support needs to be available as soon as a child is born to help them deal with possible feelings of shame and rejection. Systems need to be introduced to provide:
– peer support programmes for parents;
– provision of psychosocial, educational, respite and pedagogical support services;
– appropriate consideration of the individual needs of children and their families;
– continuity of services and planning of periods of transition (childhood to adolescence, pre-school to school, school to adulthood);
– active involvement in, and ownership of, the situation by families;
– social protection measures to address poverty and the reduction of social exclusion in order that families are able to support their children effectively within the community
(see section on Socio-economic barriers for more details on support for families).

• **Consultative participatory processes:** Throughout the process of de-institutionalising and developing community-based alternatives, it is imperative that the views, concerns and experiences of children andtheir families inform the process. Organizations of parents and NGO s representing them, as well as children themselves, should be consulted throughout and their expertise used throughout the process of transition.

2.7 Financing

2.7.1 Costs of inclusion

Opponents of inclusive education have often defended the maintenance of a segregated education system on the basis that inclusive education is not economically viable and that the associated costs would be prohibitive. A recent review of inclusive education in the region found, for example, that Albania, Serbia, Moldova, Russia and Ukraine all mention the lack of financial guidelines and limited funds to mainstream schools as factors inhibiting implementation of inclusive education. Georgia, The Former Yugoslav Republic of Macedonia, Montenegro and Kosovo mention the decreased level of funding available for

education in general, and Bosnia mentions the limited funds available for specialist training such as therapists and psychologists. Inclusive education does not get specific budget commitments in most countries. The real problem often lies with the historical investment in separate, segregated systems of 'special' schools, the lack of political will to make inclusive education available to all, and the uncertainties of some parents that inclusion will benefit their children.

However, countries are now increasingly realizing the inefficiency of multiple systems of administration, organizational structures and services, and that it is the option of special schools which is financially unrealistic.

Sixty per cent of children with special educational needs can be educated with no adaptations, and as many as 80-90 per cent can be educated in regular schools with minor adaptations such as teaching strategy training, child-to-child support and environmental adaptations.77 Furthermore, a growing body of evidence undertaken during the 1990s points to inclusion as being more cost effective, and academically and socially effective, than segregated schooling.78 An OECD report in 1994 estimated average costs of segregated placements to be seven to nine times higher than placement for children with disabilities in general education classrooms. More recent OECD research found that special education per-capita costs were around 2.5 times those of regular education. This is mainly accounted for by salaries, since the teacher: pupil ratio is more favourable for students with disabilities. In inclusive schools this figure fell to two times, although there is substantial variation between countries. Furthermore in 2009, UNICEF Armenia commissioned a study examining the costing structures of institutionalization, which also found that transitioning away from residential care towards more community based services will save money both in the long and short term. Governments need to recognise that spending

large amounts of money initially on system reform such as teacher and staff training, improving infrastructure, and revising curricula, learning materials and equipment that meet the needs of inclusive education will be the most efficient use of funds, as it has the potential to lead to an improved education for all students.

2.7.2 Models of funding inclusive education

The traditional funding systems throughout the region are cumbersome and politically contentious with regard to reform, as there are financial and other incentives for teachers, school administrators and 'defectologists' which serve to

defend the status quo. The systems in the CEECIS region are highly centralized and, while governments are slowly beginning to decentralise authority, it is taking longer to decentralise financing. Yet in order for community-based financing mechanisms to work effectively, both political authority and finances must be decentralised. Some progress is taking place: at least nine of the countries have initiated some kind of per-pupil funding scheme. In Turkey, a special fund exists to accelerate private inclusive education interventions. The World Bank has piloted per-pupil funding structures in several CEECIS countries, including Bosnia and Herzegovina, Uzbekistan and The Former Yugoslav Republic of Macedonia. The process is far from straightforward: in Serbia, where the federal government funds 85 per cent of the education system, with the municipality covering the remainder, local governments sometimes are not functional enough to proceed without solid capacity-building efforts. In Armenia, where decentralization efforts have been under way for several years, there has been a growing gap in the linkages between policymakers and practitioners due to the failure to establish clear roles and definitions prior to decentralizing many processes. Overall, it is clear that it is not just the level of resources for the education of children with disabilities that is the issue, but also the means of distribution and allocation of the funds that are available. In other words, the fiscal policies and the incentive or disincentives they create for investing in inclusive education can be as important in affecting provision as the actual amounts allocated.82 There are three broad approaches to funding education for children with disabilities:

2.8 Input or per-capita models:

These funding formulas identify the number of children having special education needs and allocate funds from central government on the basis of the child counts. Countries with high proportions of students in special schools most often use this funding formula.83 The funds are paid to regions or municipalities either as a flat grant or a pupil-weighted scheme, or as a census-based count in which all students are counted and an equal percentage of special needs students is assumed across municipalities. A weakness of the model is the focus on the disability label rather than educational needs; the numbers of children with disabilities is not an accurate indicator of actual costs. In addition, this model can serve as an incentive to inflate the numbers of children with disabilities in order to increase funding; accurate auditing is therefore important alongside measures to provide disincentives to

submit false data. Overall, the per-capita model of funding is the most frequently used, but, in some countries, has been found to result in less inclusion, more labelling and a rise in costs due to the need to diagnose and identify individual students.

• **Resource-based models:** This model, also known as a 'through-put' model because funding is based on services provided rather than on child counts, involves fiscal policies that mandate qualified units of instruction or programmes. For example, teachers in classes including a given number of children with disabilities might be allocated extra time depending on the severity of the disabilities.85 It has been criticized by some researchers as containing a built-in incentive to fit students to existing programmes, rather than to ad pt programmes to meet student needs. Furthermore, schools may be penalized for success when students no longer need services, and funding is lost.86 However, recent studies indicate an increasing trend away from child-based models toward resource-based models of funding. In general, resource-based models encourage local initiatives to develop programmes and services and are considered as having great potential because funding focuses on teacher resources and support to provide quality education for students with disabilities. However, without some evaluation or monitoring mechanism, there is no incentive to produce quality programmes or to seek improvements. • **Output-based models:** This model involves linking funding to cost effectiveness in terms of outcomes for students. None of the countries in the region employ an output-based model. It is exemplified in the US programme No Child Left Behind, which ties funding and school accreditation directly to student achievement scores, with severe economic sanctions for failure. In the UK, 'league tables' based on student test scores in individual schools are published as a means of holding schools to account, providing parents with information on which to select a school. 'Unsuccessful' schools will lose students and therefore funding. The policy has been linked to increasing the numbers of special needs students in segregated settings, as it provides a built-in incentive for schools to refer students to special education programmes in order to avoid down-grading their overall results.87 Output-based models of funding can also serve to penalize schools for circumstances beyond their control, such as high mobility and absentee rates of students, inadequate funding for current textbooks and adapted curriculum materials.88 Every funding model has advantages and disadvantages. The determination of the most appropriate approach will be informed to a significant

degree by the existing educational environment. Given the starting point in the CEECIS region, where the majority of funds for the education of children with disabilities are currently tied into the special education sector, a commitment to per-capita funding is likely to be the most effective model to help achieve the goal of inclusive education, particularly if it • Introduces a system of differential weighting which takes account of different impairments or degrees of severity. Other variables might also be considered such as urban versus rural cost differences.

• Ensures that the weighting attached to children with disabilities is higher if a child is attending a neighbourhood or mainstream school.

With these conditions in place, per-capita funding would enhance:

• **Incentives for schools:** Funding and resources follow the child, which would encourage local schools to accept children with disabilities, and overcome some existing concerns about capacity to provide the necessary support.

• **Equity:** Funding is provided on the basis of a consistent, clear and transparent framework, and children with disabilities throughout the country are treated equitably based on their education needs.

• **Effectiveness:** Introducing differential weighting for mainstream schools would result in a transfer of resources away from segregated settings, thus acting as a fiscal vehicle for pursuing government commitment towards inclusive education.

• **Monitoring:** Because the funding allocated for the education of children with disabilities is consistent, it allows for improved tracking of the use of funds and the consequent outcomes. In this way, the educational and social outcomes associated with placement in institutional and mainstream schools can be more easily compared. Overall, it is evident that while a commitment to adequate funding levels for inclusive education is important, the ways in which it is allocated can produce powerful influences on implementation. Models of funding are needed which:

• are underpinned by a framework of commitment to the universal right to education, and the obligation to provide it on an inclusive basis at all levels;

• take into account the academic and social benefits of inclusion, as well as economic factors;

• provide an adequate flexible funding and fair allocation formula, which are vital at the school and community levels for the initial programme start-up and

continuation, staff incentives and salaries, parent/caretaker support, training, special equipment and community organizations/services;

• guarantee both a minimum level of support through fixed grants, which are adjusted according to poverty/ wealth indices at the national level, and resource-based formulas to allocate funding for needed services at the local level to meet the needs of individual classrooms and learners;

• recognise that while initial investments in inclusive education programmes can be high, they are more efficient in the longer term as they benefit the wider general education system and a larger number of students;

• provide incentives towards a unified system of education service and one which encourages investment in
preventative approaches in education, as well as effective support for learners identified as having specific
needs;

• do not require that children are labelled and categorised in order to receive appropriate services – rather they should be geared towards providing flexible, effective and efficient responses to learners' needs;

• promote inter-sectoral collaboration from relevant services.

2.8 Core Human Rights Obligations in Education

The right to education involves four key actors: the government and its institutions as a provider of public education and duty bearer; the child as the holder of the right to education, whose duty is to comply with compulsory requirements; and the parents as manager of this child's education, whose duty is to keep the child's best interests as guiding principle; and the teachers, as both rights-holders and duty-bearers. In this perspective, the individual is empowered with rights to challenge the state, and as 'rights-holders,' children, parents and teachers are entitled to demand that the state meets its obligations to respect, protect and fulfil the rights related to education. By signing the relevant international conventions and treaties (the main ones related to the right to education are listed in Annex 1), the state has a legal obligation to provide, promote and protect the right to education. Those obligations derived from the right to education are categorised as to make education *available*, *accessible*, *acceptable* and *adaptable*.

Availability:

□ Obligation to ensure compulsory and free education for all children in the country within a determined age range, up to at least the minimum age ofemployment.

□ Obligation to respect parental freedom to choose education for their children, observing the principle of the best interests of the child.17

Accessibility:

□ Obligation to eliminate exclusion from education based on the internationally prohibited grounds of discrimination (race, colour, sex, language, religion, opinion, origin, economic status, birth, social or HIV/AIDS, minority, indigenous or disability status).

□ Obligation to eliminate gender and racial discrimination in education by ensuring equal enjoyment of all human rights in practice.18

Acceptability:

□ Obligation to set minimum standards for education, including the contents in textbooks and curricula, methods of teaching, school discipline, health and safety and professional requirements for teachers.

□ Obligation to improve the quality of education by ensuring that the entire education system conforms to all human rights.19

Adaptability:

□ Obligation to design and implement education for children excluded from formal schooling (e.g. refugees or internally displaced children, street or working children).

□ Obligation to adapt education to the best interests of each child, especially regarding children with special needs, or minority and indigenous children.

□ Obligation to apply indivisibility of human rights as guidance so as to enhance all human rights through education.20

2.9 The Way Forward

This rights-based framework described above is particularly meaningful for promoting inclusive education of good quality, since its own core definition includes strong elements such as gender sensitivity, non-discriminatory curricula and learning environments, child-centred teaching and learning methods, enhanced participation of all stakeholders, and a holistic approach to education, which can largely benefit from applying a rights-based framework. However, the education system can act as a double-edged sword - which help to reduce inequalities and discriminatory practices in a society, but can also increase them if no safeguards

are in place and enforced. Shifting the focus from viewing education in terms of service delivery to viewing it in terms of human rights can not but contribute to developing the necessary safeguards. As exemplified through the words of UNICEF: "Using a human rights model to ensure that all girls [...] are educated means that the world has to address the issue of gender discrimination." In brief, realising rights-based education requires: i) knowledge of the international human rights standards that should inform education programmes; and ii) development of necessary skills and capacity to adapt these standards to national contexts.22 When applying a rights-based approach to education programming in practice, the following outline provide useful guidance:

□ **Causality analysis** – What rights are violated and why?

□ **Assessment of roles** – Who should do what to protect, promote and fulfil the right to education?

□ **Analysis of capacity gaps** – Whose capacity, and in what area, needs to be developed
to ensure this right?

□ **Action** – Who has to do what to ensure this right?

□ **Programme of cooperation** – How can partnerships assist in this process? What, then, is the value added in applying a rights-based approach? First, it focuses on the individual as a subject of rights who has claims on those with duties and obligations. Second, it implies clear accountabilities and transparencies, not just 'promises.' Third, it requires attention to both outcome and process, and both are considered to be equally important. Fourth, it can be used to challenge power imbalances and inequality. Fifth, I promotes the rule of law to stop impunity, and corruption, and ensures equal access to justice. Sixth, it gives more attention to issues of exclusion, disparities and injustice, and addresses the basic causes of discrimination. Seventh, it focuses on institutional reform and national policy review. Eighth, it emphasises that development assistance no longer means charity or service delivery, but is an obligation of the international community. Ninth, it follows what is referred to as 'good programming' practices that are no longer optional - but compulsory - in development cooperation activities. Tenth, it uses internationally accepted monitoring and reporting mechanisms to monitor and track progress in countries, and to investigate and report on specific issues. While necessary requirements to ensure that schools are rights-based and inclusive are fairly well developed at the school level (i.e. that schools are child-seeking, child

and teacher-friendly, and have a learning environment of good quality) the same cannot be said about the system level. Therefore, when analysing entry points for intervention in the entire education sector, there is a need to follow a more systemic approach. The following list is particularly useful, as it identifies key thematic areas that must be looked at when trying to transform the education system to become more inclusive and rights-based:

- **Policy development:** Have a clear definition in policy statements, and have references to international human rights standards.
- **Curriculum development:** Make learning meaningful, flexible, non-discriminatory and gender responsive, and link contents to the learner's life situation.
- **Teacher education:** Support teaching and learning friendly environments, and promote child-centred teaching.
- **Education information and management systems:** Improve data collection and database analysis using disaggregated data.
- **Local capacity-building:** Build effective, transparent and accountable support mechanisms, and mobilize local resources.
- **Community involvement:** Create space for meaningful participation and means for empowerment.

In order to apply a rights-based approach to education programming that will promote a
rights-based education system and ensure that the vision in the Salamanca Statement is realised for all children, UNESCO is developing a set of guidelines for planners and decision makers in the Ministry of Education and for programme officers working in international development organisations. These guidelines take a systemic approach. They emphasize the need for consistency between all levels of the education system and provide planning tools and checklists to ensure that human rights principles are in place to realize an inclusive and rights-based education system. This means an education system that has legislation, policies and practices that are consistent with human rights \ standards. This is reflected in the way the administration of the system operates in terms of equality, participation, inclusion, non-discrimination, accountability and transparency. Schools and other related institutions also create the climate within which teaching and learning takes place, whilst teachers and other educators model relationships and convey values. In other words, this means that a rights-based education system

will be ineffective if there are contradictions between what is being taught, the teaching and learning methods used and the values conveyed by individuals and institutions. When finalised, the guidelines will be disseminated widely, translated and supplemented with training workshops.

Furthermore, to facilitate the process of promoting learning environments that are inclusive, rights-based and of better quality, UNESCO Bangkok has developed a "Toolkit for Creating Inclusive, Learning-Friendly Environments." It provides teachers and school administrators with concrete guidelines, case studies and tools to improve the learning environment at the school and community level. The Toolkit covers a wide range of areas from seeking out children not in school, to removing barriers to learning, managing child-centred and learning-friendly classrooms, helping teachers to embrace diversity, ensuring safe, protective and gender responsive school environments, encouraging involvement of children, parents and the community, and finally, providing authentic assessment and monitoring techniques. It builds on experience gained over many years, and on the strategies and tools developed by many organisations and individuals working on inclusive education. The Toolkit is very comprehensive, and is designed to be user-friendly and a source of inspiration for teachers. In addition, it can be used in both formal and non-formal education settings. UNESCO Bangkok is now in the process of disseminating, translating, adapting and piloting it to different country contexts to promote its wide usage in schools and for pre-service teacher training.

2.10 Advocacy Strategies Of National And International Ngos

The case studies presented in this report show that education reforms that aim to improve the right to inclusive education for children with disabilities can be promoted through:

• evidence-based advocacy for specific policies or laws to be introduced or modified to be made
more inclusive;

• 'social advocacy' that aims at building awareness or shifting the attitudes of the general population.

The provisions in the CRC and CRPD on education (see Section II), as well as other frameworks, can be important external reference points and benchmarks for national reforms and for education advocacy at national level. These frameworks include the EFA Global Frameworks, the MDGs, the Global Campaign for

Education, as well as international comparative frameworks that focus more on learning outcomes, such as the OECD's Programme for International Student Assessment (PISA) and the Progress in International Reading and Literacy Study (PIRLS).

The Save the Children publication *See Me, Hear Me: A Guide to using the UN Convention of the Rights of Persons with Disabilities to promote the rights of children* offers an overview of the actions that can be takenby disability and child rights advocates to raise awareness and to promote the implementation of the rightsof children with disabilities, including the right to education. The Guide suggests 6 key areas of activity tostimulate ideas to be adapted to local contexts. These are listed below, with reference (in brackets) to therelevant case studies:

• Find out about the lives of children with disabilities. This includes:

• situation analysis (*BiH – Foundation Mozaik; Kyrgyzstan*)

• assessing the capacity of children with disabilities to claim their rights, and of the government

and other actors to fulfill their obligations.

