



DEVELOPMENT OF EDUCATIONAL SYSTEM IN INDIA

**Brijkishore Dayal
Prof. (Dr.) Smita Mishra**



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CHAPTER 1

CONSTRUCTION AND EVALUATION OF A VIRTUAL REALITY EDUCATIONAL SYSTEM USING STATIC IMAGES

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ABSTRACT:

The performance of computer hardware is improving quickly, which also lowers the cost of computers and related accessories. A technique for mimicking the actual world using computers is called virtual reality technology. It has a wide range of possible applications in the field of education since it can satisfy the requirements of contextual and organic learning media interaction. The advent of technology has an impact on life. The development of virtual reality technology has given traditional schooling new directions. The development and innovation of conventional teaching methods are made possible by its inception. It simultaneously plays a significant function in piquing students' interest in learning and enhancing instructional efficacy as a new teaching tool. Simultaneously reflecting changes in physical things, it generates a three-dimensional world for users to engage with. By engaging in genuine perceptual behaviors like looking, listening, touching, and touching, participants can acquire a sensation of direct participation and investigation of the role and change of virtual items in their surroundings.

KEYWORDS:

Construction of Education System, Evaluation, Education, Education System, Static Image, Virtual Reality.

INTRODUCTION

In Web-based distant learning is emerging as a new area of research in educational technology as a result of the quick growth of network and communication technologies. Virtual reality has progressively made its way into our daily lives and educational settings. It is now frequently utilized in the media industries of television, film, and video games. Virtual reality technology has garnered a lot of interest as a brand-new form of educational media that offers fresh perspectives on how to improve contemporary distant learning, hence forming and developing distance virtual teaching technology. Technology should be a skill that only a select few computer scientists possess. The most cutting-edge technology shouldn't be out of reach for the average person, but rather should be affordable and effortlessly integrated into our daily life. Distance learning comes in two flavors. One is a real-time interactive system that is an addition to conventional teaching techniques and is based on video conferencing technology.

Another way of deployment is network-based remote multimedia instruction. Virtual distance learning has developed into a typical service sector. It is crucial to use cutting-edge information technology and technology that promotes harmonious human-computer interaction. The network-based educational system has now transitioned into the era of personalized development, necessitating the implementation of humanized interactive teaching, individualized instruction based on students' aptitudes, as well as smart adjustments based on learners' learning interests and emotions. Activities for teaching can be designed without time or place limits.

While receiving individualized and interactive training, students can learn on the Internet at any time and from any location. Recognizing their subjectivity, students can choose their own learning objectives and pace while also interacting with teachers and peers online. The simultaneous elimination of time and space boundaries using virtual reality technology and a three-dimensional virtual environment will lead to the development of new cognitive tools. When the new information technology becomes widely accepted, it will be embraced for a number of reasons by different nations, cultures, and organizations. They can use this technology for a variety of purposes and procedures, which could have an impact on the pace of technical innovation, accelerate technological progress, widen its scope, and broaden the variety of available information resources[1]–[3].

The link between people and information was not as strong as it is now at the beginning of the network era. The network's level of use, technological prowess, and promotion were all constrained. Virtual reality technology is now being used in network teaching as a new media form, with the ability to virtualize teaching scenes, teaching experiments, and skill training. It can also be used to express teaching contents, solve important and challenging teaching problems, and fully mobilize learners' initiative and creativity. Promote active knowledge construction among students. In reality, it is to use virtual reality technology to create a virtual learning environment, replicate the living objective reality on which students' knowledge is based, teach the key knowledge points, summarize the theory, direct students to fully utilize their senses, such as sight and hearing, to receive information, stimulate learning interest and innovation consciousness in students, and inspire students to use their imaginations to the fullest extent. A virtual teaching system, which includes teaching virtualization, student virtualization, and teaching resource virtualization, can be used to teach students how to engage in creative thinking activities.

Give students the opportunity to learn in a more practical environment so they can develop their knowledge and abilities while putting the teaching principle of "teaching students according to their aptitude" into practice. Second, some cutting-edge teaching methods, like making students play games or watch videos, can boost students' intrinsic motivation, make the classroom livelier, give students chances for active learning and exploration, and significantly raise the percentage of students who are actively learning. A harmonic man-machine environment that mimics the objective world, transcends objective time and space, and can inhabit and command one of them, namely the manipulable space made up of multidimensional information, must be created. The one-to-many form of traditional classroom instruction has been replaced with a many-to-many mode thanks to technology, making distance education a reality. The many-to-many mode allows for classroom discussion and communication between students and teachers. I think that because of the new distant education media's excellent teaching advantages and potential, it will gain more and more attention from professionals, be employed extensively in the field of education, and shine brightly.

The networked information society is gradually driving changes to higher education. Students depend less on teachers, the campus wall is slowly disintegrating, and classroom instruction has been put to the test. By setting up an electronic classroom and electronic chalkboard on the network, the new educational model of students attending an online virtual university has subtly arrived. Technology and science are two-edged swords that can be used for good or bad in the classroom. Technology is advancing far too quickly. If they are to stay up with the pace of the times, teachers must be able to grasp it very fast. However, because the cycle for updating is

getting shorter, educators are also put to the test. It also has some issues with pattern search and datasorting. The comprehensiveness and objectivity of the data will be impacted by these subjective and objective elements. This essay conducts a thorough analysis and investigation on the creation of instructional virtualization for static images. Utilize all of the benefits offered by the technology while maximizing its best features.

DISCUSSION

According to published research, virtual technology includes digital image processing, computer graphics, artificial intelligence, multimedia, sensors, parallel processing, and other technical tools. Among the most recent developments in information technology are these technologies. They contribute to the advancement of computer technology in addition to providing vital nutrients for the creation and growth of the virtual world. In the traditional social relations experiment, some jobs were filled by literature computers instead of actual individuals. The experiment shows that the outcomes of human-machine tests are identical to those of human experiments. Literature The network virtual reality technology has reached its peak of development and is now capable of creating an interactive world in the client browser using the keyboard, mouse, monitor, and other conventional input and output devices. In a great part, these network technologies based on technology have been successful in attaining the system goal in a time- and money-efficient manner while simulating nature with fidelity and strong engagement.

Through the presentation of abstract materials in a concrete and realistic way and the transmission of clue information to the experiencer through multisensory channels, literature depicts the reality of virtual things, reappearing, simulating, and fictional things. This heightens the sense of reality, lessens the user's sense of using the computer, and gives the experiencer the impression that he is speaking directly with the real object. Virtual reality is typically considered to be largely used in computer-dominated fields that allow users to get fully involved and that require a powerful processor to complete. Literature suggests the term "network virtual reality," which has the potential to deceive some users to some extent because virtual reality is typically thought of as being used primarily in a field where computer graphics predominate and that allows users to become fully immersed. This issue is solved by using a high-performance processor. The capacity to change the observation point and direction at whim is the primary benefit of geometric model modelling and real-time dynamic display technology, according to the literature. People started to question if it was possible to achieve real-time modelling and dynamic display of complex landscapes without going through the laborious modelling process and challenging drawing calculations by simply using photos.

Literature explains modern schooling. We will be able to experience real-time, dynamic, and immersive environmental education in all directions thanks to the widespread deployment of internet technology and new virtual reality technology that is actual, interactive, and plot-based. Literature a high-risk, high-reward area of science and technology is virtual reality. Even though China still lags behind several wealthy nations, it has caught the attention of scientists, governments, and related departments. In the literature, the characteristics and modes of virtual reality technology transmission are compared using an analysis and summary of the application of virtual reality technology in various fields. Then, using an analysis of the state of technology transmission at the time, the issues and flaws are presented, and knowledge in the teaching field is introduced. Combining information from several disciplines, such as activity theory, communication, and basic virtual reality technology research, the communication process and

scenario are analyzed and researched in various ways. On the basis of this analysis, exploratory tactics are suggested. Literature infuses instructional discourse with emotion, facilitating more effective and natural communication between teachers and students.

In conclusion, it is clear that academics have looked at virtual education from a variety of angles. Although this project has made significant progress to date, it is still challenging to implement because every school has a unique teaching approach. The atmosphere of space education is equally crucial, thus the current challenge is to address the challenges in each school individually using real data, allowing for a more enjoyable learning environment for both teachers and students.

The Definition and Fundamental Ideas of Static Images

Fundamental Ideas

A very basic form of virtual reality technology is static picture technology. Its R&D is simple, it runs smoothly, and the application equipment is broadly accessible. It has consequently become more well-liked in the marketplace. Its ability to offer 360-degree panoramic views of an object or space is its most significant feature. We can surround a room and look at it from any angle, or we can look at it from all sides of an object and use it to build a virtual scene. The most prevalent Panoramic Map in our daily life is the best illustration of how virtual reality technology based on static images may be used to serve humanity at this time. It can be compared to a cylinder with a predetermined height that is centered on the node, onto which the exterior scenery is projected to create the panoramic image. In contrast to other virtual reality technologies, virtual reality based on static images creates a virtual environment using photographs, movies, or digital images, giving it a high level of dependability and clarity. Due to the tiny amount of data and quick network download speed, it is also less impacted by network broadband and operates with less equipment fluency. Any typical home computer can be used to watch and explore virtual reality software that uses static pictures. It has the ability to view three-dimensional things and space from all directions. It does not call for the use of any auxiliary gear from the Virtual Reality Technology College, such as gloves, glasses, or helmets. On PCs or mobile devices, it can be seen immediately with a mouse. Customers can enjoy the real virtual world without needing a specialized server. It opens the door for novel ways to use simulation and multimedia technology and significantly aids in the spread of "virtual reality".

The Importance of Static Images in Virtual Reality Technology, Section

In the natural sciences—history, geology, nature, biology, and medical treatment—virtual reality technology based on static images is currently primarily used. However, some commercial ventures have started to investigate its broad application in this area. The presentation of three-dimensional space, the display of three-dimensional objects, the introduction of exhibitions, the development and construction of virtual space, and the construction of virtual scenes all have special benefits for education. Making the most of him in the field of education will not only enhance the effectiveness of classroom instruction but will also advocate for teaching reform and advance China's educational system's ongoing development[4]–[6].

In accordance with independent component analysis

Independent component analysis (ICA) performs independent component analysis on a characteristic picture after taking the original images as a linear combination of characteristic

images. Principal component analysis is used to produce feature images. This technique has received a lot of interest in the international signal processing community and has a wide range of application potential. In general, this algorithm has the following features: we can obtain those true and excellent independent components with high probability by repeatedly running two algorithms with varied expressions, which has a significant impact on the later recognition stage. The dimension of the feature space is significantly reduced without sacrificing much information when compared to standard algorithms since the features used in this study are features. As a result, execution efficiency is higher and the recognition result is more accurate[7]–[9].

CONCLUSION

Both locally and internationally, there has been extensive research into the potential of virtual reality in the educational setting. In-depth study on the application of virtual reality technology in education is still in its infancy in China. Through the creation of new teaching tools or the enhancement of instructional strategies and outcomes, virtual reality technology has given established teaching approaches new life and increased opportunities for improvement. As technology advances and improves, there will be a greater variety and utilization of virtual reality in network distant education. A crucial part of contemporary distance education, distance virtual teaching makes full use of the learning environment offered by contemporary information technology, including new communication channels and a multitude of materials, giving contemporary distance education a whole new meaning. There are still many specific concerns concerning the use of virtual reality technology in distant learning, especially in trials, that need more attention and study. In this report, research was done on the evolution of educational virtual technology. Despite the fact that domestic technology is still in its infancy when compared to that of other nations, it has been supported by a sizable population of keen students. As a result, classroom education has fully mobilized children's excitement, and the virtual reality system has progressed steadily. The study in this article contains various errors that will be looked into in more detail in the future.

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CHAPTER 2

EDUCATIONAL HOMOGAMY TRENDS AND PATTERNS IN INDIA

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ABSTRACT:

Up until recently, assortative mating research in developing nations mostly concentrated on the shared cultural traits of people. The homogamy of education was not seen to be a significant factor. 39,257 Indian couples who had ever married were the subjects of this study, which looked at variations in educational homogamy by location of residence, religion, and socioeconomic status for the three marriage cohorts 1964–1984, 1985–1995, and 1996–2006. The study also looked at the likelihood of educational homogamy after correcting for the respondent's socioeconomic background and the geographical pattern of educational homogamy based on female literacy. The study made use of information from the third National Family Health Survey (NFHS-3). In the study, it was shown that the successive marriage cohorts had a significantly higher rate of educated homogamy. Homogamy is concentrated at the highest and lowest levels of schooling. While homogamy is more prevalent among the uneducated in rural areas, it is concentrated among the more educated in metropolitan areas. The findings also show that higher female literacy rates are associated with higher educational homogamy, and vice versa. After adjusting for socioeconomic variables, the study also discovered that for literate women, the likelihood of homogamy increased and the likelihood of hypo gamy decreased.

KEYWORDS:

Education System, Educational Homogamy, Education Pattern, NFHS, Pattern, Trends.

INTRODUCTION

In researchers in family studies and demography have focused a lot of emphasis on assortative mating over the years. In former times, the predominate pattern was marriages between people who shared traits including origin, religion, social rank, and educational attainment. Analysis of the trends and patterns of educated assortative mating in both developed and emerging countries has recently piqued researchers' interest. Another study confirmed the changes in Asian marriage systems as a result of increased urbanization, employment, and literacy levels. Studies on educational homogamy abound in rich nations, but the importance of education in mate choice is still largely unexplored in developing countries, especially India. The importance of education in choosing partners in India is anticipated to shift significantly as general literacy increases. A recent study correctly points out that, in addition to time of entry into marriage, it is equally necessary to look at who marries whom in terms of age, education, and other characteristics in order to emphasize the changes in marriage patterns in Asia. Accordingly, the study looked at educational homogamy in India for several marriage cohorts with the presumption that socioeconomic developments in the nation would have a significant impact on a cohort as a whole and make it simple to distinguish cohorts from one another[1]–[3].

Mate selection can be either positive or negative, according to Becker. When two qualities are complementary to one another, selection is positive; when they are substitutes for one another, selection is negative. Additionally, it has been established that choosing a partner is influenced by personal preferences, social group influence, and the limitations of the marriage market in which people engage. The chance of marriage amongst individuals with comparable educational backgrounds has increased recently, especially at the two extremes. In a significant contribution to the study of marriage and fertility in India, the researcher noted that as women's levels of education rise, their chances of marrying someone with a similar or higher level of education or a desired level of education rise as well. Numerous studies have stressed the important role that educational assortative mating plays on the socioeconomic status of the home and the transmission of social behavior between generations. According to certain additional studies educational homogamy may potentially worsen socioeconomic inequality.

Because of their higher levels of education and greater labor market engagement, women in industrialized nations have an equal say in selecting their spouse. Individual decisions about mate choice are more significant in these civilizations than parental preferences. In contrast, home money, race, and religion all play a significant role in determining marriages in emerging nations. Marriages in India used to be mostly a family-influenced event that was primarily governed by cultural practices, similar to many other developing nations. The parents were primarily in charge of choosing mates. The main factors in choosing a mate were similarity of ethnicity, religion, and socioeconomic level. Additionally, age at marriage is low for both men and women, and there is a significant age difference in relationships in emerging nations.

However, a few recent research revealed that the global pattern of marriage is changing, and emerging nations are also not an exception. Individual qualities like intelligence and education have emerged as key matchmaking criteria in addition to social and cultural compatibility. As a result, changes in marital patterns cannot be studied independently of rising educational levels. In India, the percentage of women who were literate rose from about 9 percent in 1951 to 66 percent in 2011. Women are given more ability to make decisions regarding their employment, marriage, and family formation as their education levels rise. Expectations, desires, and choices will alter between highly educated women and their less educated counterparts as a result of higher educational achievement. Women who are educated will favor marriage to a partner who is also educated.

More research has to be done on the variables that influence marriage patterns, particularly in the setting of India where societal dynamics around marriage and mate choice are drastically changing. Indians from various backgrounds adhere to rituals unique to their culture. As a result, marriage and kinship arrangements differ based on race, ethnicity, religion, and place of residence. Only nonrelative marriages are permitted in northern India. Contrarily, consanguineous unions are frequent in much of South India. Therefore, the Indian process of choosing mates takes into account all such cultural and societal variances. Any investigation into the trends in educational homogamy in India must unavoidably look at the many facets of this vast diversity. Interacts marriages, a rise in the average age at marriage, and a decrease in the age difference between the husband and wife have all been noted in studies of marriage and family formation in India. Even though these studies looked at how marriage patterns have changed in India, there are still a lot of unanswered questions regarding educational homogamy, especially from a nationally representative standpoint.

The study aims to answer two questions within the theoretical framework outlined in the existing literature: What is the pattern of change in educational homogamy in India, and is the pattern consistent for individuals from diverse socioeconomic backgrounds? In essence, this study's goal is to investigate how educational homogamy has changed against the backdrop of rising literacy rates in the nation.

DISCUSSION

The process of choosing a mate, the contributing variables to the process, and the pattern of change through time have long been investigated by researchers in the fields of demography and family studies. The similarities in racial, ethnic, religious, and socioeconomic status of the individuals were heavily emphasized in studies of marriage and family formation in India. In addition to these variables, education has a big impact on mate choice. However, educational homogamy is still a marriage-related topic that is comparatively under-examined and under-appreciated, especially in developing nations. Educational homogamy is becoming more common in partner choice, according to research done in industrialized nations. This is especially important for a multicultural nation like India where, due to increased female literacy rates, choosing a mate is no longer only a parental decision. Therefore, this study used the three marriage cohorts that covered the years 1964 to 2006 to assess changes in educational homogamy in India.

The study found that a sharp rise in educational homogamy among the marriage cohorts was indicative of the changes in the mate-selection process. A logical argument is that a person's partner choice may be influenced by the many years spent in school and the resultant exposure to a wider learning environment. In India and other industrialized nations, educational homogamy has also increased, according to earlier studies. More time spent in educational institutions may also improve the likelihood that students may find partners who share their educational goals. Prior studies have revealed that as people approach marriageable age, the number of years spent in school improves their likelihood of meeting others who have similar educational backgrounds. The rise in female literacy and labor force engagement is also said to have increased parents' consideration of their daughters' preferences and expectations when choosing a spouse.

This study also discovered that the rise in homogamy was not consistent across educational levels. Homogamy is more prevalent at the ends of the educational spectrum. Similar findings were reported in a previous study about changes in couples' educational attainment. It can be assumed that homogamy has moved towards the higher end of educational attainment in the succeeding marriage cohorts as a result of an increase in female literacy in India. This conclusion is applicable to all religions, castes, and socioeconomic levels. Inequity in the socioeconomic growth of families may worsen in the future due to the change in educational homogamy towards highly educated couples.

By location, the patterns of change in educational homogamy vary greatly. While homogamy is more prevalent among those with higher levels of education in urban regions, it is more prevalent among those with illiterate backgrounds in rural areas. In addition, homogamy is growing at a faster rate in metropolitan regions than in rural ones. Additionally, it was shown that in the subsequent marriage cohorts, homogamy grew, hypergamy fell, and hypogamy increased. This phenomenon might be a result of women getting more education overall. Women are more likely to marry men with similar educational backgrounds as their education levels rise.

There are certain inborn factors that influence marriage, such as caste and religion. Other things, like where you live and your financial situation, could alter over time. Significant geographical differences in educational homogamy were discovered by the study. High educated homogamy is seen in areas with high literacy rates, and vice versa. The levels of literacy vary amongst the states and their regions. Bihar and Jharkhand, two states in the Eastern region, have India's lowest literacy rates. The state in India with the second-highest literacy rate is Mizoram, which is located in the Northeast. Kerala has the highest percentage of literacy in the South, and Tamil Nadu and Karnataka are the two other states with rates that are higher than the national average.

The likelihood of homogamy did not significantly change after controlling for the socioeconomic status of the household, demonstrating that education is the most crucial factor in mate choice. Previous research has shown that women are less likely to marry someone with a higher degree, whereas the percentage of women who marry lower educated men is increasing [34]. With increased educational attainment, it's feasible that women will value education more highly than other characteristics (such as ethnicity, caste, etc.) when choosing a spouse. An earlier study supported this idea by finding that women are more likely to locate men with similar educational backgrounds when their level of education increases [9]. The household's financial standing, location in a developed area, and membership with a particular religion may be more significant factors for illiterate women than the prospective partner's level of education. According to comparable studies conducted in South Asian nations, highly educated women from recent birth cohorts in Japan are more likely to marry.

According Data and Techniques

The third National Family Health Survey (NFHS-3, 2005–06), which is the Indian version of the Demographic and Health Survey (DHS), provided the data for the study. In NFHS-3, data were gathered from 109041 households that made up a nationally representative sample. 124385 women and 74369 men between the ages of 15 and 54 were interviewed. In the current study, information gathered from 39257 ever-married couples between the ages of 15 and 49 who were living together during the survey period was evaluated. NFHS-3 gave details on the couples' educational backgrounds, age and year of marriage, and other socioeconomic traits.

Three marriage cohorts 1964–84, 1985–95, and 1996–2006 were separated from the sample. First, although the study intended to use four marriage cohorts, we were only able to analyses data from three due to the small sample sizes in the first two cohorts (1964–73 and 1974–84). The study looked at the relationship between couples' educational levels and the patterns of homogamy, hyper gamy, and hypogamy. Four categories of educational attainment were established: no education, elementary education (up to four years of schooling), secondary education (up to ten years of learning), and higher education (ten years or more of training). The educational classifications that are used in this study are derived straight from the survey. The study also looked at the distribution of educational homogamy by geographic regions (North, Central, East, Northeast, West, and South), religion (Hindu, Muslim, Christian, and others), caste (scheduled caste, scheduled tribe, other backward classes, and others), wealth quintile (poorest, poorer, middle, richer, and richest), and place of residence (rural, urban). In the current study, homogamy is defined as the union of people with comparable educational backgrounds. The terms "hyper gamy" and "hypo gamy" refer to marriages when the husband is more educated than the wife[4]–[6].

Examining variations in marriage patterns in India based on educational level is the primary goal of the study. Men and women's educational levels were divided into the following categories: no education, primary, secondary, and higher. Ordered logistic regression was used to evaluate the likelihood of marriage between men and women with various educational levels when educational categories were arranged from lowest to highest. Education level is unrelated to the likelihood of choosing a spouse, according to the research hypothesis that will be put to the test. It provides the likelihood of homogamy, hyper gamy, and hypo gamy for each degree of educational attainment, which is the main benefit of employing ordered logistic regression. Because it is simpler to interpret the likelihood of marrying males from each category of education than it is to understand the odds for each category of education, the results are presented as projected probabilities rather than odds ratios. The ordered logistic regression used the education of the husband as the dependent variable and the education of the wife as well as other background factors as the independent variables. In the first model, the probabilities were determined using the wife's education as the sole independent variable and the husband's educational accomplishments as the dependent variable (unadjusted probabilities). To estimate the probabilities (adjusted), the following model used year of marriage, wealth index, religion, caste, and location of residence as independent variables. Based on the NFHS-3 categorization, the states were divided into six geographical zones.

Educational Homogamy among Indian Marriage Cohorts

Table 4 lists the educational patterns of the spouses in the three marriage cohorts from both urban and rural locations. Urban areas saw an increase in educational homogamy from 49.7% (1964–1984) to 55.4 percent (1985–1995) and 62.7 percent (1996–2006). Homosexuality rose from 50% (1964–84) to 52.6 percent (1996–2006) in rural regions. For the first marriage cohort of illiterates in rural areas, the percentage share of complete homogamy is significant (34 percent out of 50 percent). Homogamy is high among the highly educated in rural areas (29 percent out of 53 percent) in the third marriage cohort. Homogamy is prevalent among the highly educated in metropolitan areas, particularly in the first and third marriage cohorts (38 percent out of 62 percent; 26 percent out of 50 percent). All religions indicated an increase in educational homogamy. It rose among Hindus from 50% in the 1964–1984 marriage cohort to 55% from 1996–2006. Accordingly, the percentages of Muslims and Christians increased from 50% and 54%, respectively, in the cohort of 1964–1984, to 57% and 62%, respectively, in the cohort of 1996–2006. However, in rural (or urban) areas, the percentage of hypergamy decreased from 45 (44) in the 1964–1984 cohort to 41 (34) and 36 (23) in the 1985–1995 and 1996–2006 cohorts, respectively. In addition, homogamy was most prevalent among illiterates of Hindu, Muslim, and other religions in the first two cohorts. However, homogamy rose among those with higher levels of education in the third cohort. In all three of the marriage cohorts among Christians, there was a high proportion of pairings amongst educated people. Homogamy decreased among the scheduled castes from 55% in the first marriage cohort to 50% in the second. The third cohort saw a minor increase in homogamy, up to 51%. From the 1964–84 to the 1996–2006 cohort, homogamy increased within the "other backward classes" and "other" caste group, however there was a significant reduction in educated homogamy among the scheduled tribes. Regardless of caste, pairings of uneducated people were most common in the cohorts of 1964–1984, and 1985–1995, respectively (table not provided). In all caste groups in the 1996–2006 cohort, homogamy rose among those with higher levels of education.

Homogamy in the poorest quintile decreased from 65% in the 1964–1984 marriage cohort to 57% in the 1996–2006 cohort. Contrarily, homogamy rose from 48 percent in the 1964–1984 marriage cohort to 68 percent in the 1996–2006 marriage cohort among the richest quintile. Additionally, homogamy was more prevalent among the uneducated in the lower quintiles (i.e., the poorest, poorer, and medium), but it was more prevalent among the educated in the higher quintiles (i.e., the wealthier and richest) in all three marriage cohorts (table not shown).

Additionally, it was observed that for the next marriage cohorts, the rise in homogamy was accompanied by a reduction in hypergamy and a rise in hypogamy in all quintiles of religion, caste, and wealth. The rise in homogamy was not consistent throughout the various educational levels. In both rural and urban locations, the findings indicate a consistent fall in homogamy among those with only an elementary education (Figure 1). For marriages between people with higher levels of education (secondary education and above), the tendency is the opposite, with homogamy rising throughout all marriage cohorts.

Education Homogamy Probabilities from Ordered Logistic Regression

The study then used ordered legit regression to evaluate the odds of educational homogamy. Unadjusted probabilities provide estimates based on the husband's educational background, whereas adjusted probabilities represent estimates that account for other socioeconomic factors. According to the findings, the unadjusted probability for uneducated, primary, secondary, and higher educated women are 0.469, 0.198, 0.663, and 0.557, respectively. After adjusting for socioeconomic characteristics and marriage cohort, an increase in women's educational attainment changes the likelihood of homogamy to 0.461, 0.205, 0.661, and 0.589, respectively. Moreover, after adjusting for socioeconomic characteristics, the likelihood of hypergamy decreased [7], [8].

CONCLUSION

The study disproves the theory and comes to the conclusion that India's marriage patterns have altered through time, with a notable rise in educated homogamy among those with high levels of education. While homogamy is more prevalent among the uneducated in rural areas, it is concentrated among the more educated in metropolitan areas. This demonstrates how female literacy had a significant part in altering the homogenous educational trends. The socioeconomic status of the families and their progeny may also be negatively impacted by the rise in educational homogamy. Additionally, regional variations in educational homogamy were found. The highest level of educational homogamy was found in the region with the highest female literacy. Low homogamy but a larger percentage of hypergamy were found in the area with the lowest female literacy. Therefore, it may be said that the most significant factor influencing changes in marriage patterns in India is female literacy.

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CHAPTER 3

RELATIONSHIPS BETWEEN INVESTMENT POTENTIAL AND EDUCATIONAL INSTITUTION QUALITY

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ABSTRACT:

We fail to find a correlation between the investment potential of a state and the mean efficiency of its HEIs computed using nonparametric data envelopment analysis (DEA), despite using disparate datasets one on the quality of higher education institutions (HEIs) in India comprising 348 HEIs that were accredited over the years 2004–2008 and another on the investment potential of states based on four indicators. However, interactions between investment potential indicators and HEI ratings on seven quality assessment categories have a significant impact on efficiency ratings, which suggests a latent moderating effect. We come to the conclusion that the investment potential modifies how well HEIs are rated in terms of quality, but that HEI efficiency is unaffected by these variables. A latent, but not an overt, relationship between a state's investment potential and HEI quality is a direct policy implication of the study. Additionally, whereas research output and effective political governance interact to significantly and positively improve efficiency, a state's infrastructure interacts with teaching and learning to positively affect HEI efficiency.

KEYWORDS:

Education, Educational Institution, Educational Quality, Investment, Investment Potential.

INTRODUCTION

In Higher education institutions (HEIs) in industrialized nations (the US and the UK) operate under market forces that require competitiveness and efficiency, and consequently a concept of return on investment. Similar pressures are experienced by BRIC (Brazil, Russia, India, and China) nations as well as African transitional economies. A transition from governmental support to private tuition from parents and students is documented in several evaluations of higher education financing in developing nations in the twenty-first century. As a proportion of GDP, public spending on higher education per student decreased globally between 1990 and 1991 and in 2006, according to Tilak, although it decreased by 22% in South Asia, 38.5% in upper-middle-income countries, and 18.1% in high-income nations. The percentage fell by 31% for India, from 92% to 61%.

However, since 2000, higher education (HE) has grown significantly in India, largely due to private sector involvement. Using Trow's classification of elite, mass, and universal HE systems, India is currently experiencing an initial massification of HE due to its gross enrolment rate of 21.1% in HEIs. Elite systems are those that enroll up to 15% of students between the ages of 18 and 23; mass systems are those that enroll between 15% and 40%; and universal systems are those that enroll more than 40%, per Trow. Despite Tilak's assessment, the Indian government shifted millions of rupees from state welfare programmers into private education after 2008 in

the form of vouchers, self-financing courses offered by public institutions, and reimbursements for maintenance fees. The private sector's involvement in the HE sector increased as a result of this support from the public treasury. Along with private for-profit institutions, a number of corporately run altruistic HEIs emerged. As they did for developed economies, arguments based on market principles inevitably started to appear in the literature.

The academic argument over the introduction of market forces into the HE sector is mostly driven by two diametrically opposed ideas about whether or not education is a public or private benefit. Since neither no excludability nor no rivalry apply to education in the strictest sense for it to be referred to as a pure public benefit, authors on both sides of the spectrum agree that education is a quasi-public good. The public interest component of education, the inferior quality of education provided by private institutions, and the pro-rich skewness in HEI subsidy consumption are frequently brought up by those advocating for increased public funding for education. Although some academics contend that India has previously seen public interest privatization, qualitative improvements have not resulted. The absence of accountability in public school systems, the poor levels of learning despite greater public funding and enrollment rates, and the affordability of private schooling are all points made by authors who have their roots in the market tradition.

Ndofirepi and Cross contend that issues like low-quality knowledge production and inequality that favors the upper classes arise as a result of a shift away from a public good perspective of education and the concurrent failure to recognize and thus legitimize the profit motive that has obviously crept into academe (Slaughter and Leslie, p. 210). This is because the debate between private and public education is unresolved. The conclusion of Slaughter and Leslie shows that, at least in terms of transitioning economies, the majority of arguments are more heavily weighted in favor of public support of education as a good. Longden and Belanger make the case for a hybrid approach that must embrace the marketplace while addressing responsibility and inclusivity, as well as including social justice, against this background of the public good vs. private good character of education. The Longden and Belanger route is suggested by Crowley for teacher preparation [1]–[3].

We make a fresh contribution to this discussion, which completes the points made previously. We investigate the relationship between the average quality of HEIs by state in India and the investment potential of the state. A state with higher-quality educational institutions would, *ceteris paribus*, generate better returns on investment, and as such would rank highly in terms of investment potential, to the extent that the latter is intended to draw capital inflows in a pro-market economy. This relationship between high-quality HEIs and viable industry investment locations stems from the fact that, for any company, the availability of a trained, educated workforce at competitive salaries in a welcoming labor market is a key determinant of locational choice.

DISCUSSION

According to Tooley, studies of the phenomenon of low-cost private schools "mushrooming" in impoverished areas of sub-Saharan Africa and South Asia show that these schools are serving a majority (urban and periurban) or a significant minority (rural) of the poor, including significant proportions of the poorest of the poor. This is based on his prior work and review of the literature. However, despite huge cost reductions in the private sector, it doesn't seem that private sector involvement in India has enhanced quality.