• Build capacity of

• National and local government officials (BiH–Foundation Mozaik; Kyrgyzstan; Serbia–SCUK)

• The disability community, DPOs, Parents' Associations (Latvia, Russia)

• Children with disabilities and children's organizations (Moldova, Russia)

• Media (Moldova, Russia)

• Professionals working with children (Croatia, Kyrgyzstan; Serbia–CBR)

• Community members (BiH–Foundation Mozaik; Serbia–CBR).

• Build networks and alliances. Possible partners might include:

• Political representatives at local and regional level (Armenia; BiH–SCUK; BiH-SCUK;

Foundation Mozaik; Kyrgyzstan; Serbia–UNICEF) • The disability community, DPOs, Parents' Associations (Latvia, Russia)

• Children's NGOs and community organizations (Serbia–OSI)

• Academic and research institutions (BiH–Regional University Initiative)

• Media (Serbia–UNICEF; Moldova)

• Professional associations and trades unions (Croatia; Serbia–OSI)

• National human rights institutions.

• Campaign for Ratification96

• Find out the procedure for ratification in your country, for example: who is the body making
the decision?
• Identify the person(s) who will be making/influencing the decision.
• Develop messages that are likely to be persuasive with the government.
• Identify the most effective messengers within your coalition to press the government on
ratification – who will the government be likely to listen to?
• Use your coalition members to write, email and meet with the government, write to the
press, lobby the relevant officials, organise meetings, etc.
• Build a wider body of public support to put pressure on the government –there is a need
to develop simple and accessible arguments why they should support the campaign – for
example, numbers of children with disabilities, scale of rights violations, how the CRPD can
make a difference, level of international support.
• Find a champion within the government to spearhead your campaign for ratification.
• Advocate for implementation of the CRPD (specific articles)
• Raise Public Awareness (BiH–Foundation Mozaik; Serbia–UNICEF; BiH, Kosovo, Montenegro
and Serbia 'For Real Campaign'; Russia;
• Lobby the national government (Armenia, Kyrgyzstan, Serbia–OSI)
• Lobby the local government (BiH–Foundation Mozaik; Serbia–SCUK)
• Empower children as advocates (Serbia–UNICEF).
• Monitor implementation
• Civil society reporting
• Follow up on concluding observations.

The case studies in this report show different examples of advocacy, awareness raising and capacity building
at different levels. They highlight the importance of:

- Embedding the participation of different stakeholders, including children as active partners, in all the stages of planning, implementing, monitoring and evaluating different advocacy activities.
- Creating or participating in civil society coalitions, networks and alliances with children's rights NGOs, DPOs, Parents' Associations and teachers' unions and of making sure that these coalitions are sustainable. Coalitions, networks and alliances are essential for coordinating advocacy efforts and avoiding duplication. However they need strong leadership, clear action plans and monitoring and evaluation frameworks.
- Using the *Index for inclusion* for promoting inclusive education as a strategy for quality education for all children, not just for children with disabilities.
- Implementing, at local and community level, national but also low-cost sustainable awarenessraising campaigns, which can be very effective and work as 'pilot' projects for further scaling up.
- Planning for solid monitoring and evaluation of advocacy campaigns, awareness-raising and capacitybuilding activities and for documentation and sharing of lessons learned.

17. Check Your Progress

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18. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.18.1. Points for discussion

Points for clarification

References / Further Readings

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UNIT 3

Complementarity of inclusive and special schools

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3.1 Introduction

Education is a fundamental human right and the foundation for a more just society. Inclusive Education offers the means by which education for All can be achieved. For a number of years, the Ministry of Education has been carrying out an inclusive education programme to ensure equitable access for all and to welcome diversity amongst all learners.

3.1.1 Legislation and Documents

Inclusive Education is an evolving concept and the reform that is being proposed to transform special schools into resource centres is but the next step in a series of decisions taken and commitments made both at national and international levels. These decisions and commitments are to be found in the following documents:

Salamanca Statement (1994)
Creating Inclusive Schools (2002)
For All Children to Succeed (2005)
Inclusive and Special Education Review (2005)
Education Act (as amended in 2006)

i. The **Salamanca Statement** (1994) of which Malta is a signatory, amongst other things outlines the changing role of special schools. Such schools are seen as a:
"Valuable resource for the development of inclusive schools... Special schools can also serve as training and resource centres for staff in regular schools...special schools or units within inclusive schools may continue to provide the most suitable education for the relatively small number of children with disabilities who cannot be adequately served in regular classrooms or schools."

ii. The document **Creating Inclusive Schools** – Guidelines for the Implementation of the National Curriculum Policy on Inclusive Education (2002) suggests that:

> *"The existing special schools can form a valuable and integral part of the inclusive system by assuming a more supportive role. They should therefore be developed into centres of human and material resources, where professional advice could be sought."*(p.7)

iii. **For All Children to Succeed** (2005) highlights how special schools will be incorporated within a school network.

> *"These schools will be expected to offer a two-fold service. The first will be to offer quality education provision to students with a disability...The second function of the school will be to offer select services to students with a disability but who are in the mainstream. In this way, the special schools as we know them today will develop into resource centres as well as service providers" (p.60)*

iv. **The Inclusive and Special Education Review** (2005) indicates that:

> *"...the existing set up of special schools...should be reconstructed to develop ...into resource centres."* (p. 75)

v. **The Education Act** (as amended in 2006) states in Article 45 that:

> *"It shall be the duty of the State to provide resource centres, whose specialised role will include provision for children with Individual Educational Needs who would benefit more from being in such centres than in mainstream schools, for such time as may be appropriate depending on their needs."*

Based on recommendations and commitments mentioned, the aim to transform special schools to resource centres is:

to provide quality education, with better access to the National Curriculum to all students;

to offer specialised services to students in mainstream schools;

to offer services, support and training to staff in an inclusive mainstream setting;

to act as catalysts in the introduction of innovative approaches to the education of students with Individual Educational Needs.

Background Information

Since 1989, the Ministry of Education has been carrying out an intensive programme for the promotion of inclusive education. Since then, significant landmark achievements have been made.

The results of this paradigm shift can, amongst other things, be seen through:

the right of parents to decide which school their child attends;

a substantial reduction in the number of students with Individual Educational Needs attending special schools;

an increase in the number of students with Individual Educational Needs attending mainstream schools.

To support the above, a number of initiatives were undertaken and amongst which one can mention the following:

1. The setting up of a Statementing Moderating Panel and Appeals Board which are composed of professionals from different fields. Together with parents/guardians and/or student/parent advocates and other professionals carry out, in depth evaluations of issues raised by written assessments relating to the individual needs of those students who are referred to the panel.

2. The provision of various support services to facilitate access according to the statement of needs, which include:

peripatetic teachers for hearing impaired and visually impaired;

early intervention teachers;

learning support assistants (LSAs) to support students in mainstream schools;

psycho-social services;

autistic spectrum support team;

access to communication and technology unit;

sign language interpreters;

the setting up of the Student Services Department which also saw the introduction of new posts such as service managers with specific tasks for inclusive and special education, inclusion co-ordinators (INCOs) to work in collaboration with schools and other related professionals to work within the psycho-social services sector.

The introduction and implementation of Individual Educational Plan (IEP) for students with a statement of needs.

4. The setting up of various courses at diploma and certificate levels specifically for learning support assistants.

5. The organisation of various in-service courses and seminars for the school senior management teams, teachers and learning support assistants.

6. The publication of syllabus supplements to guide teachers and learning support assistants so as to ensure curricular access to all students.

7. The publication of a number of policy documents and legislative amendments to the Education Act, all aimed at making schools more inclusive.

3.2 Student Placement

Students attending special schools

As previously stated all these initiatives have resulted in a considerable reduction in the number of students attending special schools. The ages of the students attending these schools span between the ages of 4 and 22 years. However it has to be pointed out that the number of new entrants into these schools at primary level has diminished considerably as most students with individual needs are attending mainstream schools. There are 16 students between 4 years and 10 years of age attending in all four special schools.

The number of entrants increases at secondary level. In all there are 78 students who are in the 11 to 15 year old cohort.

The majority of students (100) fall within the post secondary cohort that is 16years and over.

Students attending mainstream schools

Since there was a decrease in students, between the ages of 4 and 16 years, attending special schools, a corresponding increase of those attending mainstream schools was registered. Data collected in October 2008 shows that the number of students with a statement attending mainstream state schools stood at 1,588. This does not imply that all of these students would have attended special schools had there not been an Inclusion Policy in place.

The Education Act (2007) states that:

> *"A minor shall be deemed to have special needs when that minor has special difficulties of a physical, sensory, intellectual or psychological nature."*

By and large one may say that students with a statement of needs experience difficulties that can be classified under the following seven broad categories:

Intellectual disability
Specific learning difficulties
Emotional and behavioural difficulties
Communication difficulties
Sensory difficulties
Physical disability

Multiple disabilities

Some students with a statement of needs who attend mainstream schools may require services that can and are being offered in special schools. Such services include the use of the hydrotherapy pool, multi sensory rooms and specialized software and equipment such as communication aids that are provided by the special schools.

3.3 The Proposal

3.3.1 The Education Resource Centres

The Student Services Department is proposing to re-organise the four special schools to set up a:

Primary Education Resource Centre – in lieu of San Miguel School;
Secondary Education Resource Centre – in lieu of Guardian Angel School;
Secondary/Young Adult Education Resource Centre – in lieu of Helen Keller School;
Young Adult Education Resource Centre – in lieu of Dun Manwel Attard School.

Each centre will be incorporated within a College and its operations will be serviced by the College structure. However, it will be the role of the Primary and Secondary Resource Education Centres to offer their specialised services to students in mainstream schools in all Colleges.

In turn the Young Adult Education Resource Centre will collaborate with other young adult educational institutions. This will ensure that these centres will not be segregated from mainstream educational institutions.

Networking amongst the four centres, as well as with all mainstream schools and other institutions and agencies will be enhanced as it is deemed of utmost importance to the students.

3.3.2 Method of Referrals

There should be a formal referral for students to start attending in any one of these Education Resource Centres.

It is being recommended that a team of professionals (henceforth the Team), is set up in order to evaluate the referrals and advise parents which educational institution is best suited for the particular student with a statement of needs. This applies to:

referrals for students to attend Education Resource Centres from mainstream schools;

referrals for students who are attending an Education Resource Centre and are being referred to attend mainstream schools;

referrals for students to move from one Education Resource Centre to another if this goes against the natural progression as stated in this policy;

Referrals for students for direct admission at pre school age.

3..3.3 Rationale

The rationale behind this reform is that:

Every student should receive quality education whether they are in mainstream schools or education resource centres and irrespective of the levels they are able to attain;

Every student should have access to an education that responds to the right to have access to the National Curriculum Framework;

Every student should have access to an education that responds to their individual educational, vocational, social and moral needs;

Students with Individual Educational Needs who are in mainstream schools can make use of resources in Education Resources Centres if they so require. Thus a continuous and inclusive set of services can be provided according to the needs of all students;

Students will have the opportunity to experience the different phases in a student's life that is from primary to secondary, from secondary to young adulthood, and eventually to further education, employment or day centres whichever is best suited for the student;

Teachers and support staff with specialist knowledge will be able to support and collaborate with their colleagues in mainstream schools;

Good practices, innovative approaches to teaching, methods of teaching and teaching aids appropriate for students with Individual Educational Needs are developed and disseminated amongst all stake holders both in resource centres and mainstream schools.

3.3.4 Primary Education Resource Centre
(in lieu of San Miguel School)

The Primary Education Resource Centre should be accessible to students with a statement of needs and their placement at this centre is recommended by the Team.

It will cater for students between the ages of 3 and 11years. In the case of students with profound and multiple learning difficulties (PMLD), the age limit is extended by two years. At age 13, these students will move to the Secondary/Young Adult Education Resource Centre. This will facilitate transition for such students as only one move is made.

The Primary Education Resource Centre will also provide services to students with a statement of needs who attend mainstream schools but at the same time require specialised services that are only found in resource centres.

Progression from the Primary Education Resource Centre to any other educational institution has to be based on a detailed individual transition plan and that such a move is according to natural progression or is recommended by the Team.

The role of the Primary Education Resource Centre is to:

Provide quality education responding to the individual needs of the students so that all students have the opportunity to reach their full potential;

Ensure access to the National Curriculum Framework building on the strengths and the individual needs of the students;

Stimulate students to enjoy their lessons and develop a healthy sense of curiosity of the world around them;

Set suitable learning challenges to all students thus ensuring equal opportunities for all to succeed;

Offer a supportive setting through which students develop physical, cognitive, communication, emotional and behavioural skills in order to maximise their knowledge and understanding;

Provide specialised educational services and programmes such as hydrotherapy pool, opti-music and multi-sensory room;

Provide students with opportunities to start to make informed choices with the support of others;

Provide services to students with a statement of needs who attend mainstream schools and other Education Resource Centres;

Collaborate with mainstream schools in order to share good practices and to disseminate information;

Collaborate with parents/guardians in the best interest of the student;

Strike partnerships with voluntary organisations to ensure a seamless holistic approach in the provision of services to students.

3.3.5 Secondary Education Resource Centre (in lieu of Guardian Angel School)

The Secondary Education Resource Centre should be accessible to students with a statement of needs and their placement at this centre is as recommended by the Team. It will cater for students between the ages of 11 and 16 years.

The Secondary Education Resource Centre will also provide services to students with a statement of needs who attend mainstream schools but at the same time require specialised services that are only found in resource centres.

Progression from the Secondary Education Resource Centre to any other educational institution has to be based on a detailed individual transition plan and that such a move is according to natural progression or is recommended by the Team.

The role of the Secondary Education Resource Centre will be the same as the Primary Education Resource centre and will also:

- Set suitable learning challenges to all students ensuring a wider access to a range of subjects and experiences usually associated with secondary education;
- Offer a supportive setting through which students continue to develop physical, cognitive, communication, emotional and behavioural skills in order to maximise their knowledge and understanding;
- Provide specialised educational services and programmes such as behaviour management programmes;
- Support students with a statement of needs who attend mainstream schools and other Resource Centres;
- Collaborate with other Educational Institutions and voluntary organisations for progression to further education and vocational training;
- Work with parents/guardians in the best interest of the student;

3.3.6 Secondary/Young Adult Education Resource Centre (in lieu of Helen Keller School)

Entry into the Secondary/Young Adult Education Resource Centre should be accessible to students with profound and multiple learning difficulties who followed their educational experience in the primary education resource centre or in mainstream schools after having

been recommended by the Team. It will cater for students aged between 13 – 22 years of age, who demonstrate constant dependence on others and who will eventually need lifelong support.

Progressing from this Education Resource Centre to the Day Centre will be based on a detailed Individual Transition Plan as agreed upon with all stakeholders.

The Secondary/Young Adult Education Resource Centre should aim to:

- Improve the quality of life and build on the strengths and interests of individual students;
- Provide quality education responding to the individual needs of the students so that All students have the opportunity to reach their full potential;
- Ensure access to the National Curriculum Framework, building on the students' skills, knowledge and understanding;
- Stimulate students to engage in lessons and become active participants in the learning process with adequate support;
- Set suitable learning challenges to all students ensuring a wider access to a range of subjects;
- Offer a supportive setting through which students continue to develop physical, cognitive, communication, emotional and behavioural skills in order to maximise their knowledge and understanding;
- Provide specialised educational services and programmes such as multi-sensory room, hydrotherapy bath;
- Provide real life experiences to support students and to facilitate their adolescent transition to adulthood;
- Empower students to make informed choices with the support of others;

Work with parents/guardians in the best interest of the student.

3.3.7 Young Adult Education Resource Centre (in lieu of Dun Manwel Attard School)

Entry into the Young Adult Education Centre should be accessible to students with a statement of needs who followed their compulsory educational experience in an education resource centre or in mainstream schools and who would be approved by the Team. The Young Adult Education Centre should continue to build on the experiences and achievements already gained by students at primary and secondary levels whether in mainstream or in Education Resource centres. It

should also serve as a bridge and as a centre for transition, where necessary, so that students can move on to further educational institutions or vocational training.

The Young Adult Education Centre should aim to:

Improve the quality of life and build on the strengths and interests of individual students;

Offer a supportive setting through which students develop interpersonal and intrapersonal skills as well as social communication skills in order to maximise on their independence to become active members of society;

Empower students to take responsibility for their own lives, make informed choices and take decisions either independently or by working with others;

Provide real life experiences to support students and to facilitate their adolescent transition to adulthood;

Develop curricular modules that address the vocational training aspect of education and which facilitate transition to further education, employment or Day Centres, whichever is in the best interest of the student;

Work in collaboration with parents/guardians;

Work in collaboration with other educational institutions such as MCAST and ITS, and other agencies such as ETC in order to enhance and further facilitate the students' transition to employment.

3.3.8 The Move

Presently there are 198 students with an age span between 4 years and 22 years. Due to the envisaged re-organisation some students will have to move from their present special school to a different resource centre.

It is of the utmost importance that every student who has to move from one centre to another has to have a detailed transition plan in place, after it would have been discussed with the student (where possible), parents, senior management teams, teachers, learning support assistants, other support workers and other professionals as deemed necessary.

Every consideration is being taken so that students will not have to change centres within two years from the first move. It would not be in the best interest of the students if this happens. Movement of students according to their age should be flexible for the first two years of implementation of this reform. 2

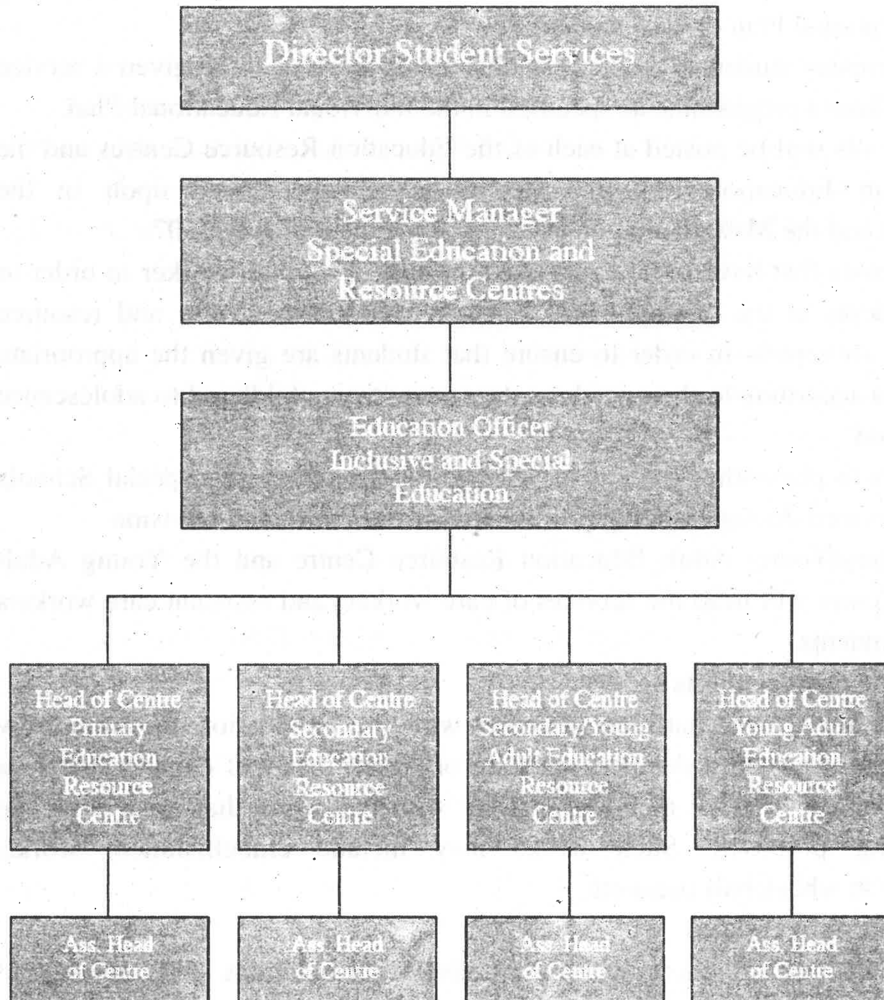
This applies not only for movements between one resource centre and another but also any other movements from resource centres to Day Centres.

In recent years the age limit for students to remain in Special Schools has been raised from 19 years to 21/22 years before they move on to Day Centres. It is being recommended that until such a move is made, these students remain in the same educational institution that they currently attend. This applies even if the establishment takes on the role of a Primary Education Resource Centre. It would not be in the best interest of these students if they have to move more than once in a short span of time.
Students in all four schools who are 23 years of age or will be 23 years of age during the scholastic year will move to a Day Centre.

3.4. The Proposed Management Structure and Implementation Issues

3.4.1 The Management Structure

Heads of the Primary and Secondary Resource Centres would be responsible for their own establishment. However they are to collaborate and offer support and services to students with a statement of needs who are attending mainstream schools. Heads of the other two centres will also be responsible for their own establishments. However, they are to collaborate with other adult educational institutions and agencies for possible transition of students into further vocational training, employment or Day Centres.
Each Head of Resource Centres will be supported by an Assistant Head, whose primary task would be to ensure implementation of the curriculum and to maintain standards. The Assistant Head will also coordinate with Inclusive Co-ordinators and/or Assistant Heads in Charge of Inclusion in primary and secondary schools so as to ensure that students with a statement of needs are given the services they require from these centres.



3.4.2 Human Resources

Due to the re-organisation of the four special schools, it is to be noted that two of the centres would decrease the number of students whereas two other centres would increase their student population.

All teaching and support staff should be composed of qualified personnel who have the appropriate professional training to work in the different Centres.

Staff working at these Centres should be able to:

perform their full duties according to the needs of the students;

make use of all resources available at the centre according to the Individual Educational Plan of each student;

accompany students to other establishments in order to be given a service or follow a programme as specified in the Individual Educational Plan.

Assistant Heads will be posted at each of the Education Resource Centres and the Young Adult Education Resource Centre as already agreed upon in the Government and the Malta Union of Teachers Agreement of July 2007.

Other new posts that have to be considered are that of a youth worker in order to support students at the Young Adult Education Resource Centre and resource workers for all centres in order to ensure that students are given the appropriate opportunities according to their needs as they move from childhood to adolescence into adulthood.

With regards to physiotherapy and speech and language therapy, Special Schools are being serviced through visiting professionals from the Health Division.

The Secondary/Young Adult Education Resource Centre and the Young Adult Education Centre will need the services of care workers and assistant care workers to support students.

3.4.3 Further requirements

The Student Services Department together with the Foundation for Tomorrow Schools are to draw up a detailed schedule of works that will enhance the four Resource Centres to make them compatible with the needs that arise from the reform being proposed. Such works may include embellishment works, accessibility to wheelchair users etc.

3.4.4 Consultation Process

As part of the reform, there will be extensive consultations and information meetings with all stakeholders. It is recommended that consultations and information meetings are held with amongst others:

Directors of Education and College Principals

Heads of the four special schools

Students attending special schools (where possible)

Parents/Guardians and relatives of students attending special schools

All staff at the four special schools

All Trade Unions involved with the sector

Officials representing the Ministry for Social Policy

Officials representing the Parliamentary Secretariat for Health
Opposition Representative
Kummissjoni Nazzjonali Persuni b'Dizabilta`
Commissioner for Children
Federation of Maltese Organisations Persons with Disability.
Any other persons who show an interest in this reform

3.4.5 Time frame for Implementation

It is planned that this reform will start to be implemented during 2009 and 2010. The consultation period will be given the greatest importance within the time frame as it is of the greatest importance that all stakeholders own this reform. More than one action may be going on within each planned time frame.

3.5.. Issues and challenges for leadership in special schools

Many of the issues and challenges faced by leaders of special schools are the same as for those leading any other school and include the issues described above. However, there are some issues which are particularly pertinent to special schools.

3.5.1 The changing function of special schools

Special schools continue to undergo change and their leaders need to be able to respond to a changing role and meet the needs of their current pupils (Male and Male, 2001; Burnett, 2003). A review of literature on leadership and management in special schools carried out by Ainscow et al (2003) highlighted the need for leadership to enable special schools to provide high quality education in existing circumstances, while at the same time developing new roles. Rayner et al (2005) similarly argue that the special school is a unique form of provision and that its place in the educational system is particularly vulnerable. They conclude that leaders need to meet the challenge not only of remodelling its workforce, but also of reforming its educational function (e.g. to spend more time supporting mainstream schools to meet the needs of their SEN pupils) or face being closed down. Reflecting on their own experience of the re-organisation of special schools in the mid 2000's, Ashdown and Darlington (2007) emphasise the importance of staff preparation, team-building and consultation with staff at every stage. Ainscow et al (2003) also identified collaboration as particularly important with the need to build cooperative teams and effective partnerships with professionals from different disciplines, and with parents. They observed that there is a need for

shared leadership, with the headteacher seen as a leader of leaders rather than **the** leader. They also argued that those in leadership roles in special schools should seek to \ develop organisational cultures that encourage experimentation and collective problem-solving.

Baker (2009) drew on his small study with nine heads of special schools for pupils with learning difficulties and disabilities to identify the main challenges of the current context. Constant change, relentless school improvement, funding concerns, bureaucracy and maintaining a balance between work and private life were all key issues cited by school leaders. Perceived opportunities included partnership links with other schools and outreach services to mainstream schools. Baker's suggested strategies for headteachers of special schools were as follows:

□ Ensure you have a clear, personal vision for your school.

□ Surround yourself with supportive colleagues and an effective leadership team.

□ Use any other personal and professional support mechanisms that suit you.

□ Provide the appropriate continuing professional developmental support for your staff to enable them to meet the special needs of your pupils.

□ Work in partnership with local mainstream schools in helping them to meet the special needs of *their* pupils with special educational needs.

□ Use the opportunities, whatever you perceive them to be, that are available to you and reflect your vision for your school and community.

□ Maintain a positive work/life balance in order to avoid burn-out. (Baker, 2009:195) The need for special school leaders to respond to changes in educational policy and practice has also been noted in other countries. For example, in Australia, O'Brien (2010) investigated the leadership skills, abilities, knowledge bases and overall capability required for successful leadership of special schools and compared the perspectives of the special school principals in his study with those of mainstream principals investigated by previous research. O'Brien noted that special school principals emphasised personal and interpersonal abilities more than the mainstream principals did. This point is echoed in a discussion paper by Bateson (undated) who suggests that one of the distinctive features of leadership in special schools is recognising that the cognitive and behavioural domains of pupils can only be addressed if the affective domain is also taken into account, by forming relationships, designing the provision around the child, judging the behaviour, not the person, looking to praise, not to condemn and being prepared to

lose face in the face of unconventional and challenging communication and behaviour.

A recent challenge for special school leaders has been the decision over whether to apply for Academy status. This was made available to special schools in 2010 with the first special school academies created in 2011. The different funding arrangements of special schools and their relationships with local authorities makes this a more complex proposition than for most mainstream schools.

3.5.2 Inclusion and equality

Ashdown and Darlington (2007) point out that the push for inclusion that has led to many special schools serving a wider population with more variable difficulties can, for those with the most profound difficulties lead not to 'inclusion' but to 'double segregation', by being segregated in a special class within a special school (Ouvry, 1987). Avoiding this requires thoughtful planning and good resources, ensuring that all teachers and support staff have the knowledge, skills and resources that they require to meaningfully involve all pupils in all activities, groups or classes. Male and Rayner's (2007) study involving headteachers of special schools catering for pupils with profound and multiple learning difficulties (PMLD) noted that the increasing diversity of the pupil population presented particular challenges in terms of providing a broad, balanced and relevant curriculum, including the National Curriculum. Inclusion opportunities for pupils with PMLD were noted to be particularly poor, with more than a third of headteachers in Male and Rayner's study reporting no inclusion opportunities for their pupils with PMLD and others reporting inclusion opportunities for a minority of their pupils. The researchers cite Evans and Lunt's (2002) conclusion that 'progress towards a fully inclusive educational system . . . will be slow, and . . . may never be achieved' (2002:12) and comment that the findings from their study in relation to pupils with PMLD appear to support this view. More positively, Ofsted (2009) provides examples from twelve schools rated as outstanding for their inclusion.

3.5.3 Special needs, special stresses

The increasingly diverse and challenging pupil population in special schools brings additional stresses for leaders and staff. These include dealing with challenging behaviour. Allen and Burnett (2006) discuss the contentious issue of physical intervention when dealing with dangerous or difficult behaviour in special schools, suggesting that in response to concerns about abuse allegations, there is a tendency

to create simplistic policy to avoid physical intervention at all cost. They argue that this is not realistic in special schools and it is therefore particularly important to ensure staff have access to appropriate training. O'Brien's (2010) Australian study also found that challenging student behaviour was considered by special school principals to be one of the most influential factors in shaping their leadership behaviour, as well as the most challenging aspect of being a special school principal. Some observers have commented on higher levels of physical violence against staff in special schools. For example, a 2010 Times Educational Supplement article (Barker, 2010) cites GMB union concerns about the number of injuries inflicted on staff by pupils, with the problem being particularly pronounced in special schools. Special schools with pupils with complex health needs have to manage pupils with complex medication regimes and protocols. Pupil absence is also often higher than average, and schools may need to support pupils in hospital or health care settings. The death of pupils, generally a rare event in mainstream schools, is more common in some special schools, requiring school leaders to be able to respond to loss and bereavement issues for both children and staff.

Providing continuity of cover for staff absence in special schools can be a further challenge. An article in the Times Educational Supplement (Maddern, 2009) highlights that the need for continuity of care by pupils in special schools, combined with shortages of specialist supply teachers and the fact that bringing in outsiders upsets children with SEN/D means that special school heads more frequently have to use other teachers in the school to cover classes or to cover themselves, despite this being contrary to national workload agreements.

3.5.4 Recruiting, retaining and developing staff

The recruitment and retention of good quality staff is a key challenge for any school leader and the recruitment of leaders themselves is a major issue. In the US a national shortage of certified special education teachers has been exacerbated by increases in special needs populations and high attrition rates of special education teachers (Kagler, 2011). In the UK, there have been longstanding concerns about the availability of appropriately trained specialist teachers and the lack of specialist training opportunities for those in special education (e.g., Mittler, 2000). Male and Rayner's 2007 study suggested that this was still the case, particularly for those working with pupils with profound and multiple learning disabilities (PMLD). Their findings indicated that an increased number of teaching assistants were being

recruited to meet the individual needs of such students, but heads identified more support needed from specialist occupational therapists, physiotherapists and speech and language therapists, in particular. There were relatively few teachers holding additional qualifications relevant to pupils with severe and profound and multiple learning difficulties and a proportion of head teachers expressed concern about the lack of specialist initial training and high-quality professional development opportunities relevant to Specific Learning Disabilities (SLD)/PMLD. Concern was also expressed about teacher recruitment and retention and the implications of a perceived 'ageing' staff population. Berry et al (2011) highlight the additional challenges of recruitment of specialist teachers in rural areas. Bateson (undated) points out that in special schools teachers are often the minority staff group and this can have leadership implications for the school's ethos and the drive for standards, professional learning needs, keeping staff in touch with mainstream performance and norms and inter-agency understanding and cooperation. He argues that special school leaders need to ensure that they are not setting up a competition between the tasks of learning and care by demonstrating that they value both.

As well as recruiting and retaining specialist teachers and other staff, special school leaders also have the challenge of succession planning to ensure the development of future leaders. Attracting high quality people into headships can be a challenge across all educational settings. Two studies detail the declining attractiveness of headship in general. NCSL (2006) found almost one-third of primary and secondary headships were re-advertised because of no suitable candidate. It suggested demographic causes for this with nearly a quarter of head teachers aged over 55 and a lower than average number of teachers in the next generation, from which new school leaders would normally emerge. Smithers and Robinson (2007) suggested other significant factors making headships less attractive, including workload, too many Government initiatives, excessive accountability, vulnerability to dismissal through poor Ofsted reports and insufficient pay differentials. A survey by Rhodes and Brundrett (2006) found little evidence of pro-activity in theidentification of leadership talent early in a teacher's career. They identified personal and professional confidence as a barrier to leadership succession with middle teachers agreeing that there needed to be a balance between active preparation for the next role and patronage by a decision-maker, usually the head. The heads surveyed identified a number of effective

mechanisms for in-house leadership development: a degree of empowerment, support, controlled risk-taking, accountability via project work, work shadowing and networking. Although head teachers were aware of the factors thought to assist in motivation and retention they were unclear as to the role of their leadership style and professional culture on encouraging leadership retention in their schools. A key element of the National College's succession planning programme is encouraging heads and governing bodies to develop 'grow your own' strategies. Bush (2011) identified eight main factors undermining succession planning: capacity – especially lack of time; funding and budgets; the reputation or 'brand' of the LA; perceptions of headship – especially heavy workloads; the mandatory nature of the NPQH (though this is no longer mandatory); and resistance to new models of leadership in some local authorities. The recruitment of senior staff (heads, deputies and assistantheads) may be particularly challenging for special schools because of the need for leaders to have both generic leadership competencies and the specialist knowledge and skills to lead within a special school setting. These factors mean that for special schools succession planning may be particularly important. However, the fact that deputy heads in special schools tend to be older than in mainstream schools and likely to retire at the same time as the head teacher is a particular issue. Related to the issue of succession planning is the role of continuing professional development for both current and potential special school leaders. Shaw (2006) suggests that leadership development for special schools needs to include both generic as well as specialist development. His survey of special school leaders found that half of the respondents valued generic professional development over context specific programmes3. Leadership development was seen as more important in determining effective headship than management training and much more important than special needs training. However, Shaw's study concluded that context specific issues cannot be ignored and therefore participants from special schools on generic leadership programmes should be offered additional modules or experimental learning through mentoring, networking and peer learning groups as it is difficult to find common ground when all other participants are from mainstream schools. The importance of mentoring and coaching has been identified as important for special school staff. For example, Bubb (2009) describes the experience of coaching in a special school and argues that this is a useful approach for making teachers and support staff develop their skills and feel more valued. Kagler's (2011) US study suggested that

important factors were teacher induction programs, administrative support, and teacher mentors. Sector specific professional development may also be important to strengthen principles of inclusion. Male's (2011) evaluation of a Master's programme in Special and Inclusive Education indicated that participants had more positive attitudes towards inclusion at the end of the module, compared with at the beginning.