Lambert promotes public-private partnerships in the HE education sector with definite public objectives that even private companies should pursue. This point of view has gained traction in developing nations like India, where the goal of delivering universal high school education has led to a demand for college-level education, necessitating private participation in the HE sector. The bigger concern is whether the social justice goal that India's HE sector, which emphasizes the public benefit, seeks to advance, will be upheld under a commercial system. The findings of this study must be understood in light of this context. It is reasonable to ask if the policymakers in education (the HE sector in our study), who represent the interests of the corporate sector, have already started doing so given that India is rising higher in the World Bank rankings for ease of doing business. The findings provide no evidence that the market principles have any influence over the Indian quality regulator. The potential investment appeal of a state has little influence on how highly a state's HEIs are rated by quality authorities in the HE sector.

Data and Techniques

This study's data are taken from two sources that are open to the public. You can acquire HEI data quality information from the NAAC website. The "Analysis of accreditation reports" is downloadable from and accessible for the northeast region, which consists of seven minor states and 11 Indian states. In our study, we make use of the information from these reports. The method used in the study, which uses percentile marking for seven criteria and an overall average score in percentage with a nine-point grading system (C), has evolved over time from the first method, which used percentile marking for 10 criteria, through methods using percentile marking for seven criteria and an overall average score in percentage with a star grading system, to the method used in the study. The scores under the star system and those under the nine-point grading system differ noticeably for quantitative analysis. The CGPA-like nine-point relative letter grading system produces a composite score without disclosing the results for each individual criterion. For groups of institutions, however that have gone through the NAAC's assessment and accreditation procedure criterion-wise scores are accessible. We use the criterion-wise scores since it is difficult to derive a useful metric consistent with market-based principles from a single composite score under the nine-point relative letter grade. This will be demonstrated using a straightforward example. An HEI's single composite score is calculated by averaging seven criteria using a convex weighting system, where each criterion's weight is greater than zero and the total weights add up to one. The following are some of them:

- (1) Curricular aspects;
- (2) Teaching-learning and evaluation;
- (3) Research, consultancy, and extension;
- (4) Infrastructure and learning resources;
- (5) Student support and progression;
- (6) Organization and management; and
- (7) Healthy practices (implicating best practices in means and goals leading to quality education).

Obviously, a school with a high criterion 4 score but a low criterion 3 score may nevertheless achieve a better composite score than a school with a low criterion 3 score but a high criterion 4 score. When contrasting Ram Krishna Nagar College in the northeast with Nabin Chandra College, it is clear that this is the case. (with Ram Krishna Nagar College, the 7-tuple of scores

on the seven criteria is (73, 75, 69, 74, 70, 72, and 69) with a weighted sum of 73; for Nabin Chandra College, the 7-tuple is (75, 75, 70, 60, 65, 65, and 70) with a weighted average of 70.) A measure based on economic efficiency would recognize criterion 3 as an output of the system and criterion 4 as an input, in contrast to the weighted average ranking scheme, which does not differentiate based on the nature of each criterion. A market-based ranking system would not place a HEI highly if it uses many of inputs but produces little in return. Such an illogical economic ranking of the universities mentioned above is still feasible with a weighted score. We forego the use of composite scores in our analysis in favor of the criterion-wise ratings that are available for clusters of institutions that have been evaluated and accredited by the NAAC in order to avoid this anomaly, which is inconsistent with the efficiency argument of market economics [4]–[6].

The NCAER is another source that is not affiliated with the NAAC that provided the set of financial indicators used for this study. The NCAER state investment potential index (N-SIPI) is included in the inaugural report, which was published in 2016. The N-SIPI30 index rates 30 states based on 44 sub indicators and four pillars: labor, infrastructure, economic climate, and political and governance factors. N-SIPI focuses on the structural and policy foundations that shape the business climate in any state.

The N-SIPI30 is intricately built and takes a number of indicators into account. The labour indicator includes a number of sub indicators, including average wages, the labour force participation rate, the percentage of young people (ages 20 to 35) looking for work or already employed, the population with a postsecondary education as a percentage of all people (15 to 64), and others. The final two sub indicators, combined with the quantity of ITIs, serve as a stand-in for labour quality. The infrastructure index, the economic factor, and the political and governance indicator are additional indexes. The overall N-SIPI30 index is the result of combining all four indicators into one. The relationship we aimed to investigate in this paper is that between the NAAC quality indicators of HEIs and the N-SIPI30.

Data envelopment analysis (DEA) is the approach we use to separate the economic efficiency index from the provided NAAC criteria. It has been used frequently in research on educational institutions' effectiveness (most recently, Xia et al. applied the technique to universities from various parts of China). Regression and ANOVA was recently used by Sharma and Sinawi. To investigate Malaysia's university quality. In a nutshell, it's the ratio of outputs to inputs of a single decision-making unit (DMU; in our example, the HEI or the cluster supplied in the state-by-state examination of the NAAC certification reports) in relation to an arbitrary boundary. DEA is referred regarded be a nonparametric method since it does not rely, as do stochastic frontier studies, on an arbitrary probability distribution of outputs and inputs. We adhere to prior research that examines the economic effectiveness of educational institutions using this methodology. Applying DEA, De Witte et al. look at economies of scope in research and instruction.

De Witte and Lopez-Torres evaluate various research approaches used to examine educational effectiveness. They also emphasize that effectiveness and value for money are both parts of efficiency in education. According to the author, there is always an effectiveness frontier, or a degree of the desired outcomes (such as quality, educational attainment, or equality of learning outcomes) which may be realized, because the outputs of the educational process are social constructs. Due to the social sensitivity of each educational system, it is important to always

keep in mind not only the direct relationship between system investments and educational outcomes, but also to maintain a balance between efficiency and effectiveness when developing educational policy." For the current usage of DEA scores in determining educational quality, please see Thanassoulis et al. to prevent a repetition of this discussion. We outline our DEA inputs and outputs in the Appendix. (DEA has also been used outside of the academic literature on the effectiveness of educational institutions, such as in the literature on financial institutions, but less so in corporate finance. Sherman and Gold [31] were the first to use the technique to investigate the efficacy of bank branches in the US after the technique was formalised and made popular by Charnes et al. Following this, researchers including Rangan et al and Aly et al conducted a larger-scale investigation of banks. Today, other economies' banking systems are also using the strategy.)

After calculating educational efficiency (EDU_EFF) for a DMU, we look at pairwise correlations between the state's investment potential score (N-SIPI30) and the state's average educational efficiency (SAVG_EDU_EFF) and coefficient of variation of educational efficiency (SCV_EDU_EFF). In order to test whether a state's investment potential mediates the relation between EDU_EFF and N-SIPI30, we run a multivariate linear regression of the form where $(EDU_EFF)_i$ is the efficiency of DMU_i , obtained using DEA, α is a constant, B is the vector of coefficients for the explanatory variables, X_i is the NAAC criterion score vector for DMU_i of size (1×7) , and $N-SIPI_s$ is the state "s" investment potential vector (1×4) containing scores for (labour, eco., infra. It is anticipated that the error for DMU_i will be normally distributed. Using clustered standard errors that are consistent with heteroskedasticity and grouped by state, we estimate Equation (1) [7]–[9].

CONCLUSION

Both In this study, we set out to determine whether India's higher education sector exhibits marketization in its evaluations and assessments. India is a developing nation that is changing from a centrally planned to a market-based economy. We discover that the quality indicator of a state's HEIs as determined by the federal regulator does not correlate with a broad-based index that measures that state's investment potential. The public data utilised in the study failed to prove that concerns about marketization and the worry that the quality regulator NAAC will weaken public interest and enhance private interests have an empirical basis. In a changing India, the higher education system seems to be serving the public interest.

The results also show that there is a latent relationship between infrastructure development indicator and teaching and student learning outcomes, which has a positive impact on HEI quality, and between research output and political governance of the state of HEI, which has a significant impact on quality. The data support anecdotal reports that political governance enhances efficiency when combined with HEIs' research output, but that market economy variables do not enough interact with research production to have a meaningful impact on efficiency. By separating the grading criteria into inputs and outputs, the study applies an economic measure of efficiency to data that is predominantly used to evaluate the quality of HEIs in India by the NAAC. We stayed out of the argument over whether this is the right metric by referring to earlier research that employed efficiency meter in educational quality. We were also able to use efficiency scores as a quality assessment because the inputs and outputs were scalar scores rather than rupee amounts.

Similar to this, the state investment potential dataset is employed as a stand-in for market attractiveness as well as the degree to which market players and principles are upheld in a certain state. Finally, even though the datasets were created independently, one might always argue that the paper just provides indirect evidence. But any study of this kind will always show that to be the case.

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CHAPTER 4

A BRIEF DISCUSSION ON INDIA'S EARLY EDUCATIONAL SYSTEM

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ABSTRACT:

The Indian educational system places more emphasis on academics. It is not an educational system; it is an exam system. Why are the films easier for us to recall than the Chapters? The Indian educational system needs numerous adjustments. India's educational system should place more emphasis on learning than on exams. It is important to let kids select the subjects that interest them. Children must be forced to communicate in groups and share their opinions on many topics rather than learning from extensive books and lectures. Children must be forced to get information on their own from library books and the Internet and share it with the class rather than taking notes from the teacher and textbooks. They will grow confident and receptive to criticism as a result of developing good reading habits. Additionally, it will aid in the growth of their analytical and critical reading abilities. When kids apply what they learn practically, it will stick in their minds. They need to be taken on field trips to places like botanical gardens, planetariums, museums and labs where they may engage with experts in a variety of subjects and learn new things. They will be able to communicate more effectively as a result. The basic education system in our nation is the subject of this article's author's main interest.

KEYWORDS:

Education System, Higher Education, Homeschooling, 10+2+3 Pattern, Primary Education, Private, Education, Secondary Education.

INTRODUCTION

In India, both the public and private sectors contribute to the funding and management of education. These three levels are central, state, and local. It is controversial whether or not Taxila qualifies as a university, but it was the first centre of higher learning in India that has been identified, dating back to at least the 5th century BCE. In the contemporary sense of the word, the Nalanda University was the world's first university-system of higher learning. Indian society adopted Western schooling once the British Raj was established.

In India, the Union Government and the states share jurisdiction for education, with the Union having some tasks and the states having autonomy for others. The Indian Constitution's many provisions define education as a fundamental right. The Union or State Governments in India control the majority of universities. India has improved its primary school enrollment rates and increased its literacy rate to about two thirds of the population. The development of India's educational system is frequently credited as one of the key factors in that country's rapid economic growth. Numerous governmental institutions have been given much of the credit for the advancement, particularly in higher education and scientific research. The private education sector in India only accounts for 5% of the total market, despite being valued at \$40 billion in 2008 and projected to reach \$68–70 billion by 2012.

India, however, still has significant obstacles to overcome. 25% of the population is still illiterate despite increased investment in education; just 15% of Indian students complete high school, and only 7% of those who do graduate. When compared to other major emerging countries, the level of education, whether in primary or higher school, is noticeably inferior. In 2008, just 7% of India's population of college-age students had access to postsecondary education, 25% of teaching positions worldwide were unfilled, and 57% of college professors lacked a master's or PhD.

In India, there are 1522 engineering colleges that award degrees and enroll 582,000 students annually, in addition to 1,244 polytechnics that enroll 265,000 students annually. However, there is a faculty shortage at these institutions, and questions have been raised about the educational program's quality. India's education system is built on caste-based reservations rather than pure merit[1]–[3]. There are at least 50% of reservations that apply to different castes in universities, colleges, and other institutions that are linked with the federal government. It varies at the state level. As of 2012, Andhra Pradesh had the highest percentage of reservations (83.33%).

DISCUSSION

According Education History

Brahmin gurus did not charge tuition or any fees from the pupils or their guardians; instead, they distributed education by begging. Temples later served as educational institutions. Despite the fact that secular courses were also taught, religious instruction was required. Students have to be celibates or brahmacharis in order to enroll. The information in these hierarchies was frequently connected to the duties that a group in society had to carry out. The warrior class, the Kshatriya, received training in the different facets of battle, while the priest class, the Brahmins, received instruction in religion, philosophy, and other ancillary fields. The laboring class of the Shudras was typically denied access to educational opportunities while the Vaishya, the business elite, were taught their trade. The Manusmriti, a collection of laws, and the Arthashastra, a treatise on statecraft, are two important works from this time period that reflect the viewpoint and knowledge of the world at the time. Along with Buddhist monasteries, mutts, and Hindu temples, secular institutions began to emerge.

These establishments provided practical education, such as in medicine. From the years 500 BCE to 400 CE, there were more and more urban learning centers to be seen. Among others, Taxila (in modern-day Pakistan) and Nalanda in Bihar were significant urban centres of learning. These educational institutes drew many international students to study subjects like Vedic and Buddhist literature, logic, grammar, etc. and effectively disseminated information. One of Taxila's most well-known professors was the Brahmin Chanakya, who is credited with helping to create the Mauryan Empire. India already had a complex mathematical system by the time the Islamic philosopher Alberuni visited (973–1048 CE).

Modern European education entered India with the establishment of the British Raj. Because it was not in their best interests, the British Raj was hesitant to implement a public education system. The colonial educational strategy, which came to be known as Macaulayism, aimed to reduce indigenous culture and religion. The entire educational system was drastically altered as a result.

Because the language in which they obtained their education had become obsolete, educated people had trouble finding employment. As a variety of elementary, intermediate, and higher educational institutions popped up during the colonial era, the system quickly cemented in India. From over 0.6% of the population in 1867 to over 3.5% of the population in 1941, the British raised the percentage of the population in primary and secondary education.

This was far less than the same figures for Europe, where between 8 and 18% of the population was enrolled in basic and secondary education in 1911. They also made an effort to raise literacy. By the time India gained its independence, the literacy rate had increased from 5.4% in 1901 to around 16.5%. The first Prime Minister, Jawaharlal Nehru, deserves the majority of the credit for promoting education for the general public after India gained independence in 1947. The country's first minister of education in India, Maulana Azad, envisioned a strong central government control over education and a unified educational system. India's cultural and linguistic variety, however, meant that only higher education, which focused on science and technology, was under the purview of the national government. Additionally, the government could control some facets of education in India by formulating national policies for educational advancement[4]–[6].

The National Policy on Education (NPE), which was developed by the Indian central government in 1968 and 1986, was strengthened in 1992. The district primary education programmer (DPEP) and the Sarva Shiksha Abhiyan (SSA), India's initiative for education for all, as well as the establishment of Navodaya Vidyalaya and other selective schools in every district, advancements in female education, inter-disciplinary research, and the creation of open universities, were all started by the government in 2008. The National System of Education, which provides some uniformity while taking into account regional educational demands, is also a part of India's NPE. The NPE also emphasises increased investment on education, proposing a budget of more than 6% of GDP. Although it is acknowledged that there is a need for more extensive reform in the primary and secondary education sectors, infrastructure development for science and technology education is also a top priority.

10+2+3 Formula

The "10+2+3" educational pattern is consistently used by the central and majority of state boards. at this structure, 10 years of primary and secondary education are followed by 2 years of higher secondary education (often at colleges or high schools with higher secondary facilities), and finally 3 years of undergraduate study. The 10 years are further broken down into 2 years of high school, 5 years of elementary education, and 3 years of upper primary. The Education Commission's 1964–1966 recommendation is where this pattern first appeared.

India's Primary Education System

Primary education, also known as elementary education in India, is prioritised by the government of India up till the age of fourteen. In order to prevent children from working in hazardous settings, the Indian government has officially outlawed child labor. Due to social injustice and economic inequality, it is challenging to implement both the right to free education and the prohibition on child labour. Government-run or -supported schools provide for 80% of all recognized elementary schools, making it the largest supplier of education in the nation.

However, this system has many flaws, including high student-to-teacher ratios, a lack of infrastructure, and inadequate levels of teacher preparation, as a result of resource constraints and a lack of political will. According to data made public by the Indian government in 2011, there were 5,816,673 primary school instructors in India. In India, there were 2,127,000 secondary school teachers as of March 2012. The Right of Children to Free and Compulsory Education Act of 2009 also made education free for children aged six to fourteen, or up to eighth grade.

The government has undertaken a number of measures to improve quality. In order to universalize primary education in India, the District Education Revitalization Programmed (DERP) was established in 1994. Its goal is to restructure and revitalize the country's current primary education system. The federal government paid for 85% of the DERP, and the states covered the remaining 15%. UNICEF and other foreign organizations also funded the DERP, which had opened 160,000 new schools, including 84,000 alternative education institutions providing alternative education to over 3.5 million students.

In several states over the past three years, this primary education programmer has also demonstrated a high Gross Enrollment Ratio of 93% to 95%. As part of this programmer, a considerable improvement in staffing and girl enrollment has also been made. The Sarva Shiksha Abhiyan, one of the biggest educational projects in the world, is the current plan for the universalization of Education for All. Although enrollment has increased, the quality of instruction has not.

Private Schooling

80% of all schools, according to current estimates, are public institutions, making the government the primary supplier of education. However, 27% of Indian children attend private schools due to the subpar quality of the public education system. Even in rural areas, approximately 20% of students in 2004–05 were enrolled in private schools, tipping the scales in favor of private education in urban areas, where more than 50% of children attend.

According to some data, private schools frequently offer higher results at a price that is a multiple of what public schools charge per unit. Others, on the other hand, have said that private schools, which make up just a fifth of all schools and fail to educate children from the poorest families, have in the past disregarded court rulings for their regulation. In its favor, it has been noted that private schools offer extracurricular activities including scientific fairs, general knowledge, athletics, music, and drama in addition to covering the whole curriculum. Private schools have substantially better student-teacher ratios (1:31 to 1:37 compared to government schools), and more female teachers work there.

Which system has more highly educated instructors is a subject of some debate. The percentage of untrained teachers (parameters) in private schools is 54.91%, compared to 44.88% in government schools, while just 2.32% of teachers in unassisted schools obtain in-service training, as opposed to 43.44% in government schools, according to the most recent DISE study. Despite the fierce rivalry in the educational industry, most institutions are profitable. Private schools make up 7% of all educational establishments in India, with upper elementary schools accounting for 21% and secondary schools for 32% (source: fortress team research).

Despite the fact that public schools are free, even the poorest children frequently attend private schools. According to a research, 65% of students in Hyderabad's slums go to private schools.

Home education

Although it is the less popular choice, homeschooling is permitted in India. The Indian government's position is that parents are free to educate their kids at home if they choose to and have the resources to do so. According to HRD Minister Kapil Sibal, the government will not intervene if a parent chooses not to take their children to school despite the RTE Act of 2009.

Secondary Schooling

The National Policy on Education (NPE), which was established in 1986, called for the integration of traditional practices like yoga into the Indian secondary school curriculum as well as the teaching of science and technology. According to the Census of 2001, there were 88.5 million pupils in secondary education between the ages of 14 and 18. Only 31 million of these kids were enrolled in school in 2001–2002, according to enrollment data, which suggests that two-thirds of the population was not enrolled.

The emphasis on including the underprivileged segments of society is a noteworthy aspect of India's secondary education system. Professionals from reputable institutions are frequently called upon to provide assistance with vocational training. The secondary education system in India places a strong emphasis on profession-based vocational training to provide students the skills they need to find a career that interests them. The expansion of SSA into secondary school under the Madhyamik Shiksha Abhiyan is a significant new development.

University Education

Students may enroll in general degree programmes, such as bachelor's degrees in arts, business, or science, or professional degree programmes, such as engineering, law, or medicine, after passing the Higher Secondary Examination (the grade 12 exam). After China and the United States, India has the third-largest higher education system in the world. The University Grants Commission (India) is the principal governing organization at the tertiary level. It sets standards, provides advice to the government, and facilitates communication between the federal government and the states. The University Grants Commission established 12 independent entities to manage higher education accreditation. India has changed its educational system. India will one of the biggest centres for education in the future.

As of 2009, India had 33 institutes of national importance, 5 institutions created and operating under the State Act, 215 state universities, 100 deemed universities, 20 central universities, and 215 state universities. 16000 colleges, including 1800 exclusive women's colleges, are among the other institutions operating under these universities and institutes. At the postsecondary level of education, science and technology are prioritised. In 2004, there were a significant number of technological institutes in Indian educational institutions. A component of the Indian higher education system includes distance learning. Indian educational institutions, like the Indian Institutes of Technology (IITs), have received praise from all around the world for the calibre of their undergraduate engineering programmes. The IITs have an annual enrollment of roughly 10,000 students, and their alumni have helped India's public and commercial sectors thrive. The IITs haven't had much of an impact on innovation or fundamental scientific research, nevertheless. The Indian Association for the Cultivation of Science (IACS), Indian Institute of

Science (IISC), Tata Institute of Fundamental Research (TIFR), and Harishchandra Research Institute (HRI) are a few other fundamental research institutions that have earned praise for the caliber of their work in the fundamental sciences and mathematics. However, neither the public nor the private sectors of India have produced universities of the highest caliber.

In addition to highly regarded institutions that offer their students a highly competitive, world-class education, India is also the home of numerous universities that were established with the express purpose of making quick money. Authorities in charge of regulation, like as UGC and AICTE, have been working extremely hard to eradicate the threat posed by private institutions that offer programmes without affiliation or recognition. These education centres, which are managed by powerful businesspeople and politicians, are not under the scrutiny of the Indian government.

Many private colleges and universities deceive students by failing to meet the standards set by the government and central organizations (UGC, AICTE, MCI, BCI, etc.). For instance, numerous colleges in India continue to offer unaccredited courses because there is little legal protection to hold them accountable. Higher education's quality assurance systems have not been able to curtail fraud and other violations. Regulatory organizations have also been charged with corruption, particularly in the case of deemed institutions. Institutions need to step up and establish stronger norms of self-regulation in this environment where there is a lack of a reliable quality assurance method.

The Indian government is aware of the problems facing the higher education sector and has been working to implement changes; nevertheless, 15 measures are still pending in the Parliament and need to be discussed and approved. The Foreign Universities Bill, which aims to make it easier for foreign universities to open campuses in India, is one of the most widely discussed bills. Even if the measure is passed, its viability and effectiveness are debatable because it ignores the context, diversity, and segment of foreign institutions interested in India. The bill is currently in the discussion stage. Making a cogent and comprehensive policy that strives to foster excellence, bring institutional variety, and support capacity building is one way to make the internationalization of Indian higher education effective.

Indian Institutes of Technology, Indian Institutes of Management, and Jawaharlal Nehru University were three Indian universities that appeared on the Times Higher Education list of the top 200 universities in the world in 2005 and 2006. Asiaweek ranked the top 20 scientific and technology universities in Asia, including Birla Institute of Technology and scientific - Pilani and six Indian Institutes of Technology. The All India Institute of Medical Sciences has been acknowledged as a global leader in medical research and treatment, while the Indian School of Business, located in Hyderabad, was placed number 12 in the world in the Financial Times of London's 2010 MBA rankings[7]–[9].

Technical Training

More than 700,000 technical college graduates entered the workforce in 2011 compared to 550,000 in FY 2010. However, the high-growth international businesses in India, such as information technology, cannot employ more than 85% of graduates who are general and 75% of graduates who are technically oriented. Since the first Five Year Plan, India has placed a strong emphasis on creating a labor force that is predisposed towards science. The All India Council for Technical Education (AICTE), which was established in 1987 by an act of the Indian parliament,

was one of the top bodies for regulating and developing higher technical education under the National Policy on Education (NPE) of India. Technology, the Indian Institute of Space Science and Technology, the National Institutes of Technology, the Indian Institutes of Information Technology, and the Rajiv Gandhi Institute of Petroleum Technology are recognized as being of national significance at the Central (federal) level. One of the top educational institutions in the country is the Indian Institutes of Technology. Numerous Regional Engineering Colleges (RECs) have gained Institutes of National Importance status since 2002 when they were transformed into National Institutes of Technology. The Rajiv Gandhi Institute of Petroleum Technology was founded at Jais, Rae Bareilly district, Uttar Pradesh, by the Ministry of Petroleum and Natural Gas (MOP&NG), Government of India. Similar to the Indian Institute of Technology (IIT), Indian Institute of Science, and other institutions, RGIPT has been designated as an "Institute of National Importance."

CONCLUSION

A teacher is always the primary point of reference in discussions of the education sector, and this study was no exception when analyzing the impact of visionary leadership on the teaching profession in Indonesia. The task of improving the Indian educational system is enormous and has gained significant importance. Most of what our students are learning right now is outdated. The curriculum must be skill-based rather than requiring students to memorise enormous amounts of theory. It is shocking that pupils even memorise mathematical formulas before exams.

Our main goal should be to get kids to learn by doing, and they need to be taught relevant material. Inaccurate information in textbooks robs students of valuable learning time. Additionally, because traditional schools place such a high value on academics and test scores, there is no mechanism in place to help pupils develop their abilities outside of the classroom.

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CHAPTER 5

CONTRIBUTIONS OF VISIONARIES TO EDUCATION

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ABSTRACT:

All organisation members in educational institutions require more precise instructions. Organisations require individuals who can establish the way forward, communicate it to all organisation members, guide employees towards achieving goals, form connections with other organisations, offer incentives, inspire employees, and recognize deserving employees with awards. Visionary leaders are those who have this ability. As a result, the goal of this study is to examine the visionary leadership approach to developing educational institutions in order to produce a perfect human being capable of overcoming contemporary issues. This study employs a qualitative methodology along with library research techniques. Books, journals, research findings, and scientific data pertaining to visionary leadership approach were used as data sources. The findings demonstrate that visionary leadership is seen as a critical requirement for educational institutions in order to realize innovative educational institutions and to live up to public expectations of being at the centre of attention. Visionary leaders can persuade others, have a practical leadership vision, and lead their organisations to greater future ideals than the ones they are currently experiencing. Achieving the vision requires constant consistency and concentration. When it comes to addressing organizational possibilities and difficulties, the practice is flexible.

KEYWORDS:

Critical Requirement, Education, Educational Contribution, Flexibility, Leadership, Visionary Leaders.

INTRODUCTION

In Andrew McPherson wrote in 1983 that "[William Boyd's] life and work need to be studied" (McPherson, 1983: 242, Note 111). The same year, R. E. Bell noted that William Boyd "made probably the greatest and most varied mark on Scottish education of any departmental head of education in any university," despite never being promoted to the rank of professor. Boyd's contributions and forward-thinking have also received praise from other observers. Sir James Robertson, who wrote the influential Advisory Council report on Secondary Education in 1947, had studied under Boyd after the First World War and praised him as "a wise counsellor as well as a great teacher" in an interview in 1962, the year of Boyd's passing. Boyd is referred to as "a great visionary" by Marjorie Cruickshank in her history of teacher education in Scotland (Cruickshank, 1970: 165) and "did more than any academic has ever done in Scotland to link the university study of education to the concerns of teachers and the general public," according to John Stocks (Stocks, 2000: 228). These testimonials underline the necessity of a thorough examination of Boyd's significant accomplishments. The current paper, which serves as an introduction to more in-depth thematic investigations of specific elements of his activities and output, provides a broad overview of the scope and character of his work.

A brief biographical sketch will be followed by a discussion of the following facets of Boyd's work: the programmes he created and the methods of instruction he used; his contributions to the history and theory of education through his writings; his participation in the New Education Fellowship; his early interest in child study and later in child guidance; his efforts to involve teachers in educational research; his work in adult education and community development; and his involvement in significant facets of educational policy. It will become clear that there is a great deal of overlap in the chronology of these many efforts, showing that Boyd was able to work on multiple different lines of research at once. Finally, some of the causes of Boyd's relative neglect will be examined, and recommendations for further research will be made. The majority of Boyd's published work, including his books, articles, and autobiography, is cited in the paper. Other sources include R. E. Bell's unpublished doctoral thesis on "Educational Studies in the Scottish Universities 1870-1970" (Bell, 1986), accounts of the evolution of educational research in which Boyd is mentioned, and an informal communication from the late Professor Joanne Boyd. It should be noted that while Boyd's articles from the *Scottish Educational Journal* (SEJ), published by the Educational Institute of Scotland (EIS), from 1918 onward, are cited as usual and listed at the end, the dates of the journal's brief news reports which are unnamed and anonymous—are merely provided in brackets within the main text[1]–[3].

DISCUSSION

Indian Visionaries Gandhi (Elementary Education)

Mahatma Gandhi was an outstanding leader, a pragmatic philosopher, and an advocate for contemporary India's political reform. He was a proponent of non-violence, honesty, and peace. For him, God is truth and truth is God. His life was seen as "an experiment with truth." In the fields of politics, social work, and spirituality, Gandhiji is better known as the emancipator and prophet. He is among the world's greatest professors. Mahatma Gandhi made a significant contribution with his "Basic Education" system. He held the following beliefs: an all-powerful God, God as truth, morality, ethics, bravery, and consciousness. The wellspring of life and light is God. He had a firm commitment to love, ahimsa, and the truth. The achievement of truth, in Gandhi's view, is what matters most in life. He pushed for honesty in all of our interpersonal and group interactions. He believed that ahimsa (non-violence) is the only path to discovering reality and God. Positive and both internal and exterior, ahimsa is a concept. He argued that the religion of love was the only authentic religion practiced by humans. Truth can only be attained through love. His love evolved into the form of all-encompassing love. Gandhiji held that "a universal community of free persons without artificial barrier of caste, creed, colour, wealth and power" should be established. He also believed in the brotherhood of man. This neighbourhood will be a "spiritual society" founded on sathyagraha, love, truth, justice, and nonviolence.

Gandhiji's central credo was to serve God through serving others (through social service). He gave his life to create the ideal society known as "Rama Rajya," which is classless. He valued elevated thought and simple life. He believed that education is a powerful tool for social reconstruction in his philosophy of education. It is an activity that is essential for moral, political, and economic development in addition to social advancement. His life philosophy was taught at school together with the fundamentals of education. His educational ideas are applicable to daily living as well as the requirements and ambitions of the developing Indian society. His guiding idea was that social interaction and charitable work help people grow as individuals.

His "education" has been described as having a naturalistic setting, idealistic goals, and pragmatic techniques and programmes. "By education, I mean all-round drawing out of the best in child and man -- body, mind, and spirit," said Gandhi. His idea of education promotes the balanced development of the mind, body, soul, and other facets of the human nature.

Gandhi believed that education should focus on the overall development of the human being. He desired to mould the child's Hand, Heart, and Head. Another goal of education is to prepare students for careers, therefore every student must be able to support himself without the aid of school. He therefore placed a strong emphasis on vocational education.

He placed value on developing moral character. He emphasized the need of preserving and advancing culture. The development of moral, spiritual, social, ethical, and aesthetic values was something Gandhiji placed a lot of emphasis on. The Basic Education is Gandhiji's greatest contribution to education. Its key characteristics are as follows: It meets the fundamental requirements of both society and children.

- (1) It is practical, fruitful, and appropriate for the locals:
- (2) Learning is done in one's mother tongue.
- (3) Education, self-sufficiency, and earning go hand in hand with nature.
- (4) It supports cultural heritage, offers citizenship training, and partially resolves the employment problem.
- (5) Up until the age of fourteen, all children are entitled to free and mandatory schooling.
- (6) Upholds social, secular, and democratic ideals
- (7) For the mastery of a practical foundational craft, both body and mind are encouraged.

The curriculum includes hands-on activities like spinning, weaving, farming, and craft-focused activities. Textbooks are not given much weight. Gandhi's philosophy placed a strong emphasis on citizenship, play, health, sanitation, languages, and mathematics. Other topics included social studies, sketching, general science, home science, music, nature study, and astronomy. The need of legible handwriting is stressed. Gandhiji stressed the need of using productive work as a way of education. It was encouraged to learn through experience and through action. There is a correlation between the instructional strategies. Co-curricular activities and craft-centered approaches were both linked.

Tagore (Creative Self-Expression)

Poet, modern saint, and advocate for education Rabindranath Tagore was born in Calcutta in 1861. He was educated primarily at home since he was unwilling to go "off the beaten track of learning." He picked up a taste for reading and a comprehension of human nature. Due to his passion for education, Tagore founded a school in Bolpur in 1901. Its original name was "Shanti Niketan," and it eventually evolved into the renowned university "Viswa Bharati University," which stands for global knowledge and understanding. Indian in spirit, Tagore. The epics, Vedas, and Upanishads of India served as major sources of inspiration for him. He truly adhered to Vedanta. His confidence in people, the brotherhood of man, and the fatherhood of God grew. In addition to being a realist, Tagore was an individualist and a naturalist. Our education "should be in full touch with our complete life," he remarked. He merged western service with eastern principles. "The best function of education," he claimed, "is to enable us to realise that to live as man is great, requiring profound philosophy for its ideal, pooling for its expression, and heroism in its conduct."

The only treatments that could lead to complete knowledge are love and action.

The foundations of Tagore's educational philosophy are his life philosophy, as well as naturalism, humanism, idealism, and internationalism. His educational system is based on three fundamental ideas: Individual creativity, Active interaction with both man and nature.

Tagore envisioned education as a means of fostering individuality and artistic expression. He wanted to promote education in a free environment. It is important to expose the child's intellect to nature. He believed that nature was the best teacher. Education was seen by Tagore as being active, alive, and closely related to life. He desired that man live in harmony with his environment. The idea of joy, freedom, play, creative self-expression, the activity principle, and the integration and coordination of all information were all intended to be introduced through education. to encourage a child's well-balanced, harmonic, and integrated personality and to help them develop a sense of unity in the world. He also attempted to combine eastern and western cultures, as well as traditional and contemporary ideals[4]–[6].

Tagore sought the equanimity with the cosmos required for self-realization. He supports using education to advance both social and individual goals. Tagore's overall objectives for education included:

1. Physical development
2. Individual progress
3. Growth in morality and religion
4. Consistent progress and global understanding.

Shanti Nike tan placed a high value on the arts, and among the various areas that can be studied outside are music, painting, dancing, and theatrical art. The student is instructed in many crafts that must be mastered. He is advised to go on frequent excursions and tours to learn firsthand. Three sources of information exist: teacher, life, and nature. The instructor fosters critical thinking, creativity, and judgment.

Tagore placed a strong emphasis on children's ability to express themselves through various types of art, music, theatre, and handicraft. Tagore found great satisfaction in the educational goal of artistic self-expression. He suggested including language, literature, history, geography, nature study, science, music, and the arts in the curriculum. He emphasized using students' native language as the instruction medium. He supported activities like dance, acting, sketching, music, the arts, and volunteering in the community. He valued exercise and innovative teaching strategies. For direct observation, Tagore believed that teaching while moving was the most effective technique. Tagore supported thorough education. As a result, he believed that the activity method, study method, debate method, and self-expression method were all effective teaching strategies.

Vivekananda (Education for Man-Making)

The modern Indian saint Swamy Vivekananda was a practical man. He desired to update Indian traditional wisdom. He advocated for and lived by the values of truth, integrity, selflessness, human brotherhood, and realization of God. He had a lot of faith in people. He was a legendary educator and teacher. Calcutta is where Vivekananda was born in 1863. He used to go under the name Narendranath Dutta.

He became affected by Ramakrishna Paramahansa. He underwent a transformation there and realised he was an aspect of the Atma, the higher self. He attained enlightenment and obtained wisdom known as "viveka," which was exceptional in every way. His principal said, "Narendra is and truly brilliant. He will undoubtedly leave his mark on the world. He served as a model for Gandhi and the development of humanity for many different faiths. He advocated for intergroup harmony.

He came to understand the worth and diversity of people.

Ramakrishna's disciple Vivekananda was a sincere adherent of Vedantism. The attainment of glorious union with the creator is the ultimate objective of human life. God was described by him as possessing supreme power, infinite existence, infinite wisdom, and endless joy. God has taken on the form of man. He emphasized the ongoing relationship between God and man. He believed that the ways in which other religions understood god varied, and he served humanity. Life's ultimate goal is freedom, for hire. Work, devotion, meditation, and learning are the ways to achieve freedom.

Vivekananda asserted that "education is the manifestation of divinity which exists in man already." Each person have knowledge. He comes across it. "Man is already perfect, and education is the expression of that perfection" In the area of education, he was a pioneer. Education is the mental focus and information gathering process. He was deeply concerned about the bulk of humanity.

The question he posed was, "Is education worth the name if it does not assist the common mass of people in preparing themselves for real life, if it does not bring the strength of character, a spirit of philanthropy, and the courage of a lion?" Education is what gives one the ability to stand up for themselves.

Education should develop moral integrity, mental fortitude, and intellectual acuity.

He encapsulated the purpose of education in a single phrase. "Élan-making should be the goal of all training and education."

1. **Education must instill self-confidence:** This stage paved the way for education and excellence. His hidden abilities must be known. This results in fulfilment and heavenly existence.
2. Education ought to foster independence and self-assurance. Shradha results in self-awareness and material success. He becomes more flawless and lives a life of splendour as a result.
3. Moral character should be developed through education. We need to assimilate concepts while also creating men and establishing lives. "The beauty and glory of life lies in the making of character."
4. Everyone should have their basic needs met and be able to stand on their own two feet; else, education is useless. He valued engineering and expertise from the West.
5. Education must foster intercultural understanding. All forms of life share the same atman; the only difference is how it manifests. Every guy should have this power as a result of education. He advocated for world peace and human unity.

Visionary Management

The relevance of teacher competencies that go beyond conventional teaching techniques is highlighted by the paradigm of viewing the teaching profession through visionary leadership. The findings of this study demonstrate the importance of visionary leadership for preparing teachers. Teacher preparedness, a quality of a visionary teacher, rises in correlation with the availability of visionary leadership in the education sector. These days, transformations in the educational field are the norm, and as Komariah (2016) stated, guiding an institution through a transformation requires visionary leadership.

Vision statements are present in every action, from the national level down to individual schools, because visionary leadership in education has become so vital. Schools and other institutions are frequently expected to connect their vision with the goal for national education. Teachers are expected to relate their vision to the institutional and global visions. Activities related to education such as alumni, teacher and parent organisations, and student associations all exhibit signs of visionary leadership. In order to mobilise, inspire, and intellectually stimulate players into creativity and unity in the direction of realising the vision, visionary leadership is essential.

The position of a leader includes both internal and external operations at the institution of higher learning. In order to meet the present challenges, one must be proactive, understanding, and tolerant because the outside world is changing quickly. Visionary leaders can adapt to any situation by drawing on their talents and ingenuity, and they can help their school work towards both its own and the country's educational goals.

Both the calibre and readiness of teachers

In recent years, understanding the teaching profession has expanded to include teacher skill, creativity, and attitude in addition to competence and mastery of subject-specific information. As a result, there has been a substantial change in how teaching is perceived as a profession that requires teachers to go above and beyond the call of duty in order to advance their field.

The findings of this study revealed a substantial relationship between teacher quality and teacher ready; in fact, the strength of this relationship suggests that teacher quality is the single biggest predictor of teacher readiness. Since teacher quality is a requirement for teacher readiness, the latter depends on the former because readiness can only be achieved with appropriate training, a positive outlook, and knowledge of current best practices in the field aspects that are crucial for teacher quality. According to the study's findings, visionary leadership has a substantial impact on teacher ready. As a result, in addition to the factors mentioned above, visionary leadership is crucial for teacher readiness. It is important to note that this study looked at the relationship between visionary leadership and teacher quality in terms of student readiness based on factors such as gender, educational background, age, and teaching experience and found no differences in student readiness.

Implementing Education Policy under Visionary Leadership

Visionary leadership takes the form of a plan for carrying out education policy. An integrated plan that is thorough and cohesive in its design might be thought of as a strategy. A Vision thus becomes the focal point of this phenomenon because strategy is typically a long-term project for the future that demands visionary leadership for its pursuit. Administrators and presidents of educational institutions in particular should have admirable visionary leadership qualities in

order to successfully drive for strategic achievement. It is crucial to note that managers must take on leadership responsibilities in addition to their managerial responsibilities as education policy implementation involves multiple levels involving leaders and managers. Since schools and institutions dominate the educational landscape, visionary leadership will mostly fall on the shoulders of educators. Therefore, it is crucial that all parties involved in school administration, including teachers, are sufficiently empowered to develop visionary leadership qualities[7]–[9].

CONCLUSION

Despite the lack of emphasis on visionary leadership in Indonesian education, the country's educational system has begun to embrace visionary leadership. The results of this study, which focused on school administrators and teachers, showed that visionary leadership has a substantial impact on how ready teachers are to implement educational policies. The effectiveness of teachers has a considerable impact on their readiness to implement education policy in Indonesia. Therefore, it can be said that there are no differences between male and female teachers in terms of the teacher ready variable. The gender, educational background, age, and teaching experience of the teachers were also tested in this study to see if there was a relationship between visionary leadership and teacher quality in terms of teacher readiness. It was discovered that there is no difference in the teachers' readiness to implement educational policy based on the aforementioned factors. More consideration should be given by Indonesian policymakers to visionary leadership in the nation's educational system. There should be a change towards mandating leadership development and management abilities for those in charge of educational institutions. With regulations governing visionary leadership in education, the positive impact that visionary leadership has on teachers' readiness to implement educational policy is unquestionably a positive result for education in the nation.

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CHAPTER 6

A BRIEF STUDY ON THE AIM OF EDUCATION

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ABSTRACT:

Each nation must prioritise education. It begins at home and continues throughout our lives. There are various reasons why people need to go to school. It helps people acquire new skills, land excellent jobs, and lead fulfilling lives in general. An individual has a better chance of success in everyday life the more educated they are. One of the essential elements for an individual's prosperity is education. It can mould a person's life in the right direction. Education is a process that fosters the abilities of thinking and judgment while imparting or receiving information. It prepares oneself or others psychologically for adult life. It takes into account both an individual's existence and their immediate surroundings. As a result, one cannot ignore the significance of education in both society and daily life. We've provided an article about the importance of education here. Students can use this article to prepare for their English exam or as a speech for the school competition.

KEYWORDS:

Aims of Education, Essential Elements of Education, Education, Educational Model, Teaching Standard.

INTRODUCTION

Training teaches us about our wider environment. It prepares us to face the outside world. It improves us and changes our perspective on life. You are aware of when to speak and when to remain silent at the appropriate time. Her proficiency rates are a determining factor in the overall growth of the nation. Tragically, though, training is still not now free of charge. All people still view going to school as a distant dream. Everyone is aware of how important training is to our survival. We can accomplish a tonne of things with training. These days, education is a requirement for whatever we want to do. If we decide to work, our bosses will learn a little bit about our academic background. The lucky man's family or the woman of the hour will also inquire about our educational background when we get married. We need teaching if we want to succeed in daily life and earn money.

Both developed and agrarian countries have a significant gap in their educational systems, and it is usually easy to identify how training is structured in both spheres. People who have the capacity for methodical reflection, those who can read and write, and those who are familiar with the fundamentals of observational research are seen to typically have better opportunities because they can successfully demonstrate their talent on a number of stages and earn money because they are doing something productive. People who are not educated live in a lot more complicated environment with less opportunities for them to take, and as a result, they are unable to anticipate many doors opening up that will allow them to succeed in their lives (Watkins, K.,

2000). It has been noted that more than 50 million children in developing nations even fail to reach the necessary academic milestone, which results in denial of entry to elementary schools. The emerging nations have fewer opportunities because they have experienced more terrible stages in their history. Either there have been attempts by colonisers to sever these people from their roots, or there have been numerous conflicts that have come close to wiping the country's roots clean. Nations that have not yet been founded are those that are going backwards in every area, including employment, lifestyle, innovation, and its application. Schooling is one factor that underlies each of these risky behaviours (UNDP 2003). It is crucial to understand that education is essential and the key to everything if we want to see people in our country develop the fundamental values under which they are by and large living. It is noted that the financial plan the public authority sets out for the primary schools is insufficient to meet the demands with regard to the necessary tutoring. The low resource makes it difficult to achieve increased school participation rates. According to the Assembled Countries Instructive, Logical and Social Association (UNESCO), the agricultural countries are spending a lot less of their public money just a little bit more than 4% of their public money—on the area of education. They aren't even spending 10% of their public money on education. If a developed nation like the US were to happen, it would be seen from a similar angle that they spend between 5% and 8% of their public salary on education[1]–[3].

DISCUSSION

Education's individual and social goals

Education has two categories of goals: Individual and social objectives. Individual goals place a strong emphasis on the expansion of freedom and uniqueness. Social goals, on the other hand, place emphasis on the growth of society and its cohesion. These personal and societal goals are established in accordance with the political philosophy or social ideals of the relevant society.

Individual objectives

The goal of education should be the development and training of the individual. Since the person is in charge, his demands and interests should take precedence over those of others. Every person is different and has a unique method of contributing to social progress. Excellent people can develop into excellent citizens. Good people should be prepared through education. Good people will be aware of their rights and obligations. All beneficial facilities for a child's development should be provided by social institutions, especially the school.

All intellectuals have emphasized the need of education for the advancement of the individual. According to T. P. Nunn, "Individuality is the ideal of life" and "a scheme of education is ultimately to be valued by its success in fostering the highest degree of individual excellence" are two of his other quotes. He holds that each person is the creator of his or her own destiny. He is in charge of his own fate. Therefore, education needs to support a person's overall growth. Education should enhance a person's intrinsic skills and abilities.

"The central aim of education is the autonomous development of the individual," according to Rousseau and Nunn. The person's inherent qualities must be cultivated. Education must give students the chance to learn and hone their skills. No two people have the same interests, talents, or abilities. Therefore, we must give appropriate instruction based on each student's unique characteristics. Only then is adequate development feasible.

Social objectives: While education for the individual is important, it shouldn't get in the way of society. Man is a social being who is born into society. He needs it to survive. Only in society does he find fulfilment of his needs. Man is a sociable animal; he interacts with others, communicates and trades ideas with them. He acquires knowledge and information through this, and he also becomes educated. The individual becomes socialized as a result of social values, mores, and milieus. Consequently, education should have a societal purpose. Education should promote societal awareness. This benefits society as a whole.

Social awareness will assist the person in understanding how to function in society, interact with others, act appropriately, and address issues. Education's social goal must make social relationships evident and govern individuals properly. Education with this goal will instill in people a desire to give and serve others. The school is a microcosm of society. Consequently, education ought to serve as a link between the individual and society.

According to Prof. Bagley and John Dewey, the social goal of education is to increase social efficiency "in the individual." Every member of society should become socially efficient through education by making the most use of their unique skills and talents. Such individuals will forego their own goals in favor of the welfare and advancement of society. Gandhiji supported this goal of education as well. Although education's social goals restrict individuals' freedom of expression, they safeguard society's interests.

Individual goal against communal goal: These two goals appear to be at odds with one another. Extreme emphasis on communal goal will result in subdued personalities while overemphasizing individual goal would breed egoists. Therefore, these two objectives shouldn't be in conflict but rather should work together. Both are necessary for the other to exist. By combining both objectives, we may accomplish more. The individual influences society, and society influences the individual as well.

Without society, an individual has no purpose. Similar to how an individual cannot exist without a society. Therefore, education should also have a social purpose in addition to its individual purpose. According to Adam, "Individuality needs a social medium to develop. Social interaction is essential to being human. The combination of the two objectives will be optimal.

"Check Your Progress"

1. Completing the gaps:

- a. Individual and social goals are related in some way.
- b. The individual goal of education emphasizes the growth. The social goal of education emphasizes the growth.

Education's Purposes in Contemporary India

We were given a lot of responsibility to direct our nation's future not long after we gained independence. We require leaders and professionals from all fields to do this. Our nation expects the next generation to be capable of assuming the duties of national development. Education is the only tool that can help you do this. Therefore, the most important and pressing requirement of the day is the establishment of good education policies with appropriate educational goals and proper organization to attain those goals. Therefore, the Indian government established a few commissions to develop appropriate educational goals.

Commission on Secondary Education (1952)

Under the direction of Dr. A. Lakshmanswamy Mudaliar, a commission on secondary education was established in 1952 with the purpose of reviewing the country's current secondary education system and making recommendations for its organization and enhancement.

The commission suggested the following goals after taking into account the political, social, and economic situations and needs:

1. **The growth of democratic citizenship:** Every citizen is essential to the success of the democracy. Everyone should receive citizenship training. It involves moral, social, and intellectual traits. The attributes to be acquired through education included clear thinking, openness to new ideas, a scientific mindset, open mindedness, independent judgment, and the ability to discriminate between propaganda and the truth.
2. **Instruction in the art of living:** Education aims to teach kids how to live well. A civilization may only advance via mutual cooperation. A person should lend support to others and receive it from them. Mental good will requires the growth of discipline, cooperation, social sensitivity, and tolerance. Through education, these are to be cultivated.
3. **Increased vocational effectiveness:** Education aims to increase each person's vocational effectiveness. Democracy's success depends on effective citizens. Training in a trade is required to increase productivity. The value of respecting labor should be taught. The importance of craft, sculpture, engineering, etc., should be highlighted. A vocationalization of education with a variety of courses was recommended by the commission.
4. **Personality development:** Education aims to foster the growth of a well-rounded personality, including the development of the physical, mental, social, moral, and spiritual selves. Education should offer imaginative and productive activities to help accomplish this. The goal is to give kids the tools they need in the classroom to cultivate these traits and fully express their personalities.
5. **Education for leadership:** Optimal leadership is needed in all walks of life and at all levels. Students should acquire leadership skills through education.

It requires the development of certain socially acceptable traits including self-control, tolerance, sacrifice, and altruism. A good education can fulfil this need.

(1964) Indian Education Commission

The Indian Education Commission (1966–1966) was established with Dr. D. S. Kothari as its chairman. This commission examined the issue of national development and suggested that education be connected to people's needs and ambitions. It must develop into a potent tool for social, economic, and cultural transformation in our nation. The following educational goals have been suggested by the panel as a means of achieving this [4]–[6].

1. **To boost productivity:** India is one of the world's poorest countries. There is also the issue of underemployment and unemployment. The income per person is really low. The gross domestic product is inadequate. Under these circumstances, productivity and education ought to be linked.

The following should be prioritised:

1. A crucial component of schooling should include science education. All educational levels should introduce work experience.
2. Science should be applied to productive processes, such as agriculture, and job experience should be connected to industry and technology.
3. Vocationalization of secondary education and a larger emphasis on technical agricultural education are both necessary.

2. To achieve social and national integration: Lack of national cohesion provides a haven for egotistical people who do not care about the needs of the country.

National restoration requires a strong sense of national solidarity. The best way to promote social and national integration is through education. The following actions should be performed, according to the commission, to build national unity:

Adoption of the public education system.

1. Making all students at all levels perform community and national service.
2. Creation of a suitable language policy.

It also placed a strong emphasis on using students' mother tongues as their primary language of instruction, fostering national consciousness among them, and strengthening their sense of national unity. Additionally, it promoted the teaching of socialism, democracy, and secularism.

3. To hasten modernization: Social and cultural developments brought on by science-based technologies are often referred to as "modernization." Since a few decades ago, knowledge has expanded quickly. With changes in curriculum, teaching strategies, and technology, education must stay up with knowledge advancements. Education must foster the right interests, abilities, attitudes, and values in order to speed forward modernization.

The commission advocated for quick progress towards modernization and the establishment of a new social order based on that process. It placed a focus on career-related subjects, science, and research. Additionally, it emphasized the importance of valuing education.

National Education Policy: 1986

In our nation, educational facilities have significantly expanded since the establishment of the 1968 education policy. The general formulations are not, however, fully applied. As a result, problems with accessibility, quality, quantity, utility, and cost that had accumulated over the years took on enormous dimensions. Therefore, they needed to be dealt with as soon as possible. Across January 1985, the Indian government said that a new education policy would be developed across the nation. The Indian Ministry of Education published a status paper titled "Challenge of Education - A Policy Perspective".

A thorough evaluation of the current educational system was conducted. Reforming education was a topic of discussion across the nation. In May 1986, the Parliament finally gave its approval to the New National Policy on Education. The following are some of the key objectives of the new education policy:

1. Education is basically available to everyone. This is essential for overall development.
2. The objectives of socialism, secularism, and democracy should be promoted through education.
3. Education should help to build up the workforce. It must lead to the growth of human resources.
4. "A unique investment in the present and future is education." It is the primary objective of the country's educational policy.
5. All pupils, regardless of caste, creed, locality, or sex, have access to education of equivalent quality up to a certain level.
6. It strives to achieve a common educational framework of 10+2+3 years, which is recognized throughout the nation. An elementary education consisting of 5 years of primary and 3 years of upper primary, followed by 2 years of high school, will be prioritized for the first 10 years.
7. The policy aims to create a flexible national curriculum framework that includes the common core.
8. It aspires to eliminate inequality and give everyone access to equal educational opportunities.
9. This covers education for minorities, women, and members of reserved castes and tribes.
10. Education must promote peaceful coexistence and worldwide cooperation.
11. For each stage of schooling, minimum standards of learning will be established.
12. Providing financial support for scientific and technological research, adult literacy programmers, the universalization of basic education, and other initiatives aimed at implementing educational revolution.
13. It intends to hasten the three-language formula's implementation and the growth of the three languages.
14. It intends to build network arrangements between various institutions across the nation and to pool resources for research in the fields of education, science, and technology.
15. The policy sought to revamp the teacher education system and provide all necessary facilities for their advancement.
16. It was suggested to separate the relationship between degrees and employment by promoting open and distant learning, non-formal educational initiatives, and open universities.
17. To encourage social and national development, the strategy suggests the National Service Scheme, National Cadet Corps, etc. Physical education and sports are seen as essential components of schooling [7]–[9].
18. It intends to improve national institutions including the IMC, ICAR, NCERT, NUEPA, AICTE, and UGC.
19. Work experience is considered as organized, purposeful manual labor that is a crucial component of learning.
20. To raise awareness of the value of environmental protection and the modest family norm.
21. Steps will be taken to encourage inter-regional mobility in higher education generally and technical education specifically.

By giving every Indian with the necessary qualifications equal access regardless of where they are from.

CONCLUSION

A few education experts think that the student's total development and evolution is the most important purpose of education. Others, on the other hand, think that the primary objective of education is societal development. Because they are social creatures, humans need a community to survive. A person owes society all that they are required to pay back. For the benefit of society, one must put out effort. Communities depend on individuals, and individuals depend on communities. Social ties and attachments are essential for personal development. A sense of dedication and devotion to society and its goals should be developed and maintained with the help of education. Personal and social objectives should become more aligned through education. They must benefit each other. There is no reason why the two should argue. The advancement of a child as a community member is the ultimate objective of education. Social provision and individual aspiration should support one another. It is ideal for societal and individual development to occur simultaneously.

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CHAPTER 7

A BRIEF STUDY ON CONSTITUTION OF INDIA AND EDUCATION

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ABSTRACT:

Everyone has the right to education under the Universal Declaration of Human Rights. The fundamental and primary levels of education must be free. The Indian constitution is renowned for being a social justice-focused charter. Education is the foundation of social change, according to the constitution. Beginning on April 1, 2010, the Right of Children to Free and Compulsory Education Act went into effect. In this document, the adjustments to the right are detailed in depth. According to the Right to Education, free basic education is a requirement of the government when it comes to obligatory schooling. Free means that no child will be required to pay any fees or charges of any type. In this article, the right to education act's specific clauses are described. Children gain from rights in a positive way. The child's emotional, intellectual, and spiritual development are all facilitated by schooling. Otherwise, the country cannot expand in a healthy way. This essay discusses why it is necessary.

KEYWORDS:

Act's Advantage, Education Policy, India's constitutional stance on the right to education, RTE Act's provisions, United Nations Universal Declaration of Human Rights.

INTRODUCTION

In Education is a right for everyone. At the very least, the fundamental and elementary levels of education must be free. According to Article 26 of the 1948 Universal Declaration of Human Rights, elementary education is required. The Right of Children to Free and Compulsory Education (RTE) Act of 2009 has strengthened this UN guideline. When the Indian constitution was first enacted, it included numerous articles that have a significant impact on how the country's educational system operates. The following provisions are made by the constitution and are as follows:

Article 28 This provision of the Constitution guarantees freedom of religion in educational institutions.

Equal opportunity in educational institutions is stated in Article 29.

Article 30 acknowledges that minorities have the right to form and run educational institutions.

Chapter 45

This article states that the state "shall endeavor to provide, within a period of ten years from the commencement of this Constitution, free and compulsory education for all children until they complete the age of fourteen."

Chapter 46

It makes provisions for special attention to the advancement of the economic and educational interests of the SC, ST, and other socially disadvantaged groups.

Section 337

In order to aid the Anglo-Indian population, special provisions are made regarding educational funding. Everyone has the right to education under the Universal Declaration of Human Rights. The fundamental and primary levels of education must be free. The Indian constitution is renowned for being a social justice-focused charter. Education is the foundation of social change, according to the constitution. Beginning on April 1, 2010, the Right of Children to Free and Compulsory Education Act went into effect. In this document, the adjustments to the right are detailed in depth. According to the Right to Education, free basic education is a requirement of the government when it comes to obligatory schooling. Free means that no child will be required to pay any fees or charges of any type. In this article, the right to education act's specific clauses are described. Children gain from rights in a positive way. The child's emotional, intellectual, and spiritual development are all facilitated by schooling. Otherwise, the country cannot expand in a healthy way. This essay emphasizes the significance of education in empowering the next generation and why it should always be a top priority for any country[1]–[3]. Terms like United Nations the Universal Declaration of Human Rights, India's constitutional stance on the right to education, the RTE Act's provisions, and the act's advantages. Corresponding Dr. S. Kumar Swami is a political science reader at Kamala Nehru Women's College in Bhubaneswar.

Analysis of the Indian Constitution's Education Clause

Section 350 A

This article discusses resources for primary-level mother tongue training.

Section 350 B

It stipulates a unique deal for linguistic minority.

Section 351

The growth and promotion of the Hindi language is the subject of this essay.

The Indian Constitution's seventh schedule lists three lists of legislative powers, including the concurrent list, the state list, and the union list. A list of unions the following entries are connected to education in this list of 99 subjects.

Entry 13: It facilitates cultural and educational exchanges with other nations.

Entry 62: The National Library is the name given to the institutions at the beginning of the Constitution.

The Indian Museum, the Victory Memorial, the Indian War Memorial, and other institutions will be deemed to be of national significance by legislation.

Entry 63: The BHU, AMU, and Delhi University, among others, are recognised by law as institutions of national importance at the beginning of this constitution.

Entry 64: The institution of technical and scientific education designated by legislation as a national institution of importance, similar to IITs and IIMs.

Entry 65: Union organizations and facilities for I) Professional, vocational, or technical education, including police officer training. II) The encouragement of specialized research investigations. III) Scientific or technical support for criminal investigation or crime detection.

Entry 66: Standard-setting and standard-setting coordination in scientific, technical, and higher education institutions.

List of states:

Entry 12: This entry lists all state-controlled or -funded libraries, museums, and other similar organizations.

There are 52 items on the concurrent list, of which the following are linked to education.

Entry 20: Plans for education exist on an economic and social level.

Entry 25: Under the provisions of articles 63, 64, 65, and 66 of the list (union list), education, including technical education, medical education, and universities, are included.

Entry 34: Publications, books, and printing equipment.

There are some reservations in Indian education in addition to these articles and the other items on the three lists above. The Indian government began enforcing the rule requiring free and compulsory education for all children in the age range of 6 to 14 years on April 1, 2010, over eight years after the constitution was changed to include education as a fundamental right.

DISCUSSION

Constitution: Types and Definition

Meaning: A constitution is a written document with a unique legal status that outlines the structure and main responsibilities of a state's governmental organs as well as the guiding principles that guide their operation.

Constitutional types:

Constitutions are categorized traditionally as either unitary or federal. The powers of the government are centralized under a unitary constitution. Namely, the national government. The center is superior to the provinces. The federal and state governments are given different levels of authority under the federal constitution, and both are sovereign in their own sectors.

The Indian Constitution combines both federalism and Unitarianism. It is neither wholly federal nor wholly Unitarian. It is a union of new type composite states. It affirms the idea that, despite federalism, the national interest must come first.

There are two types of constitutions: cumulative (or evolved) and conventional (or enacted).

1. Both written and oral, and
2. Firm and pliable.

Cumulative: A constitution is referred to as cumulative or developed if it is the result of gradual evolutionary changes over an extended period of time. **Traditional -** A conventional or enacted Constitution is consciously created by a constituent assembly or is the result of a law passed by parliament or a king.

Written and Unwritten: A written constitution is a single document that outlines all of the fundamental tenets of government as well as the rights of the governed. There could be situations where there are multiple documents with various dates. The 64-page written constitution must develop via use, interpretation, and revision. The principles of government are not included in a single document in an unwritten constitution; rather, they can be found in the many Acts made by the legislature as well as in customs, conventions, and usages. Custom, not written law, is the foundation on which the unwritten constitution develops. Like the Constitution of England[4]–[6].

Flexible and Stiff: A hard constitution is one that can only be changed using a certain procedure. One of the prerequisites for amendment may be prescribed as a two-thirds majority in the legislature. USA, Switzerland, and Australia, for instance. A flexible constitution is one that can be changed without following a certain process.

Features of the Indian Constitution

The following are the key elements of the Indian Constitution:

The Indian Constitution, which was initially made up of 395 articles divided into 22 parts and 9 Schedules, is the longest constitution in the world. There are now 444 articles, 26 segments, and 12 schedules. It is a democratic, socialist, secular, and sovereign nation.

- i. State and federal governments that use the parliamentary system. The legislature received responsibilities as a result. The head of state as defined by the Constitution is the President. The Council of Ministers, whose leader is the Prime Minister, has the actual executive power.
- ii. A written constitution is typically characterized as having a unique balance of rigour and flexibility. Despite being written, the Indian Constitution is sufficiently flexible.
- iii. Fundamental rights are thought to be a defining characteristic of a democratic state. Fundamental rights do not possess an absolute nature. They are restricted in various ways.
- iv. Directive Principles of State Policy - These define the goals and objectives that the states must adopt in order to rule the nation. These rights are unchallengeable in a court of law.
- v. A federal constitution that has a strong inclination to centralize power; in times of crisis, this constitution takes on a unitary nature. The Union Government is given complete authority, and the constitution takes on a unitary character.
- vi. Adult Sufficiency - In accordance with the Indian Constitution, every man and woman who is at least 18 years old has the right to vote for legislators.
- vii. An Independent court - Through an independent and impartial court, the constitution will protect the fundamental rights. The Supreme Court is responsible for preserving citizens' rights.

- viii. A Secular State – India is a secular nation without a state-recognized religion of its own. It gives each religion equal treatment. Single citizenship: The Indian Constitution establishes a single citizenship for the country as a whole. There is only one: Indian citizenship. i.e., Indian citizenship.
- ix. Fundamental Duties – A list of ten "Fundamental Duties" for people was adopted by the Constitution (42nd Amendment) Act of 1976.

Fundamental Rights Obligations and Directive Principles

Guiding principles: The Directive Principles of State Policy in Part IV of the constitution outline the goals and objectives that the States must pursue in leading the nation. The Union and State Governments must bear these principles in mind while creating policy or passing legislation. They provide a number of political, economic, and social precepts that are appropriate for the unique circumstances present in India.

Article 41: Right to work, education, and public assistance in certain circumstances - It instructs the State to provide the people with: a) employment, b) education, and c) public assistance in cases of unemployment, old age, sickness, and disability, as well as in other cases of unaddressed want, within the bounds of its economic capacity and development.

Article 45: Free and Mandatory Education for Children - This article mandates that the State provide free and mandatory education for all children within ten years, up until the age of fourteen. The goal is to make the entire nation literate. This guiding idea now bears the stature of a fundamental right, according to the Supreme Court.

Article 46: Supporting the economic and educational interests of the weaker groups. In order to protect Scheduled Castes and Schedule Tribes, as well as other vulnerable groups, from injustice and all sorts of exploitation, the state must take special care to advance their economic and educational interests.

Fundamental Rights: The constitution's fourth section outlines fundamental rights that follow the modern democratic trend and are intended to be preserved as a necessary precondition of a free society.