3.6 Summary

On the basis of the changes being proposed, this reform aims at:

- Providing quality education for all;
- Raising standards of education and subsequent levels of achievement;
- Provide opportunities and a wider range of experiences for all students to learn and to achieve;
- Being consonant with other reforms that are being considered at present mainly **Transition from Primary to Secondary Schools in Malta** (2008) and **National Policy and Strategy for the attainment of Core Competences in Primary Education** (2009);
- Providing a support structure for Schools, teachers and support staff in mainstream education;
- Providing a flexible structure which is based on sound inclusive educational principles that will operate effectively and in accordance with statements;
- Re-enforcing commitments and recommendations that have been made these last years in the realm of Inclusive Education.

This reform proposal offers the opportunity to focus on the challenges that inclusion and special education pose. It also helps to take stock of the present situation and to look forward with renewed vigour on what the next steps should be.

Undoubtedly, considerable work has been done and much has been achieved in these past years in this sector. The reform to transform Special Schools into Resource Centres is part of this process which is in constant evolution that never ends, since the targets and objectives of quality education are always changing. We look forward to implement this reform, as we believe that this is the next step forward that needs to be made to continue to ensure quality education for all, especially for students with individual educational needs attending resource centres or mainstream schools.

We acknowledge that this reform will present us with a number of challenges. We are ready to face them, especially if all stakeholders offer their commitment. This reform needs the involvement of all in order for it to be a success. It is hoped that the necessary support from all will be harnessed so that, what up to today, is only a written proposal, will translate itself into a tangible positive experience for all students with individual educational needs.

Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others.

2.18.2. Points for discussion

Points for clarification

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UNIT 4

Language issues in education

4.1 Introduction

4.2 Multilingualism, Knowledge Development And Cultural Perspectives On Learning: A Course For Language Sensitive Subject Teaching

4.3 General Approach

4.4 Course Staff And Organization

4.5 Practice-Based Approach

4.5 Reader Roles

4.6 Aspects Of Subject Literacy Acquisition

4.7 Subject Literacies And Multimodal Learning

4.8 Developing Language For Teaching And Managing Interaction For Learning

4.9 Language And Metacognitive Processes

4.10 Twelve Issues In Language Learning

4.11 Time And Opportunity To Learn

4.12 Summarys

Points For Discussion And Clarification

References / Further Readings

4.1 Introduction

This paper reflects work in progress by a team of teacher educators for secondary education at the University of Luxembourg1. It refers to the particular language situation of Luxembourg, yet it addresses many issues of general importance for raising student teachers' awareness of various language dimensions of their subjects and subject teaching, to make them, as it were, 'language –sensitive'. The country is officially trilingual: *Lëtzebuergesch*, the national language, is mostly used for informal interaction, French and German for administrative and legislative matters (law of 1984), whereas various other languages linked to migration and internationalization have in recent decades become more and more noticeable, too. In secondary education, German and French are the official languages of instruction (*langues véhiculaires*); their use has been redefined in ministerial guidelines (2010). A crucial distinctive feature of Luxembourg secondary education is that in most cases learners' and teachers' first languages (Lëtzebuergesch, or e.g. Portuguese or any other language) do not correspond to the official languages of schooling or instruction.

On the one hand, multilingualism in education means well-defined areas and functions for different languages, with clearly fixed regulations concerning the curriculum, set books, interaction and exams; on the other hand, both teachers and learners, constantly and spontaneously change languages in and outside school, according to situations and expectations. In other words, to use a distinction made by the Council of Europe in the Common European Framework of Reference for Languages (2001), educational policies are **multilingual** and well regulated; the persons, however, who are involved in processes of learning and teaching, all have **plurilingual** repertoires and competences and can adapt their use of languages to situations and requirements.

This means, for example, most subject teachers have to teach their subjects in two languages, in German and French, neither of which is a first language for the great majority of learners. It also means that learners acquire subject knowledge and competences through both German and French, the two main languages of schooling.

In such circumstances of regulated instruction and recommended interaction, on the one hand, the multilingual educational frame and policies remain relatively

stable (prescribed languages of instruction and testing, resources such as textbooks, definition of learning outcomes); this is the more static and only slowly changing dimension of multilingualism. On the other hand, learners (and teachers) are constantly challenged to develop their language repertoire; they constitute the active and progressive dimension. It is their dynamic use of languages that evolves and that will have an impact on the construction of knowledge and cultural identity. In this dialectical interaction between a multilingual educational system and plurilingual social actors (Coste/ Simon 2009) the need for a specific training course, which gives young subject teachers more orientation and security, has arisen. The initial focus was on the role of vehicular languages and content learning. Early inspiration has also come from *Language Education Policy Profile: Grand Duchy of Luxembourg,* from *Réajustement de l'enseignement des langues* (2007), participation in European projects on related topics (*CLIL across Contexts: A scaffolding framework for teacher education*, 2006-2009; EUCIM-TE: *European Core Curriculum for teacher education and further training: raise teacher competencies to teach immigrant multilingual pupils*, 2008-2010) and studies of the LCMI research unit at the University of Luxembourg, such as *Plurilingualism and Teacher Education: A Critical Approach*. (Ehrhart/ Hélot/ LeNevez 2010).

23.9.

23.10. 4.2 Multilingualism, knowledge development and cultural perspectives on learning: a course for language sensitive subject teaching

The aim of the course on multilingualism and learning is to define, develop and integrate teachers' language competences and general teaching competences by focussing on their strategies for using language (and eliciting learners' language use) to construct knowledge in the context of various subjects.

Driving questions:

- How can subject teachers be prepared (through initial teacher education and later professional development) for complex linguistic learning situations?
- How can teachers be assisted to expand **professionalproficiency** in their second languages, in particular in the languages they use for teaching?

- What information (theories, concepts) skills/ competences, strategies and techniques do they require to further their students' language competence/ skills and awareness of cultural perspectives in learning situations?

4.3 General approach

This course aims at offering a general framework for teachers' professional development in the area of subject instruction and knowledge construction through a second or foreign language. Regulations and details of language policies in general and in technical secondary education are not identical (*Enseignement secondaire et Enseignement secondaire technique*). They are related to the targeted vocational and academic outcomes. Learners' competence in the various school languages varies. The underlying assumption of the course is that despite the permanent need for teachers to take into consideration specific subject and language classroom situations, schools will benefit from a shared general approach to linguistic matters in education.

No formal language teaching is offered; theories of learning and language acquisition are presented so that the role of language in learning processes can be analysed. The aim is to enable young teachers to reflect on practice and to adapt language use to effective (subject and language) learning in concrete classroom situations.

The student teachers have high levels of language competence in the languages of schooling (usually equivalent to C1 and above) confirmed by previous language tests, which are part of the entry examinations to the teacher education programme. What they aspire to develop is a professional level of language proficiency for the promotion of subject learning in (multilingual) teaching situations.

- The course has a **dual focus on the teaching and learning dimensions**. It takes an integrated approach to student teachers' development of language competences *for teaching* and
- learners' development of language competences *for learning*.

However competent and fluent student teachers are when they start teaching, they will be confronted with new, pedagogically oriented linguistic challenges (e.g. scaffolding, interacting, monitoring, assessing, repairing…). So basically, they are encouraged to see themselves as learners, too, though of course progressing at different levels and paces than their students. For instance, student teachers become competent at making effective interactive presentations or delivering short

lectures ; simultaneously they will teach their students in secondary schools how to make short presentations for their peers.

For student teachers it is largely **experiential learning**, they improve their competences by analysing the characteristics of classroom situations they meet and by adapting their language and activities to the needs and potential of linguistically heterogeneous classes. Great emphasis is put on self-evaluation and peer exchangeon language sensitive teaching.

4.4 Course staff and organization

The cooperation between language specialists, experienced subject teachers and experts of learning processes ensures coherence between theory and the requirements of practice. The course is a combination of short lectures, seminars and workshop activities. Ideally, experts of language learning and subject teachers share responsibility for the course.

The groups are mixed with student teachers of different subjects being taught together. The languages of instruction may vary; theoretical references and resources (background reading) are trilingual (German, French and English). For interaction in groups, Luxembourgish is also used. This plurilingual approach means that the arguments of a text read in English may be informally discussed in Luxembourgish before being integrated into an oral presentation or written production in French or German. This quite natural passage from one language to another often affords an in-depth analysis of concepts and comparison of terminology facilitated by course seminar tutors. Paraphrasing and translating/ translanguaging motivate student teachers to produce personal reconstructions of the original input. This is a very challenging aspect of the course; it is also felt to be a crucial experience as it reflects learning processes in multilingual school contexts, where learners have to acquire knowledge in two or more languages through similar processes.

The course consists of 15 units of 45 minutes. It follows a course on general paradigms of learning and teaching and is part of a general module on educational theories and professional issues and (*Savoirs de la profession*).

The different units attempt at covering a large number of language aspects related to subject learning. For all the topics, there is some theoretical underpinning but the main focus should be on conditions for effective practice.

4.5 Practice-based approach

Managing the multilingual classroom consists in balancing double-focussed expectations (subject knowledge AND language development), as well as dealing with individual learner characteristics, as found in changing classrooms where learners' linguistic and cultural backgrounds are becoming more and more heterogeneous. On average, in secondary education more than 40% of students are not of Luxembourgish origin.

As all student teachers have a half-time teaching assignment in Luxembourg *lycées*, the privileged approach is practice based with short tasks and activities calling for student teachers' reflection on their classroom experience. Participants are also asked to bring examples of their own teaching material, learning resources, lesson plans and student productions. For the theoretical founding of discussed topics, they are given selected articles for home reading.

1. Raising general awareness for language aspects in learning

In an opening session, definitions of multilingual countries and plurilingual individuals are presented to trigger awareness of the various perspectives that can be taken. The discussions will turn around questions like, "Why can Luxembourg be called a multilingual country? What are specific opportunities and challenges for the population?"

The aim is to recall facts that student teachers are familiar with and to start out with representations of situations they know or have experienced themselves. The various dimensions are likely to include:

- Historical and political dimensions; national considerations; the present EU perspective (mobility, social cohesion)
- Social and socio-cultural points of view: home languages, plurilingual social interaction and languages of schooling, code switching, the press and the media
- Levels of language competence, status of languages, L1, L2, …
- A comparative approach to languages and linguistic aspects
- Cultural aspects: literary productions, multilingual and intercultural events
- Economic repercussions: employment, communication …

The main aim is to show the relevance of these perspectives **on educational issues,** on classroom interaction, on language learning, on **languages for learning.**

A next stage consists in formulating some of the challenges teachers have to cope with. This can be done by analysing divergent views on multilingual learning and presenting some frequently-voiced statements and a few research findings:

- The second/ foreign languages for subject learning are an unfair additional obstacle. They constitute a cognitive challenge which requires more efforts and extra time for learning (a possible reason for poor results in the PISA tests).
- Bi-/multilingual learning is equally successful for content acquisition than monolingual learning: recent studies in other countries have confirmed this for CLIL programmes and language sensitive teaching (Badertscher 2009; Coyle/ Hood/ Marsh 2010).
- Good results through content and language integrated learning are due to the required additional concentration and more active involvement on the learners' part; teaching tends to focus on essential points; learners must make a closer and deeper analysis of learning material; links can be made with previous learning experiences in another language (Breidbach/ Viebrock 2012).
- Learners', parents' and teachers' motivation is essential: they must be aware of the potential benefit of focusing on language development in subject learning.
- Learning through a second language requires a specific teaching methodology and explicit learner strategies.

Significant research inside Luxembourg seems problematic as the languages of instruction are prescribed so that comparative research beyond an analysis of individual students' learning processes and outcomes is difficult. No conclusive studies are available.

2. Introducing key notions of language learning and language use

Driving questions:
- How are second/ foreign languages effectively learnt / taught?
- What are key aspects of language use in subject learning?

Key words: language skills, situated task-based learning, interactive language learning, academic language competence, content-based learning, immersion, CLIL
References: Selinker, Krashen, Cummins, Coyle, Lantolf, Swain, Lightbown/Spada, CEFR
Targeted teacher competences:
- Recognize key elements of language in situations of subject learning/ teaching

As all student teachers have their own memories of second/ foreign language learning at school and outside school, it is important at this stage to allow them to formulate their views and start off with their own representations.
The course provides a succinct overview of methods they may have met themselves at school in their French, German, English, Italian, Spanish ... language classes. The role and function of translation, grammar competence, vocabulary learning, text analysis, oral practice etc. are briefly analysed from the point of view of linguists and learning specialists. Recent theories on how languages are acquired and developed outside language classes and school contexts through a communicative and task-based approach will be presented.
The following basic concepts are introduced:

- Language learning versus language use (CEFR); indicators of comprehension and production skills at different levels; the importance of task-based learning
- Languages of culture, languages of communication, minority languages, languages of contact
- Language learning and language acquisition (socio-cultural theory)
- The distinction between communicative and academic or school language for 2nd language acquisition (Cummins' distinction of BICS and CALP, as well as CUP2)
- Content-based learning, immersion programmes, content and language integrated learning (CLIL)
- Coyle's 4 C's model (cognition, culture, content, communication)

Proposed activities for teacher education workshops

Reflecting on the use of BICS, CALP and CUP

Student teachers' awareness of register and their own multilingual proficiency can be revealed by two simple tasks, one BICS oriented (e.g. 'small talk' about a text book), another more CALP focussed(explanation of an aspect of their subject with written support). The CUP dimension can be introduced by comparing student teachers' own handling of subjects in two or more languages.

Working with texts

A comparison of texts on a similar topic, in different languages, helps introduce the next study points in the course. Biographical information on scientists and their research can be used to discuss possible teaching activities and expected outcomes. As experience has shown, texts on Marie Curie are excellent material for this activity. 3

- What subject specific elements can one recognize in these texts? Are there language specific differences?

  The identification of these elements will lead to a definition of SUBJECT LITERACIES.

- What response can one expect from learners? What input is required from teachers for learning to take place?

  This should be a clue for the importance of CLASSROOM INTERACTION, with an analysis of what makes up effective language for teaching and learning.

- What learning does the reference to other languages than the language of the text afford?

  This question induces an analysis of a MULTI-/PLURILINGUAL APPROACH to learning.

- Do the texts contain cultural elements? How will readers from different cultures perceive them?

  Will French, German and English classes approach these texts from specific cultural and pedagogical perspectives?

These questions could elicit different approaches to CULTURAL AND INTERCULTURAL APPROACHES to learning and a comparison of cultural perspectives in teaching.

- What learning outcomes – written/ oral - could language sensitive subject teachers expect from the use of these texts as learning resources?
  The definition of expected outcomes is closely linked to issues of the EVALUATION OF LEARNING, in particular the delicate weighting of both subject and language elements.

The following sections will allow an elaboration of the key elements that have been identified.

Driving question:
- What makes language use in each subject specific / different from the language used in other classes?

Key words: literacy, multiliteracies, subject specific terminology, collocational patterns, genre
References: OECD, Gee, Coffin, Luke/ Freebody/ Land, Halliday, Kress, van Leeuwen

Targeted teacher competences:
- identify terminology and text types (genres) that learners of a certain age/ level should become familiar with and work with in their subject learning
- plan stages of subject literacy development for specific learners
- compare subject literacies as expected in different languages of instruction

From reading ability to sociocultural practice

Literacy can be defined in various ways. For a long time, the focus was on the acquisition of a reading ability. Literacy has also been looked at in terms of the texts that are produced and consumed by literate learners of school subjects. Literacy development concerns educational situations at all levels.4 This view is

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reflected in the definition provided by the OECD in relation to the PISA testing: "Reading literacy is understanding, using and reflecting on written texts, in order to achieve one's goals, to develop one's knowledge and potential, and to participate in society."

In the context of the course for subject teachers, literacy is approached as a matter of social practices. The definition of literacy as sociocultural practice (Gee 1996, 1997; Lankshear 1997) underlines the contextual, functional and dynamic dimensions of language use. Reading, writing and meaning making are social practices related to what Gee calls Discourses, which are socially recognized ways of using language. There are many different kinds of such discourses with which individuals may identify themselves. In the educational context, subject literacies are examples of Discourses that learners acquire with each new field of knowledge. Discourses, or subject literacies, assume the existence of a community which shares a common language as well as ways of thinking, acting and interacting in relation to people and things that are relevant to the group. School subjects or disciplines introduce learners to accepted ways of speaking and dealing with subject related themes. They also have particular classroom cultures that promote learning through well-defined forms of literacy.

4.5 Reader roles

Luke, Freebody and Land (2000) show that literacy practices go beyond a passive memorization of words. They gradually empower learners to participate actively in a subject community. Within the repertoire of literacy practices one can distinguish four main "roles" for the reader in a postmodern, text-based culture: As a Code Breaker he is required to decode systems of written and spoken languages and visual images. As a Meaning Maker he becomes a text participant and constructs
cultural meaning from texts. The Text User resorts to texts effectively in everyday, face-to-face situations and for different cultural and social functions. The Text Analyst closely examines, interprets and assesses texts.

These different roles are particularly relevant in the development of literary practices in subject areas.

4.6 Aspects of subject literacy acquisition

Important language elements of subject literacy, especially for second or foreign language school contexts, are subject specific terminology, subject related collocational patterns (Halliday), discourse functions and subject specific genres.

By **subject specific terminology** is meant an ability to name 'things'; knowledge of this terminology is essential for labelling and listing. In bi-/multilingual contexts this entails two or more repertoires of terms; at this level, word to word translation is usually possible.

Subject related collocational patterns are sequences of words that are used together in subject contexts; knowledge of them is necessary to produce a coherent/ authentic text; this requires the mastery of fitting adjectives, verbs, prepositions, ... The latter often belong to standard language, yet second language learners are not all likely to recall these words in the subject context or to recognize automatically their subject specific use[5].