Article 12: State Definition

It states that, unless the context clearly dictates otherwise, the term "State" refers to both the national government of India as well as all local, regional, and other authorities operating within its borders or under its jurisdiction.

Article 14: Equal Rights

It states that "the state shall not deny to any person within the territory of India, equality before the law or the equal protection of the laws."

Article 15 prohibits discrimination on the basis of race, caste, gender, or place of birth.

Clause 1 prohibits the state from treating citizens unfairly based only on their religion, race, caste, sex, place of birth, or any combination of these factors.

Clause 2 forbids both citizens and the States from making such distinctions when it comes to wells, tanks, highways, public resorts, and other amenities.

Clause 3 gives the State the authority to create specific protections for women and children.

In contrast to Articles 15 and 29(2) of the constitution, Clause 4 allows the State to establish particular measures for the protection of the interests of the underprivileged classes of citizens.

Equal opportunity in public employment is outlined in Article 16.

Clause 1 ensures that all citizens have an equal opportunity to be "employed" or "appointed" to any position under the State.

Clause 2 states that no citizen shall be denied employment or treated differently in regard to holding public office solely on the basis of their religion, race, caste, sex, decent, place of birth, or domicile.

Clause 3. Nothing in this article shall prevent any law from establishing a requirement that an applicant must reside in the state or union territory prior to being hired or appointed to a position with the government of, or any local or other authority, within a State or Union territory.

Clause 4. Nothing in this article shall preclude the state from providing for the reservation of appointments or posts in favour of any disadvantaged class of citizens that, in the state's opinion, is not appropriately represented in the public service.

Clause 5. Nothing in this article shall affect the application of any law that mandates that a member of the governing body or the incumbent of an office in connection with the operations of a religious or denominational institution must profess a particular religion or belong to a particular denomination.

Article 17: Abolition of Untouchability: Abolishes and prohibits the practise of "untouchability" in all forms.

Any handicap that results from untouchability must be enforced; failure to do so will result in a legal violation.

Right to Freedom Article 19 It ensures the following six fundamental liberties to Indian citizens:

Free speech and expression, to start.

- i. The right to assemble.
- ii. The ability to create associations.
- iii. The right to be mobile.
- iv. Freedom to live and settle wherever.
- v. The freedom to practice a trade, profession, or business.

However, the state may place reasonable limitations on the enjoyment of the right to freedom in the benefit of the general public as well as in the interest of India's sovereignty and integrity[7], [8].

Article 25: Right to Religious Freedom

- i. Assures that everyone has the right to exercise their conscience freely and to profess, practise, and spread their religion. This is not wholly correct. This freedom is constrained by other sections of Part III of the Constitution as well as by public decency, health, and order.
- ii. The state is given legal authority to control or impose restrictions on any economic, financial, political, or other secular activity that might be connected to a particular religion.
- iii. To make public Hindu religious institutions accessible to all Hindu classes and groups, as well as to promote social welfare and reform.

Article 26: The right to freely conduct religious affairs:

It states that every religious demonstration in any part of it shall enjoy the following rights, subject to public order, morality, and health

CONCLUSION

Both intrinsic and practical value can be found in education for the advancement of other human rights. As a result, after careful consideration and with knowledge of this, Part IV of the Indian Constitution was added. Although there was a set time restriction, education did not receive the attention it deserved and has been given the lowest priority on the political agenda. Therefore, the judiciary changed the course of education by its decisions, despite widespread condemnation of abuse of authority.

I get at the conclusion that the well-known UnniKrishnan case precipitated the eagerly awaited discussion and debate after a thorough investigation. I believe that the court's issuance of the writ of mandamus has led to the 86th Amendment Act. The Right to Education Act, a recent advancement in the field of education, is thought to be a potent strategy for empowering the majority of Indians. The outcome has not yet been made public. Every youngster should have access to the light and have the opportunity to live a life rather than just survive.

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CHAPTER 8

PHILOSOPHICAL FOUNDATIONS IN EDUCATION

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ABSTRACT:

The difficulty of identifying education philosophy and its subject matter is the article's main concern. It examines many definitions of this term from various perspectives and attempts to combine viewpoints that are mutually exclusive. The authors draw on the extensive knowledge gained from addressing this problem in German and Russian philosophical and pedagogical thought in the late 19th and early 20th centuries to provide a solution. The writers contend that because of the parallels between that period and our own, it is conceivable to apply the theories of earlier philosophers to the problems of the present. Additionally, the writers of the essay attempt to define the field of philosophy of education by looking at the problems that collectively make up the field. They contrast the terms "pedagogy" and "education" and demonstrate how changing one term to the other causes some connotations in an educational paradigm to be lost. They discuss the particular value of guidance in educational activities. The ethical character of education is another facet of philosophy. The article emphasises the significance of a person's moral growth. The authors contend that it is crucial to heed the warning about "technocratism," or the danger of emphasising technical education over humanities, that was made by numerous philosophers in the late 19th and early 20th centuries. This admonition issued a century ago is even more pertinent today. The article discusses thoughts of notable philosophers on the issue of building a free personality as well as further analyses the correlation between guidance and politics. The article also discusses the issue of nationalised education. These topics together, in the writers' opinion, make up the field of educational philosophy.

KEYWORDS:

Construction of Education System, Educational Policy, Foundation of Education, Evaluation, Philosophical Foundation in Education.

INTRODUCTION

In The ideals, convictions, and values that direct educational practises and policies are greatly influenced by the philosophical underpinnings of education. These pillars offer a structure for comprehending the function of education, the nature of knowledge, the roles of the teacher and the pupil, and the teaching and learning processes. They act as the guiding concept that guides educators' decisions and approaches to their work in the educational setting. The following major philosophical pillars have had a significant impact on the area of education:

Idealism: This school of thought places a strong emphasis on the role of thoughts, values, and the mind in education. Idealists think that education should prioritise encouraging students' intellectual and moral growth. They see education as a quest for virtue, intelligence, and the truth.

Realists hold that reality exists independently of the mind and that educational materials should convey the world's unchanging realities. To prepare students for practical and real-world experiences, they support a curriculum that is based on the physical and social sciences. Pragmatists place a strong emphasis on the usefulness of education. They think that education should equip people to deal with real-world issues and adapt to their surroundings, and that learning should be relevant to students' needs and interests.

Existentialism: This school of thought emphasises a person's autonomy, responsibility, and independence. Existentialists contend that education should equip students with the tools they need to find their true selves, make meaningful decisions, and deal with life's inherent uncertainties.

Constructivism: The constructivist school of thought places a strong emphasis on the student's active engagement in creating new knowledge through experiences and interactions. The environments that educators who adopt this attitude foster discovery, problem-solving, and collaboration.

Critical theory, which has its roots in social and political thought, aims to identify and correct societal injustices through instruction. In an effort to promote a more just and equitable society, it challenges students to think critically about societal norms, power dynamics, and injustices.

Perennialism: Supporters of a curriculum centred on timeless and enduring concepts, such as those found in great works of literature, art, and philosophy, are known as perennialists. They think that these timeless ideas serve as a good basis for a well-rounded education.

Progressivism: Advocates of progressivism see education as a vehicle for fostering social change and advancement. They place a strong emphasis on experiential learning, student-centered strategies, and the incorporation of novel concepts and technologies.

These philosophical pillars frequently cross over and have an impact on one another, resulting in a variety of educational approaches. These philosophical viewpoints are used by educators and decision-makers to create curriculum, instructional strategies, and educational objectives that are consistent with their views on the nature and purpose of education[1], [2].

DISCUSSION

According Philosophy-based Basis

The overarching goal of education as well as the responsibilities of the individual participants are determined in part by the philosophical underpinnings of the curriculum. While all foundations advocate for establishing curriculum goals, philosophy outlines the way in which such goals are thought up. One's guiding philosophy determines whether education should foster individual development or uphold social norms if social norms are to be upheld, it further specifies whether they should be the current set of norms or an effort to alter them. In terms of how they view truth, philosophies range from moralistic to scientific, from absolute to relative. In all of this, one's philosophy determines the roles of the teacher, which can range from all-knowing authoritarian to mentor, and the student, which can range from an obedient empty vessel to a person deserving of actively participating in one's own educational process. History enables us to observe how philosophies have fluctuated in social acceptance and how psychological research has been welcomed, disregarded, or even scorned depending on philosophical positions of the day.

Historical Background

Examining the curriculum's historical roots might motivate educational reform and foster a sense of freedom. Reviewing education's past enables us to step outside of the present moment, perceive ourselves within a larger context, and realise that education must continue to change in order to be effective. Throughout history, curricular decisions have been made to satisfy the unique needs of the society at the moment and out of necessity. Additionally, we can observe how dominant ideas have shaped a society's values throughout history, which has in turn shaped the contemporary goals of education. History teaches us that programmes are pioneering because they adhere to a distinct philosophy than others. Reviewing history reveals that this has consistently been the case over the ages. History demonstrates that what is currently true may not always need to be the case. Ideas can evolve, and a group can liberate itself from unfounded assumptions. We may learn from history how and why some things came to be, how the composition of a committee may have long-lasting effects, and even how some traditions, like grading, are actually quite recent inventions.

A social base

Since society is a reflection of societal ideologies, curriculum studies of sociological foundations must take philosophical underpinnings into account. The shifting popularity of a specific philosophy reflects shifting social and economic requirements, including those caused by war or peace, economic hardship or prosperity, the development of new technology, and other causes. For instance, sacrifice for the greater good, moral convictions, and adherence to social norms will be given more importance when a country is at war. However, there will be disagreement during these times based on opposing philosophical viewpoints; one's philosophical convictions will effect how they view the world, particularly how it affects education.

The psychological basis

With the exponential increase in neuroscience research, in particular, the psychological underpinning of curricula and instruction has continued to broaden. There have been significant advances in the psychology of learning during the 1990s, which Clemons (2005) dubbed the "Decade of the Brain." One may make the case that the psychological underpinnings of the curriculum are of utmost significance because they help us understand how students learn, how to boost their motivation and contentment, and how to attain educational "success" in all of its varied definitions. Due to the prevalent views held by individuals in administrative authority in the field of education, however, many schools have not yet fully embraced the present research in curricular decisions and pedagogical practises.

Once more, the philosophical underpinning is of utmost significance because it possesses the most power. In addition to demonstrating their effectiveness, we must seek to alter the prevalent ideologies that shape society's views if research-based educational practises are to be accepted. Reaching back to the historical roots of curriculum study, we should also remind ourselves that the research being done today is, well, current. There may be fresh findings from psychological study in the future. By developing a guiding philosophy, one can avoid becoming wed to a specific psychological or social foundation of thought, which history teaches us is constantly evolving, and instead maintain flexibility in how one's philosophically based aims are achieved [3]–[5].

Philosophy of Personalized Education

SAS has embraced the personalized education philosophy after taking into account all four of the aforementioned guiding principles. The development of the curriculum and the entire programme is guided and supported by this idea. This attitude guides decisions on everything from curriculum adoption to the use of instructional strategies. Reflecting on and critiquing our most ingrained notions and beliefs is the practise of philosophy. This is philosophy in its "doing" sense. These two definitions of philosophy "having" and "doing" cannot be addressed in isolation from one another. If we did not have a formal, personal philosophy, we would not be able to do a critical, reflective philosophy.

But to practise philosophy, you need more than just a philosophy. A sincere philosophical outlook is inquisitive and critical; it is tolerant and open-minded, eager to consider all sides of an issue without bias. Philosophising is more than just reading and understanding philosophy; it also requires us to grasp the art of argumentation, use analytical abilities, and adapt a body of knowledge so that we can think philosophically. Philosophising is another word for generalising.

Philosophers are critical thinkers who reflect. They examine the information provided by common sense once more. They make an effort to reason through a range of life's issues and to provide all relevant information objectively. Because it does not always instruct the mind to perform a critical appraisal of facts that entails consistent and logical judgement, the collection of information does not, by itself, lead to understanding. Critical assessments frequently diverge. There are disagreements among philosophers, theologians, physicists, and others, in part because of the diverse perspectives and presumptions they hold.

They may have vastly different personal histories, cultural upbringings, and levels of education. People who live in different areas and at different times are most affected by this. The fact that philosophers live in a dynamic universe is a further factor in their disagreement. Nature, society, and people all undergo constant change. Others adhere to tradition and the status quo, to systems that were created in the past and were established as authoritative and final. Some people are receptive and sensitive to change. Philosophers disagree for a third reason: they focus on a part of human experience where the data is incomplete. We do have some proof, but different people may perceive it differently. Despite these differences, philosophers continue to delve into the subject, look into it, and assess it in an effort to establish a set of universally applicable rules.

A rational attempt to view the universe holistically is philosophy.

Philosophy aims to create a coherent worldview by fusing the findings of diverse sciences with human experience. Philosophers seek to examine life from an all-encompassing perspective rather than from the specialized perspective of a scientist, businessperson, or artist. Even if presenting any world view can be challenging and dangerous, focusing only on isolated aspects of the human experience can also be harmful. The goal of philosophy is to create a coherent whole by providing a holistic perspective on life and the universe and by fusing scientific knowledge with other fields of study. This viewpoint holds that philosophy makes an effort to understand the findings of human inquiry religious, historical, and scientific in a way that makes sense and is useful to our daily lives.

Philosophy is the logical examination of language and the elucidation of terms' meanings.

This is undoubtedly one of philosophy's functions. In reality, almost all philosophers have employed analytical techniques in an effort to define concepts and define how language is utilized. Others philosophers consider this to be the primary goal of philosophy, and others even go so far as to say that this is the only purpose philosophy can serve. These people view philosophy as a narrow area that supports the sciences and aids in linguistic clarification, as opposed to a vast field that reflects on all of life's experiences. Throughout the twentieth century, this viewpoint has received a lot of support. It would restrict what we consider to be knowledge to assertions regarding observable facts and their relationships, or to the work of the many sciences. However, not all linguists define knowledge in this way. Many of them believe that we can have knowledge of ethical principles and the like, even though this information is also derived experientially, despite the fact that they do reject and attempt to "clean up" many non-scientific claims. Those who hold the more constrictive perspective ignore, when they do not deny, all conventional moral philosophy and theology as well as generalized world and life views. According to this more constrained perspective, philosophy's goal is to expose ignorance and absurdity and to make clear the definitions and applications of concepts in science and daily life. People have an enduring interest in philosophy, and philosophers have always looked for solutions to these difficulties. The most fundamental issues with human life are the focus of philosophical investigation. The majority of philosophers have found satisfying answers to some of the earlier philosophical concerns. However, a lot of queries have only received flimsy answers, and a lot of issues are still unresolved. What exactly are philosophical issues? It is only a matter of fact to ask "Did Ram make a false statement on his income tax return?" But the philosophical significance of the inquiries "What is truth?" and "What distinguishes right from wrong?" At times, we give serious consideration to important life matters. Why am I here? What is life? Why is there even anything? Where does life fit into the vast cosmos? Is the universe benevolent or hostile? Do things work just mechanically or by accident, or is there a plan, purpose, or intelligence at their core? Do outside factors have any control over my life, or do I even have any control at all? Why do people fight and strive for justice, better future conditions, and their legal rights? What do the terms "right" and "justice" signify, and what characteristics characterise a good society? Men and women have frequently been asked to give their lives, if necessary, for particular principles and goals. What are the true meanings of life, and how can you achieve them? Is there really a fundamental difference between right and wrong, or are moral judgements merely a question of personal preference? Describe beauty. Should one's religion matter in their daily lives? Is faith in God a viable intellectual position? Is it possible that there is "life after death"? Can these and other pertinent questions be answered in any way?

Can we be sure that anything is true, and where does knowledge come from?

These are all philosophical issues. Theories and school of thought including idealism, realism, pragmatism, analytical philosophy, existentialism, phenomenology, and process philosophy have all been influenced by the endeavor to find answers or solutions to these questions. Philosophy also refers to the diverse school of thought that the great philosophers, including Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes, Spinoza, Locke, Berkeley, Kant, Hegel, Nietzsche, Royce, James, Dewey, and others, created. Philosophy would not have the depth of content it does now without these individuals and their ideas. We are continually influenced by ideas that have been passed down to us through social traditions, even if we may not be aware of it[6]–[8].

CONCLUSION

The list of challenges, tasks, and problems described above is always incomplete, and for the most of them, there have been few or few solutions proposed. The inherent openness of philosophical inquiry plays a role in this. However, some proposed solutions are superior to others, and philosophical discussion and analysis have helped to highlight this distinction. This is valid for philosophy in general and for educational philosophy in particular. Every aspect of education from classroom activities to curriculum selections to the formulation of policies at the school, district, state, and federal levels is inextricably based on philosophical presuppositions, assertions, and attitudes. Consequently, philosophical awareness and comprehension are necessary for conscientious and justifiable educational practise. In that sense, educational philosophy is crucial for directing educational practise in the right direction. The broader public, including students, parents, and policymakers at all levels, would benefit from understanding educational philosophy. Societies that respect education and desire that it be carried out in a deliberate and informed manner do themselves a grave disservice by ignoring the philosophy of education. Perhaps the most fundamental and inclusive subject of applied philosophy, it has a vast range of relevance, application, and possible impact.

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CHAPTER 9

SOCIOLOGICAL FOUNDATIONS IN EDUCATION

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ABSTRACT:

The complex interaction between society and education is covered by sociological foundations in education, which look at how social dynamics, norms, and institutions affect the educational process. The significance of sociological underpinnings is explored in this abstract, along with how they affect educational institutions, regulations, and outcomes. Education is closely related to social institutions and cultural norms rather than being in isolation from the larger societal context. The significance of education in both maintaining and addressing social inequities is emphasized by sociological foundations in education. The abstract emphasizes how socioeconomic position, race, ethnicity, and gender affect people's access to and success in school. It also discusses how education plays a part in socialization of people by passing down cultural standards, values, and beliefs.

KEYWORDS:

British Education Policy Educational Policy, Foundation of Education, Evaluation, Socioeconomic Position.

INTRODUCTION

Man must grow into his identity in the culture in which he is born. According to Ross, "Personality is meaningless apart from social environment and individuality is of one value." Individuals engage with forces in the social environment that have an impact on them and on society as a whole. A person may learn relatively little on their own. His learning society makes a big contribution. Man interacts with family, friends, and other members of the community to become socialized. He gains fundamental knowledge from this relationship through reciprocal behaviours. The absence of other people, or society, will prevent an individual from learning if they are left alone. As a result, the presence of other people is crucial for education. Society and education are mutually beneficial and interdependent. Understanding any educational institution requires an understanding of society as a whole. Society cannot advance without a strong educational system. The goal of education is to prepare students to contribute to society [1]–[3].

The abstract also examines the idea of the "hidden curriculum"—implicit lessons taught in schools that are not explicitly stated but yet reflect societal norms and beliefs. Existing power structures and social hierarchies may be strengthened by these hidden messages. To reduce unintentional biases and inequities, sociological underpinnings compel educators and policymakers to critically evaluate curricula, teaching strategies, and disciplinary practices. The theory of education serving as a vehicle for social mobility is also covered in the abstract. It talks about how education has traditionally been seen as a means of achieving upward mobility and allowing people to rise beyond their social circumstances. It also recognises the limitations of this viewpoint, given that structural obstacles may prevent all pupils from having equal opportunities.

The need of comprehending various learning environments, such as schools in various socioeconomic and cultural situations, is stressed by sociological foundations. This knowledge facilitates the creation of inclusive policies that address the particular difficulties experienced by different student demographics.

Finally, social underpinnings of education emphasise the interdependence of society and education. This abstract highlights the impact of social determinants on educational access, outcomes, and practices, capturing the varied nature of this interaction. Teachers and politicians may work towards a more equitable and just educational system that represents the needs and ambitions of all members of society by understanding and addressing these sociological factors. The area of behavioural science known as educational sociology focuses on the social components of education. It is a sociological method of teaching. It has a huge area.

The social environment supports the educational process. The emergence of educational institutions for the many forms of formal, informal, and non-formal education benefits society. In order to reach society, education must travel. Education is thus a social imperative. It is the study of interpersonal relationships, social dynamics, and social standards. Thus, educational sociology has grown to be of utmost significance.

Meaning and characteristics of educational sociology

Men are social creatures that live in societies that are built up of networks of interpersonal relationships. They have a similar way of thinking, lifestyle, and attitudes. Sociology is a science that examines how men interact with their surroundings. One of the subfields of sociology is educational sociology. It makes an attempt to explain the purpose of education from a social standpoint.

The Purpose of Sociology:

Sociology is the study of how people interact with their environment and with one another. The term "sociology" was first used by French philosopher Auguste Comte in 1837 to describe the use of the scientific method in the investigation of the interaction between society and the individual.

- 1) According to E.T.Hiller, "Sociology is the study of interactions between individuals, their behaviour and reference to one another, as well as the standards by which they control their relationship.
- 2) Moore and Cole: "The study of plural behaviour is sociology." When we use the word "plural," we imply the actions that people take in connection to one another.
3. Max Weber: Sociology is the field of study that seeks to comprehend social behaviour.
- 3) Sociology is the scientific study of human interaction processes, according to Duncan.
- 4) E. Durkheim defined "sociology as the science of collective representation".

Since sociology is concerned with human connections, it can be said that it is a systematic study of how individuals and society interact and learn from one another. This definition generally fits sociology. It is the study of interpersonal interactions. It investigates social dynamics, group dynamics, and human behaviour.

DISCUSSION

Educational Sociology's Significance

A recent area of sociology is educational sociology. It examines the issue of the relationship between education and society as well as the interaction between education and society as a whole. Sociologically informed education is what is meant by educational sociology. Educational sociology is a field created by the interaction of sociology and education. According to some, the study of sociological principles as they relate to the theory and practise of education is known as educational sociology. The application of sociological ideas to the entire educational process is new science. Total educational interaction is used in educational sociology to help people develop their personalities and become better social beings. This science places a strong emphasis on how education has advanced society. The goal of educational sociology is to provide appropriate solutions to issues that affect both society and education. This field of study sheds light on various organisations and those social interactions that are crucial to the educational process.

- 1) Brown: Participation in racial social consciousness is a prerequisite for all schooling.
- 2) Ottaway's perspective: The sociology of education is the study of the connections between sociology and education. The goals and methods of education are social activities that rely on the type of society in which they are carried out.
- 3) George Penn: Educational sociology is a science that analyses and examines the social relations that shape society and provide individuals with experience.

The definition above explains the characteristics of educational sociology. The social environment and human development are taken into account by educational sociology. It considers not simply sociology or education, but also how these two fields interact and react to one another. Education is based on society thanks to educational sociology.

Educational Sociology's Type

The study of educational sociology is not restricted to a particular setting or time. Its nature is one that is common to all. Sociology of education is more than just a theoretical field. In addition to studying the forces at play when a person interacts with a community or group, this study is also practical because it aims to regulate and control these same forces. The goal of educational sociology is to discover how to manipulate the educational system in order to improve personality development and, in turn, social control. In order to maintain stability, protect working-related assets, and enforce discipline, the society has established some rules. Sociology education is essential for maintaining traditions, values, and practises. The study of educational sociology focuses on the ongoing and dynamic interactions between people and their cultural surroundings. It helps us comprehend children from the perspective of their social environment. The field of educational sociology developed as a means of preparing teachers for their upcoming responsibilities. It makes use of sociological research findings to plan educational programmes and create efficient implementation strategies[4]–[6]. It aids in comprehending the cultural, economic, social, and political trends in relation to formal and informal agencies of education. Educational sociology aims to develop a curriculum that will adequately socialise each individual student.

It attempts to determine what would most effectively contribute to the child's personality development and control the educational process in order to achieve personality development of each individual child. As a result, educational sociology has a theoretical and applied nature. It is the scientific study of how individuals interact with one another in social groups, with a focus on the education that is gained from social group membership and the education that each member requires to function well in social groups.

Sociology And Education In Relationship

Sociology and education are two fields of study that primarily focus on man and his life. The connection between sociology and education has long been up for discussion. Sociology and education are two fields that are mutually dependent on one another.

They are so intricately entwined and interrelated that their fields of research and methods frequently overlap significantly. Each society has its unique methods for satisfying this demand. The process of education has established itself as a successful method of satisfying this demand. Education serves to reconstruct our ways of living in addition to passing down the historical cultural legacy. In the fields of health, leisure, employment, and family life, it might aid in the creation of new social patterns.

Due to scientific discoveries, industrialization, and technological developments that are disrupting both urban and rural lifestyle patterns, reconstruction and adaptation are necessary. The following points can help clarify how education and sociology are related. Sociology is the study of society, and one inherent component of any social system is education. Education is one of the key roles of any social system, and sociology investigates the structure and functions of social systems. Individuals who have been socialized are sociology's main focus. To accomplish the aims of sociology, education is the method.

Education serves as both the sociology's laboratory and workshop.

Sociology seeks to understand the roles played by the educational system, and education employs sociological ideas to enhance its performance. In today's society, sociology produces the data base that the educational system uses to achieve social life's objectives. Sociology creates the rules and guidelines that the educational system uses to enhance itself. The social and cultural heritage that sociology owns is preserved through education.

In order to meet and continue to meet its sociocultural needs, society plays a major role in defining educational patterns. The first person to distinctly state the need for a sociological approach to the study of education was Emile Durkheim. He believed that sociology and education are the two sciences that are most closely related since education is fundamentally social in nature, both in its origins and functioning.

Sociology of education and subject matter:

According to educational sociology, the curriculum is set up to support the accomplishment of social objectives. The curriculum in the schools and colleges determines the socioeconomic advancement of the community and the country. The sociologists believe that cautious and appropriate curricular organization is necessary as a result. According to a renowned educationist, education should include any comprehensive study of the diverse social life. It shouldn't be limited to the study of a small number of disciplines.

When developing curricula, sociological principles should be kept in mind.

The curriculum should be created in a way that aids in the societal goal of education. The issues and demands of society should guide the selection of the curriculum. However, it should also pay attention to the students' actual issues and areas of interest. The organization of the curriculum and the link between it and the teaching strategies should be such that the curriculum works as a tool for maintaining social control. The great ideals of society should be passed on to the next generation through the curriculum, which should also highlight cultural values. The curriculum should be designed in a way that fosters a respectful attitude towards all occupations.

Students should grow to appreciate the dignity of work as a result.

Instead of focusing on bringing about an immediate change in people's behaviours, the emphasis should be on a futuristic social change. The curriculum ought to be dynamic, adaptable, and ever-changing. The curriculum should be able to foster in the students a problem-solving mindset. They ought to comprehend the issue and find a solution on their own.

Social programmers should be offered to encourage engagement in social life.

The curriculum must be adaptable and flexible. It ought to evolve continuously in line with shifting social goals. Curriculum design ought to be based on societal needs and difficulties as well as students' current issues, problems, and areas of interest. The curriculum should contain courses like music, art, vocational subjects, physical education, language, physical sciences, and biological sciences. It should also represent the fundamental cultural values of the community and act as a vehicle for the transfer of the greatest values.

Sociology of education and instructional techniques:

The employment of project methods, socialized tactics, group discussions, and group dynamics approaches is encouraged by educational sociologists. Additionally, they support democratic teaching practises, problem-solving, and cooperative learning. These educational approaches are beneficial because they equip pupils with knowledge that will help them adapt to various social circumstances. Sociology emphasizes the value of group instruction. Methods that can foster a democratic mentality in kids should be the best ones to use when teaching them.

Taking a sociological perspective

Only when the student uses the knowledge and skills they have learned in the classroom to help them adjust to social situations will the teaching technique be effective. A person should be able to use the knowledge and skills they learned in school to attain social correlation.

When educating, the emphasis should be on social behaviour outside of the classroom.

In order to improve each person's ability for social adjustment, the teaching technique should utilize all available social resources and social operative forces in the social life. The social currents in society should be included into the educational system to strengthen social ties.

Sociologists advise that educational initiatives should focus on culture and society.

Problem-solving skills and positive thinking will be developed by the teacher during instruction. The majority of the requirements for these socialized approaches are supplied by projects and

group tactics. Students respond better to cooperative learning, when the teaching and learning processes are shared. Group contact is stressed in cooperative group learning processes.

Sociology of education and teachers:

A teacher ought to care about the community. He ought to be aware of the major organisations and forces that primarily affect students. He ought to be aware of the extracurricular environment's social development tools. He ought to be able to apply this knowledge in his academic studies. A teacher should be familiar with how students socialise with one another. The way people interact and social development initiatives.

Education as a social system and socialization process.

Social systems are produced by humans and are strengthened by human attitudes, perceptions, beliefs, habits, and expectations. Social systems are defined as "an interconnected and organized activities which consist of parts that are inter-dependent to produce common results." In a social system, at least two people are always interacting and exhibiting comparable behaviours, attitudes, and social norms.

As A Social System, Education:

Each separate sub-system or component of the education system has its own objectives. These components come together to form a useful whole. Each component is necessary for the other to function properly. Willard Waller cites five arguments in favour of considering education to be a social system: In education, a variety of staff members work to further educational objectives. Education is tied by strong social ties and a sense of belonging. It has a social structure as a result of social interaction within the classroom. Education assists in passing down folkways and more institutionalized patterns of social organisation. It has its own culture, tradition, and way of doing things.

Therefore, we can assert that a school education is a social system. It is closely related to the environment, and the two work best together. Schooling equips pupils with the knowledge, skills, and abilities needed to function in society. Resources, buildings, and personnel (parents, teachers, and students) are all provided for education in order for it to operate. Education has a formal and informal structure, similar to other social systems. The formal structure relates to the function and role of the administration. The social relationships that support the organization's operation are referred to as the "informal system."

When you enter a school, you will see the office, staff members, and classrooms, which make up the majority of the building. The teacher and students are the key participants in a classroom. We can observe the precise seating arrangements, work groups, leadership styles, class sizes, and student types in the classroom. Each element of the educational system has an impact on how well position holders get along with one another. Each classroom has a unique social structure and climate. The local community, state and federal laws and regulations, as well as money, all have a role in the larger sociocultural environment in which the educational system is situated. Consequently, an educational system is a social context in which people, buildings, books, and equipment interact. Geezers contends that the social system model is ideal for the educational system because it places emphasis on the process of fusing society's culture, values, socioeconomics, and political structure with its citizens' needs.

Every staff member at the school, including the head teacher, teachers, and students, contributes significantly to attaining the educational objectives. Managing his classroom, interacting with pupils, and taking care of the surroundings are all responsibilities that a teacher in a 9th grade classroom carries out. Different activities are planned for students to participate in at school. These activities are all influenced by societal culture, policies, and values and are carried out by individuals as a part of social processes. Therefore, aspects like expectations, need, satisfaction, role, and aim are what determine an individual's and an organization's success. The roles and expectations that the school has within the educational system are intended to help the system achieve its objectives. Everyone at a school has a different personality and set of needs, and their interactions together make up what is known as social behaviour. The community is pressuring the educational system to take on bigger roles in child care initiatives.

Every society has objectives for its educational system, which are implemented in the classroom and at schools. The declared objectives of the school must be put into practice. Teachers and administrators, as well as other members of the educational community in various roles, have both professional and personal motivations. Peers are brought together in the classroom and for other educational activities by schools. Thus, group subculture thrives in the classroom. In order for varied individuals to internalize skills and recognize themselves as citizens, education is crucial. From the aforementioned, we may infer that in the educational system, schools play a variety of roles and engage in a variety of activities, since a school system has administrative roles and responsibilities and requires a network of social relationships in order to operate. It places emphasis on the way people interact and the part they individually play in the educational system. Each person in the school—teachers, principals, pupils, etc. has a certain social standing. These social roles are allocated in a hierarchical sequence, from top to bottom. Every person engages in interpersonal interaction. These interactions between people within a system of education could be referred to as social systems. Consequently, we refer to education as a social system[7]–[9].

The social underpinnings of education reveal a nuanced and interdependent link between society and education. Sociological analysis reveals that education is not a stand-alone institution but rather a dynamic force intricately woven throughout society. This complex relationship emphasizes how important education is in upholding or questioning social norms, values, and inequality. In this discourse, the idea of socioeconomic inequality takes front stage. The theoretical underpinnings of sociology emphasize how racial, ethnic, and gender differences have a significant impact on educational opportunities and achievements. As a result of this realization, policies, curriculum, and practices need to be critically examined, and stakeholders are urged to remove obstacles and level the playing field.