Subject specific genres, or text typeslike picture descriptions, reports, biographies ..., which vary in structure and language according to the subject context. There are several definitions of genre, but perhaps the most useful for educational contexts is that provided by Martin (2009, p.13), in which genre is seen as a "staged goal-oriented social process". He underlines the importance of development in the use of genres in educational contexts: it takes several stages to work through the meaning of a text. This process is goal-oriented as it aims at the completion of a task or at a production. Moreover, working with genres is social as it requires interaction with others.

Coffin (2006) shows how in secondary education genre can be used to identify: a) the social purposes or functions within a subject area (e.g. explaining observable and natural processes in geography), b) the distinctive structures which allow a writer to achieve their purpose (e.g. introduction, method, results, discussion for lab reports, with variations according to disciplinary differences), c) the distinctive grammatical features (e.g. nominalisation, time sequences, etc.). Genre, thus, can

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be used to 'map' the types of texts and specialized language that students are expected to identify and later develop control over in order to communicate knowledge in different discipline areas.

4.7 Subject literacies and multimodal learning

Kress and his team have analysed the role played by language and multimodal tools in science learning (2001). These findings on various language and cognitive processes are particularly relevant for language sensitive subject teachers. Kress argues that for learning and meaning making, the mediation of knowledge and skills through language is often additionally enhanced through other modes of expression and communication, such as discontinuous texts, visual support and gestures.

They are particularly interested in how multimodal teaching may lead students to choosing from a range of different genre conventions they are familiar with in their written productions, in other words, learners use different formats, styles to translate the multimodal input they received into their own 'genre'.

Subject literacies from a multilingual perspective

In a multilingual classroom, languages could also be considered as modes which are used for learning and negotiating meaning, with learners showing preferences for one or the other linguistic mode just as they do for visual or other modes.[6] Learning becomes plurilingual as it relies on different linguistic modes of presentation and allows individual learners to integrate various elements into their construction of knowledge. These elements reflect the diversity of input and the learning development, especially at early stages of learning or in moments of transition from one language of instruction to another.[7] Progressively, one language of instruction prevails; resorting to other languages can still enrich the learning process.

Proposed activities for teacher education workshops: comparative approaches

[6] See also section "Preparing for a multi-/ plurilingual approach"

[7] In Luxembourg this happens in many subjects in grade 10, with German, the *languevéhiculaire* of lower secondary education, becoming replaced by French.

Starting with a bottom-up approach will rely on student teachers' own representations of subject literacy. Each school subject has its own way to speak, sometimes referring to the same object. A good example is the topic of water, which will be approached in quite different ways and terms by teachers of geography, chemistry, biology, engineering, language, literature, sports, arts or religion.

- Analysing and comparing tools for subject literacy development, such as school books and learning resources: use of terminology, examples of text types or subject specific genres, underlying assumptions on learning and teaching, cultural aspects of subject literacies, choice of methodology ...[8]
- Comparing teachers' subject literacy in several languages: does the expected range of competence vary from one class to another? What strategies can student teachers use to move from their stronger language to the other language of instruction required at school? How helpful is tandem teaching?
- Comparing subject literacies in their cultural context: If literacies are social practices, they reflect the discourse of specific communities, which explains why expectations of subject literacy in one country/ linguistic community are not identical to those of another community. This means that providing translations of terminology is usually not sufficient to move from one language of instruction to another. Moreover, each country / language has its cultural and academic priorities which teachers (and ultimately learners) have to take into account.
- Discussing and analysing the creation of 'third spaces' in learning communities, like Luxembourg, where one relies on several strong cultural influences in education. How can an integration of different cultural and linguistic influences be observed in literacy development and subject acquisition? E.g. Does Luxembourg learners' literacy in geography integrate elements acquired through French/ German (English)?

4.11 Developing language for teaching and managing interaction for learning

Driving questions:
- What forms of communication and exchange promote effective subject learning?
- How can language use support cognitive processes?

Key words: learning as dialogic situated processes; negotiating meaning; scaffolding; metacognition, higher order thinking skills, taxonomy of cognitive abilities, discourse functions …

References:
sociocultural theory of learning: Vygotsky, Lantolf, Mercer & Howe, Coyle
cognitive and linguistic aspects of learning: Bloom, Vollmer

Targeted teacher competences:
- install situations of knowledge construction
- manage interaction for learning
- link language use to targeted cognitive processes

When the emphasis in teaching is put on the **transmission of knowledge** priority is given to teacher talk rather than to a process of interaction. In such an approach, language for subject teachers is above all a means of conveying information. To some extent, such teacher fronted, lecture-like instruction greatly simplifies linguistic challenges for teachers in the classroom. All can be planned and prepared beforehand.

With the focus being on input, little attention is paid to spontaneous interaction. For younger learners the language may be simplified whereas at more advanced levels elaborate and detailed explanations can be presented. But teachers need not worry much about managing unexpected linguistic challenges as learner intervention is strictly controlled. Difficult points might be repeated but occasions for contingent feedback and exchange with learners are rare.

From the learners' point of view, the absence of interaction simplifies the linguistic aspects; but it also means that almost all efforts will go into exactly memorising what is being said and reproducing the input. For lower order cognitive skills, like learning basic subject terminology, this approach is effective. But when it comes to the level of personal appropriation, of applying knowledge to new situations, to

task solving, evaluation, to ultimately a relatively autonomous handling of problems, then a fluent and flexible use of language must underlie learning processes. Insufficient mastery of the language of instruction, of the *langue véhiculaire*, becomes a barrier; resorting to L1 may bring help but is also likely to create new complications and frustrations (unless this use becomes part of a well reflected multilingual approach, as discussed below).

Today, many learning specialists agree that, **just like learning,** effective **teaching is a dialogic social process** (Lantolf 2006; Mercer & Howe 2012)in which questioning, responding, negotiating, arguing, de- and re-constructing, play a crucial role. Rich stimulation and interaction promote cognitive processes and allow learners' active participation and involvement. The challenge is to prevent language – in particular when it is a second or foreign language – from becoming a barrier rather than a facilitating medium or support for cognitive processes, i.e. the development of thinking skills.

This means that language sensitive teachers are aware of choices and alternatives in form and lexis and decide on how to use them for quality learning to take place. **Language for teaching is thuslanguage for interaction.**

In practice, this means that very often learners need support for interaction at early stages of learning in a second or foreign language. Teachers have to provide suitable scaffolding. The appropriation of key phrases for questioning, challenging and responding will simultaneously promote learners' cognitive and language development. A step-by-step, conscious development of concepts and appropriate language prevents experiences of frustration which are detrimental to learning. Especially for group and individual work, precisely formulated questions for each step of a task will help overcome language barriers and facilitate contributions or answers in L2. This is particularly true for project and problem-based learning in a second/foreign language.

Language for teaching then facilitates what Coyle (2008) calls **language for learning.** Learners are prompted to put into words what their minds have grasped; teachers ease the passage from inner thought (Vygotsky 1962; 1986) to explicit complex and coherent statements addressed at others or exchanged in a learning community. This is where prompts for recasting and rewording are particularly significant.

Discussing the role of language in teaching scientific and technical subjects, Lemke (1990) has shown the essential role played by communication in the acquisition of subject literacies in science classes. He emphasizes the role of semantic patterns in classroom discourse and their impact on learning processes.

4.9 Language and metacognitive processes

Language for teaching takes cognitive targets into account. The description of the different stages of cognitive acquisition established in Bloom's taxonomy (1956; 2001) confirms the interaction of thinking skills and adequate language. The verbs used to define the different levels show the vast range of cognitive activities that any good learning should cover: it is often a long way from, for example, remembering terminology, to analysing objects or phenomena, to comparing, questioning, hypothesising, debating and assessing.

Cognitive and language challenges go hand in hand, but in the case of learning through a second or foreign language explicit support, especially for appropriate language use, is crucial for an effective appropriation of cognitive abilities. In his presentation of eight central discourse functions Vollmer (2011) provides a succinct description of key speech acts linked to cognitive operations which are essential to all learning situations and social communication. For teachers, this list of discourse functions (negotiating, naming, describing, narrating, explaining, arguing/positioning, evaluating, and simulating/modelling) offers a framework for expected language in various oral or written school genres.

Language of feedback will integrate appropriate subject terminology and language reflecting learning processes.[9] Indeed, language for teaching also includes using **language for metacognition** that learners need to reflect on their own development of subject knowledge and competence. Analysing lists of 'can do' as used in a skills-oriented approach may help learners set goals and situate their own progress. For many, particularly younger, learners narration offers an excellent means to process information and consolidate understanding (Kress et al. 2001)). By introducing a practice of **research narrative** teachers provide linguistic tools that prove to be powerful instruments to (self) monitor learning processes and

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detect obstacles. Especially in mathematics the impact of this approach has been studied extensively (Sauter 2000).

In a second or foreign language context for subject learning, language development is not only indispensable for cognitive development: vice versa higher order thinking skills will promote language development. This is what Coyle (2008) has called **language through learning** and *mutatis mutandis* one should speak of teaching language or **supporting language growth through subject learning/ teaching.**

Proposed activities for teacher education workshops

- Elaboration of task instructions targeting different cognitive abilities in relation to specific subjects; checking expected language levels and anticipating learners' problems; arranging for additional language support.
- Providing feedback with a dual integrated focus on language and content based on learners' oral or written productions… (cf. evaluation)
- Analysis of video-recorded classroom interaction: Focus on e.g. learners' negotiation strategies, the role of interaction for learning, contingent and planned language support, teacher's instructions …

4.12 TWELVE ISSUES IN LANGUAGE LEARNING

In the sections that follow 12 issues are identified that relate to language learning and in
particular, the learning of a foreign language (LF), whether a national (LN) or mother tongue (L1)
language is being considered or whether a second language (L2) through exposure in a natural
setting is involved, or whether a foreign language (LF) is being learned formally in a classroom
and school setting.

1. Is there a common theory of language learning, with respect to (a) listening, (b) speaking, (c)
reading and (d) writing?

Krashen (1981) has advanced, what can be considered as a strong general theory of language learning. This theory makes a basic distinction between two processes that are considered to be totally separate, namely 'formal classroom instruction'

and 'acquisition' that occurs in a natural setting. Acquisition is more likely to occur with reference to listening and speaking. Formal classroom instruction is more likely to take place with respect to reading and writing. However, acquisition is involved in learning to read. The acquisition processes seems to correspond to situated action, while formal classroom instruction seems to correspond to symbol process learning. This distinction appears to be useful, but symbol processing clearly seems to dominate formal classroom instruction, while situated action clearly seems to be closely related to acquisition. However, these two learning processes have much in common. Using the ideas of neural networks it may be possible to combine these two theories of learning into neural processes with meaningful variations. *2. Can Carroll's model of school learning be applied to both formal classroom instruction and informal language acquisition in a natural setting?*

Carroll (1963) developed this model in order to investigate prediction of success in complex learning tasks. Three variables were specified in terms of time: (a) **aptitude**, that involved the amount of time a student would require to learn a task to a specified criterion given motivation, opportunity to learn and optimal quality of instruction; (b) **perseverance**, that involved the amount of time that a student was willing to engage in active learning, or more generally the level of motivation of the student; and (c) **opportunity to learn**, that involved the amount of time provided for learning in a specific program. In addition, there were two further variables that were not specified in terms of time: (d) **ability to understand instruction**, that was provided; and (e) **quality of instruction**, that involved the structuring of the learning task, the effectiveness of presentation and the skills of the instructor. All except the last variable listed in this model would seem to be involved both in the informal acquisition of language through second language (L2)

learning as well as in the formal national language (LN) and foreign language (LF) learning situation and the informal learning of the mother tongue (L1). Consequently, it would be possible to undertake research to investigate the efficiency and effectiveness of second language learning under different learning conditions, and to test this model of learning in non-school learning situations using four of Carroll's factors. In the investigation of L1, LN, and LF learning all five of Carroll's factors warrant consideration.

3. What is the time required to achieve competence in foreign language learning?

Carroll (1975, p.182, 184) showed that there was a strong linear relationship between the mean reading score of students within a school system and the average number of years that the students had studied French as a foreign language (LF). This linear relationship was replicated for all four domains of language learning, namely, listening, speaking, reading and writing. Carroll
(1975, p. 275-6) argued from this evidence that for the average student in an academic program under the typical conditions of instruction it was estimated that between six and seven years of instruction would be required to achieve commonly accepted levels of competence in all four fields of listening, speaking, reading and writing French as a foreign language. This estimated time could be reduced by one year for highly motivated students and by one further year for highability students. Rarely would students be provided with the opportunity in Australian secondary schools to attain the commonly accepted levels of competence in foreign language (LF) learning.

4. What is the most effective age to begin learning a foreign language (LF)?

Burstall *et al,* (1986) in England showed that students beginning French at age eight years and continuing to age 13 years did less well than students beginning at age 10 years and continuing to age 15 years. Likewise, Carroll (1975) in the study conducted by the International Association for the Evaluation of Educational Achievement (IEA) of French as a foreign language in eight countries found that no benefits came from beginning instruction in French at an early age. In Sweden and the United States students starting the learning of French in later grades performed better. There was clearly little support for introducing the learning of French as a foreign language (LF) during the early and middle primary school years. It would appear from the limited evidence available that a level of competence in learning a native language (LN) (and mother tongue) was required before beginning to learn a foreign language (LF).

While the number of years of exposure to learning a foreign language (LF) is clearly important, where vocabulary and grammar are under consideration adolescent students perform better than either adults or children, when the length of exposure is held constant. However, it is possible that in second language (L2) learning both the number of years of exposure and an early age of starting influence the level of success (Quinn and McNamara, 1988, p. 13). The issue that arises in curriculum planning is how to develop a curriculum for the learning of a foreign language (LF) to ensure that students have the opportunity to attain a

required level of competence that is expected to involve at least six years, under optimal conditions of learning.

5. How can an efficient and effective curriculum in a foreign language be planned?

The facility to read and to speak languages other than English is going to be of increasing importance to Australian citizens in the future. The enrolments in foreign language courses at Years 11 and 12 are so low in Australian schools, partly as a consequence of the schools attempting to teach a range of language subjects, that the teaching of such subjects is neither efficient nor effective. Moreover, the provision of only five years of secondary schooling in some Australian schools is inadequate for the teaching of foreign languages only at the secondary school level for students to achieve the generally expected levels of competence. Nevertheless, to impose the teaching of foreign languages in the primary schools as preparation for secondary school study is neither desirable nor possible except in all-age schools. What appears to be required is the establishment of basic foreign language courses over four years, namely Grades 7, 8, 9 and 10 in secondary schools in order to provide for effective teaching in secondary schools.

However, there is a further major problem in the teaching of foreign languages in Australian schools that involves steep declines in the participation rates across the years of secondary schooling until very small numbers choose to study these foreign language subjects beyond Year 10, with relatively small numbers of students at the Year 10 level. It seems to be essential to provide language maintenance courses that focus on speaking and reading in a foreign language (LF) for three periods a week throughout Years 11 and 12, or five periods a week for a semester to sustain and develop a greater facility in the reading, listening, and speaking of foreign languages. Consequently, assessment at the Year 12 level needs to be based on reading and translation exercises as well as an oral examination to assess the level of facility that the students have developed in the spoken language. In order to achieve an adequate level of competence in all four skills of listening, speaking, reading and writing, it appears to be desirable for students to study the learning of a foreign language (LF) as a major subject throughout Years 11 and 12 for at least five periods a week. It is possible that the high standing of Australian students in the PISA

2000 study is related to the fact that few students study a language other than English, and the time given to learning foreign languages in other countries reverts to the teaching of English in Australia. The need to support the development of reading and speaking skills in foreign languages (LF) probably outweighs the gains achieved in literacy in English.

6. What are the key features of foreign language learning?

Of considerable importance for foreign language learning (LF) is the use of the foreign language
for a substantial part of the teaching time in the classroom, with a corresponding reduction, but
not elimination of the use of the national language. In addition, the use of electronic aids such as
computers and DVD players is beneficial for both listening and speaking, but to a lesser extent for
the development of reading and writing skills. Furthermore, the time spent on homework has, as
may be expected, an influence on the development of reading skills, but much less and only an
indirect effect on listening skills. Classroom activities are much more important for listening.
Time spent on homework appears to be a clear indicator of effort. Moreover, the students'
aspirations to understand a spoken foreign language contributes more to listening achievement
than to reading achievement, while aspiration to learn to read the foreign language contributes
more to reading performance than to listening performance, (Carroll, 1975, p.272-4; Walker,
1976, p. 198). There is emerging evidence to suggest that computers can be employed both for
improving writing skills through the use of spelling and grammar checking routines as well as
through less formal communication with other students using interpersonal written or informal
chatting in a synchronous computer learning environment (Goldberg et al., 2003).

7. What are the components of reading achievement and are these components the same across
countries?

There is a growing body of evidence at different levels of education from testing programs at the
Grade 3 level through to adult literacy programs and the PISA literacy testing programs in
approximately 60 countries, that there is a strong major factor associated with reading
comprehension that is present in all reading tests. However, the theoretical foundations involved
in the construction of reading tests, commonly differ according to the theoretical perspectives of
those persons commissioned to develop the tests. Consequently, it is commonly possible to detect
the presence of specific reading skills or type of reading material components that are nested
under a single higher order general reading ability factor (Lietz, 1995). Thus in the IEA Reading
Literacy Study (Elley, 1994) three factors involving narrative, expository and documentary
materials were detected as nested beneath a single higher order factor of reading ability.
Similarly, in the IEA Reading Comprehension Study (Thorndike, 1973) the specific skills of (a)
following the ordering of ideas in a paragraph, (b) finding answers that are explicitly stated in the
text, (c) recognizing implied meaning, and (d) recognizing a writer's purpose, were reported to be
nested under a general reading ability factor (Lietz, 1995). Moreover, these test structures were
found to operate in translated tests across seven different languages, although the tests were
originally constructed in English (Lietz, 1995). The confirmation of the nested factor structure of

reading tests supports the calculation of a total score for reading performance as well as separate
subscale reading scores that are assumed to be correlated with each other. Furthermore, it
supports the monitoring of reading performance across different age and grade levels, across
countries with different languages involved, and over time where different curricula and different
methods of teaching reading may be employed within a country under different theoretical
perspectives.

8. Can scales of performance associated with the learning of foreign languages (LF) be
developed in order to assess student learning across grades of schooling?

The work undertaken with reading comprehension tests discussed in the previous section across
different languages supports the development of scales to measure reading achievement within
countries where languages other than English are spoken. Moreover, work undertaken within
Australia, an English-speaking country, indicates that a single scale for the measurement of literacy performance can be formed out of a language subtest and a reading subtest (Hungi, 1997),
although the calculation of separate subscale scores is also meaningful. Much of the work that has
been carried out within language testing has been done with languages that employ the Roman
alphabet. Consequently, work with lexical morphemes called 'characters' or 'ideographs' in the
Chinese and Japanese languages may differ in significant ways from work with the Roman
alphabet in Western highly developed countries.

Two studies were recently undertaken in large schools to remove possible between-school

curricular differences across year levels or grades. Separate studies were done with the learning of
Chinese as a foreign language in one large school operating on three campuses from Grade 4
through to Grade 12 (Yuan, 2002) and in Japanese as a foreign language in a large school from
Grade 8 to Grade 11 and at the university level in Years 1 and 2 (Taguchi, 2005). In both studies
growth across grades in learning the foreign language was measured in a meaningful way, to
detect mean change in performance across school terms. The measures associated with learning
the foreign language were validated with subsequent analyses. However, while both studies were
restricted to reading and the use of written language, these studies indicated the potential of using
scales for the assessment of learning a foreign language (LF) that did not use the Roman alphabet
in classes where English was spoken as the national language (LN).

*9. Can scales be developed to assess the learning of foreign languages in schools in the four
domains of listening, speaking, reading and writing?*

Two major studies have been carried out by the IEA to assess performance in learning a foreign
language (LF). Carroll (1975) investigated the factors associated with the learning of French as a
foreign language in eight countries, four of which were English-speaking countries and four were
not English-speaking countries. Tests were developed to assess performance in listening,
speaking, reading and writing. Two types of writing tests were employed, one that could be
reliably scored being of an objective or quasi-objective nature, the other involved direct

composition. The study was guided by Carroll's (1963) model of school learning and the study
assessed the performance of both 14-year-old students and students at the terminal secondary
school level.
A study of English as a foreign language (Lewis and Massad, 1975) was also carried out in ten
countries at the 14-year-old and terminal secondary school levels that mirrored the study by
Carroll described above. Both studies employed similar tests of listening, speaking, reading and
writing. The study of English as a foreign language, however, made less use of analytical and
statistical procedures and focused on: (a) an examination of the place of English in the education
systems involved; (b) an examination of the relationships between variables describing the
country, the school, the teacher and the student with performance on the achievement tests; and
(c) an analysis or errors made by students in responding to the tests in order to obtain a greater
understanding of how students learned English as a foreign language (LF).
Both these studies showed the feasibility of the development of tests in the four domains of
listening, speaking, reading and writing in the learning of foreign languages. While these tests
were developed before Rasch scaling became readily accessible, subsequently work has been
done by McNamara (1996) together with the two studies reported in the previous section by
Yuan (2002) and Taguchi (2005) to indicate that measurement and the equating of scales could be
used to assess performance in the learning of foreign languages over time and across grades of

schooling in reading and language usage. Consequently it seems likely that Rasch measurement
procedures can be more widely employed to measure performance in listening, speaking and
creative writing and directed composition as well as reading, where the use of Rasch scaling is
well established (McNamara, 2000).

10. Can the procedures of cognitive acceleration be employed to advance student performance
across age and grade levels in the learning of foreign languages?

Failure to take into consideration the stages of cognitive development advanced by Piaget serves
to confuse and confound the teaching and learning of both national and foreign languages (Shayer
and Adey, 2002). This occurs particularly in the provision of materials and tasks associated with
the learning of reading and listening. However, while it is appropriate to undertake the cognitive
acceleration of reasoning skills at appropriate stages in school learning since both reading and
listening involve the employment of reasoning, it is also necessary to recognize the importance of
the idea of a zone of proximal development advanced by Vygotsky (1978, 1986). Nevertheless, it
is necessary to recognize that the responses of students are probabilistic in nature, but advancing
up a scale of learning at different levels and at different rates for each different individual.

4.11 TIME AND OPPORTUNITY TO LEARN

11. Can policies be developed for the learning of languages in developing countries?

In many developing countries of the world it is necessary for young people to learn at least three
languages, namely their mother tongue (L1), that is spoken in the home, the national language

(LN) that is spoken throughout the country in which the students live, and a foreign language
(LF), that is rapidly becoming English in non-English speaking countries in order to obtain the
benefits of globalization and engagement in trade. The findings of research indicate that it is
unwise to commence the teaching of the national language (LN) in situations where it is not the
mother tongue (L1), until the child has mastered the skills of listening, speaking and reading in
the mother tongue (L1), arguably at the fourth grade of schooling (Marhum, 2005). Likewise, the
findings of research seem to indicate that it is unwise and possibly unnecessary to commence the
teaching of a foreign language (LF) until students have mastered not only the skills of listening,
speaking and reading, but also those of writing at the end of Grade 6 or the end of primary
schooling. However, this leaves a bare six years for the development of competence in all four
domains of listening, speaking, reading and writing in a foreign language. The learning of
languages in schools makes heavy demands on the time available in the school curriculum at all
levels, but especially if students are to attain competence in their mother tongue (L1), their
national language (LN) and foreign language (LF), commonly English.

12. Can more effective policies be developed for the more effective learning of foreign languages
in developed English-speaking countries?

Under the existing matriculation examination schedules in most developed English-speaking
countries, very few students continue with the learning of a foreign language after an initial two

or three years of learning at the lower secondary school level. It seems that the skills of symbol
processing need to be well developed in a national language (LN) before efforts are made to
commence the learning of a foreign language (LF) in a formal classroom situation. Where the
teaching of a foreign language is commenced at primary school level it seems best restricted to
listening and speaking that language, while working in narrative or story situations, with some
introduction of students to the culture associated with the language involved. Simple written word
recognition and the writing of familiar words seem meaningful, at the primary school level,
without the introduction of language usage and grammar.
At the middle and upper secondary school levels, listening and reading and increasingly viewing
together with listening, seems to be appropriately based upon stories that portray the operation of
key values. Subsequently the universal values and virtues can be introduced, that are expressed
not only in the context of the national language (LN), but also in the context of a foreign language
(LF). The gradual introduction of the abstract ideas associated with values and virtues can help to
advance cognitive development, at the middle and upper secondary school levels, in the same manner as narrative and historically based accounts of events seem to be appropriate during the
transition from the concrete to higher levels of cognitive operation during the secondary school
years. The premature teaching of so called 'critical literacy', that seems to involve highly abstract
levels of thinking appears to be better taught and learned at the university or adult education

levels of education and not prematurely introduced during the years of secondary schooling.

4.12 SUMMARYS

Students from China, Indonesia, and Japan as well as from other countries of East and South East
Asia are coming to Australian universities in increasing numbers to enrol in undergraduate and
postgraduate courses in order to return to their homelands to teach English as a foreign Language
(LF). At the same time the teaching of foreign languages in Australian universities is struggling to
continue in operation. This is partly a consequence of the existence of so many foreign languages
that have claims to be taught in Australian universities without a single language that has a
dominant place. The two languages that have the strongest claims are arguably French and
Chinese. French has a traditional but perhaps declining place in foreign language learning
throughout the world, while Chinese has an emerging role in modern Asia.
With several universities now operating in all major cities of the Australian mainland, the
rationalization of the teaching of languages other than English appears to be necessary together
with an obligation to sustain a teaching force that can operate effectively in the secondary school
systems throughout Australia. Furthermore, the development of scales of performance in
listening, speaking, reading and writing alongside an understanding of the associated culture, is
now capable of setting goals, curriculum objectives, and standards of performance to be attained
at different levels of schooling. Unless concerted efforts are made to advance in a systematic way

the learning of foreign language in Australian schools and universities, the people of Australia must rely on immigration and the acceptance of English as the global language to maintain its position in a world that is going to be increasingly dominated by people whose national languages are no longer English.

19. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.19.1. Points for discussion

Points for clarification

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- P.S. Jaini, (1979), The Jaina Path to Purification, Motilal Banarsidass, Delhi, p. 169 "Jainas themselves have no memory of a time when they fell within the Vedic fold. Any theory that attempts to link the two traditions, moreover fails to appreciate rather distinctive and very non-vedic character of Jaina cosmology, soul theory, karmic doctrine and atheism"
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- Kalupahana 1994.

UNIT 5

Community participation and community based education

5.1 Introduction

5.2 What is *community*?

5.3 What is *participation*?

5.4 What is *community participation in education*?

5.5 What can community participation in education do?

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5.10 Community-Based Education

Points For Discussion And Clarification

References / Further Readings

5.1 Introduction

Policymakers, educators, and others involved in education are seeking ways to utilize limited resources efficiently and effectively in order to identify and solve problems in the education sector and to provide quality education for children. Their efforts have contributed to realizing the significance and benefits of community participation in education, and have recognized community participation as one of the strategies to improve educational access and quality.

This is not to say that community participation is something new in the education delivery, however. It did not suddenly appear as panacea to solve complex problems related to education. In fact, not all communities have played a passive role in children's education. For instance, Williams (1994) stresses that until the middle of the last century, responsibility for educating children rested with the community. Although there still are places where communities organize themselves to operate schools for their children today, community participation in education hasn't been fully recognized nor extended systematically to a wider practice.

Increasing amounts of research on this topic have been conducted since the late 1980s, and there are more and more resources becoming available. In preparing and implementing any efforts to promote community involvement in education, it is important to understand the whole picture of community participation: how it works; what forms are used; what benefits it can yield; and what we should expect in the process of carrying out the efforts. A deeper understanding of this issue is important since the link between community involvement and educational access and quality is not simple and involves various forms. This paper attempts to summarize these issues, by turning to existing literature. It also aims to examine the World Bank's practices on community participation in its education projects by scrutinizing 23 educational projects which were identified by utilizing ImageBank and studying Staff Appraisal Reports1. This study is designed to serve as a resource for Bank staff and clients who seek deeper understanding of community participation in education in order to enhance their work in this field.

5.2 What is *community*?

Communities can be defined by characteristics that the members share, such as culture, language, tradition, law, geography, class, and race. As Shaeffer (1992)

argues, some communities are homogeneous while others are heterogeneous; and some united while others conflictive. Some communities are governed and managed by leaders chosen democratically who act relatively autonomously from other levels of government, and some are governed by leaders imposed from above and represent central authorities.

Zenter (1964) points out three aspects of communities. First, community is a *group structure*, whether formally or informally organized, in which members play roles which are integrated around goals associated with the problems from collective occupation and utilization of habitational space. Second, members of the community have some degree of *collective identification* with the occupied space. Lastly, the community has a degree of *local autonomy and responsibility*.

Bray (1996) presents three different types of communities, applied in his study on community financing of education. The first one is *geographic community*, which is defined according to its members' place of residence, such as a village or district. The second type is *ethnic, racial, and religious communities*, in which membership is based on ethnic, racial, or religious identification, and commonly cuts across membership based on geographic location. The third one is *communities based on shared family or educational concerns*, which include parents associations and similar bodies that are based on families' shared concern for the welfare of students.

5.3 What is *participation*?

The term "participation" can be interpreted in various ways, depending on the context. Shaeffer (1994) clarifies different degrees or levels of participation, and provides seven possible definitions of the term, including:

- *involvement* through the mere use of a service (such as enrolling children in school or using a primary health care facility);
- *involvement* through the contribution (or extraction) of money, materials, and labor;
- *involvement* through 'attendance' (e.g. at parents' meetings at school), implying passive acceptance of decisions made by others;
- *involvement* through consultation on a particular issue;
- *participation* in the delivery of a service, often as a partner with other actors;
- *participation* as implementors of delegated powers; and

□ *participation* "in real decision making at every stage," including identification of problems, the study of feasibility, planning, implementation, and evaluation.

Shaeffer stresses that the first four definitions use the word *involvement* and connote largely *passive collaboration*, whereas the last three items use the word *participation* instead, implying a much more *active role*.

Shaeffer further provides some specific activities that involve a high degree of participation in a wider development context, which can also be applied in the education sector, including:

- collecting and analyzing information;
- defining priorities and setting goals;
- assessing available resources;
- deciding on and planning programs;
- designing strategies to implement these programs and dividing responsibilities among participants;
- managing programs;
- monitoring progress of the programs; and
- evaluating results and impacts.

5.4 What is *community participation in education*?

Education takes place not only in schools but also within families, communities, and society. Despite the various degree of responsibilities taken by each group, none can be the sole agent to take 100 % responsibility for educating children. Parents and families cannot be the only group of people for children's education as long as their children interact with and learn from the world outside their families. Communities and society must support parents and families in the upbringing, socializing, and educating of their children. Schools are institutions that can prepare children to contribute to the betterment of the society in which they operate, by equipping them with skills important in society. Schools cannot and should not operate as separate entities within society. Since each group plays a different role in contributing to children's education, there must be efforts to make a bridge between them in order to maximize the contributions. Education takes place most efficiently and effectively when these different groups of people collaborate. Accordingly, it is important to establish and continuously attempt to develop partnerships between schools, parents, and communities. Many research

studies have identified various ways of community participation in education, providing specific channels through which communities can be involved in children's education.

Colletta and Perkins (1995) illustrate various forms of community participation: (a) research and data collection; (b) dialogue with policymakers; (c) school management; (d) curriculum design; (e) development of learning materials; and (f) school construction.

Heneveld and Craig (1996) recognized parent and community support as one of the key factors to determine school effectiveness in Sub-Saharan Africa. They identify five categories of parent and community support that are relevant to the region: (1) children come to school prepared to learn; (2) the community provides financial and material support to the school; (3) communication between the school, parents, and community is frequent; (4) the community has a meaningful role in school governance; and (5) community members and parents assist with instruction.

Williams (1994) argues that there are three models of Education and Community. The first one is *traditional community-based education*, in which communities provide new generations of young people with the education necessary for transmitting local norms and economic skills. In this model, education is deeply embedded in local social relations, and school and community are closely linked. The government, being of little use in meeting the specialized training needs of industrialized economies, plays a minor role, providing little basis for political integration at the national level. The second model is *government-provided education*, in which governments have assumed responsibility for providing and regulating education. The content of education has been largely standardized within and across countries, and governments have diminished the role of the community. However, a lack of resources and management incapability have proven that governments cannot provide the community with adequate the educational delivery, fully-equipped school buildings, and a full range of grades, teachers and instructional materials. This triggers the emergence of the *collaborative model*, in which community plays a supportive role in government provision of education. Williams further presents a model that shows the relations between the role of community and local demand.

Table 1. Local Demand and the Role of the Community

	High Local Demand	Low Local Demand
Initial Community Attitude Toward Education	**Positive**	**Indifferent/Resistant**
Role of Community	Potential support to supplement & reinforce government action: Can support schools in ways government cannot	Can block/underline educational efforts
Key Variables Determining Community Role	Community lacks ways to provide support	Match between content/delivery of schooling & local values, needs, economic constrains
Goal of Government Intervention	Provide useful ways community can support schools	Adapt content/delivery of schooling to local context: Provide education useful to community

Source: Williams, James H. (1994) "The Role of the Community in Education."

Epstein (1995, 1997) seeks ways to help children succeed in school and later life, and focuses on partnerships of schools, families, and communities that attempt to: (a) improve school programs and school climate; (b) provide family services and support; (c) increase parents' skills and leadership; (d) connect families with others in the school and in the community; and (e) help teachers with their work. She summarizes various types of involvement to explain how schools, families, and communities can work productively together:

(1) *parenting* – to help all families to establish home environments that support children's learning at schools;

(2) *communicating* – to design effective forms of school-to-home and home-to-school communication that enable parents to learn about school programs and their children's progress in schools as well as teachers to learn about how children do at home;

(3) *volunteering* – to recruit and organize parent help and support;

(4) *learning at home* – to provide information and ideas to families about how to help students at home with home-work and other curriculum-related activities, decisions, and planning;

(5) *decision making* – to include families in school decisions, to have parent leaders and representatives in school meetings; and

(6) *collaborating with the community* – to identify and integrate resources as well as services from the community in order to strengthen school programs, family practices, and student learning.

5.5 What can community participation in education do?

The goal of any kind of activity that attempts to involve community and families/parents in education is to improve the educational delivery so that more children learn better and are well prepared for the changing world. There are various reasons to support the idea that community participation contributes to achieving this goal. Extensive literature research has resulted in identifying the following rationales that explain the importance of community participation in education.