Additionally, the idea of the hidden curriculum, a key component of sociological study, emphasizes the covert messages included in schooling. These subliminal messages frequently reflect existing power dynamics, highlighting the value of maintaining a diverse and impartial learning environment. Educators and institutions can actively change educational processes to enhance social cohesion and equity by identifying these latent influences. The significance of education in preserving and upending social systems is further clarified by sociological foundations. Education shapes people to fit into society roles through disseminating cultural values and conventions. It simultaneously provides a space for critical thought, fostering the examination of conventional wisdom and fostering societal change.

CONCLUSION

A common viewpoint continues to be that education is a means of achieving social mobility. Although historically seen as a way to cross social borders, this ideal frequently runs into barriers caused by systematic imbalances. Sociological insights compel us to remove these obstacles and establish settings where everyone has a real opportunity for upward mobility. In essence, the social underpinnings of education serve as a stinging reminder that society is mirrored in education and that education itself is a reflection of society. It is impossible to separate the pursuit of a just and peaceful society from the pursuit of an egalitarian, inclusive, and empowering education. Educators, governments, and society at large can work together to create an educational environment that promotes equality, critical awareness, and constructive social transformation by adopting these sociological principles.

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CHAPTER 10

EDUCATION AND SEVERAL SOCIETAL ASPECTS

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ABSTRACT:

Education is a tool that equips people with knowledge, skill, technique, and information and enables them to understand their responsibilities to their families, society, and country. It strengthens the skills needed to combat injustice, aggression, corruption, and many other undesirable aspects of society. Education has a crucial role in the development of any democratic society. A society needs education to become politically stable. In the global economy, education promotes prosperity. Education equips people with the information they need to choose competent leaders. Education encourages tolerance in a culture, which Education has the potential to contribute to positive social and global transformation. Education is crucial because it enables society's citizens to learn from the errors of the past. Education lowers crime and violence in societies. Hope for the future is fostered by education Increasing the number of job opportunities. ix. Increasing Your Income x. Before granting rights to women and other minority groups, a society must first invest in its educational system. Offering a Prosperous and Happy Life and Giving Back to the Community are the first two goals. Any democratic society must first be created, which brings us to point xiii. xiv. A society needs education to become geopolitically stable. A society needs education to become geopolitically stable. Education is meant to be an illuminating process that strives to increase our wisdom and information base.

KEYWORDS:

A democratic society, Education, Information, knowledge, Need of Education, Skills, Societal Education Need.

INTRODUCTION

Education is essential for both individuals and society because without it, all of the knowledge that has been amassed through the millennia and all of the moral standards would be lost. An individual must become familiar with the culture of the society or the norms of behaviour. He needs to be socialised into the society that is in place and taught the moral standards and expectations for his future behaviour. Education offers a deliberate teaching programme that aids in instilling moral principles, social conventions, and other abilities that will allow a person to grow as a person and maintain the social order. Education can imply different things in different contexts and at different times[1]–[3].

It has gone through numerous ages and evolution phases. The social and political landscape outside is reflected in education. It is a reflection of society, but it also carries the seeds of change dynamics, allowing it to keep up with the world's rapid change.

1. According to Durkheim, "Education is the socialization of the younger generation."
2. "Educational Sociology is the application of the scientific spirit, methods, and sociological principles to the study of education." Mr. Gore

3. "Educational sociology is sociology used to address fundamental issues in education. "The Roucek.
4. According to August Comte, the father of sociology, the term "sociology" was first used in 1937 while the author was giving a series of lectures. In his book "Positive Philosophy," he defined sociology as a basic science and used scientific techniques to gather information about people.
5. According to Comte, sociology uses science to examine various facets of society.
6. "Sociology is the systematic explanation and description of society as a whole. "The Giddings
7. Sociology is a branch of study that aims to interpret social behavior, according to Max Weber.
8. Professor W.B. Brook over outlined six fundamental ideas in educational sociology:
9. To examine how the community and school interact socially.
10. To instruct the instructors.
11. Educational practices are based on sociological foundations
12. It serves as the cornerstone of educational objectives.
13. It examines sociological process.
14. IT facilitates societal advancement.

DISCUSSION

According Education and society's relationship.

Education has a very close relationship with society and culture. They are both depending on one another. The international commission on the development of education (1972) summed up the relationship between education and society by saying, "In our view, there is a close correlation between changes, in the socio-economic environment, and the structures and forms of action of education, which we believe makes a functional contribution to historical movement. Additionally, it appears to us that education may aid society in becoming aware of its difficulties by supplying understanding of the environment in which it functions.

A tool for social and cultural change is education. It can teach young people new concepts and attitudes as well as convey knowledge, training, and skills. However, it is in the context of culture and society that education blossoms. The culture is another factor that education affects positively in turn. Socialisation is the main purpose of schooling. The populace is ignorant of the social mores that exist in their civilization. Both of these things must be taught to kids, along with how their society operates. Therefore, it is important to expose kids to the culture they will encounter as they grow older.

Therefore, society intentionally designs its educational programmes to meet individual and societal requirements rather than leaving learning up to chance. Education offers a deliberate educational programme to instill beliefs, social standards, and social skills that are appropriate for each person's mature role in society. To carry out specific tasks in achieving this broad goal, society forms educational institutions like schools and colleges. Man only qualifies as a "human being" once he joins society. He cannot live alone due to his personality. Samuel Koenig claims that education can also be described as the process by which a group's social inheritance is passed down from one generation to the next and the process by which a kid is socialised, or learns the social norms of the group into which he is born.

A group of people who live together in society do so in a structured way. The word "social" describes the interactions and relationships that individuals have with one another. Consequently, being social is living in a society. All parts of life that people choose to share are considered to be a part of society, including job, home, life, religion, school, and politics. Communities are groups of individuals who plan their activities around these things and may be exclusive societies or a part of a wider society[4]–[6].

The social purposes of education are as follows: Our society depends heavily on education as a social institution. Education serves a variety of purposes both inside and outside the school system. It serves the purpose of preparing the person for a range of social roles and personality development.

1. **Socialisation:** Socialisation is the primary purpose of schooling. The populace is ignorant of the social mores that exist in their civilization. Both of these things must be taught to kids, along with how their society operates. Even while people learn a lot from their parents, from clubs, and from their friends' groups, the school system is where people learn the most about the culture of their society. According to Dewey, education allows children to nurture social virtues, improve social thinking, and become more socially adept. When he discusses social effectiveness, he refers to it as "socialisation of the individual." Education is a crucial component in socialisation, even though it is just a small part of the process.
2. **Personality formation:** Education is crucial to the formation of personality. According to Durkheim, the goal of education is to "awaken and develop in the child those physical intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially designed." A person's physical, mental, and emotional makeup, as well as his temperament and character, can all be developed with the aid of education. The child's interactions with others are where the self, the core of personality, emerges. As a result, the educational process shapes a person's habits, traits, attitudes, and ideals. By learning about notable figures in history and literature, a learner's personality is encouraged to develop his or her own attitudes and ideals.
3. **Social Control:** Education is essential for regulating individual behaviour since it teaches the next generation about concepts and values while also passing on a way of life. According to Boltomore, one way that education helps to regulate social behaviour is "in the early socialization of the child": through order to pass down their social history and continue to exist as a social order, all societies create educational systems to instruct their future generations. The social system controls member behaviour and enforces adherence to its norms through education. Thus, Baltimore claims that "education in a broad sense" is "from infancy to childhood, is a vital means of social control." Educating formally in contemporary society Share beliefs and principles that help to control behaviour. The younger generations are taught to uphold societal norms, violations of which may result in punishment.
4. **Social Integration:** Education helps people become a part of larger society by instilling moral principles. The school's curriculum, "extracurricular" activities, and the informal interactions between students and teachers all work to spread particular values and social skills, like cooperation, team spirit, obedience, and fair play.
5. **Status Determination:** Education has a significant role in determining a person's status. From the lowest working class to the high class, education leads to economic potential,

hence level of education is a useful indication of socioeconomic status. Young individuals acquire higher status positions than their parents do thanks to their education, and as a result of their increased wages and associations with people of higher status, education serves as a pathway to socioeconomic advancement.

6. **Offers a Pathway to Social Mobility:** In order to assign people to social rank and social mobility, educational credentials are used more and more frequently. Due to educational attainment, there has been a continual transition between statuses. By choosing and preparing students for lower levels, the educational system is meant to offer opportunities for social and economic mobility.
7. **Social Development:** The way the economy and the occupational structure function is strongly tied to the skills and values that students learn in school. Individuals receive training in the skills that the economy demands. The production of trained workers must be actively targeted towards the economic and social parties of the society in the modern planned economy. That illustrates how important education is for the advancement of society.

"A collection of individuals who have organized themselves into a distinct group" is how society is defined. A type of social commentary, culture is described as "consisting of the distinctive habits, ideas, attitudes, beliefs, and ways of thinking of a particular group of people." Education has a very close relationship with society and culture. They are both depending on one another. As long as efforts are focused on developing "complete men" who will consciously pursue their individual and collective freedom, education may also assist society become aware of its problems and significantly aid in transforming and humanizing societies. The international commission said, "Social and economic development goals should be included in educational reforms now more than ever before. It is difficult to see civilization growing without an improvement in education. This holds true for all societies, regardless of its structure, predominating dogma, and future vision whether reformist or revolutionary.

Agents of socialisation for children include those listed below:

Family: The socialisation process for kids starts in the family. The first place a youngster learns to communicate socially is with their family. Through a peer group, it is possible to learn and mix concepts like hierarchy and equality as well as things like competitiveness, conflict, and cooperation.

Children attend school for seven to eight hours per day. Therefore, education has a significant and lasting influence on how they socialise. Children from varied households read together in class, interact in a variety of ways, and absorb a variety of social traditions. In addition to this, children's participation in educational and social activities at school fosters social skills, attitudes, behaviours, and patterns that lead to socialisation.

Religion is one of a child's most effective socialisation tools. Every religion has unique tenets, rites, dogmas, and cosmologies. The connection between members of his own religion and followers of other religions fosters in the youngster empathy, cooperation, respect for others' feelings, and a fellow feeling attitude of adjustment, which leads to socialisation in the real sense of the word. Mass media are communication channels that target a large audience with their messages and entertainment. Mass media includes everything from newspapers and magazines to television, radio, the internet, and films. Numerous sociological research confirms the significant impact of mass media on children's socialisation.

Sports and games are all a child's passion. Sports and games allow for more productive interaction than planned instruction in a classroom. When children play, they learn a variety of social skills like as empathy, cooperation, fellow-felling, selfless service, scarifies, team spirit, and many other socially acceptable values to enhance and further their socialization. As a youngster gets older, he picks up a variety of traits that are seen good by society, including love, sympathy, tolerance, and collaboration. Because a child will see and build a sense of self through these 18 interactions, it is crucial how parents treat their children and how parents behave in front of them. There is no doubting that the socialization process begins in the family.

Groups of peers: Peer groups are the next closest thing to a family after the family. A peer group is a collection of individuals that are roughly the same age, have comparable interests, and likely come from comparable backgrounds. A child's peer groups may consist of his classmates, his teammates at the sports team, and the kids who live in his area. Even though each of these groups is distinct, he can socialise with them on a daily basis. A youngster is given the opportunity to participate in activities that they would not otherwise be able to do with their family.

Sociological Elements of Education

1. First of all, learning is a creative process since it requires a person to react creatively to stimuli. To put it another way, learning is a creative process for the learner.
2. Second, there are two types of education: formal education and informal education.
3. Third: Formal education is a socially constructed strategy, a very complex process for setting up scenarios in which the student may learn that people only experience formal education for a brief amount of time in their lives.
4. Fourth, education is both a means of living life (in the network of social relationships both inside and outside of the classroom) and a means of preparing for it. A person's capacity to support themselves financially, their capacity to enjoy their cultural legacy and their inner resources, and their potential to contribute positively to society as a state citizen are all aspects of life preparation.
5. Fifth: Education entails mastering the learning tools, such as reading, writing, and math, and our relationships with our inner selves, our neighbors, and the universe.

In our culture, education is a key social institution. Education serves a variety of purposes both inside and outside the school system. It serves the purpose of preparing the individual for a range of social roles and the development of their personality. It also plays a significant role in the social control systems. From the ancient simple culture to the contemporary sophisticated industrial society, education is a requirement.

Education and various societal facets.

Humans are social creatures. He creates civilization because he needs it to continue existing. Society is more than just a collection of one or several people. An assembly must have certain elements in order to become a society. The society's goal is expansive rather than constrained, and it conveys a sense of stability. The ideas of society are unique. Every member has a responsibility to protect it.

All aspects of human life fall within the scope of society since it is so broad. In order to protect these shared interests and maintain the sense of community in that geographic area, a society should be running some of these social units.

Both the state and society have a duty to ensure that children receive a good education. In democratic countries, although the society manages the child's education through various educational institutions, the ultimate responsibility for it still rests with the state, unlike in the social system of a country like Russia where the state assumes full responsibility for the child's education. The various societal units include the family, the school, the assembly, and the state. The youngster is affected by all of these. This effect plays a significant role in the child's growth. In addition to the official education they receive in school, children pick up a lot of information informally from their social milieu. It is the responsibility of society to socialize a kid, and it is the responsibility of society's members to carry out this responsibility in a way that ensures the child has no difficulty socializing[7]–[9].

Due to the impact of globalisation on our planet in recent years, society has undergone a significant upheaval. We are frequently told that there is unrestricted access to information today. As a result, people have trouble identifying reliable data. People are impacted by this information overload in many facets of their lives. In terms of schooling, kids appear to have trouble organising their thoughts and identifying the key topics. As a result, individuals wind up trying to memorise material that they don't fully comprehend. Learning does not occur in this way. Due to the abundance of knowledge and data available to us today, the function of the teacher is crucial.

Teachers must give their pupils access to practical resources that will benefit them both in and out of the classroom. "[Teachers] need to put more emphasis on teaching to both halves of the brain, since they work together all the time," writes Wolfe in her book *Brain Matters*. While content is crucial, language without context is frequently worthless. They must present the material in a way that is relevant to students' lives and experiences and that they can relate to.

CONCLUSION

Mnemonic techniques are very successful for remembering this type of information because they establish connections or associations that provide the brain a structure to attach new information to. Thus, it would seem that one of the best methods to "unlock the potential of students' brains" is the use of mind maps. They require accuracy, originality, and succinctness because the material is linked and organized so that each branch contains a crucial term. They seem to be very good in improving students' comprehension and knowledge retention. This may be so because these visual aids enable the viewer to draw connections between informational elements that would otherwise be difficult to make in a linear format like a narrative or an outline. These tools' architecture is similar to the way the brain arranges information. In terms of approach, this paper aims to demonstrate how instructors might use these mnemonic devices in their lessons. This does not imply that mind maps should be used in every activity that students complete, but rather that specific strategies are used to demonstrate how mind maps can be used to sharpen both productive and receptive skills in the English language

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CHAPTER 11

SECULARISM, NATIONAL INTEGRATION AND INTERNATIONAL UNDERSTANDING IN REGARD TO EDUCATION

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ABSTRACT:

Each country is fighting against poverty and unemployment on its own, yet individually, they are powerless to change anything. The populace will have to give up a limited national perspective and become more globally aware. To overcome poverty and unemployment, they will need to work together. Internationalism must replace the feeling of nationalism. There must be a concern for goodwill and universal brotherhood. As soon as we experience this sense, the issue of global comprehension will also start to emerge. Students should feel that they are a part of a single community and planet. They ought to be inspired to demonstrate compassion, cooperation, and respect for others. Students' sense of global citizenship should be promoted through extracurricular activities at school. The goal of this article is to shed some insight on education for global understanding. There are various educational strategies for fostering an international mindset, and the teacher is a key player in fostering a knowledge of other cultures.

KEYWORDS:

Education, Internationalism, Information, International Mindset in Education, and National Integration.

INTRODUCTION

Education Peace or War are the two opposing poles on which the globe is swaying. While there is a far-off beacon of hope for peace on one side, there are gloomy clouds of war on the other. The world is currently in the most precarious era of its history, and no one can determine whether modern man will survive or go extinct in the case of a nuclear war Dr. Rajendra Prasad, deceased. Today's world is going through one of its most important phases in history. Humanity is gravely teetering on the precipice's brink as it strikes the flimsy and precarious stone of peace. The planet could be swamped in a massive flood of disaster at any moment. The most powerful countries in the world are engaged in a furious race to develop nuclear weapons, and successive launches of spacecraft are being made in an effort to discover new ways to dominate the planet. The Third World War is edging closer and closer to breaking out in the world. And should it start, the Third World War would be a thermonuclear conflict that might end all human life on earth[1]–[3]. As a result, if man is to survive in a world of conflict and the threat of a nuclear holocaust, he must battle against the forces of evil in the world as well as those that promote destruction and war. Therefore, there is a need for global knowledge. 'Ideologies' abound in the globe. We must overcome "ideologies" and "isms" if we are to live in a world devoid of conflict and devastation. The idea of peaceful coexistence will have to be accepted. We will need to work towards universal understanding and a global government that will allow all countries to modify their path of action in accordance with their true deeds without taking political ideology into account.

The issues that face all males worldwide are the same. The goal of human civilization is to master science, technology, and nature. Their mission is to bring about world peace, wealth, and abundance for everyone. But without international understanding, it is impossible to achieve this peace, prosperity, and sufficiency. Man cannot attempt to bring about peace if there is anxiety or fear of conflict in his head. To win peace and prosperity, people from all around the world must squash the tension of conflict and destructive forces. To achieve this goal, we must struggle for global harmony and work towards establishing a single global government.

Each country is fighting against poverty and unemployment on its own, yet individually, they are powerless to change anything. The populace will have to give up a limited national perspective and become more globally aware. To overcome poverty and unemployment, they will need to work together. Internationalism must replace the feeling of nationalism. There must be a concern for goodwill and universal brotherhood. As soon as we experience this sense, the issue of global comprehension will also start to emerge.

DISCUSSION

Issues with disintegration: India is a nation with countless differences, a collection of various ethnicities, races, classes, languages, and subcultures. The goal of national integration faces numerous challenges in any such country. The development of national sentiment in India is being hampered by factors such as casteism, communalism, linguistic fanaticism, social inequality, economic inequality, immorality, and regionalism, among others.

1. **Casteism:** Caste is ingrained in our societal structure. The division of labour in society served as the foundation for the development of this in the past. However, casteism has now divided society. In a caste-based society, unity and integrity have evolved into a utopian ideal. The sense of community and unity was destroyed by the notion of socially overlooked scheduled castes being suppressed by higher caste. It causes issues with national integration.
2. **Communalism:** In India, religious conflict has created a significant obstacle to national unity. The nation of India is multireligious. Political manipulation has pitted one faith against another, leading to community unrest, bloodshed, mistrust, and the breakup of the nation. Along with other factors, widespread illiteracy and superstition are to blame for the rise of communalism in the nation. In these circumstances, promoting national integration is quite challenging.
3. **Linguistic fanaticism:** India is known for its multilingualism, which is one of its key characteristics. India has fifteen languages that are officially recognized. The fact that India has roughly 1652 languages spoken there demonstrates its diversity. Riots and fighting are occurring over the languages issue. People who speak one language strive to dominate others. People in South India protested the declaration of Hindi as the national language and supported the use of English instead. The problem of language became a roadblock to national integration.
4. **Regionalism:** Different parts of India have their own traditions, eating customs, clothing, and languages. Each region differs from the others in one way or another, which causes the country to fall apart. Conflict and riots happen when individuals from different regions compete with one another. One of the problems preventing national unity is the land conflict and language barrier.

5. **Social discrepancy:** Social discrepancy between members of various castes and communities, as well as occasionally within castes and groups, leads to stress and unbalance among the populace. National integration is severely hampered by social inequality.

Economic inequality is a problem because it affects how well a state manages its workforce, resources, and land fertility. All states are not equal in the aforementioned regard, which causes the population to be economically backward. Even in a state, wealth distribution is not done fairly. As the rich get richer and the poor get poorer, friction and conflict result. It hinders the integration of the country.

This is what the global understanding entails.

1. Worldwide brotherhood
2. Worldwide citizenship
3. Worldwide friendship
4. Wellbeing of all people

What exactly is global understanding?

International understanding, in the words of Oliver Goldsmith, is the conviction that one is a part of both one's country and the entire world. Dr. Walter H.C. Lewis explains that "international understanding" is the capacity to evaluate human behavior towards one another globally, regardless of the nationality or culture to which they may belong. To do this, one must be able to step beyond of their own personal cultural and national prejudices and see people from all other nationalities, cultures, and races as equally valuable variations of people who live on this planet.

The world, which was before divided by oceans and continents, is now physically united, yet there are still mistrusts and misunderstandings, according to Dr. Radhakrishnan. It is imperative that we coexist rather than live separately. We are expected to understand one another's worries, anxieties, desires, and thoughts. We must fight for racial harmony rather than making claims about race elimination, enslavement, or segregation. We may be German, Americans, or Russian, but at our core, we are all just people. Do not ignore the key fact that will teach us to live in a global community. Research and Analytical Reviews Journal 1927. Barriers to worldwide Understanding: A nation's development towards worldwide understanding can be hampered by a variety of issues, including the following:

- i. National nuclear arsenals are kept secret.
- ii. Geographical, resource, income, and scientific and technological progress disparities across nations.
- iii. One of the biggest obstacles to the growth of internationalism is racial prejudice.
- iv. The existence of regionalism, communalism, casteism, politicalism, and lingualism, which results in a lack of national unity.
- v. Narrowness brought on by poverty, ignorance, illiteracy, and internal issues.

Education's role in promoting global understanding

"Since war begins in men's minds, it is in men's minds that defense of peace must be constructed," the United Nations Educational, Scientific, and Cultural Organisation (UNESCO) stated in its preamble.

"Wide dissemination of culture and education for humanity for justice and liberty and peace are indispensable to the dignity which all the national must fulfil in a spirit of natural assistance and concern." Since information, comprehension, critical thinking, and a positive attitude are all directly tied to the mind, kindness should be encouraged among the populace.

The best tool for shaping the brain composition and its faculties is education. It is impossible to overstate the importance of education in preserving world peace and understanding, and internationalism must be influenced by education's guiding ideals in many different ways. Education organisations don't just work with formal institutions like schools; they also work with a variety of informal and non-formal organisations, including the media (radio, television, newspaper, movies, etc.).

Only with the proper education, which will foster critical thinking, positive attitudes, desirable interests, and awareness among the pupils, will international understanding be established. It is the duty of the educational institution to create an environment where children can grow in their sense of belonging and global solidarity. Students should feel that they are a part of a single community and planet. They ought to be inspired to demonstrate compassion, cooperation, and respect for others. Students' sense of global citizenship should be promoted through extracurricular activities at school.

Education for International Understanding refers to a global education that fosters a sense of global citizenship. There are various educational strategies for fostering an international mindset, and the teacher is a key player in fostering a knowledge of other cultures[4]–[6]. The promotion of democratic citizenship and other concepts are implied by education for global awareness. Some strategies for structuring education to foster an awareness of other cultures include the ones listed below:

1) **Aims:**

- i) Fostering global citizenship
- ii) The advancement of world peace
- iii) the encouragement of autonomous and critical thought
- iv) the encouragement of constructive rather than destructive emotion
- v) the growth of the student's faith.

2) **Curriculum redesign**

Our schools' and institutions' traditional curricula do not fully use the potential of internationalism. The revised curriculum should give our pupils the following abilities:

- i) To understand that humans and other living things live on earth.
- ii) To learn more about the world we live in
- iii) To develop a better awareness of how the world is interdependent
- iv) To instill respect for all major world religions
- v) To learn more about the long-standing ability of mankind to resolve differences through cooperation
- vi) To acquire a desire and basic abilities
- vii) Understanding of other world cultures

3) Curriculum component

Literature: According to a UNESCO publication, literary excerpts from the works of authors like Dickens, Gorky, Tolstoy, Tagore, and Ibsen can be utilized to depict different stages of social development. The best literature from other countries must therefore be taught in school.

The role of UNESCO in fostering global understanding is as follows:

The following is a list of UNESCO's objectives and areas of work, according to Swarup Saxena. United Nations Educational, Scientific, and Cultural Organisation is how UNESCO is officially referred as. This institution seeks to bring about global peace by fostering intercultural understanding through instruction. This department's goal is to instill moral values in people through international psychological and intellectual education so that they detest violence and value the relevance of the global community.

Activities of UNESCO

1. The UNESCO aims to forge good connections by eradicating suspicion, fear, and other odorous ideas that have proliferated among other nations.
2. The UNESCO also works to eradicate illiteracy and ignorance in underdeveloped nations.
3. This organization also works to introduce the literature, science, culture, and art of one country to those of other countries so that individuals from all of them might become familiar with the intellectual progress of others.
4. The UNESCO provides financial assistance to researchers so that they can conduct additional study.
5. This institution offers educators, intellectuals, and scientists a forum for dialogue that can result in the production of useful art.
6. This division provides financial support to schools in developing countries.
7. The UNESCO presents its curriculum-building and research ideas in national textbooks, and it also translates certain significant works of literature.
8. To promote global understanding, our department organises literary exhibitions on a global scale.
9. The UNESCO encourages educators and students to travel abroad.
10. The UNESCO also makes an effort to promote a global perspective among people using radio, television, and other mass media.

The cooperation of all nations is vital for the UNESCO's operations to be successful, hence every country in the globe should [7]–[9]. The promotion of global knowledge has become a crucial requirement in the framework of sociological foundations in education. The understanding of our shared humanity transcends national boundaries in a world that is becoming more connected. International organizations like the United Nations (UN) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) relentlessly promote peace, collaboration, and harmony among the world's many distinct peoples.

A powerful tool for fostering such global harmony is education. It has the capacity to foster a bond of brotherhood and mutual understanding that cuts across national and cultural boundaries. It is crucial that educational systems foster an inclusive and accepting culture as the sociological basis for education emphasizes the part played by schools in forming society values. The learning environment should not tolerate prejudice or discrimination on the basis of caste, creed,

colour, or nationality. A comprehensive approach to global knowledge goes beyond empty words. It requires a curriculum that fosters a profound awareness for the diversity of cultures in addition to subject-specific information. By including cross-cultural learning opportunities in the educational process, students gain a wider perspective that enables them to interact with global challenges in a nuanced way.

CONCLUSION

Effective global comprehension is revealed to be based on critical thinking. Students are given the tools to understand the complexity of our interconnected world by being encouraged to question, analyze, and evaluate different viewpoints. Future generations are better prepared to address urgent problems in a cooperative manner if they have a clear perspective on global difficulties including environmental sustainability, social fairness, and humanitarian catastrophes. In conclusion, the sociological underpinnings of education need a paradigm shift in favour of global comprehension. Education must act as a bridge that unites people from different cultures and countries as the globe grows more interdependent. In order to raise a generation that appreciates variety, unity, and communal well-being, international organizations and educational institutions must work together. By incorporating these ideas into curriculums, we open the door to a day when peaceful cohabitation and fruitful cooperation prevail on a worldwide scale.

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CHAPTER 12

BRITISH EDUCATION SYSTEM AS PRACTICED IN INDIA

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ABSTRACT:

It is believed that British control was to blame for the modernization of Indian civilization. The effects of this process were clearly seen in the modifications that the Indians made to their way of life, way of thinking, clothing, diet, and educational system. In addition to the improvements in the fields of transportation, postal services, and so on, their rule served as a crucial transitional time from the indigenous type of schooling to western education. The East India Company and the Christian Missionaries created the groundwork for the employment of Indians for administrative duties as well as to further their political, economic, and colonial objectives. Since the British believed that Indians could grow aware of their rights and positions and protest against their Raj, creating a threat to the British system in India, access to education was initially restricted to the royal families. The initiatives of Lord Curzon in the 20th century allowed for the mass dissemination of higher education and channelled the Indian educational system. However, the princely state leaders in India who were given autonomy by the British to run their own kingdoms played a significant role in implementing social and educational changes inside of their spheres of influence.

KEYWORDS:

British Education System, British Abundance on Indian Education Policy, Construction of Education System, Educational Policy, Foundation of Education.

INTRODUCTION

In The complex and varied history of the British educational system, as it was applied in India, has permanently altered the educational landscape of the nation. This system, which has colonial roots, was implemented by the British colonial authorities and has since undergone a number of changes to accommodate India's changing sociocultural environment. The British educational system had a significant impact on India, influencing not just the way education is organised but also how future generations of students will think [1]–[3]. Many new schools, universities, and other institutions that are emblems of educational growth and possess great architectural value were created during this time as education spread from elementary to higher levels. Since the British Raj, Patiala, a prominent princely kingdom, has been a renowned intellectual hub with a rich cultural heritage. The school of languages in Patiala was established under the reign of the Maharajas in 1860 A.D. When Mahindra College, the first degree-granting institution in a city, opened its doors in 1870, the area quickly rose to prominence as a major educational hub.

For a while, it was the only college promoting modern higher education in Northern India that was located between Delhi and Lahore. The old college building is an example of how the Indo-Saracen architectural style has been interpreted locally and artistically. Later, this princely realm saw the establishment of numerous educational institutions that provided medical services, sports instruction, etc. Thus, the goal of this essay is to examine the causes of the British Raj's

educational reforms as well as the changes that resulted from them. Additionally, it highlights reforms started in princely states, with a focus on Patiala as a centre of learning and a thorough analysis of the Mohindra College, Patiala, which serves as a superb illustration of educational institutions established in the 19th century. Under the competent supervision of Prof. Kiran Joshi, the current study was conducted as a component of an academic project for a Masters in Architecture programme.

In the past, the colonial government's interests were served by the establishment of the British educational system in India. Its main goal was to develop a group of educated Indians who could support the administrative requirements of the British Empire and help the colonial administration run. The Indian educational system frequently emphasizes rote learning and memorization as a result of this original concentration on producing clerks and administrators. The hierarchical structure of the British educational system in India is one of its key characteristics. It includes many levels of education, ranging from primary to higher education, and is sometimes divided into primary, secondary, and tertiary phases. This division of schooling into discrete milestones is a reflection of the classification used in the British system. Additionally, there are still remnants of the colonial past in the curricula and disciplines taught in Indian schools and colleges. The curriculum, which was created to satisfy the administrative requirements of the British colonial authorities, matches the emphasis on disciplines like literature, history, and science. Modern educational reforms have attempted to implement a more thorough and contemporary curriculum that is in line with India's socioeconomic ambitions.

The influence of the British educational system is also visible in the pattern of evaluation, where exams play a crucial role in the educational process. The British educational system, which places a strong focus on grading pupils based on written tests, is where the use of standardized testing as a gauge of academic achievement first emerged. India's educational system has undergone substantial changes in recent years to better meet the needs and ambitions of the nation. The conventional British paradigm has been attempted to be balanced with more learner-centric and skill-oriented methods. A departure from the rote learning that was common during the colonial era, critical thinking, creativity, and problem-solving are valued in modern Indian education.

In conclusion, there has been a significant structural, curricular, and evaluative impact of the British educational system on India's educational landscape. Although the system's historical roots were tied to the requirements of the colonial administration, it has developed over time to be in line with India's current objectives and aspirations. India maintains a careful balance between maintaining its historical past and adjusting to the demands of the twenty-first century as it strives to reform and reinvent its educational system.

DISCUSSION

System of Education in British India

Read in detail about the British Indian educational system. India was first exposed to modern education and the concept of hands-on learning through the British educational system. The British initially established educational institutions where people could learn about regional cultures, traditions, and laws in order to better understand the country. Three of the key proponents of modern education during British rule were the East India Company, Christian

missionaries, and Indian thinkers and reformers [4]–[6]. They implemented significant legislation, commissions, and policies that influenced India's current view of education today. In the page that follows, you may read more about the British Educational System in India and how it affects UPSC preparation.

Indian Education System under the British History

Prior to British rule in India, gurus provided education to all Hindus without distinction. The gurus have placed the greatest focus on them as they teach them how to attain Moksha. Muslim education was greatly impacted by the Mughal Empire. The young students were educated about their numerous religious texts and antiquated genres of writing through Maktabas, Madrasas, Tols, and Pathshalas, as well as a basic awareness of scientific developments.

After the British invasion, a brand-new western educational system was established. They created specific educational policies. The history of British educational endeavours in India can be divided into two major eras:

1. It was governed by the East India Company until 1857.
2. It was ruled by the British Crown after 1857.
3. Continue reading: British Administrative System

British India's Education System Development

At first, the East India Company looked for some educated Indians to assist with land management. They also wanted to study about the customs, laws, and cultures of the country in order to comprehend it better.

Warren Hastings, the Governor-General of Bengal, built the first educational institution, Calcutta Madarasa in Calcutta for Islamic Law Studies, in 1781. The Asiatic Society of Bengal was founded by William Jones in 1784 with the intention of understanding and studying Indian history and culture. At the same time, Charles Wilkins also translated the Bhagwat Gita into English.

Jonathan Duncan, a citizen of Benares, founded the Sanskrit College in 1791 to learn and comprehend Hindu doctrine and law. In order to train government employees in Indian languages for the EIC, Richard Wellesley, the governor-general, founded Fort William College in Calcutta in the year 1800. However, the college was shut down after only two years as a result of the British government (in England) refusing to employ Indians as English Civil Servants.

Education System and Related Acts in British India

The Charter Act of 1813

The British government's first important move to reform education in India was the Charter Act of 1813. The statute set an annual fund of Rs. 1 lakh to be used for teaching Indian subjects. However, conversions and religious education were the Christian missionaries' top goals throughout this period.

The 1835 English Education Act

The government should prioritise distributing finances for teaching literature and modern sciences completely in English as part of the British educational system in India, according to

Macauley's Minutes, or the English Education Act of 1835. The main language of instruction in all colleges and universities ought to be English. Elementary schools weren't really important. The opening of the district's colleges and schools was emphasized.

It ignored the general education field. Theory of downward filtration: To act as a conduit between the people and the government, a small number of middle- and upper-class Indians were trained. In addition, the Calcutta Medical College and Bombay's Elphinstone College were established in 1835. The shortcomings of the system were emphasized in Adam's report on vernacular education in Bihar and Bengal in 1835, 1836, and 1838.

British India's Education System Development

After 1857, Rajkot College of Kathiawar and Mayo College in Ajmer were established in 1868 and 1875, respectively. These universities focused on providing political education to Indian nobility and princes. The British Crown-established commissions, such as Saddler, Raleigh, and Hunder, etc., principally advocated for reforming the Indian British educational system.

In 1882, the Hunter Commission on Indian Education

The Hunter Commission on Indian Education of 1882 urged for additional government activities in order to achieve the goal of popular education through vernacular languages. There was a suggestion that secondary education be divided into two tracks: vocational education and literary instruction. It concentrated on educating women outside of the presidential towns. Primary education should be taken handled by municipal boards and new districts.

In 1902, the Raleigh Commission

Viceroy Curzon believed that radical ideologies are frequently held by college students. He urged that the panel look into the Indian system of higher learning, which led to the 1904 Universities Act.

The 1904 Indian Universities Act

Under the Indian Universities Act of 1904, all institutions were governed by the government. It asserts that universities ought to give research and study a higher priority than revolutionary activity. After the statute limited the number of fellows, the government chose them. The University Senate's decisions are now subject to the government's veto power. It created stricter affiliation regulations. In all of the Baroda princely states, primary education became required in 1906. In 1913, the government passed a new resolution on educational strategy.

Fourth University Commission (1917–19),

Due to the poor academic standing of Calcutta University students, the Saddler University Commission was created. It may have recently examined every Indian university. The Saddler University Commission's primary worries are as follows: Secondary education received a lot of attention. It follows the notion that for university education to advance, secondary education must be improved. According to the Commission's projections, the school should be completed in 12 years. It suggested creating separate boards for intermediate and secondary education. Education of women, teacher preparation, vocational education, and the application of science were given top priority. It emphasizes the requirement that every institution function autonomously as centrally resident teaching bodies. Universities are going to be built in

Osmania, Lucknow, Dacca, Aligarh, Benares, Patna, and Mysore, it has been decided. The Hartog Committee, which was established in 1929 to focus on basic education in British India, came to the conclusion that there was no need for a compulsory education system.

The INC's 1937 Wardha Scheme of Basic Education

In 1937, the Indian National Congress met in Wardha to discuss education. It developed a programme that was focused on practical education, or learning via activities that were motivated by Gandhi's ideals. It includes: Basic handicrafts should be covered in the curriculum. It should be free and mandatory to attend school for the first seven years. Up until seventh grade, pupils should learn Hindi, then English. It was never put into practice, though, because so many INC pastors started serving after World War II.

Central Advisory Board of Education's Sergeant Plan of Education

In 1944, the Sergeant Education plan was introduced by the central advisory board for education. It contains: Ages 3-6 years old students were given free education. 6–11 years of school are required for all pupils. An 11 to 17-year-old student obtained higher education. It placed a strong emphasis on advancing technical, business, and artistic education. It also placed a strong emphasis on teaching students who were both mentally and physically challenged.

System of Education in British India Impact

Since the East India Company had a huge need for clerks, lower-class workers, and other administrative roles, Englishmen planned to advance western education in India for their own gain. They learned that, at the time, they could readily get Indian workers for less money than they could pay for Englishmen from England. Indians had a relatively low rate of literacy, but the women were still not allowed to go to school. They neglected technical and scientific education as well. The percentage of illiterates in British India decreased from 94% in 1911 to 92% in 1921. For the UPSC Exam, this article contains all the information concerning the British Indian Educational System. Visit StudyIQ for additional information about the educational system in British India.

Significant Features of Education in India under Colonial Rule

The primary reason the British wanted to educate Indians was so they could be employed as clerks by the East India Company. It would be more expensive for the colonial lords to employ English people than to pay lower wages to Indians. Following are some notable aspects of Indian education under colonial rule: India's transition to modern education began during the British occupation. Prior to it, India's male education system was based on Madarsas and Gurukuls. Even though English was the primary language of instruction, some philosophers wished to incorporate regional cultures and practices into the educational process. For instance, Warren Hastings founded the Calcutta Madrasa in 1781 to instruct students in Islamic law.

1. The Colonial government's first action to provide modern education to India was the Charter Act of 1813.
2. Indians were educated with a focus on English so that they could assist British officials with local tasks like land administration.
3. Science and technology education were not given much of a priority in the British educational system in India.

Positive aspects of the British educational system in India

Even though the colonial educational system ushered in modern education in India, there were a number of drawbacks to it as well, which are noted below: It separated Indians into two groups: those with and without education. There used to be a divide in the population because educated Indians adopted western lifestyles and beliefs while the illiterate Indians saw them as outsiders.

Western culture was introduced to India through the British educational system, which had a detrimental effect on the country's war for independence. Indians with higher education began to favour colonial rule, which damaged the foundations of the liberation struggle. Under British administration, education was different from what the general public needed and wanted. It did not appeal to the general public because it was so unique to a particular gender, class, and caste. A new religion, Christianity, was swiftly becoming popular among the populace thanks to the British educational system in India.

British education system benefits in India

In addition to the aforementioned drawbacks, there were numerous ways in which the British educational system aided Indians in improving their literacy rates and standard of living. The following are a few benefits of India's contemporary educational system: When it came to educating their male heir in a religious manner, upper-caste Indians tended to heavily rely on Gurukuls and Madarsas. They were able to receive a modern education, read books in other languages, learn about other cultures and religions, and otherwise widen their knowledge and understanding thanks to the British educational system in India. It inspired Indians to learn about people's struggles, educate themselves on the importance of freedom, and then get involved in social reforms. Superstitions and harmful customs were eradicated from society in India thanks to the British educational system. Science and logic-based ideals were introduced by modern schooling.

British education's effects in India

Englishmen intended to promote western education in India for their own benefit since the East India Company had a great need for clerks, lower-class workers, and other administrative positions. They discovered that they could easily find Indian workers at lower prices than Englishmen from England around that time. Indians had a comparatively low literacy rate, but the women were still denied an education. They also disregarded technical and scientific education. British India's illiteracy percentage dropped from 94% in 1911 to 92% in 1921.

Education Reform in British India UPSC

The Gurukulas and Madrassas were the main educational institutions that used to provide religiously based education in India prior to the establishment of the British educational system. In addition, there were many evils and superstitions in the community. However, British education transformed India's view of education. In every region of the nation, they established universities and elementary and high institutions. Women in India were also inspired to fight for their right to an education by the British educational system.

Education Reform in British India As a result of several questions being addressed on the subject in both the UPSC Prelims and Mains exams, UPSC is one of the popular topics. With the URL provided for the UPSC Preliminary and Mains test, candidates can also download the PDF of

Development of Education in British India. Candidates may use the supplied link to download the Development of Education in British India PDF[7], [8].

In conclusion, the British educational system as it is used in India exemplifies the dynamic interaction between inherited traditions and contemporary adaptation. The basis for an educational system designed to meet the administrative requirements of the British Empire was created by its introduction during the colonial era. This legacy is also visible in the hierarchical educational levels, the reliance on standardized tests, and the historical emphasis on literature and science in the curriculum.

India has, however, changed this inherited structure over time to conform to its distinct socio-cultural fabric and modern goals. India's educational system is changing in favour of a more all-encompassing strategy that emphasizes critical thinking, creativity, and skill development. Reforms have sought to free education from the constraints of memorization and shift it in the direction of a learner-centric paradigm that better equips students for the challenges of the contemporary world.

CONCLUSION

The legacy of the British educational system in India is evidence of the long-lasting impact of history on education. The system was developed with colonial goals in mind, but given its continuous relevance, it is clear that educational systems must change and adapt as well. India must strike a careful balance between respecting its historical traditions and embracing cutting-edge pedagogical approaches that produce well-rounded, forward-thinking individuals in order to build a dynamic and globally competitive education system. In the end, the history of the British educational system in India serves as a reminder of the transformational potential of education and the fluidity of learning environments. It is evidence of how resilient a country's educational system can be as it works to traverse the difficulties of its past and pave the way for a more promising and inclusive future.

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CHAPTER 13

PROFESSIONALIZING EDUCATION IN INDIAN CONTEXT

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ABSTRACT:

The social process of professionalization is how an employee develops, purifies, explodes, and dedicates himself to his vocation. The goal of professional development or professionalizing education is connected to the academic growth of teachers and students, as well as the management of the learning environment for self-regulation from an accountability standpoint. Since the British era, we have been making clumsy attempts to progress towards professionalisation. At the time, we had a lack of support and help as well as inadequate rewards and recognition for their efforts to create appropriate chances. The Radhakrishnan Commission (1948) is a noteworthy period. The Education Commission (1964–1966) and the National Policy on Education (1986) are two significant and refined attempts, wherein further efforts are made to change education and accept professionalisation. These changes obviously have an impact on teacher professionalism and education. This perspective is supported by the argument that improving the teaching profession will enhance teachers' dedication and motivation, which in turn will enhance their performance, which will ultimately enhance students' learning. In India, professionalisation opens up new possibilities for teaching and learning. Possession and use of expert or specialized knowledge; obligation to serve larger society by voluntary adherence to a set of ideals that transcend individuals involved in any job relationship; and the use of independent judgement and reasoning. Professionals are structured, educated, qualified or subject to regulation, and imaginative. By actively identifying these professional traits, which seem to have quite broad applicability.

KEYWORDS:

Education, Indian Context. Indian Education Policy, Professionalism in Education, and Social Awareness towards Education.

INTRODUCTION

No matter how far technology gets, a teacher cannot be replaced. The best part of any educational system is its teachers. They are situated at the point where knowledge, skills, and values are transmitted (Pandey, 2011). They are regarded as the foundation of the educational system. According to the National Policy of Education from 1986, "The status of the teacher reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of its teachers," no one can rise above the level of their teachers. When education is provided to a dynamic human resource, the country moves closer to greatness. True education refers to a state's achievement of economic development through a social system founded on moral principles and the confident and honorable transfer of the torch of a rich cultural heritage to the next generation (Bhargava & Paty, 2010:7). If teachers lack professionalism, this dream cannot come true. The greatest predictors of educational achievement, on the other hand, are acknowledged to be teacher quality and the effectiveness of an educator's leadership. Student results are significantly

impacted by effective teaching[1], [2]. India's teaching community has much to be proud of. Our culture is being significantly impacted by our academic leaders and professors (Imam, 2011:390). The government and the community should work to foster an environment that inspires and motivates teachers in positive and innovative ways. Teachers should be free to experiment, come up with effective communication strategies, and plan lessons that address the wants, needs, and concerns of the community (paragraph 9.1). Understanding the role of teachers therefore requires knowledge of the educational system. One of the current arguments is whether or not teaching counts as a vocation. The researcher wants to determine if teaching meets or fails to fulfil these criteria in the category of "profession."

DISCUSSION

Should Education Professionalization

Professionalizing education is what? You must already be aware of the answer to this query. You are aware of what makes a profession. Making education a profession is the only option if you can make it exhibit all of those attributes. I hope you read through this unit's introduction. I reiterated what I had said in the preceding section. It serves as a reminder of what you have already studied. Here, we'll delve deep into the activities of teachers, their organizations, the codes of conduct they must abide by, etc., to better understand how these will help to turn teaching into a profession.

Teachers' Role

As Mr. Joad puts it, "teaching is not everyone's cup of tea." Successful teaching requires a certain set of physical, intellectual, social, and emotional traits. Numerous studies of the character qualities of working teachers and aspiring teachers have been conducted. Seven factors are necessary for successful teaching and turning teaching into a profession, according to a detailed study of all the research and findings. These are listed below, along with the characteristics or features that each one of them possesses:

1. The teacher's personal tools include his good looks, sophistication, kind demeanour, work ethic, enthusiasm, drive, initiative, and open-mindedness.
2. His professional tools include knowledge of psychology, the objectives of what he is teaching, its content, methods, and instructional materials, as well as talent and enthusiasm for teaching.
3. His cultural background, academic qualifications, and other factors: the depth of his subject-matter expertise, the breadth of his general knowledge or information, his cultural background, etc.
4. His physical makeup, including his well-being, physical stamina, vitality, lack of physical flaws, etc.
5. His mental tools, including intelligence, mental acuity, objectivity, common sense, etc.
6. His emotional steadiness: restraint, mental equilibrium, tolerance, lack of irrational views or prejudices, etc.
7. His social adaptability, including his awareness of social norms, his interpersonal skills, and his moral character.

These types of teachers truly elevate teaching as a career. Thus, a teacher's role is crucial in transforming education into a profession rather than a simple career. In addition to these traits, a teacher should truly care about and comprehend his students. A true teacher, according to Swami Vivekananda, is one who can instantly lower himself to the level of the pupil, transfer his soul into that of the pupil, and perceive and comprehend via the pupil's intellect. According to the Taitireeya Upanishad, a teacher should be capable of instructing and possess mental peace. He should develop full health, including intelligence that wouldn't deteriorate, a strong body that could handle hard work, a lovely tongue to capture students' hearts, and an attentive ear to anything they would ask him. A teacher should be dedicated to their work and the teaching profession. Thus, a teacher's involvement is crucial in transforming teaching into a career[3]–[5].

The Conceptual Framework for Profession

A profession is a calling that entails the development of a body of knowledge, a variety of talents, and their application to the benefit of humanity, particularly in a particular subject. A profession is an occupation that serves a significant social purpose. This task involves a high level of competence as well as a body of systematic knowledge that is theoretically underpinned. Long-term higher education is required for the acquisition of this corpus of knowledge and the development of certain skills. The process of becoming socialized to professional values occurs during the time of education and training. These professional principles commonly focus on the importance of having the freedom or autonomy to make one's own decisions on what constitutes proper practice.

These are the two primary requirements that every profession must meet. A profession pledges to accomplish two things: to serve the people it serves and to do it effectively and with awareness. While providing assistance to others, the profession prioritises service over all other goals. A profession is distinct from other vocations in that it is firmly based on sound knowledge and expertise. According to Bullock and Trombley (1999), the creation of regulatory bodies with the authority to admit and expel members, the development of formal qualifications based on schooling, apprenticeship, and examinations, and some degree of monopoly rights all contribute to the emergence of a profession.

In our society, the term "professional" is an accolade that refers to vocations that fit particular criteria. The corpus of specialized, professional knowledge and a code of ethics that places a strong emphasis on customer service are among the most important of these. Typically, the knowledge base offers significant, but not exhaustive, advice for professional practice. Professionals have in-depth expertise, yet they frequently run into unusual, difficult problems for which there are no obvious solutions. Professionals need to develop the capacity to deal with the unexpected and make informed decisions in difficult situations. Professionals deal with issues like life and death, justice, opportunity, and hope. The confidence of their clients is crucial to their work. The commitment to uphold a service ethic and to use specialized knowledge and skills in the interests of their clients is what justifies such faith in the community of professionals.

An Overview of Professionals' and Professions' Characteristics

Numerous traits are listed as criteria for evaluating a career, and they differ from one researcher to the next. In their 2003 study, Ornstein and Levine listed ten qualities that make up a whole career. They are:

- (a) A sense of public service;
- (b) A lifetime commitment to a career;
- (c) A lengthy period of specialised training;
- (d) Control over licencing standards and/or entry requirements;
- (e) Autonomy in making decisions about certain spheres of work;
- (f) An acceptance of responsibility for decisions made and acts performed related to services rendered;
- (g) A set of performance standards; and
- (h) Aspecialization.

There is no doubt a long list of qualities, but not all of them can be used in every career. After analysing the relevant literature, a variety of professional traits have been addressed as a whole here. These are a career should demand specialised knowledge to provide the practitioner with the fundamental cognitive abilities and solid scientific underpinnings of that field. This information must be obtained through in-depth intellectual study and training over an extended period of time in a formal, recognised institution.

- (a) **Professional Associations:** In order to elevate the stature of its members, professional organisations organised by their members are typically found in professions. These bodies have strictly regulated entrance standards. Such a profession's organisation works to advance or safeguard its professional interests.
- (b) **Long Education Period:** The most prestigious professions typically demand at least three years of higher education. This amount of time for education can be extended by an additional 4-5 years if PhD study is pursued.
- (c) **Competency Testing:** Passing stipulated exams that are mostly focused on theoretical knowledge is required before being accepted to membership in a professional organisation.
- (d) **Institutional Training:** Before being admitted as a full member of a professional body, there is typically a necessity for a lengthy term of institutionalised training in addition to tests. During this time, aspirants to become professionals gain specific practical experience in some type of trainee role.
- (e) **Licenced Practitioners:** Professions work to create a register or membership that only admits those who have been granted a licence.
- (f) **Work Autonomy:** Even when employed outside of their field in private or governmental institutions, professionals typically maintain control over their work. They are now more in charge of their own theoretical understanding. The right to practise the profession is unrestricted and unrestricted.
- (g) **Code of Professional Conduct and Ethics:** A profession ought to have established requirements that guarantee control over admittance into the field. The members' behaviour should also be governed by the code. This code includes traditions, practises, and standards of conduct that have been deemed suitable for the profession and are expected to be strictly followed by practitioners.
- (h) **Self-regulation:** Professional groups typically argue that their members should be self-policing and independent of the government. Senior, reputable practitioners and the most trained professionals typically oversee and regulate professions.
- (i) **Public Service and Altruism:** The ability to charge for services given can be justified since these services are provided for the benefit of the general public.

- (j) **Exclusion, Monopoly, and Legal Recognition:** Professions frequently exclude those who have not adhered to their standards and joined the necessary professional organisations. In order to prevent access for those who are not qualified and to punish or exclude incompetent members, this is frequently referred to as professional closure.
- (k) **Control over compensation and advertising:** Professional organisations are actively involved in negotiating (often beneficial) compensation packages for their members where levels of compensation are set by the government.
- (l) **Legal Recognition by the Government and the Public:** A typical profession should be legally recognised by the public. Through a law or decree, the government also grants legal recognition to professions.

Professional Organisations' Function

The Teachers' Associations are the major professional bodies in the field of education. These organisations support teachers' professional development through a variety of educational activities, which is helpful for turning teaching into a profession. Teachers' professional development refers to their learning experiences when they are working or in training. It entails a consistent, ongoing strategy of retraining to offset bad or outdated instruction. Additionally, it suggests the teacher's development in terms of abilities, perception, knowledge, and sensitivity. It consists of courses the teacher takes after completing courses that fall under the category of pre-service education. It is an effort to support educators in staying current with new information and trends. Any programme for enhancing school education as well as education at all levels must include the professional development of teachers as a key component. These programmes, which support teachers' professional development, are frequently organised by teachers' organisations and the department of education.

The in-service training programmes are run by numerous organisations. Numerous courses are provided by the local educational authorities. Along with colleges of education and universities, the Department of Education also provides some. Teachers rarely obtain academic credit for the time spent on this work in these courses. Some colleges offer degree-granting evening, weekend, and vacation courses, however these classes typically have few teachers. The majority enrolls in the short courses out of interest and is aware that they will receive professional credit from their institution or local government for doing so. The Department of Education and teachers' organisations work hard to raise the standard of education in their region through in-service training and other resources. Where their services are more useful, they encourage teacher collaboration and build a healthy, positive attitude towards change by drawing on the skills of educators in the region as a whole.

The necessity of a teacher conduct code

As a group of professionals, teachers need a code of ethics to control the level of service and quality. Regarding the upkeep of their level of quality and service, there are a few rules. Understanding and putting those ideas into practise constitute professional ethics. A code of behaviour for educators at all levels is highly desired. A code of conduct for teachers should be established in order to improve their effectiveness as learning facilitators and to prevent them from engaging in undesirable behaviour. The goal should be to check and guide rather than to punish or victimise.

If a code of behaviour for the teaching community does not obstruct their right to free speech or their ability to engage in authorised professional, academic, and organisational activities, they should welcome it. Any thorough code of ethics will include the following elements:

1. A dedication to the pupil.
2. A dedication to the field.
3. A dedication to the general population,
4. A dedication to ethical business and hiring practises.

Now that you have read the aforementioned code of behaviour, you can see how distinct the profession of teaching is from that of a trade. A career in education is teaching. The foundation of the teaching profession is ethics. Particularly for this career, preparations in the selected field of teaching must be quite extensive, ongoing, and focused. Teachers must therefore learn through interactions with students in the classroom, their own research into the topic of education, and a self-imposed code of conduct[6]–[8].

Additionally, research and innovation are given more significance in professional organisations, fostering a culture of creative problem-solving and critical thinking. This focus can encourage technology improvements, address regional problems, and stimulate native research. Internationally linked graduates can sharpen India's competitive edge on the world stage, which not only enhances the country's reputation but also draws foreign partnerships and students. Nevertheless, in the midst of the push for professionalisation, guaranteeing equal access to high-quality education is crucial. To avoid exclusivity and eliminate gaps between urban and rural areas, policy actions must be carefully orchestrated. Maintaining educational standards and preventing the growth of inferior schools require effective regulation and accreditation processes.

CONCLUSION

The professionalization of education presents a way towards transformation with broad ramifications in the Indian setting. Learning results can be improved by providing instructors with standardized training and credentials, which will also increase education quality. By bridging the gap between academia and the workforce and producing graduates who are prepared for the workplace, aligning educational programmes with industry needs helps to close the skills gap that is currently in place. The hallmark of professionalization is a dynamic curriculum that adapts to changing market demands and provides students with up-to-date knowledge and practical skills. It is imperative to recognize obstacles including change resistance, resource-intensive implementation, and the demand for qualified instructors.

Recognizing the socioeconomic benefits of professional education in advancing people from various backgrounds and stimulating economic growth further highlights the importance of this field. Beyond formal education, professionalization mandates ongoing skill development throughout a person's career and promotes lifetime learning. In conclusion, professionalizing education in India has the potential to transform the educational landscape, generate a knowledgeable labour force, and promote all-around growth. Its success depends on careful preparation, stakeholder cooperation, and a steadfast dedication to excellence, innovation, and inclusivity.

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CHAPTER 14

PROFESSION OF TEACHING IN THE INDIAN CONTEXT

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ABSTRACT:

"An interactive process, primarily involving classroom talk that takes place between teacher and pupil and occurs during certain definable activities," is how Edmund Amidon characterised teaching. Significant contributions to the definition of this idea have come from Davis et al. and Gagne et al., whose opinions can be summed up as follows: The three main pillars of teaching, according to science, are content, communication, and feedback. The instructional approach enhances student learning. It is always possible to change, get better, and advance. The system is flexible because of the new teaching-learning activities and "The terminal behaviour of the learner in terms of have pointed out that the entire structure of teaching has four steps, including planning the lesson, organising the lesson, choosing an appropriate lesson, and managing the lesson. The article covers teaching-related traits and actions that are related to them.

KEYWORDS:

Characteristics Related Activities, Defining Planning of Teaching, Identification of suitable teaching, Managing Teaching, Organization of Teaching.

INTRODUCTION

It's usual to refer to an act as teaching when someone teaches knowledge or abilities to another. Giving can refer to imparting knowledge or sharing experiences, such as a lecture. Both the art and the science of teaching are recognized. It places emphasis on the teacher's creative and artistic ability to create a valuable environment in the classroom that will assist kids to learn. It clarifies the logical, mechanical, or procedural procedures that must be taken in order to achieve objectives in an efficient manner as a science. Regarding the idea of teaching, many educators have varied viewpoints[1]–[3]. Teaching is close interaction between a more mature and less mature personality that is intended to advance the education of the latter. Both Morrison and Dewey (1934) used an equation to represent this idea of instruction. As selling is to purchasing, teaching is to learning. "Teaching is arrangement and manipulation of a situation in which there are gaps or obstructions that an individual will seek to overcome and from which he will learn in the course of doing so," said John Brubacher (1939). Teaching, according to B.O. Smith, is "a system of actions intended to induce learning."

Teaching is a sort of interpersonal influence intended to alter the potential behaviour of another person, according to Gauge (1963). Smith expanded the definition of teaching further in 1963. Teaching is a set of actions with an agent, a goal, and a situation with two sets of factors: those the agent cannot change (like class size, pupil characteristics, physical facilities, etc.) and those he can (like teaching techniques and strategies).

DISCUSSION

Is Teaching a Profession in the Indian Context?

You are already aware of what a profession's primary features are. You've also reached the conclusion that teaching is a profession, which is 619. The issue at hand is whether teaching counts as a profession in India. What are your thoughts on this? You are aware, I'm sure, that teaching is more of a "profession" in India than it is anywhere else. Let's look at this query in detail. First, a profession must be "learned" in character in order to be called that. In India, the teacher has always been a highly educated guy. He used to provide his students a tonne of material and a solid intellectual basis. That is what a teacher is required to accomplish even now. So, it continues to be a career.

As you have previously learned, obtaining a profession calls for a significant amount of academic and practical training. Elementary and secondary school teachers in India are currently expected to hold academic degrees as well as teaching certifications, which need practical training. A teacher is expected to have strong academic credentials, research experience, etc. at the higher education level as well. As a result, it is a career in India as well. A teacher has more independence than anyone in any other job, which is another crucial aspect to keep in mind. One of a profession's qualities has historically been this. The teacher has liberty both as an individual member of the profession and as a member of the group of professionals.

You are also aware that a profession produces in-service growth because it is founded on a corpus of continually evolving information and abilities. Teachers in our nation today work really hard to further their careers. He continuously improves his teaching techniques and adapts to the changing environment. In order to improve his teaching abilities, he is always willing to participate in training of some kind. Indian teachers currently organise themselves in order to preserve and enhance the caliber of their work. For someone who describes themselves as a professional, this is also essential. India's teachers are subject to a code of ethics. A profession is one that possesses the quality of being guided by an ethics code. From this perspective, teaching has historically been a profession in India.

Activities Associated with Teaching

Education proponents have examined the idea of teaching and attempted to distinguish it from concepts like training, conditioning, and indoctrination. Teaching is defined as an action that is conducted with the goal of promoting learning in another. This distinguishes teaching from telling or simply demonstrating. Face-to-face interaction is a necessary part of teaching, and the teacher's actions encourage student learning. Typically, instructional activities include a variety of tasks like describing, demonstrating, exemplifying, directing, etc. In this context, "education" refers to specialised knowledge of thought, feeling, and action as opposed to merely socialization. The creation of critical reflecting agents is another objective of education. Teaching is distinct from comparable activities like training, conditioning, and indoctrination in this context. Less often than either conditioning or indoctrination, training is used. Training focuses more on learning how to do something than it does on knowing that. Training may occasionally only be used in the context of routine tasks that allow complete mastery. Developing a learner's capacity to respond to the unexpected, comprehend what he or she is doing and why, and be knowledgeable and introspective while exercising a skill is necessary while teaching someone a skill.

When compared to instruction, conditioning often uses operant conditioning rather than classical conditioning. Operant conditioning may appear to be only a methodical kind of instruction and training. Operant conditioning describes the process of establishing a system in which the occurrence of a reinforcer depends upon the occurrence of a response, for as rewarding excellent behaviour in schools. If the probability of the desired response increases under the given conditions due to its association in the child's experience with the positive reinforcer, then conditioning has occurred in this sense. Without the child being aware of the change or understanding why they would be acting in this way, conditioning has the power to influence a child's behaviour. The specific conditions[4]–[6].

Processes that circumvent human reason are typically seen as inappropriate in an educational programmer. Such procedures appear to be used more as a last option when conventional instruction fails than as a method of instruction. Contrarily, rational methods like learning a truth by reading or hearing arguments in support of it and weighing the available evidence might be categorised as operant conditioning. In this sense, conditioning pupils is not opposed to teaching; only some forms of conditioning are. Indoctrination and instruction are often used interchangeably in the general sense. Indoctrination has a connection to the doctrine-teaching process etymologically. A doctrine is a body of beliefs that explains or interprets reality and prescribes how people should behave morally in light of the system's general observations about existence.

A Career in Teaching in the Indian Context

Most people agree that teaching is a noble and important profession that has a significant impact on people's brains, futures, and society at large. Cultural, sociological, and economic variables have a significant impact on how teaching is seen in India as well as the opportunities, problems, and progress of the profession. In-depth examination of the status, importance, difficulties, and future changes of teaching as a profession in India is done in this discussion.

Perception and Importance: Due to its connection to the dissemination of information, ethics, and values, teaching has traditionally enjoyed a valued status in Indian society. Teachers, who are frequently referred to as "gurus," are traditionally regarded with great respect and are seen as mentors who assist students not just in their academic lives but also in their personal growth. This cultural perspective has greatly increased the sense of responsibility in teaching.

Beyond the classroom, teaching is important as a vocation. By cultivating informed individuals who make constructive contributions to society, teachers play a crucial part in forming the sociocultural fabric. They establish the groundwork for future innovators, leaders, and professionals who will have an impact on a variety of fields including governance, economy, and education. Although teaching is respected, efforts to advance its professional status have been difficult. An uneven professional landscape is a result of the lack of uniform requirements and different pay scales. In recent years, the movement towards professionalization has gained momentum with the goal of bringing teaching up to par with other recognised professions. For educators, this entails defining qualifications, providing ongoing training, and developing career trajectories. **Challenges Facing the Teaching Profession:** There are difficulties in teaching in India. First and foremost, insufficient compensation is still a serious issue. Many instructors deal with low pay and job uncertainty, particularly in government institutions. This has an impact on education quality because motivated and capable persons may be deterred from entering the profession. Second, the sheer number of kids in a classroom might make it difficult to get

individual attention and promote learning. The inequity in the teacher-student ratio makes it difficult to provide individualised support and high-quality instruction.

Additionally, the view of teaching as a last resort rather than a conscious decision has an impact on the profession's appeal. This view stems from social norms that place greater value on other professions than teaching in terms of status and compensation. Another difficulty is the dearth of opportunities for professional development. To keep up with pedagogical developments and changing student requirements, it is essential to engage in ongoing learning, but many instructors do not have access to these possibilities.