• *Maximizing Limited Resources*

Most governments all over the world have been committed to delivering education for their children. Particularly after the World Conference on Education for All, assembled in Jomiten, Thailand in 1990, an increasing number of countries have attempted to reach the goal of providing education for all. However, governments have found themselves incompetent to do so because of lack of resources and capacities. Learning materials as well as human resources are limited everywhere, particularly in developing countries. The focus has shifted to finding efficient and effective ways to utilize *existing limited resources*.

Although some communities have historically been involved in their children's education, it hasn't been fully recognized that communities themselves have resources to contribute to education, and they can be resources by providing local knowledge for their children. Involving parents, families, and communities in the process of research and data collection can reveal to them factors that contribute to lower enrollment and attendance, and poor academic performance in their schools. Furthermore, parents are usually concerned about their children's education, and often are willing to provide assistance that can improve the educational delivery. In places where teacher absenteeism and poor performance are critical issues, parents can be part of the system of monitoring and supervising teachers, ensuring that teachers arrive at classrooms on time and perform effectively in the classrooms. Parents and communities are powerful resources to be utilized not only in contributing to the improvement of educational delivery but also in becoming the core agent of the education delivery .

In Madagascar, where Government investments at the primary level have been extremely low, parents and communities contribute money, labor and materials (World Bank 1995b). The absence of government support leaves the school infrastructure, equipment, and pupil supplies to the parents and the community. As

a result, community and parents are in the center "in keeping the schools going (p.30)."

• *Developing Relevant Curriculum and Learning Materials*

Communities' and parents' involvement helps achieve curriculums and learning materials that reflect children's everyday lives in society. When children use textbooks and other materials that illustrate their *own* lives in their community, they can easily associate what they are learning with what they have already known.

In Papua New Guinea, community schools set the goal to link the culture of the pupils' home community with the culture of the school. Accordingly, the schools consider the community as the center of learning as well as the focus of education. As a result, the community schools have become central to the national curriculum development which enables community life, such as festivals, customs, musical instruments, and local business activities, to be reflected in the curriculum (Goldring, 1994).

Another example is found in Colombia's *Escuela Nueva* program for multigrade schools that incorporates a number of innovative components, including community participation in school curriculum (Colleta and Perkins, 1995). In each learning task, self instructional textbooks guide students to identify examples and cultural elements from their own experience and allows local materials to be accumulated in the learning centers. The oral tradition is transcribed and classified. Local crafts, jobs and economic activities, health problems, geography, landscapes, transport, sports, dances, food, animals, vegetation, and minerals are also described and classified for use in learning experiences. Children in *Escuela Nueva* are using curriculum relevant to their way of life and that of their communities, which helps develop a series of basic learning needs, skills, attitudes, values, and knowledge that enable the children to continue learning and applying what they learn in their communities (de Arboleda, 1991).

• *Identifying and Addressing Problems*

Communities can help identify and address factors that contribute to educational problems, such as low participation and poor academic performance. This is well illustrated in the case of the Gambia, in which the techniques of Participatory Rural Appraisal (PRA) were adapted to education. The work was carried out in

order to understand why girls do not attend schools, to mobilize communities around these problems, and to assist them in organizing their own solutions (World Bank 1995a).

Thirteen local researchers were trained in PRA which allowed the participation of all groups in a community, including illiterate and literate, young and old, females and males. A sample of seven rural villages was selected, in which a team of researchers worked with residents focusing on group discussions, mapping of the village, calendars of income and expenditure, and matrices of community and education problems. The research revealed that key disincentives to educating girls were related to: (a) inadequate supply of schools, particularly middle schools; (b) high costs of schooling; (c) higher risk of early pregnancy; (d) loss of respect for traditional values, particularly obedience and humility towards husbands; and (e) perceptions, particularly among men, that girls will be less successful in life generally. A further step was taken in two of the seven communities where residents were invited to select six important problems from a longer list that they had developed previously which they could begin to address in a practical way, utilizing mainly their own resources. Various options for solving problems were devised and those seeming to have the highest chance of success were integrated into a Community Action Plan.

• ***Promoting Girls' Education***

Community participation can contribute to promoting girls' education (UNICEF, 1992). Through participating in school activities and frequently communicating with teachers, parents and communities can learn that girls' education contributes to the improvement of various aspects of their lives, such as increased economic productivity, improved family health and nutrition, reduced fertility rates, and reduced child mortality rates. Involving parents and communities in discussions as part of school activities also helps to identify factors that prevent girls from schooling. Parents are encouraged to express their concern, and reasons why they are not sending their daughters to school. For instance, many parents in rural areas are reluctant to send their daughters to schools located in distance, concerned about the security of their daughters on the way to and from the school. In addition, since girls are important labors in the household, helping their mothers to do the chores and take care of their young siblings. The time that requires going to and from

school seems too much to waste for the parents. These issues are serious obstacles and have to be addressed and overcome in order to promote girls' education.
Involving parents and communities in school activities also helps to identify possible teachers in the community, especially local female teachers which greatly help girls' education. Furthermore, in places where communities are indifferent in girls' education, elderly people or religious leaders who are respected by community members can convince them to send their girls to schools, if the dialogue with these respected people takes place successfully.

• ***Creating and Nourishing Community-School Partnerships***

There are various ways to bring parents and community members closer to schools which they serve, including: (a) minimizing discontinuities between schools and communities, and between schools and families; (b) minimizing conflicts between schools and communities, schools and families, teachers and parents, and what is taught in school and what is taught at home; (c) making easy transition of pupils going from home to school; (d) preparing pupils to engage in learning experiences; and (e) minimizing cultural shock of new entrants to schooling (Cariño and Valismo, 1994).
Communities can contribute to schools by sending respected community members, such as religious leaders or tribe heads, to the classrooms and talk about community history, traditions, customs, and culture, which have been historically celebrated in the community. Schools themselves can contribute to community efforts by developing sustainable solutions to local problems. One example is found in the *Social Forestry, Education and Participation pilot project* (SFEP) in Thailand, documented by McDonough and Wheeler (1998).
The purpose of the project is to change teaching, learning, and school-community relations by involving fifth and six grade students in studies of local village problems related to forest management. The students visited communities and asked questions about village history and the origins and causes of various forest-related problems. Community members helped them understand concepts taught in schools, and students used any resource available within the communities to enhance their understanding. In addition to gathering data from villagers, students went to nearby forests to study plants and animals as part of their regular science lessons. Some local villagers came along as "experts" to help them understand

various species indigenous to that village. McDonough and Wheeler examined the project and found that communities have much to contribute to the education of their youth. If given the chance to become more involved in the education of their youth, communities come to see that their knowledge about village history, social relations, and economic structure is relevant to what students could learn in school. In addition, the curriculum can be linked to daily life and teachers are able to use a much wider array of resources to improve student learning.

• ***Realizing Democracy***

Where schools are perceived as authoritarian institutions, parents and community members do not feel welcomed to participate in their children's education. They are not capable of taking any responsibility in school issues and tend to feel that education is something that should be taken care of by educational professionals at schools Many people, especially minority groups in many developing countries, develop this kind of negative attitudes towards schools because they are not treated by teachers with respect. For instance, those who do not speak the country's official language and embrace other than mainstream traditions and culture feel discouraged in classrooms where teachers don't show respect to their linguistic and cultural diversity. In the history, there were times when children were prohibited from speaking their first language in schools and they got severe punishment when they broke the rule imposed by the school or the government. This educational environment is unfavorable to parents and children and, therefore, contributes to these students' low participation, poor academic performance, and high repeat and dropout rates. Involving communities in schools is a way of reaching democracy through identifying and addressing inequities embedded in institutions and society as a whole. In addition, it is a strategy to create an environment in which parents feel comfortable participating in schools.

Reimers (1997) considers the case of *Fe y Alegría* (Faith and Joy), a non-governmental organization which provides formal and nonformal education at different levels in 12 countries in Latin America, as a good illustration of this approach. *Fe y Alegría* schools attempt to achieve the curriculum that recognizes and builds on the community where the students live. The schools also aim to use teacher training to promote appreciation of the diversity of student backgrounds and students' use of non-standard forms of language in school. This innovation attempts to place the schools where they belong in the community, and promote

mechanisms for community involvement in running the school. Reimers argues, "this is very important for the support of democracy as it promotes local participation to solve local problems-education (p.41)."
Moreover, parental involvement in education is seen as a right, or as an outright democratic value in some countries. According to OECD study (1997), "in Denmark, England, and Wales, parents have a right to be represented on the governing bodies of schools; in France, they have a right to representation on a whole range of policy-making bodies; the Parent's Charter gives English and Welsh parents a number of rights, including the right to certain information from the school; in Spain, the Constitution recognizes the right of teachers, parents and students to participate in defining the scope and nature of the education service; and forthcoming legislation in Ireland will place parents at the center of the education process, and give them a wide range of statutory rights in relation to education (p.26)."

• ***Increasing Accountability***

Parental involvement in education, particularly in school governance, is seen as a means of making schools more accountable to the society which funds them. This has been witnessed in some places such as England and Wales, Canada and the United States. The notion of parental involvement for accountability derives from a more market-oriented concept in which school-family partnerships are viewed rather like business partnership, through which the two parties receive mutual and complementary benefits which enable them to operate more effectively (OECD, 1997).
The extensive examination of six case studies on the Philippines, Kenya, Bangladesh, Pakistan, Colombia and Bolivia lead Rugh and Bossert (1998) to the conclusion that teachers and other school staff feel they should be accountable to community clients only when the community holds some power over them: when they either come from the same village and have social ties; if their continued employment or salaries depend on community satisfaction; or sometimes when community education committees exist to manage the schools and members are empowered to exert their influence (p.157). They also argue that accountability is developed through routine parents' meetings and reporting systems on student progress. When parents contribute their time, labor, materials, land, and funds,

they tend to be more involved in school activities, including participating in meetings with teachers and monitoring teachers' performance. Teachers and school staff, in turn, feel more obliged to deliver better education for the students in order to respond to the needs of parents and communities. Participation can greatly help develop accountability, which contributes to improving the education delivery.

A Community Support Program (CSP) process in Balochistan, Pakistan, was developed to ensure village commitment to girls' education. It defines the responsibilities of the community and the Directorate of Primary Education. The greater the participation of the community, both financially and in-kind, means they are more likely to demand accountability from staff. Parents are also more involved in the day-to-day management of the school where they see what is happening and what needs to be corrected. The CSP has formed Village Education Committee (VEC) that consists of five to seven men whose daughters will attend the school. VECs are formed to serve as the school's official representative to the government. The forming of VECs has contributed to the CSP's establishment of an organizational structure that encourages teachers' and local administrators' accountability to parents. Once the school is opened, VEC members are empowered to report teacher attendance or behavior problems to the government and to recommend teachers for training.

• ***Ensuring Sustainability***

One of the major factors to ensure sustainability of programs is the availability of funds, whether from governments, private institutions, or donor organizations. In this regard, community participation in education cannot ensure the sustainability of schools by itself since communities oftentimes have to rely on external funding to keep the program sustained. However, involving community is a way to ensure that the benefits brought by a development program will be maintained after the external interventions are stopped. Thus, sustainability is dependent on the degree of self-reliance developed in target communities and on the social and political commitment in the wider society to development programs that support the continuation of newly self-reliance communities (Lovell, 1992). Community members are expected to be actively involved in the process of interventions through planning, implementation, and evaluation. Furthermore, they are expected

to acquire skills and knowledge that will later enable them to take over the project or program.

• *Improving Home Environment*

Community participation can contribute to preparing and improving home environment, by encouraging parents to understand about the benefits of their children's schooling. A World Bank study (1997) which analyzed primary education in India, discovered that families aware of the importance of education can contribute much to their children's learning achievement, even in disadvantaged districts. It also shows that students from families that encouraged children's schooling, by allocating time at home for study, encouraging reading, and supporting their children's educational aspirations, scored significantly higher on tests of learning achievement.

Furthermore, families who are involved in schools not only have a better understanding about education but also become more willing to cooperate with schools in attempts to improve children's learning. In addition, parents can help their children with homework, and make sure that children are physically ready to learn at schools. From their extensive literature research, Heneveld and Craig (1996) argue that the parent and the community are one of the key factors to determine school effectiveness because they can prepare children's readiness to come to school and their cognitive development, by ensuring children's well-balanced nutrition and health.

5.6 How can community participation improve education?

Community participation can contribute to education delivery through various channels. The following is a list of ways through which communities can contribute to the education delivery

• advocating enrollment and education benefits;
• boosting morale of school staff;
• raising money for schools;
• ensuring students' regular attendance and completion;
• constructing, repairing, and improving school facilities;
• contributing in labor, materials, land, and funds;
• recruiting and supporting teachers;
• making decisions about school locations and schedules;

- monitoring and following up on teacher attendance and performance;
- forming village education committees to manage schools;
- actively attending school meetings to learn about children's learning progress and classroom behavior;
- providing skill instruction and local culture information;
- helping children with studying;
- garnering more resources from and solving problems through the education bureaucracy;
- advocating and promoting girls' education;
- providing security for teachers by preparing adequate housing for them;
- scheduling school calendars;
- handling the budget to operate schools;
- identifying factors contributing to educational problems (low enrollment, and high repetition and dropout); and
- preparing children's readiness for schooling by providing them with adequate nutrition and stimuli for their cognitive development.

5.7 How can community participation support teachers?

Among various forms of community contributions, some are specifically aimed to support teachers. For instance, communities can provide, or construct, housing for teachers who are from outside of the community. In rural areas, lack of qualified teachers is critical, and preparing a safe environment and housing is necessary to attract teachers, particularly female teachers, who otherwise tend to stay in or go to urban areas.

Teachers can benefit from communities' active participation in their children's schools. For example, community members themselves can be a rich resource to support teachers' practice in classrooms by facilitating children's learning. In the *Social Forestry, Education and Participation pilot project* (SFEP) in Thailand (McDonough and Wheeler, 1998), local villagers came to schools and helped students understand various species indigenous to that village. Community members can help students understand concepts which teachers teach in classrooms by having the students coming into community, interacting with community members who are knowledgeable about village history and the certain issues faced by the community. Respected community members can become

knowledgeable lectures who can come to the classrooms, and teach students issues faced by the community.

Also, community members can support teachers by contributing their skill to speak the local language when the majority of students don't understand the teacher's language of instruction. They can atten classrooms as interpreters who not only translate languages but also help teachers as well as students by bridging the gap that exists between cultural values of teachers and those of students. Furthermore, parents and community members can contribute to teachers' teaching materials by providing them with knowledge and materials that are locally sensitive and more familiar to children.

Community participation in education can also be a powerful incentive for teachers. Teachers' absenteeism, and lack of punctuality to show up in classrooms on time are serious problems in many places. Among many other reasons, lack of monitoring system is one of the critical factors contributing to these problems. When teachers are monitored and supervised for their attendance and performance by communities, they tend to be more aware of what they do. Feedback from parents and the community about their teaching performance can be a strong tool to motivate teachers, if schools are also collaborative.

5.8 What are challenges?

Involving communities in the education delivery requires facing and tackling a number of challenges. In general, as Crewe and Harrison (1998) articulate, participatory approaches tend to overlook complexities and questions of power and conflict within communities. They are designed based on the false assumption that the community, group, or household is homogeneous, or has mutually compatible interests. Differences occur with respect to age, gender, wealth, ethnicity, language, culture, race and so on. Even though marginalized or minority groups (such as female, landless, or lower-caste people) may be physically present during discussion, they are not necessarily given a chance to express their views to the same degree as others.

In attempts to understand factors that prevent communities from being involved in formal education, Shaeffer (1992) found that the degree of community participation is particularly low in socially and economically marginal regions. This is because such regions tend to have the following elements: (a) a lack of appreciation of the overall objectives of education; (b) a mismatch between what parents expect of education and what the school is seen as providing; (c) the belief

that education is essentially the task of the State; (d) the length of time required to realize the benefits of better schooling; and (e) ignorance of the structure, functions, and constraints of the school.

Challenges vary from one stakeholder to another because each group has its own vision to achieve the common goal of increasing educational access and improving its quality. The section below attempts to turn to specific challenges and problems that have been witnessed among teachers, and parents and communities.

Teachers

Resistance among teachers – Not all teachers welcome parents' and communities' participation in education. They tend to feel that they are losing authority within schools, as power is taken by community and parents. At the same time, they are encouraged to involve community members who sometimes are not willing to get involved in any school activities.

Gaynor (1998) analyzes the complex relationship between teachers and parents in her study on teacher management with a focus on the decentralization of education. She argues that many parents in many countries would like to be more involved in selecting and monitoring teachers. However, analyzing impacts of the El Salvador's EDUCO project in which parents are responsible for school management and monitor teachers, Gaynor stressed that the teachers feel threatened by parental involvement, believing that it will diminish public regard for their professional status.

Parents and Communities

Not all parents and community members are willing to get involved in school activities. Some have had negative schooling experiences themselves, some are illiterate and don't feel comfortable talking to teachers, and getting involved in any kind of school activities. They feel they don't have control over the school. Some parents and families are not willing to collaborate with schools because they cannot afford to lose their economical labor by sending their children. Even though they see the benefits to send children to schools, opportunity costs are oftentimes too high to pay.