Opportunities for Transformation: Despite obstacles, there are numerous chances for India's teaching profession to change. Innovative teaching strategies and online learning environments are now possible because to the digital revolution. Furthermore, the emphasis on vocational and skill-based education opens up opportunities for teachers to specialise in a variety of sectors, bringing education in line with business needs. Initiatives for professional development, including teacher training programmes, can give educators access to cutting-edge methods of instruction and classroom management. These programmes can reignite instructors' enthusiasm and promote a sense of professional development.

The role of technology: Technology has the potential to fundamentally alter Indian education. Online examinations, e-learning platforms, and other digital tools give teachers the resources they need to better engage their pupils. By encouraging interactive and self-paced learning, blended learning models, which combine traditional teaching with online components, can address the issue of excessive class sizes. Technology also promotes professional networking and collaboration among educators, encouraging the sharing of cutting-edge concepts and best practises.

Interventions in policy: For teaching to become a profession, effective policy interventions are crucial. Governments can address pay equity and job security concerns to improve the profession's appeal. Teachers are well-trained and conform to professional standards thanks to the standardized certifications and the establishment of regulatory authorities.

Changing Pedagogical Approaches: Over the past few years, rote learning has given way to more student-centered and experiential teaching techniques. This development enables students to think critically, solve problems, and interact successfully while keeping up with worldwide trends in education. These pedagogical improvements not only improve student learning outcomes but also make teaching a more exciting and rewarding career.

In conclusion, the teaching profession in the Indian setting exemplifies a complex balancing act between tradition, change, problems, and opportunities. Teaching has a profound impact on changing not only individual lives but also the fundamental fabric of society since it is rooted in a cultural tradition that values educators as mentors and guides. The continual process of professionalizing education aims to close the gap between its high regard and the difficulties it encounters on a daily basis [7]–[9]. The environment is changing, despite ongoing issues like insufficient pay, huge class sizes, and a lack of professional growth. Hope is offered by the paradigm shift towards professionalism, with standardized credentials, clear career paths, and ongoing training programmes appearing as change-beacons. Additionally, the incorporation of technology into education offers creative ways to involve students, enhance learning results, and empower teachers.

CONCLUSION

Beyond the classroom, the teaching profession offers opportunity for metamorphosis. Frameworks that prioritize the well-being, pay, and job security of teachers are often established by policymakers. Initiatives to change public perceptions of teaching as a respectable and desirable profession can draw talented people who will change the face of education. Adapting instructional strategies also serve as transformative agents. Experiential learning techniques that are focused on the needs of the student give students the skills they need for the modern workplace while also making teaching an exciting and rewarding endeavour for teachers. Teachers are the dream weavers and development architects in the big fabric of education. The professionalization of teaching can serve as the cornerstone of India's educational revival as it advances, giving the torchbearers of knowledge the authority, respect, and tools, they need to guide the following generation into a future of opportunity. Therefore, the direction of teaching's progress depends on the coordinated efforts of stakeholders from various industries. India can advance the teaching profession to new heights by supporting educators' professional development, establishing a culture of lifelong learning, and embracing cutting-edge tools. By doing this, it not only contributes to the advancement of its citizens but also ensures a more promising and informed future for future generations.

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CHAPTER 15

PROBLEMS WITH INDIAN EDUCATIONAL ADMINISTRATION AND SUPERVISION

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ABSTRACT:

Education is supposed to educate a person with the physical, intellectual, emotional, and spiritual tools they need to face life's problems with courage, self-assurance, and a broadened perspective. The main goal of education is to guide a person towards leading a fruitful and fulfilling life. The variance in educational quality, which tends to be a reflection of economic affluence, is one of the ongoing issues facing the educational system today. Education is regarded as essential for one to succeed in society. This research paper's primary goal is to comprehend the issues with the Indian educational system. The main areas that have been highlighted include the importance and need for education, problems with the Indian educational system, difficulties with the Indian educational system, and recommendations for improving the Indian educational system.

KEYWORDS:

Challenges, Issues, Indian Education System, Significance, Suggestions, Improvements.

INTRODUCTION

Every year, India's education system graduates millions of people, many of whom are highly talented in engineering and information technology. On the one hand, this advancement in human resources supports the nation's economic development; on the other, it causes issues in the educational system. While India's demographics are generally thought to provide it an advantage over the economies of the other nations. India's school system has several difficulties because 35 percent of the population is under the age of 15. Although previous administrations promised to expand education spending to 6% of GDP, actual spending was only about 4%. There is a shortage of employees and manpower in the best business schools, Indian Institutes of Technology (IITs), Indian Institutes of Management (IIMs), and universities. The most important tool for development has been shown to be education.

In terms of resources allocated and the number of people involved, including instructors, students, and administrators, the Indian educational system has grown significantly. In India, education expanded at all levels in the years following independence. Government institutions, where funding and management are the responsibility of the government, government-aided or grant-receiving institutions, which are funded by the government but managed by private enterprises, and private institutions, which are recognized by the government but do not receive grants from the government and are completely independent

DISCUSSION

The importance of education and its need

The movement towards education is one that is important for the growth of human resources. Education improves a variety of developmental processes, including cognitive, intellectual, social, and personal. Higher education in the educational system includes subjects like management, engineering, medicine, technology, and science, among others. These subjects play a significant position in the dissemination of knowledge, information, values, and skills among people. It is essential for boosting the country's development and output. Human resources can contribute to the development of a society, a community, and a country when they have the knowledge, awareness, and skills to do so.

As a result, the only effective way to generate knowledge, awareness, and the development of skills is through education. In addition to management, engineering, medicine, technology, and science, there are numerous other academic disciplines, including mathematics, English, Hindi, arts, education, political science, history, geography, hotel management, business administration, and so on, that contribute to enhancing people's aptitude, capabilities, and proficiency so that they can achieve their desired goals and objectives.

People choose their courses in educational institutions based on their interests, therefore it is important to be diligent, resourceful, creative, and ingenious in order to learn the material effectively and apply it to work chances. The way a person approaches and understands his area is entirely up to him. The appropriate road must be followed by the learners themselves via commitment and diligence, even when teachers and instructors might point them in that direction. The government is dedicated to providing primary education, and certain facilities and subsidies are also needed for higher education in order to promote the growth and production of the country.

The management of higher education institutions is expensive, and the business sector is currently helping to fund educational institutions' operations. In order to improve one's quality of life, an individual should be educated about all relevant topics, including norms, values, ethics, social skills, academic knowledge, cultures, and the use of critical thinking abilities. It is clear that a person who completes higher education and goes on to become a doctor, engineer, lawyer, teacher, manager, administrator, etc. works to maintain his living conditions and those of his family, but it is crucial that he also contributes to the welfare of the community. Since education and learning are considered to be lifelong processes, people should adopt them throughout their lives and make it a point to continuously learn new things.

Indian Education System Issues the following are the current problems with the Indian educational system: The quality of instruction is not in a very advanced state in the majority of the educational institutions and training centres in the nation. Lack of teachers, poorly developed curricula and instructional methods, poorly organized teaching-learning methods, improper communication between teachers and students, a lack of contemporary and innovative methods, and financial issues are the main causes of deficient teaching methods. The teaching that takes place in educational institutions is not of higher quality as a result of these issues, and steps need to be taken to make it beneficial.

Financial Restraints: Many students come from marginalized, minority, and socioeconomically underprivileged parts of society. They take an active interest in their education, work hard, and have aspirations of becoming professionals like doctors, lawyers, engineers, business executives, teachers, and so on. However, their family's poor income and their own financial difficulties act as barriers to their ability to pursue an education. In order to attend higher education institutions, students typically move to urban regions, where they must also pay for living expenses, food, books, e-resources, and other costs in addition to tuition.

Traditional Teaching Methods: In educational institutions, teachers employ traditional methods of instruction rather than technology or audiovisual aids, especially in nurseries. The educational system has a need for technology and the internet, especially in remote areas. The technical infrastructure investment will aid in promoting learning among the rural populace. By acknowledging the importance of technology, implementing cutting-edge teaching-learning techniques, and finding effective problem-solving strategies, testing and assessment systems can be made more innovative. Higher education privatisation is actually a recent but desired movement that is essential to maintaining supremacy, adaptability, and resourcefulness. It is required by the economic side of globalisation and liberalism. In India, both public and private institutions are active at the same time. Nearly 50% of higher education in India is provided by private institutions, most of which are unaided and very expensive. The condition is not thought to be very unassuming, though. Private providers have every incentive to reduce expenses by haggling over the level of education offered in their institutions in order to maximise profit.

Facilities and Infrastructure: There are some instances in India where educational institutions and training centres lack the proper facilities and infrastructure. It is crucial that the right furniture, technology, equipment, cooling and heating systems that correspond to the weather, clean restrooms, and other amenities are available for the delivery of instruction. These are thought to be crucial in the delivery of education since the physical surroundings of educational facilities should be welcoming. Schools in rural locations are typically reported to have undeveloped facilities and infrastructure. As a result, there would be a decrease in the number of students enrolled, so steps must be taken to provide facilities and enhance the infrastructure. Rewarding creativity, original thought, research, and innovation is essential at all educational levels. It is also important to promote the use of novel approaches and methodologies in research. These will help to make learning enjoyable. There are some students who don't care about learning or going to class, and this causes the absenteeism rate to rise. As a result, in order to make the lesson plans engaging for the students, teachers and instructors must be creative while using teaching-learning strategies. Learning research methods is crucial for students because they are essential in higher education[1]–[3].

Indian Education System Challenges

The difficulties that the Indian educational system is currently facing have been listed as follows. **Heterogeneous Educational System:** The educational system in the nation is diverse. Geographical locations, caste, race, and ethnic origins of the persons, rural and urban establishments, and disparities in the backgrounds of the individuals are the key variables that contribute to the varied structure of the educational system. There are several programmes offered by a variety of colleges, universities, and educational organisations. Educational institutions offer a wide range of programmes, courses, and educational levels. There are organisations that produce.

Both institutions that provide high-quality education and those that engage in academic fraud exist. Political influence - When it comes to institutions that provide education, the majority are owned by powerful political figures. The main contribution to the current governance of educational institutions is made by political leaders. They have developed their own young positions and support the political student unionisation of the students. Politicians take use of the students' energy for their own ends. When students find school difficult, they may even start protesting in order to get their demands and requirements met. In other circumstances, students may even lose sight of their scholastic goals and ambitions and start pursuing careers in politics.

Economic Challenges - Economic challenges are thought to be the most important changes that the higher education system has forced upon the communities. Minority students who are enrolled in educational institutions may struggle to satisfy their minimum criteria. Prices have risen, individuals have a penchant of buying luxury products, the population is growing, and other factors have all contributed to the rise in economic challenges. Many students have financial difficulties, and in order to support their studies, they take on part-time work. They must prioritise their work and studies. Approximately 75% of students currently in existence are having financial difficulties. The introduction of part-time work and school cannot adequately address their financial concerns. Lack of Moral Values - The development of science and technology, new approaches, modernization, and industrialization have all reduced the importance of moral values in today's world. When teachers in educational institutions are not pleased with students' performance, they may rebuke them; nevertheless, when students receive any kind of reprimand, they do not establish proper terms and connections with the teachers. Since everyone in the modern world wants to be treated with respect and decency, older pupils sometimes try to speak out against the staff members and teachers when their needs and wants are not met. The following are suggestions for leading to improvements in the Indian educational system that have been generated from a variety of sources: (Singh, n.d.). Towards a Learning Society - As there is development towards the learning society, every human activity will require contribution from knowledgeable people.

This will draw attention to the entire higher education industry from both students and professionals. It is necessary to put measures in place to develop, distinguish, and improve higher education and research programmes. Connection between Industry and Academics - It is crucial to forge a link between industry and academics. To ensure employability and to effectively use knowledge, skills, and abilities in carrying out activities and duties, people should develop these talents and knowledge among themselves in the modern world. Programmes and courses in educational institutions should prepare students for work options in a variety of organisations. Incentives for Teachers and Researchers: Both the industry and students anticipate that specialized courses will be made available to help students improve their educational credentials. To increase the value of teaching and research to students, incentives should be given to these professions. To support the programmes being offered to the students, vocational and diploma courses need to be made more specialised. Innovative Practises: In the current world, advancement is made possible by the advent of new and cutting-edge technologies.

It creates potential for socio-cultural developments, economic growth, bettering health and nutrition, enhancing service delivery, and learning, curriculum, and instruction. It is necessary to make efforts to increase the usability of innovative practises in the educational system. Mobilisation of Resources: To mobilise the resources needed for higher education, operational mechanisms must be put in place.

Most of the time, students struggle financially, so the fee structure must be adjusted to reflect their ability to pay for their education. Scholarship opportunities have encouraged more youngsters to pursue higher education. The world is entering the information era, and as communication, information, and technological advancements continue, new, creative, and economical methods of delivering higher education to people will emerge. To keep up with the demands of lifetime learning, rapidly changing occupations, and information advancement, one must pursue continuing education. Higher education methods must be student-centered and dynamic, focusing on four learning domains: learning to learn, learning to do, learning to be, and learning to become. In order to enhance learning among the students and support their growth and development, it is crucial for the teachers and the educational institutions to implement cutting-edge curricula and instructional methods.

Excellence in the higher education system can only be achieved through public-private partnerships (PPP). Governments can guarantee PPP by enacting the appropriate policy. As a first step towards PPP, the University Grants Commission and the Ministry of HRD should be heavily involved in creating a clear interface between universities, businesses, and National Research Laboratories (NRLs). Provision of Need-based Job-Oriented Courses - The educational programmes and the courses should be designed in a way that should assist the individuals in obtaining jobs and employment opportunities. Funding to NRLs by the government should ensure the participation of institutions of higher education involved in research activities.

A individual enrolls in higher education to advance his knowledge and abilities in order to land a decent career. As a result, courses that are tailored to the needs of the students should be developed. It is essential to hold workshops and job fairs where students can learn about occupations and career opportunities in higher education institutions. International Cooperation: As the educational system develops, international cooperation is becoming more important. A global community is observing a growing emphasis on international cooperation and actions are thought important to find suitable answers to the challenges, and higher education is one of them.

This is due to the growth of transportation and communication. A New Vision: The country's enlightenment, growth, and development would be significantly aided by the extension of its educational system. Physical, emotional, dynamic, intellectual, ethical, artistic, and spiritual potentialities all have an impact on society; as a result, education will help create cutting-edge, novel ideas, plans, and methods that will promote advancement. Cross-cultural programmes - There are many distinct castes, faiths, races, nationalities, civilizations, fields of study, and so forth in India. People will be able to live in peace and stop discriminating against one another if they have an education that helps them understand and learn about one another's cultures and backgrounds. People can cooperate and function as a team if they are aware of the cultures and backgrounds of others.

Action Plan for Improving Quality: It is crucial to perform academic and administrative audits in colleges once every three years by experts and professionals in order to assure quality and superiority in all aspects of academic activities. Universities and colleges should be aware of the demand for high-quality instruction, which, if carried out effectively, would advance the educational system.

Individuality: It is important to promote extracurricular activities in the educational system so that students are interested in and enjoy learning. Sports, physical activities, music, dance, visual arts, and handicrafts are just a few examples of the many extracurricular activities available. Students' participation in these activities stimulates their thinking, enabling them to achieve to the best of their abilities.

Privatization of Higher Education: Education is a fundamental requirement for the socioeconomic growth of both individuals and society in every country. As the percentage of educated people in India is low and must be raised to promote the development of the nation, it is vital to design policies and processes to encourage education among the populace.

Development of Quality: Academics, curriculum and instructional strategies, teaching and learning techniques, academic programmes, research and scholarship, staff, students, buildings, facilities, equipment, technology, services to the community, and the academic environment are all aspects of the development of quality in the field of education. The primary factors influencing quality development include knowledge exchange, teacher and student mobility, interactive networking, and international research projects.

World Class Education: Many Indian students study abroad at colleges in the United States, the United Kingdom, Australia, and other nations. These universities also provide correspondence programmes for international students seeking higher education. Similar to this, Indian colleges offer education to international students. As a result, it is crucial for educational institutions to adopt worldwide curricula.

Personality Development: The educational system should allow for the proper personality development of each student. It should help people become more creative, inventive, resourceful, and ingenious in addition to improving their academic understanding. A person with a good education knows how to interact and communicate with others at work, at home, and in the community. Academic research studies are currently in a state that must be implemented well in order to be deemed important in higher education. Students in PhD programmes must conduct considerable research in the gathering of data and other information. There are two types of research: field research, which is carried out in the field and involves communication between the researcher and others within organisations, institutions, or other areas, and information collection research, which is done by gathering information from books, documents, articles, journals, newspapers, and other sources[4]–[6].

Therefore, it is crucial to put policies into place that will enhance academic research investigations. Scholarships are available because people in India understand the value of education and strive to pursue it, even whether they come from disadvantaged, marginalized, or socioeconomically disadvantaged backgrounds. The availability of scholarships and stipends for students would significantly help in the achievement of education because, in the majority of cases, financial difficulties are the biggest obstacles for those who want to pursue a career in education. Fair Quality Assurance System: In order to award degrees, colleges and private institutions are required to set up an internal quality assurance system and adopt a minimum standard. The mechanism for ensuring quality must be independent of institutional and political interactions and have a legal basis. Operative, economic, and educational self-government should go hand in hand with responsibility. To ensure that students are not taken into account, there is a need for an independent authorization agency with corporations from the government, business, academia, and other stakeholders in education.

To Increase the Quantity of Universities: There should be an increase in the number of universities. The creation of novel procedures and methods that are necessary for the advancement of the educational system would be facilitated by an increase in the number of universities. The teachers and staff workers hired should have the necessary training and credentials to significantly advance the educational system. Exams and Evaluation Techniques: Evaluation techniques, which are essential for gauging people's talents and comprehension levels, are used in exams and assessments. Exams are regarded as one of the most important tools for evaluating the standing and performance of the pupils.

To make sure that students are evaluated in all areas, their shortcomings are correctly detected, and then appropriate actions are made to address them, the conduct of the exams should be performed in a regular and consistent manner. High-tech libraries - In some regions of the nation, libraries in educational institutions are in a primitive state. Libraries are places with a collection of books, periodicals, essays, and other written materials. Additionally, there are computers and internet access available in the libraries of higher education institutions, including colleges and universities, where students can utilise them. A library should be accessible online. Diligent study. Whether at nursery schools, other schools, colleges, or universities, libraries must be well-developed, well organized, and equipped with all the necessary materials relevant to all the disciplines that are crucial for the persons. Students rely on libraries more often than the internet now than they did in the past[7], [8].

CONCLUSION

Every person needs an education to improve his or her living circumstances. A solid education will help people find employment, increase their awareness of a variety of topics, instill moral, ethical, decent, and gracious qualities in them, and make a significant contribution to the development of their personalities.

The Indian educational system is currently experiencing issues, including low teaching quality, budgetary restrictions, traditional teaching methods, privatisation, inadequate facilities and infrastructure, and a failure to reward originality, creativity, research, and innovation. The problems include a diverse educational system, the influence of political issues, economic hardships, and a lack of moral standards.

The following recommendations have been made in order to improve the educational system in the nation: towards a learning society, connection between industry and academia, incentives for educators and researchers, innovative practises, resource mobilisation, advancement of the information age, student-centered education and dynamic methods, public-private partnership, provision of need-based job-oriented courses, international cooperation, towards a new vision, and cross. There has been expansion in the Indian educational system.

The value of education is being recognised by people from all walks of life, and as a result, enrollment in educational institutions has increased and teaching-learning techniques have advanced. On the other hand, the existence of issues shows that they are obstacles that must be removed or changed. The development of the Indian educational system would result from the establishment of appropriate measures and policies and their successful execution.

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CHAPTER 16

STRUCTURE OF THE INDIAN EDUCATIONAL ADMINISTRATION

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ABSTRACT:

The socioeconomic and intellectual advancement of the nation are significantly shaped by the intricate and diversified Indian educational system. The management and supervision of the wide range of educational institutions, projects, and policies across the country is the goal of the administrative structure of the Indian educational system. This summary gives a general overview of the essential elements and organizational levels of the Indian educational system, emphasizing its organizational structure, tasks, difficulties, and ramifications. The primary structure of Indian educational administration is divided into three levels: central, state, and local. The Ministry of Education (formerly the Ministry of Human Resource Development), which creates national-level frameworks and policies, is an example of a central level organization. Higher education institutions and technical education are governed by top educational agencies like the University Grants Commission (UGC) and the All-India Council for Technical Education (AICTE), respectively. The development of curricula and educational research are also the responsibilities of organizations like the National Council of Educational Research and Training (NCERT).

KEYWORDS:

AICTE, Administration, NCERT, SMCs, Structure of Indian Education System, UGC.

INTRODUCTION

The enormous developments in educational theory and practice that have occurred since this nation gained its freedom have had a significant impact on educational administration. First and foremost, it is acknowledged that India's democratic strategy should use education as a tool. Instead of just filling their heads with data and figures, it should assist our young in learning about their career and responsibilities. It must equip children with the skills necessary to function in modern society and meet its challenges fearlessly, joyfully, and fully. Alongside this, there is a fast-rising understanding that democratic governance is essential to the growth and operation of democratic education. Therefore, the only form of leadership that is appropriate for education is democratic leadership. It completes tasks and enhances educational institutions as well. Finally, there are many responsibilities facing educational administrators today as a result of the expansion and complexity of the area of education. Anyone who is aware of these changes cannot help but be astounded by the growing complexity of managing a progressive educational plan. Each state and union territory has departments or directorates of education that make up the state level of government. These organizations carry out the national regulations while also modifying them to meet local requirements. Regulations at the state level are enforced in areas including curriculum adaptation, testing, and teacher training. Additionally, the local administration comprises of offices for education at the district and sub-district levels.

At the local level, these offices are in charge of the direct management of schools, teacher hirings, and educational infrastructures. To increase community involvement in education, school management committees (SMCs) or other organizations of a similar nature frequently work with local authorities. There are numerous difficulties facing the Indian educational system. A never-ending challenge is coordinating policy between the federal and state levels while taking into account local variety. Targeted initiatives are required to address issues with access and educational quality, particularly in rural and underserved areas. Additional issues include the requirement for ongoing professional development, teacher shortages, and administrative inefficiencies. A continuing problem is adjusting the system to the demands of a work market and technology environment that are continually changing.

The administrative structure of Indian education has a big impact on how the country develops. To ensure the equal allocation of educational resources and opportunities, effective federal, state, and local governance and collaboration are crucial. Enhancing educational quality, fostering research and innovation, and preparing the workforce for the demands of a globalized society are all possible with a well-functioning administrative framework. You will learn about the central and state-level administrative structures that govern Indian education in this unit, as well as the roles that numerous councils and commissions established in our nation to advance education and ensure its caliber play [1]–[3].

DISCUSSION

Centralized Educational Administration Structure

You are already aware that India has a parliamentary system of government based on the universal adult franchise and is a self-governing democratic republic. India currently consists of 28 States and 7 Union Territories. At the moment, the Central Government, State Governments, and Local Bodies are in charge of education in India. However, it should be recognized that the State has been in charge of education at all levels with two key qualifications since 1921. Education was added to the Concurrent List in the 7th Schedule of the Constitution under the 42nd Amendment of 1976, giving the Union and State governments equal responsibility for education. These credentials pertain to technical training and cutting-edge research. The Constitution has given the Central Government responsibilities in these areas due to the requirement for coordination of facilities and the preservation of standards at higher levels.

At the Centre, Health and Agriculture were still united with Education until 1945, when a bifurcation was implemented and a separate Department of Education was established. It was elevated to the rank of a Ministry in 1947. It was given more responsibility for scientific research ten years later. The Ministry of Education and Scientific Research was established in 1958 and split into two separate ministries, i.e., the Ministry of Education and the Ministry of Scientific Research and Cultural Affairs.

HRD, the Ministry of Education

Recently, the Ministry of Human Resource Development at the Centre adopted the former name of Ministry of Education. The Minister, who holds cabinet status, is in charge of this ministry for HRD. He is crucial in developing general policies and ensuring consistency in the educational system among states. Depending on the situation, he may have one or two deputy ministers on hand.

The administrative leader of the Ministry is the HRD Adviser. He serves as the Minister's top policy and administrative advisor and is the Secretary to the Government of India. Nine divisions make up the HRD Ministry.

1. Elementary and basic education.
2. Secondary Schooling.
3. Education at a university.
4. Hindi.
5. Social welfare and education.
6. Recreational and Physical Education.
7. Financial aid.
8. Academic research and writing.
9. Management.

Each of the aforementioned divisions, with the exception of the Administration Division, is overseen by a Deputy HRD Advisor. Vice Secretaries is the name given to them. Numerous organizations advise the Ministry on issues pertaining to education. The National Council for Women's Education (NCWE), the All-India Council for Elementary Education (AICEE), the Social Welfare Board, the Directorate of Extension Programmes for Secondary Education (DEPSE), and the University Grants Commission (UGC) are the most significant among them.

The Ministry's major focal point of operations is the Central Advisory Board of Education, a legislative organization established in 1921. The Board's current structure is as follows:

1. The Honorable Minister for HRD (Chairman).
2. The Government of India's Educational Adviser.
3. The Government of India will designate fifteen members, four of whom must be female.
4. The selection of five members of parliament, two from the Upper House and three from the Lower House.
5. The Inter-University Board (India) appointed two members from among its representatives of Indian universities.
6. The Council will propose two candidates for the All-India Council for Technical Education.
7. Each State Government should send one delegate, who will be the Minister of Education. He may designate an officer from his department to represent him at a meeting if he is unable to attend.
8. The Secretary of the Board, who shall be chosen by the Indian government.

The non-official members of the Board have a three-year term of office provided that they resign from their position as a member of Parliament, the Inter-University Board, or the All-India Council for Technical Education, as the case may be, immediately after being elected or nominated under Clauses (4), (5) or (6). When they resign from the position that makes them members of the Board by virtue of their exofficio status, the exofficio members of the Board will also cease to be members.

Other than ex-officio members, all casual vacancies among the members are filled by the body or authority that nominated or selected the member whose position becomes vacant. The person appointed to fill a casual vacancy will serve on the Board for the remaining portion of the term for which the person he replaces would have been a member.

The Board meets annually to consider issues that are significant to India as a whole. However, since the States are independent actors who voluntarily accept the Centre's recommendations, its judgements are not legally binding on them. However, the Board has developed certain extremely solid customs. The Central Bureau of Education, which is affiliated with the Board, is run by two secretaries who handle overseas and internal communications. The Bureau gathers the latest data on academic advancement in India and overseas. In addition to publishing yearly and quinquennial studies on the state of education in India, the Bureau has also released a number of significant reports on education. It also keeps up a fantastic library[4]–[6]. The Directorate of Extension Programmes for Secondary Education is the next significant advisory body. The All-India Council for Secondary Education was established by the Indian government on March 22, 1955, with the purpose of advising the Central and State Governments on secondary education. However, in September 1958, the Directorate of Extension Programmes for Secondary Education (DEPSE), a new organisation, took over its executive activities. It is responsible for the in-service education programmes run by extension departments affiliated with several Indian Teachers' Colleges.

The newly reconstituted Council is made up of representatives from the Ministries of Education and Finance, as well as one nominee from each of the twenty-eight State Governments and one representative from each of the following organisations: the All-India Council for Technical Education, the University Grants Commission, the All-India Council for Elementary Education, the All India Federation of Educational 583 Associations, and the Association of Principals of Training Colleges.

In 1956, a Parliamentary Act granted the University Grants Commission an independent statutory authority. It had been established in 1953. The majority of issues relating to higher education, such as setting and coordinating standards and organizing study and research facilities, have been entrusted to this authority. In the lesson's following section, you will learn more about UGC. In 1953, the Social Welfare and Rehabilitation Directorate was established as an independent organisation with a chairman and twelve members. The board's major goals are to: 1. assess the requirements of social welfare organisations; and

1. Support and evaluate their programmes.
2. To organize the help given to welfare agencies.
3. To encourage the establishment of social welfare institutions where none now exist.
4. To provide grants in help to nonprofit organisations that provide welfare services,
5. To fund shelters for blind people, working women, etc.

The Council's duties are as follows:

1. Creating programmes to hasten the execution of Article 45 of the Constitution, which calls for providing free and required education to all children between the ages of 6 and 14 by the year 1960.
2. To examine the developments achieved in this direction and update them as and when necessary.
3. Creation of comprehensive plans for each State's elementary education expansion and development.
4. Planning and supporting research on the pedagogical, fiscal, and administrative issues in primary education.

5. The creation of books to assist the education division and educators in raising the standard of elementary education.
6. Carrying out specific investigations and sample surveys as well as general advice on all topics that may be judged required to provide the right direction, leadership, and coordination for the expansion and improvement of elementary education.

In 1958, the National Council for Women's Education was created. It has a chairman and 28 members, including one representative from each state, one from the Central Board of Secondary Education (CBSE), two from the parliament, two from the Union Ministry of Human Resources Development, one from each of the union territories, and one each from the ministries of community development, health, and labor.

Coordination of Processes

We already know that the central government has relatively little influence over education and that state governments are in charge of overseeing public teaching. However, the Central Government's function as a coordinating body is crucial. So it serves a variety of purposes. You could list them as follows:

1. It establishes a broad rebuilding strategy with an All-Indian perspective, upholds cultural ties with other nations, organisations, and the UNESCO, and awards scholarships to students from our nation studying abroad as well as to members of Scheduled Castes, Aboriginal Tribes, and Hill Tribes. It additionally cares for the welfare of Indian students studying overseas.
2. The Central Government serves as the State Governments' coordinating, advising, and informational body. It is able to provide advice and compile educational experiences that come from both domestic and international sources for the benefit of the States with the aid of the CIBE and the Bureau of Education. The Bureau releases highly significant statistics and publications on education. Through All-India organisations like NCERT, UGC, CBSE, AICTE, IMC, NCTE, and others, the Central Government also works to fulfil its obligations and uphold excellence in all areas of education.
3. In Union Territories, the Central Government is alone in control of education.
4. It also takes care of the Central Universities, including Visva-Bharathi, Aligarh, Banaras, and Delhi.
5. It is in charge of several National Institutions, including the Training Centre for Adult Blinds in Delhi, the National Institute of Education in Delhi, the Central Institute of English in Hyderabad, the Laxmi College of Physical Education in Gwalior, and others.
6. It supports research via NCERT.
7. The State Governments and educational institutions are also given educational videos by the Union Ministry of HRD.
8. The National Archives are under its management.
9. It provides State Governments and institutions with generous grants-in-aid for research activities, subject to the prior approval of projects and plans.

Department of Scientific and Cultural Research

Similar to the Ministry of HRD, this ministry is led by a cabinet minister. A secretary (Educational Adviser), a joint secretary, and a number of deputy secretaries make up the ministry's secretariat staff. The following six divisions make up the ministry:

1. Management.
2. Scientific investigation.
3. Expertise.
4. Social.
5. Relations with Others.

Divisions of Cultural Scholarship and Publication

On all issues pertaining to the coordination and advancement of technical education in the nation above the secondary school level, the AICTE advises the government. More information on the AICTE will be covered in Section 33.5 of this lesson. A small coordination committee comprised of representatives from each Council interest oversees the day-to-day operations of the Council. The Central Advisory Board on Museums, CAB on Anthropology, CAB on Archaeology, and the Art Purchase Committee are the additional advisory bodies affiliated with the Ministry. The Government of India seeks advice from the CAB on Museums on issues pertaining to the management and growth of museums in the nation. The CAB on Anthropology and Archaeology provides guidance to the government in those areas. The Government makes use of the services of the Art Purchase Committee for advice on finding and purchasing works of art that are "worthy of being preserved by the nation in the National Museum and the National Gallery of Modern Art[7]–[9]."