A World Bank study of social assessment on EDUCO, community managed-schools, in El Salvador (Pena, 1995) reveals that even though the parents valued education and had a positive attitude regarding the teachers, they were suspicious about the government. This wariness, combined with lack of communication, fostered the fear that education would be privatized and parents would have to pay

for education services. Parents are optimistic about the economic value of education, but their optimism decreases when they are asked to think about the role of education in their own lives. Furthermore, because of parents' relative lack of education and the way the traditional school systems are structured, parents and teachers perceive their roles as separate from one another, without substantial parental interaction with teachers or involvement in the schools themselves.

5.9 What needs to be done in order to improve the practice?

Although community participation can be a strong tool to tackle some educational problems, it is not panacea that can solve all the problems encountered in the education sector. Any strategies to achieve a high degree of community participation require careful examination of communities because each community is unique, and complicated in its nature. This section illustrates some issues that need to be solved in order to improve the practices of involving communities in the education delivery.

• *To Understand the Nature of Community*

As discussed previously, no community, group, or household is homogenous. Thus, it is crucial to examine and understand community contexts, including characteristics and power balance. It is important to examine the degree of community participation in some activities in society, since some communities are traditionally involved in community activities, while others are not used to working together with schools or even other community members. Careful examination of communities is necessary to successfully carry out activities promoting community participation. Narayan summarizes elements that contribute to forming well-functioning groups as seen in the box 1.

Box 1. Five Characteristics of Well-Functioning Groups

♦ the groups address felt needs and common interests;

♦ the benefits to the groups of working together outweigh the costs;

♦ the groups are embedded in the existing social organization;

♦ the group has the capacity, leadership, knowledge and skills to manage the tasks; and

♦ the group owns and enforces its rules and regulations.

Within the education sector, it is important to understand the current formal structure and the function of school/parent/community organizations. As Shaeffer

(1994) articulates, various kinds of organizations exist in many countries in order to bring parents together. Some organizations include teachers and other school staff. Membership, mandate, and level of activity vary from one organization to another. For instance, in the Philippines some schools have PTAs based on classrooms, grade levels, and the school itself; in Indonesia only organizations of parents are allowed to exist; and in Papua New Guinea boards of governors and of management also include representatives from other parts of the community. In many countries, these organizations exist within some formal framework of laws and regulations which govern their structure and functions. Such regulations may be quite specific in their definition of what the organization can or cannot do, or they may be very general in nature, allowing for considerable flexibility in their application.

Some specific questions to understand existing organizations include (taken from Shaeffer, 1994):

- what kind of school/parent/community structure(s) or organization(s) are found?
- who can be members of these organizations?
- what are the criteria for membership?
- how are members chosen?
- what are the functions, responsibilities, and rights of these organizations?
- what, if anything, are they prohibited from doing? and
- what is the nature of the laws and/or regulations which govern these organizations?

Furthermore, the following questions are useful in understanding the actual nature and performance of the organizations in the community, beyond the mandated functions.

- how do existing school/parent/community organizations participate in school affairs?
- what level of participation is actually achieved by such organizations?
- does level of participation differ widely by region (rural-urban), by the social and economic class of pupils and their families, and between public and private schools?
- does the Ministry simply assume these organization exist, or does it actively seek to learn if they exist and what they do?

□ is there any attempt made in the Ministry's data gathering exercises to learn about the existence and activities of such organizations?

• *To Assess Capabilities of Communities and Responsible Agencies, and Provide Assistance*

It is necessary to assess community contexts, and the agencies responsible for promoting community participation efforts, in order to create specific plans or components of the projects.
When the agencies are not willing to collaborate with communities in achieving the objectives, it is important to help them understand why community participation is important. If they disagree, but implement the plans because they are told to, the results will be unfavorable. Communities, as well, need to have a good understanding of why they need to collaborate with schools, what benefits can be yielded.
However, understanding and willingness are not enough. It is important to assess capabilities to carry out plans to promote community participation, including institutional capability, technical capability, financial capability, and political capability (dos Santos, 1999). Community participation in education requires communities to have: financial knowledge to handle funding transferred from outside; technical knowledge and skills to run schools; and political will to collaborate with agencies responsible for implementing efforts. It also requires teachers and other school staff to have political will not only to work with parents and communities but also to attempt to involve them in school operation. Implementing agencies are required to have the technical capability to carry out active community participation, encouraging and involving communities in a great range of school management. They also need to have financial knowledge to oversee the funding and to operate the school.
School/parent/community organizations also need to have certain knowledge, skills and attitudes to realize successful community participation in education. These include: (a) an understanding of the rationale for greater participation of its potential advantages, and of its constrains and risks; (b) attitudes which encourage an open, transparent, collegial environment in the school and open channels of communication between the school and the community; (c) knowledge of local conditions which influence educational demand and achievement; (d) simple

research and planning skills; (e) school management skills (abilities to help define the goals, policies, programmes, and expectations of the school and the responsibilities and functions of each partner; to encourage shared, more participatory decision making with both teachers and school/community organizations; to plan, organize, conduct, and report on meetings; and to manage and account for government and community resources provided to the school); (f) the ability to gain the trust of parents, NGOs, and other partners in the community, to communicate, collaborate, and build a consensus with them, and to animate them and encourage their involvement in the school; and (g) the ability to mobilize resources from the various interest groups and power centers in the community. (Shaeffer, 1994)

If any of the capabilities mentioned above is lacking or insufficient, it is necessary to provide adequate training. For instance, teachers in *Escuela Nueva* in Colombia receive special training in how to involve the community and other institutions of the locality, and how to use the new educational materials, student guides, and the basic library (Arboleda). Such training can be part of educational programs or projects planned and implemented by donors.

Preparing the environment that can facilitate active community participation is also important.

Campfens (1997) summarizes main factors for effective participation (Box 2).

Box 2. Key Factors for Effective Participation

- ♦ An open and democratic environment;
- ♦ a decentralized policy with greater emphasis on local initiatives;
- ♦ reform in public administration;
- ♦ democratization of professional experts and officials;
- ♦ formation of self-managing organizations of the poor and excluded;
- ♦ training for community activism and leadership;
- ♦ involvement of NGOs; and
- ♦ creation of collective decision-making structures at various levels that extend from the micro to the meso and macro levels and link participatory activities with policy frameworks.

• *To Establish Communication Channels*

In order to exercise any kind of community participation, there needs to be understanding among all stakeholders, all people who are targeted. Reasons and benefits of community participation have to be clearly addressed and understood by people. In addition, a continuing dialogue between schools and community is essential because it usually takes a long period of time to yield any benefit. Also all the stakeholders need to share the understanding that responsibility to educate children cannot be taken by single group of people.

One of the strategies to contribute to successful community participation in education is to conduct a *social marketing campaign,* and an *awareness campaign,* in order to promote community involvement in children's education. Such campaigns designed to target parents and community members can help them increase their understanding on the benefits of their collaboration with teachers and schools. It is also helpful if community members themselves can get involved in the campaigns, so that they feel more responsible and attempt to recruit more people from communities.

- *To Conduct Continuous Assessment*

It is important to conduct assessment of any practices of community participation continuously, once the implementation gets started. The communities are always evolving and so are their needs and demands; therefore, the strategies need to be modified and tailored accordingly. Original plans need to be carefully designed and examined, but also need to be flexible enough to leave room for making changes in the efforts of the implementation.

Specifically, the assessment should look at the degree of the effects of the practices. Also important is to make sure that the different stakeholders' voices be reflected in the implementation practice.

More resources

Some useful guidelines that facilitate the realization of good practice of community participation offer clear framework of what needs to be looked at and what need to be done. For instance, Shaeffer presents "Factors and Conditions which Facilitate Collaboration," as in Box 3. His model provides consolidated information that can facilitate collaboration among different stakeholders. **Box 3. Factors and Conditions which Facilitate Collaboration:** ***how can it be implemented?***

A. Organizational norms

□ Institutional openness to the outside world, to new ideas and new ways of doing things, and to change.

□ A system-wide level commitment to collaboration, participation, and partnerships, across and among various actors in schools and communities and within the central government.

□ Greater professional autonomy and empowerment both down to lower levels of the system, especially at the school level, and out to other actors, at the community level.

B. Mechanisms: collaborative structures and organizations

□ At the central level, strong, clearly defined administrative structures, including vertical linkages between various levels of the bureaucracy

□ Horizontal structures and networks of public, private, and non-governmental organizations

C. Policies, procedures, and guidelines

□ At the macro-level, specific legislation, policies, procedures, and guidelines relating to the functions and responsibilities of organizations

□ At the micro-level, the policies and guidelines governing the responsibilities and functions of parent-teacher associations, school management committees, village education committees, and the community as a whole in various aspects of education

D. Knowledge, skills, attitudes, and behaviors

□ The ability to work collaboratively with people to listen to their needs and desires and find common grounds for co-operation

□ The ability to focus on process as well as final products

- Openness to links across units of the Ministry and across the social sectors
- The knowledge, attitudes, and skills to ensure more collaboration inside and outside the school

Another useful guideline is Narayan's "Ten steps for Designing Large-Scale Community-based Projects" which helps those involved in the preparation process of large-scale community-based projects (Box 4).

Box 4. Ten steps for Designing Large-Scale Community-based Projects

(1) Clarify, simplify, and prioritize objectives; link them to outputs;

(2) Identify the key social actors, capacity, and interests at community and agency levels;

(3) Assess demand;

(4) Craft a self selection process for subprojects, groups, or communities;

(5) Structure subsidies that do not violate demand;

(6) Restructure fund release to support demand;

(7) Plan for leaning and plurality of models;

(8) Invest in outreach mechanisms and social organization;

(9) Institute participatory monitoring and evaluation and feedback loops; and

(10) Redefine procurement rules to support community level procurement where possible.

5.10 Community-Based Education

Community-based education goes beyond cognitive capacities and encompasses the social and emotional aspects of learning. The relationships that children create with caring adults are the overarching premise of community-based education. James Comer asserts that the emotional and social development of students comes from the collaborative efforts of parents, schools, and communities (as cited in O'Neil, 1997). The learning process of community-based education goes beyond

the cognitive capacity of instruction in the "three R's." It expands the definition of "intelligence" to include the learner's ability to gain understanding, use knowledge, and solve problems, while developing a sense of self. Success is not based solely on learning core academic subjects, but couples academics with creativity and personal willpower through an emphasis on interpersonal relationships and intrapersonal development. Community-based education is centered on the student's ability to recognize and support the needs of the surrounding community. In this way, students become accountable for providing values which stem from their freedom to express, develop, and solve the inherent problems or concerns they have for their community. Over the long-term use of this ideal model, the entire community will become involved in the process, thereby making the educational process cyclical and continuously propelled. Reciprocal relationships based on these ideals will be promoted and fostered by all. Students and teachers are the fuel that generate community-based education. Parents, community leaders, administrators, school board members, and citizens are an integral part in the development, production, implementation, and assessment of community-based education. This cohesive interplay is designed to foster trust and belief in fellow human beings. It also creates collaborative efforts between school and community to solve various problems. Unlike Gardner's (1991) belief regarding the emergence of community involvement, our view of community-based education focuses on the student's pursuit toward the betterment of his or her surrounding community. Gardner contends, "if we wish to have education of higher quality and more rigorous standards...then, as a nation, we must decide that we desire to have high quality education and that we are willing to work for it" (p. 258). However, it is the authors' belief that through students' efforts, community-based problem solving can emerge and promote learning modalities beyond Gardner's definition. Students will seek, sort through, discuss, dialogue, prioritize, and solve community problems as an educational pursuit. They will simultaneously experience personal growth in academic areas. Furthermore, continued involvement within the student's locus of control will provide elevated levels of educational synthesis beyond prepackaged curricula.A student's learning should not be contingent upon a set of stagnant standards. In community-based education assessment is the result of emphasis placed on creative and innovative measures as indicated by the learner. Learning modalities and the student's needs for intrinsic motivation are taken into account as a further

result by basing the venue of learning upon the student's desires. Community-based education is grounded within the essence of equality as witnessed in democratic society. The emphasis is taken off assessment and instructional strategies that are standardized; it is placed instead on high quality performance and the creation of life-long learners. For example, imagine an eighth grade class working with teachers from various subject areas to solve the problem of homelessness in their surrounding community. After research and discussion, the students go into the community to enlist the involvement and support of community members who can affect real changes regarding this serious issue. The teachers become responsible for developing integrated lessons within their subject areas. These lessons, originally conceived from the knowledge base provided by the students, will become necessary and beneficial learning tools required by the student to fully understand every aspect of the homelessness issue as well as reasonable solutions. The key to achieving these goals is the student's ability to accomplish a high level of quality in their work. If everyone is focused on establishing this, the educational process occurs effectively. However, establishing the necessary cognitive level is often contingent upon self-esteem. A student who is given the opportunity to establish and maintain self-esteem may become more attentive to his or her learning environment. Fostering students' growth by implementing tasks requiring critical thinking skills, long-term planning, and group efforts enhances students' self-esteem. Students' self-esteem is of paramount importance if teachers are to provide quality education. Additionally, a teacher's self-esteem needs to be bolstered by the school community. In promoting the teachers' self-esteem the teacher brings his or her own sense of self into the classroom. This creates a circular process from teacher to student and student to teacher so that healthy self-esteem is continually promoted. Improved self-esteem occurs when worthwhile opportunities are provided for and internalized by all. An appreciation for community stems from a person's desire to seek out and to value the company of others. Children need to have meaningful relationships with adults who are important to them; they must connect with the community in which they live. According to Apple and Bean (1985), the establishment of parental involvement, an emphasis on community, a child-centered curriculum, and parent-centered decision-making will be a necessary construct for the schools of tomorrow. Unequivocally, the global sense of community has been tattered and broken for the past several decades. Furthermore, this breakdown affects students

and student learning. The way to restore the relationship that needs to exist between learners and their community is to provide bonding opportunities through the educational process. Giving students the ability to solve actual problems within their community is a fundamental approach for establishing vital bonds. Problem solving, coupled with traditional instruction, will lead to ,high levels of student achievement and self-esteem. The development of the whole child will be facilitated through the restoration of communitiesand community-based education.

A concrete example of community-based education is provided by the authors' use of this construct in an eighth grade speech class. The unit was\ designed with the end in mind. This particular community-based project promoted the study of group dynamics. Eighth grade students were told they would eventually give a culminating presentation to discuss their honest and candid feelings about a group experience. The basis for creating groups stemmed from a purposefully ambiguous directive given by the teacher. Students were told they must create a group among their classmates and carry out an event or project designed solely for the purpose of helping others. Unbeknownst to the students, the design of the group was carefully predetermined by the teacher. Students were given three colors. Each color represented either race, gender, or predetermined high and low achievement levels. After considering equal distribution of all factors, the teacher created a set color code pattern that equalized these three factors. ,The entire class was told that they must choose their groups based on acquiring the exact combination. As a result, cliques, friendships, racial polarization, and gender allegiance were eliminated. Setting the groups took a total of four to six class periods. Many marguments ensued about the predetermined color codes. Animosity and frustration were directed to the teacher as the students struggled to finalize their groups. The teacher never suggested appointing leaders or creating a process for selecting individuals. As a result, students were forced to deal with varying personalities and characteristics. When the groups were finally in place, they were given a calendar and specific parameters for carrying out their mission for helping others. Considerations for telephone,logs, field trips, permission slips, parent involvement, financial needs, social needs, and the like were discussed in a letter that was signed by each,student and their parent(s).

The results were astounding. The community service projects resulted in city landscaping, visiting children at a nearby hospital, visiting nursing homes, arranging dinner dates with nursing home residents, raising funds for charitable

organizations, and cleaning up the community. Some groups were not as successful in gaining widespread attention for the charitable deeds. However, each group did complete the mission. Areas of learning covered during the project included math, social science, physical education and health, science, history, literature, language arts, fine arts, and speech communications. The student speeches covered a very wide range of feelings and learning experiences. One parameter set for the speeches was that no student could name another student, and if the anonymity of a student was jeopardized, the speaker's assessment score would be lowered. Typical with any group dynamic, students told of extreme frustrations with members who did not live up to the expectations set by the group. At the other extreme, some students were moved to tears when discussing the joy they felt when helping others, especially those visiting nursing homes and terminally ill children. Cedric Higgins, a well-respected and well-liked young man, hit the mark when giving his speech: You see, our class was like a can of mixed nuts. We were all different in almost every area. Making everybody happy, I think, just wasn't going to happen. That is one of the two lessons that I learned. You can't please everybody. No matter what, someone is always going to have a different opinion or feel "left out" and neglected. Now, the most important thing that I learned during this whole experience was that no matter where you go or what you do, you're always going to have to interact with people—people that you may like—then, of course, people that you may not like. No matter what, you're going to have to communicate with them. Now, I think if we would have put race, popularity, and intelligence aside from the start, then we probably could have accomplished much more. Not getting it right the first time was good. Like I said, we learned a valuable lesson, but we caught it by surprise. Creating a community-based education may seem difficult and farfetched, but it can be accomplished with outstanding results. We have not lost the capacity to envision and meet the needs of children; we have only suppressed it through misunderstanding the learner of today. We can no longer look at children just as our future. They must become our present. In the words of Albert Einstein, "no problem can be solved from the same consciousness that created it..." (as cited in Wheatley, 1994).

20. Check Your Progress

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21. Assignment/Activity

Points For Discussion And Clarification

After going through this Unit you might like to have further discussion on some points and clarification on others

2.21.1. Points for discussion

Points for clarification

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