CONCLUSION

In the country's quest for academic achievement and societal growth, the administrative structure of the Indian educational system serves as a crucial framework. It is a dynamic system that functions on a number of different levels, from the federal government to state agencies and local governments, each with its own set of duties and difficulties. The complexity of this structure reflects the diversity of India's socioeconomic conditions, people, languages, and cultures. Although coordination and policy execution can occasionally be hampered by this complexity, it also presents an opportunity to customize education to meet the unique requirements of particular communities and locations. It is important to recognize the contribution of the Indian educational system to promoting broad and equitable access to education. The administration may ensure that education becomes a potent tool for social mobility and empowerment, regardless of one's origin or region, by addressing concerns of accessibility, quality, and relevance. However, the system also has to contend with a number of challenges, such as resource shortages, ineffective bureaucracies, and the need to adjust to the fast shifting global environment. Stakeholders at all levels must work together to continuously communicate, innovate, and overcome these difficulties.

The efficiency of the Indian educational system is essential in determining the direction of the country's future in a knowledge- and innovation-driven world. The administration can give students the abilities they need to succeed in a cutthroat global environment by embracing technology innovations, combining contemporary teaching approaches, and encouraging a culture of research and critical thought. In essence, the administrative framework of Indian education is a pillar of development. The degree to which India can utilize its demographic dividend and establish itself as a global leader in education, research, and innovation will depend on its capacity to handle complexity, promote inclusion, and change with the times. A brighter and more prosperous future for the country and its people can be paved by the Indian educational administration through smart reforms, forward-thinking leadership, and unshakable devotion.

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CHAPTER 17

ROLE OF CENTRAL AND STATE GOVERNMENTS, NONGOVERNMENTAL ORGANIZATIONS AND EDUCATIONAL ADMINISTRATION AND SUPERVISION

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ABSTRACT:

In Sub-Saharan Africa, non-governmental organizations are essential to the region's development. This is particularly clear in the area of education, where the majority of significant donor organisations have boosted the funds allocated through NGOs to carry out their educational activities. Unfortunately, given the appalling results of schoolchildren, particularly at the Basic Education Certificate Examinations in the Tamale Metropolis, it appears that these interventions either did not significantly affect the quality of education or that the NGOs' contributions were inappropriate. The goal of the current study is to determine how non-governmental organisations, with a focus on Action Aid Ghana in Tamale Metropolis, contribute to the delivery of basic education. Oregon's Quality Education Model served as the foundation for this mixed-method study. A total of 114 respondents among actors involved in the delivery of basic education who were chosen using the purposive sampling technique made up the sample size for the study, which used a collective case study design. While the conducted interviews were analysed qualitatively using content analysis in codes, themes, and sub themes with the NVivo10 programme, the data collected in the form of questionnaires was quantitatively analysed using descriptive statistics. The findings indicated that Action Aid support efforts for the delivery of basic education in Tamale Metropolis included infrastructure improvement, the provision of teaching and learning materials, the development of teachers' capacities, the provision of learning needs to students, and school community sensitization. These actions have boosted the accessibility of teaching and learning resources and improved the quality of teaching and learning. The support programmes, however, fell short of raising pupils' performance on the Basic Education Certificate Exam. It was advised that Action Aid Ghana establish a supervision and monitoring centre in partnership with the Education Directorate in light of the findings to ensure efficient supervision of teaching and learning.

KEYWORDS:

Administration, Elementary Education, Non-Governmental Organisations, Rural Instructors and Supervision.

INTRODUCTION

Everyone well aware of the fact that we have viewed education as a crucial tool for addressing societal issues and enhancing people's well-being. There is an urgent need to provide education to everyone in our nation, since the majority of people are still illiterate. The importance of this has increased for early schooling. India, a democratic nation, needs more educated citizens to maintain its democracy. As a developing country, the nation requires the assistance of the government to provide basic education.

The cost of basic and secondary education is enormous because of the size of the student body. Some private organisations may be interested in managing schools for children only in metropolitan areas, but only if they can at least break even. As a result, the government has a responsibility to provide education in remote areas where no other organisations, aside from government organisations, are interested in managing the schools.

The government must exercise some control over the institutions it and others manage in order to protect the interests of the people and preserve the standard of education. This control must be imposed in addition to giving education to a large number of students. As you may know, the government is required to make elementary education universal and obligatory by our Constitution's Directive Principles of State Policy. This is done with the intention of educating everyone. Therefore, the role of the government, both at the federal and state levels, is to fund education while simultaneously exercising administrative control over it[1]. You will learn about the function of federal, state, and non-governmental organisations in managing and regulating education in this course.

DISCUSSION

You are Central government's function

Prior to independence, there was no effective plan for educational growth. The British administration dismissed it as unimportant. There was an educational system in place back then because of certain historical events, but not consciously. As you may recall from your history classes, the Diarchy system of government first appeared in 1921. In 1937, provincial autonomy was established. These changes led to the transfer of control over education to the Indians. Thus, the central government under British administration did nothing directly and only maintained control over the provinces. Primary education was first given to the local government. It was a component of the plan to give Indians more power. Later, they were given the freedom to design educational programmes as they saw fit. In the British Indian provinces, private educational institutions were crucial, particularly for post-primary education. This resulted from a lack of government initiative. The increased need for education was once met by private organisations. After India gained its independence, a new era in educational management began. The Central and State governments now have the duty of educating the populace thanks to the Constitutional Provisions [2]–[4]. With effect from 3.4.1977, the 7th Schedule of the Constitution, which was revised in 1976, included education to the concurrent list. Thus, according to the provisions of the Constitution: education is primarily a state responsibility; the Government of India has an indirect but significant responsibility for education; and there must be a strong working relationship between the Central and State Governments in order for educational reconstruction to be successful on a national scale.

The educational programmes are split into three categories for implementation purposes.

1. **Governmental Programmes:** These initiatives qualify for federal financial aid. However, it is essentially up to the states to carry them out.
2. **Centrally Sponsored Programmes:** These are developed at the request or recommendation of the Central Ministry and are applicable throughout India. Similar to the state sector system, these are likewise carried out by the state governments.
3. **Central Schemes:** The Central Ministry is solely responsible for developing and carrying out these plans.

Programmes in each of the three categories are designed in such a way that they support and add to those in the other categories. Currently, three organisations in India are in charge of running the schools. It's them,

1. **Government:** Of all the institutions, the government makes up only one-fifth of them.
2. **Local Authorities:** The majority of the institutions run by local authorities are primary schools, and they account for just under half of all institutions.
3. **Voluntary Organisations:** Privately owned educational facilities account for around one-third of all institutions and pre- and post-primary education are dominated by them.

The government significantly funds not just its own institutions but also those of local governments and nonprofit groups. The majority of the money spent on education comes from State money and fees. Local government and nonprofit organisations only make a very little and insignificant contribution. Let's now attempt to comprehend national educational administration.

The organisations that deal with educational development on a national level are:

1. The Ministry of Education, which is now the Ministry of Human Resource Development (HRD).
2. The National Council of Educational Research and Training (NCERT);
3. The University Grants Commission (UGC);

The Human Resource Development Ministry

The ultimate authority to direct and create educational policies is the Minister for HRD. He oversees the direction, execution, and uniformity of the educational system across the many states. Depending on the situation, he may have one or two deputy ministers on hand.

The administrative leader of the ministry is the Educational Adviser. He serves as the Secretary to the Government of India and the Ministers' top policy and management advisor on all issues. Currently, the Ministry of HRD works primarily with the heads of five bureaus to carry out its duties.

1. The first of these bureaus is school education.
2. University or College.
3. Literature, language, and fine arts.

Planning and ancillary educational services round up the top five.

The Central and Jawahar Navodaya Vidyalaya School divisions, as well as elementary, fundamental, and secondary education, are all handled by the Bureau of School Education. University and technical education are both covered by the Bureau of Higher Education. As a result, it facilitates coordination between technical and higher education. The development of Indian languages, cultural issues, and the three Academies are all handled by the Bureau of Language, Literature, and Fine Arts. The Bureau of Scholarships collaborates with the Scientific Research Division. The NCERT Unit, social education, planning, publications, statistics, and information are all part of the Bureau of Planning and Ancillary Education Services. Divisional heads for the key subjects are assigned to the Joint Secretary or Joint Education Adviser who is in charge of each bureau. Separated under the supervision of a Joint Educational Adviser are the Divisions of Physical Education and Recreation and External Relations.

Advisory Groups

The Ministry has established a number of advisory committees that work in various areas of education. The Central Advisory is the oldest and most significant of these.

Education Board

All of the state education ministers serve on the board, which is chaired by the union minister of human resources development. It was the only organisation, up until 1949, that examined and advised the Central and State governments on the country's educational issues.

Ministry of Human Resource Development of the Union

Other advisory committees were established after independence. They are each supposed to handle particular educational fields. There are around 15 such bodies at the moment. It's them,

The following organisations were established:

1. Indian National Commission for Co-operation with UNESCO (1949);
2. Advisory Board for Social Welfare (1951 and 1954 reorganisations);
3. Board of Scientific Terminology;
4. Central Board of Physical Education and Recreation (1950 and 1956 reorganisations);
5. Hindi Shiksha Samiti (1951);
6. National Board of Audio-Visual Education (1953);
7. All India Council for Sports (1954 and 1959 reorganisations);
8. National Geographic Society.

These advisory groups are really helpful. They bring together official and non-official personnel to discuss educational concerns and offer advice to the federal and state governments on matters that are crucial for developing educational policies and programmes. Additionally, they contribute an all-India perspective to the discussion of the issues entrusted to them.

The Indian Education Commission recommended that the following advisory and executive bodies be established.

1. A National Board of School Education, in addition to the Central Advisory Board of Education, to support the States and coordinate national educational standards.
2. To oversee all facets of secondary education at the state level, the Central Board of Secondary Education.
3. The National Staff College of Educational Administration, which offers supervision and administration training in the field of education.
4. To oversee all facets of secondary education at the State level is the State Board of School Education.
5. The State Board of Vocational Education oversees the state's vocational education.
6. State Institute of Education, which offers several programmes and in-service training for administrators and supervisors.
7. A state committee will oversee higher secondary education.

8. The State Education Organisation, which sets standards, enhances teaching methods, recommends textbooks, etc.
9. Each district has a District School Board, which is responsible for running the district's elementary schools.
10. The Block School Committee will be in charge of managing the neighborhood's public and private schools.

Central Government's Roles

The following are the responsibilities of the Central Government in relation to educational administration:

1. Planning for education.
2. The Organization of Special Education Fields.
3. Grant-based control over educational programmes.
4. State-specific direction and guidance in educational topics.
5. Providing Equal Access to Education.
6. Demonstrating new programming through pilot projects.
7. The clearinghouse for information on education.

Let's now quickly go over the aforementioned functions.

In terms of planning, it establishes the overall educational policy that the States are to adhere to. It will establish the goals and priorities and provide a rough timetable for the entire nation. It designates commissions, committees, and boards to investigate the various stages of education and recommend improvements[5]–[7]. To organize specific areas of education, such as mass education, professional education, employment of the educated, provision for the underprivileged classes, and student indiscipline, the central government appoints commissions and committees. It also establishes grant commissions for universities, research institutes, laboratories, and central universities. It has established organisations such as the Navodaya Vidyalaya Samiti, the National Council of Educational Research and Training, the All India Council for Technical Education, the All India Council for Secondary Education, the All India Council for Elementary Education, etc. for these reasons.

In order to promote education along the appropriate lines, it directs and guides state governments, local organisations, and individual businesses. It makes an effort to address certain significant issues in education through the Central Advisory Board of Education, including the medium of instruction, assessment and evaluation, nationalization of textbooks, teaching staff, libraries, and labs. The Central Government oversees educational initiatives by providing funding to the state departments of education. From the Central Budget, the Centre distributes appropriate grants to the government, local governments, businesses, and individual scholars.

It coordinates student exchange activities with other nations. It makes specific fellowships and scholarships accessible for exceptional scholars to pursue higher studies in a variety of fields. Through the extension service departments, it provides for teachers to receive in-service training as well as student training overseas.

In order to help weaker States get to the level of the nation's progressive states, it offers financial aid in the area of equalizing educational opportunities. As a result, it promotes equality of educational opportunities while also reducing inequality.

As a result, it aids weaker states in achieving their goals. The Central Government establishes pilot projects to serve as an example for others. In the world of education, new things must occasionally be introduced. On these times, the Central Government works on a number of pilot programmes, including the establishment of Regional Institutes, Rural 565 Universities, Education Extension Services, and Textbooks, Methods, and Curriculum.

Additionally, it will act as a catalyst for the creation of substantial and basic research initiatives in the field of education to help state governments raise the standard of education. For all the states, the central government acts as a clearinghouse and storehouse of knowledge and concepts related to education, research, training, and expansion. This is accomplished through gathering data and statistics from a variety of sources and disseminating them through its publications, including *Education in India*, *Education in the States*, and *Education in Indian Universities*.

Additionally, it releases reports from commissions and committees, studies, surveys, and other instructional materials. A dedicated publication unit within the Ministry of Human Resource Development has produced a significant number of publications. Some of the most significant periodicals include *Education Quarterly*, *Secondary Education*, *Youth*, and *Indian Journal of Educational Administration and Research*. Education in the Union Territories as well as in Centrally Administered regions like Pondicherry, NEFA, etc. is directly under the control of the Ministry of HRD, Government of India. It is important to remember that all of the ministries will run some type of educational project in the nation; the educational activities are not centralized under the Ministry of HRD[8], [9].

CONCLUSION

The study found that the AAIG in Tamale Metropolis engaged in basic education support activities such as infrastructure development, the provision of teaching and learning materials, the development of teachers' capacities, the provision of basic school necessities for students, and the sensitization of school communities. Despite the increased capacity of teachers in the AAIG support schools, these contributions are insufficient to produce a noticeable improvement in B.E.C.E in the Tamale Metropolis because little attention has been paid to monitoring and supervision of teaching and learning in the Tamale Metropolis, which results in the persistently abysmal performance of students in B.E.C.E. The study also discovered that parental expectations and attribution, broken families, lack of parental involvement, and parental discipline are social factors that prevent NGO support from enhancing performance. Action-Aid International Ghana faces numerous challenges, including inadequate foreign finance. The Tamale Education Office placed insufficient monitoring and oversight systems in place to oversee teaching and learning. This study recommended that AAIG establish a supervision and monitoring centre in partnership with the Education Directorate to ensure effective supervision of teaching and learning, the need for Action-Aid openness and maximum community networking through community sensitization and engagement, and the importance of having a consistent source of unrestricted income for infrastructural interventions targeted at addressing issues with basic education.

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CHAPTER 18

EDUCATION FOR THE DIMINISHED GROUPS

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ABSTRACT:

The unpleasant truth is that Canadian families now have a wider economic difference than they had ten years ago. One of the main areas where family incomes have an impact is educational outcomes. As seen by assessments of school readiness, children from low-income homes frequently begin school behind their counterparts who are from more affluent families. Along with neighborhood factors and social networks, poverty's occurrence, depth, duration, and timeliness all have an impact on a child's educational success. However, interventions conducted in Canada and abroad have demonstrated that employing long-lasting solutions, the impacts of poverty can be diminished. In primary care settings, paediatricians and family physicians have numerous possibilities to affect students' preparation for school and academic performance.

KEYWORDS:

Education, Educational Economy, Interventions, Paediatricians, Poverty, School readiness.

INTRODUCTION

Even in developed nations like Canada, poverty is nevertheless an intractable reality. Our children's poverty in particular has been a persistent worry. The Canadian House of Commons overwhelmingly agreed in 1989 to end child poverty in Canada by the year 2000. The truth is that one out of every six children still lived in poverty in 2003. In addition to our failure to eradicate child poverty, Canada's income inequality has worsened over the past ten years, and for some families, the depth of poverty has gotten worse. Canadian evidence supports the detrimental effects of poverty on academic performance, behaviour, and student retention.

The outcomes of many Canadian children's lives are negatively impacted by persistent socioeconomic deprivation. In the middle of the 1980s, studies from the Ontario Child Health Study found notable correlations between low income and psychiatric disorders, social and academic functioning, and persistent physical health issues. Since then, Canada has created scientific tools that allow us to monitor how many community, family, and child-related issues affect children's wellbeing. In order to track representative samples of children into adulthood, Statistics Canada, Human Resources Development Canada, and a number of researchers across the nation began the National Longitudinal Survey of Children and Youth (NLSCY) in 1994. Our present understanding of Canadian children's development is largely based on how the NLSCY data were analyzed by researchers working in a range of contexts[1]–[3]. Educational outcomes are one of the major areas that are influenced by family income. The current article offers a succinct assessment of the research on how poverty affects educational results with an emphasis on Canadian studies. Data from Canada are compared to research from other 'rich' nations. We finish with some recommendations on how we, as practitioners and activists, might work to lessen the detrimental effects of economic disadvantage on our children's educational outcomes.

DISCUSSION

Poverty and School Readiness

The degree to which a youngster is prepared for school reflects his or her potential for intellectual and social success there. It necessitates age-appropriate language skills, age-appropriate general knowledge and cognitive abilities, emotional health and a positive outlook on new experiences, as well as physical health and adequate motor development. It is commonly known that components of a child's health, home life, education, and locality affect their preparedness for school. There are six aspects of poverty that are known to affect both overall child development and school preparation. They are poverty incidence, poverty depth, poverty duration, poverty timing (such as a child's age), community characteristics (such as a neighborhood's concentration of poverty and crime, and school characteristics), and the effects of poverty on a child's social network (such as parents, relatives, and neighbours). Home environment has a significant impact on a child's preparedness for school. Children from low-income homes may lack the stimulation and socialisation necessary to get ready for school. Parental inconsistency (in terms of daily routines and parenting), frequent changes in the primary carer, a lack of supervision, and subpar role modelling are typical issues. Frequently, the parents of these kids are unsupportive as well.

Low-income households are associated with lower school preparation, according to Canadian studies. According to a study by Thomas children from lower income households perform significantly worse than children from higher income households on tests of vocabulary and communication skills, number knowledge, copying and symbol use, concentration span, and cooperative play with other kids. According to Janus et al. research, the majority of the students in low-school-readiness schools come from high-social-risk neighbourhoods, particularly impoverished ones. Children from lower socioeconomic status (SES) households performed worse on a receptive vocabulary exam than children from higher SES households, according to Willms. Therefore, it is abundantly evident and undisputed that disadvantaged children have cognitive and behavioural disadvantages when they first enter school. It is clear that schools are unable to close this gap. Children from low socioeconomic neighbourhoods were less likely to pass a grade 3 standards test, according to research by The Institute of Research and Public Policy (Montreal, Quebec), which found differences between students from low and high socioeconomic neighbourhoods by grade 3.

Poverty and Educational Attainment

Numerous studies resulting from NLSCY waves have demonstrated that socioeconomic determinants have a significant, pervasive, and ongoing impact on academic attainment. Based on information from the NLSCY, Phipps and Lethbridge looked at income and outcomes for kids between the ages of four and fifteen. Higher earnings were frequently linked in this study to improved child outcomes. Following behavioural and health measures and before social and emotional indicators, which had the weakest relationships, were cognitive and school measures (teacher-administered math and reading scores). Numerous studies conducted in the United States support these Canadian findings, demonstrating that socioeconomic disadvantage and other risk factors associated with poverty (such as low parental education and high family stress) have an adverse impact on cognitive development and academic achievement, as well as inconsistent and smaller effects on behaviour and socioemotional outcomes.

Extreme and ongoing poverty has particularly detrimental impacts, but it is important to recognise that people who are not considered to be below the poverty line but are nonetheless experiencing material hardship should also not be undervalued. American research also discovered significant interactions between SES and exposure to risk variables. For instance, children born prematurely to parents from low socioeconomic origins were not only disproportionately more likely to experience school failure than children with a similar neonatal record from higher socioeconomic backgrounds [4]–[6].

It is important to note that studies conducted in other countries have consistently found connections between socioeconomic factors and academic outcomes. For instance, students in grade 4 across 35 nations had their complete literacy skills evaluated as part of the Progress in International Reading Literacy Study (PIRLS). 15-year-old students from 43 different nations had their reading, maths and science scores evaluated as part of the Programme for International Student Assessment (PISA). In all nations, there was a substantial correlation between SES and educational measures at these two distinct levels of schooling.

A "socioeconomic gradient" has emerged to describe this relationship; flatter gradients signify greater "equity of outcome" and are typically linked to better average outcomes and a higher quality of life. In general, the PISA and the NLSCY statistics are consistent with the idea that SES or income have a significant impact on students' ability to succeed in school from elementary school through high school. Schools are not the ultimate equalizer, and the social gradient still maintains despite educational progress, notwithstanding the findings of the PISA and the NLSCY. If the sample does not include all the kids who should be taking the test, test results may be deceptive and conceal the gradient. When test results from students who took the exam were analysed, a study conducted by the Institute of Research and Public Policy found only marginal disparities between poor and high socioeconomic pupils. However, when scores were examined for the complete group of kids who were supposed to take the test, the discrepancies between poor and high socioeconomic students were astounding, mostly because the low socioeconomic group had an overrepresentation of kids who dropped out of school early.

American longitudinal studies have been significant in highlighting some of the major causes of and contributors to low attainment. Their findings go well beyond a model that attributes academic failure to schools or a student's upbringing. A significant portion of the success difference between pupils from low and high SES could be attributed to their home environment (families and communities), according to comparisons of students' academic growth curves during the school year and over the summer. This finding demonstrates the critical compensating role that schools play, but it also highlights the value of ongoing support for underprivileged students outside of the classroom, in their families, and in their communities.

Human Resource Development Canada research named "The Cost of Dropping Out of High School" revealed that lower income kids were more likely to leave school before graduating, which is consistent with statistics from other countries. Ferguson et al. found in a non-random sample for qualitative research that half of Ontario students who dropped out of high school before graduation were brought up in households with annual incomes under \$30,000. Finally, just 31 percent of Canadian youth from the lowest income quartile enrolled in postsecondary education, compared to 50.2 percent of those from the highest income quartile. Once more, the data show that children from low-income households have disadvantages from the K–12 system all the way through postsecondary education.

Mitigation The Impacts of Poverty

The detrimental effects of poverty on academic achievement at all levels have been amply documented and understood; the crucial question for us as a compassionate society is whether or not these effects can be avoided or reversed. This question calls for a range of evidence, and current study provides us cause to be optimistic and proactive.

Early Assistance

Early intervention in children is directly associated with improved social and cognitive functioning. A child's capacity for growth and educational success is increased when risk factors in their surroundings are reduced. Immunisation and prenatal care are two examples of prevention and intervention programmes that focus on health issues and have been linked to improved health outcomes for low-income children. However, it has been found that the parent-child bond has the biggest impact in reversing the effects of poverty. Parental participation in and out of the classroom and parenting style have an impact on a child's early development.

It has been demonstrated that parenting traits like predictability of behaviour, social responsiveness, linguistic behaviour, mutual attention, and positive role modelling have a favourable impact on a number of child outcome factors. Parental participation fosters better intellectual stimulation and educational support for a kid, which results in increased school preparation such as frequent outings and problem-based play.

The goal of interventions is to promote a child's development through a variety of services and supports. Their overarching objective is to help kids learn the abilities that have already been mastered by kids their age but are lacking in kids today. There is broad consensus that assessments and interventions should be tightly related and that interventions should be data-driven. In order to successfully place children on a normative trajectory, it is crucial to do a primary evaluation of the child and the family support systems. According to Ramey and Ramey, interventions are more successful over the long term for kids when they improve their cognitive abilities, influence their motivation, open up more opportunity for them to thrive in their surroundings, or both.

The extent of the effects that early intervention programmes have on kids was documented by Karoly et al. They discovered that the pooled mean effect size, as measured at school entry, was roughly 0.3, with many programmes having effect sizes between 0.5 and 0.97. This indicates that for several interventions, programme participants' children were, on average, between a half and a full standard deviation above their non-participant counterparts. It's interesting that they discovered interventions with considerably larger effect sizes when parent education programmes and kid programmes were combined.

Additionally, interventions that were carried out after the early years exhibited noticeably less fade-out effects. The findings firmly uphold the idea that early treatments should involve the entire family and last past the early years. To make sure that the advantages for children are maximized using these essential elements, interventions should be continuously evaluated.

Reputable Early Interventions

A thorough early childhood curriculum is provided via the High/Scope active learning approach. Children "learn by doing" via cooperative work and communication techniques. The main subject areas of language and literacy, mathematics, science, music, and rhythmic movement are covered in individual, small group, and large group settings. Since 1962, 123 low-income African-American children who were at a high risk of dropping out of school have been used in the evaluation of the strategy.

For fifty-eight children, high-quality early care and education were provided, in addition to home visits from the teachers to talk about the children's growth. Children who received the intervention were more likely to have completed high school, have a job, earn more money, and have committed fewer crimes by the age of 40. Evaluation of the Abecedarian experiment revealed similar beneficial benefits of preschool intervention. Children from low-income households between the ages of infancy and five were recruited for this research in order to provide them with a high-quality educational intervention that was tailored to meet their unique requirements. Games geared towards social, emotional, and cognitive growth were used in the intervention. Those who had received the intervention had higher cognitive test results, stronger academic achievement in reading and maths, had finished more years of education, and were more likely to have attended a four-year college when the children were examined at ages 12, 15, and 21. It's interesting to note that after the intervention, the moms of programme participants' children also had greater educational and employment level.

The Chicago Child Parent Centre programme is one of the most renowned and illustrious early intervention programmes. Through language-based activities, outreach initiatives, ongoing staff development, and health services, the intervention focuses on pupils between preschool and grade 3. Importantly, the programme is personalised to the needs of each kid; there is no predetermined curriculum. The program's extensive parental participation is a key component. To increase parents' knowledge, involvement in their children's education, and parenting abilities, numerous parental programmes are available. Using a sample of 1106 black children from low-income families, Reynolds evaluated the Chicago Child Parent Centre Programme. They were exposed to the preschool, kindergarten, and follow-up components of the intervention. The duration of the intervention was linked to higher academic achievement in reading and mathematics, teacher ratings of school adjustment, parental involvement in school activities, grade retention, and placement in special education, according to the results two years after the intervention's conclusion. Reynolds completed an evaluation of the intervention's long-term effects after 15 years of follow-up. People who had taken part in the early childhood intervention for at least one or two years had greater rates of graduation, more years of education, and lower rates of juvenile arrests and violent arrests, as well as fewer early school dismissals.

After intervention

The point at which interventions cannot be effective is a frequently asked question. Recent research from an uncontrolled community study in Toronto, Ontario, suggests that a multisystemic intervention during the transition of adolescents to high school can have a significant impact on outcomes (N Rowen, personal communication). The Pathways to Education project got its start when parents in the neighbourhood asked a local health organization for assistance in getting their kids through high school.

The bulk of the families in the community were poor, immigrants, or members of visible minority groups, and they primarily came from a public housing complex. The Pathways initiative was supported by a number of sources and was the result of a collaboration between the community, the health centre, and the school board. The program's essential components include a contract between the student, parents, and project; student-parent support workers who represent the interests of the student in school and link parents to the project and/or school; four nights per week of volunteer tutoring in the community; group and career mentoring located in the community; and financial support, including funds for public transportation and scholarships for postsecondary education conditioned on good academic performance.

The outcomes for the first five cohorts of children in the six-year-old Pathways initiative have been fascinating. The absentee and academic 'at-risk' rate (credit accumulation) has decreased by 50% to 60% compared to a preproject cohort, the 'dropout' rate has decreased by 80% to a level below the board of education average, and the five-year graduation rate has increased from 42% to 75%. 80% of the graduates enroll in a college or university, up from 42% prior to the Pathways project. Even at the high school level, interventions can be astonishingly effective, even in a town with a long history of poverty, recent immigration, and racism, according to the preliminary results, which must be duplicated in other places.

The supporters of Pathways must take care to separate the effects of community commitment, school board participation, and the wide range of collaborations that have been a characteristic of this first demonstration project as they proceed towards replication. However, Pathways has demonstrated that Canadian communities have the power to alter the educational results of their kids and young people. Initial data indicates that each dollar invested will be returned to Canada more than 24 times (36) throughout the course of the students' lives, despite the fact that it takes resolve and resources to achieve such outcomes.

Schools Have an Impact

Important information on the influence of schools and classrooms has been disclosed through Canadian and worldwide research on educational outcomes. Frempong and Willms used intricate mathematical performance analyses to show that Canadian schools, even classrooms, do affect student outcomes (i.e., students from similar home backgrounds perform significantly differently in different schools). Additionally, the SES gradients in schools and classrooms vary (i.e., some schools attain not only higher scores but more equitable outcomes than others).

Willms used reading scores from 15-year-olds and fourth-graders from 34 different nations to support these broad conclusions. It was shown once more that educational institutions matter and that some are more egalitarian than others. Thomas claims that notwithstanding SES, extracurricular activities like sports and art instruction have been demonstrated to improve students' preparation for school. To increase students' preparation for school, these activities should be promoted in every school. Keeping schools varied in terms of the SES of their students is essential for improving the performance of low SES pupils in the classroom (i.e., all forms of streaming produce noticeably subpar results for impoverished children and teens)[7]–[9].

CONCLUSION

The in order to achieve a just and equal society, disadvantaged people' education is of utmost importance. It is a fundamental right that has profoundly positive effects on communities and the

country as a whole in addition to transforming the lives of individuals. In order to end the cycle of poverty and inequality, it is essential to make efforts to give disadvantaged populations with high-quality education, including marginalised communities, economically underprivileged areas, and people with disabilities. Education has the potential to equip people with the knowledge, abilities, and confidence they need to effectively participate in the political, social, and economic arenas. However, there are obstacles to establishing educational equivalence for underprivileged communities. Their educational path is frequently hampered by structural impediments, restricted access to resources, cultural prejudices, and discriminatory practices. A multi-pronged strategy with targeted legislation, inclusive curricula, accessible infrastructure, and teacher preparation that is sensitive to various needs is required to overcome these obstacles. Education for underprivileged populations has effects that go beyond personal change. It promotes variety, lessens societal inequities, and helps social cohesiveness. Every aspect of society benefits when given the chance to develop and learn, which enhances the human capital and potential of the whole country. Positive change is largely driven by governments, civil society organizations and educational institutions. They may foster an atmosphere where underprivileged groups thrive and make significant contributions to society by prioritizing inclusive education policy, distributing resources fairly, and fostering a culture of respect and acceptance. In conclusion, investing in the education of underprivileged groups is an investment in a better future for everyone, not only an issue of social justice. A more inclusive, affluent, and peaceful society is built on the assumption that all people have access to equal educational opportunities. The ultimate measure of our development as a kind and forward-thinking civilization will depend on how committed we are to leaving no one behind in the educational journey.

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CHAPTER 19

NATIONAL AND EMOTIONAL INTEGRATIONAL EDUCATION

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ABSTRACT:

The National and Emotional Integrational Education (NEIE) programme aims to help students develop their emotional intelligence and sense of national identity so they can become well-rounded, ethical citizens. This abstract examines the fundamental ideas, advantages, and difficulties of NEIE. The ideals of patriotism and cultural appreciation are combined with the growth of emotional intelligence in NEIE, which embodies a comprehensive framework. NEIE seeks to develop a strong feeling of national pride while also promoting empathy, communication skills, and conflict resolution abilities through the integration of these elements. The strategy aims to strike a healthy balance between individual and collective identities while acknowledging their interdependence.

KEYWORDS:

Emotional Intelligence, Indian Education System, Indian Educational Policy, NEIE,

INTRODUCTION

There are several faiths, castes, and dialects, places of worship, customs, traditions, and social mores throughout India. It is a secular state having residents with a variety of attitudes and goals. Additionally, the meteorological conditions vary from one place to another. It is the second most populous and seventh largest country in the world, and it deals with both internal and external aggression. The advantages of NEIE are extensive. It helps various communities feel a feeling of shared identity and belonging on a national scale. It fosters cross-cultural understanding and lessens the likelihood of conflicts brought on by ignorance or prejudice. Citizens who have been emotionally intelligently raised through NEIE are more capable of overcoming difficult societal issues and display greater collaboration and resilience. Additionally, emphasising emotional intelligence in NEIE can improve mental health outcomes, lessen social friction, and boost general wellbeing.

However, NEIE implementation is not without difficulties. A nuanced strategy is necessary to strike a balance between the promotion of national identity and regard for particular cultural diversity. It takes significant planning and teacher preparation to create a programme that successfully combines emotional intelligence training across different school levels. A methodological difficulty is also presented by the assessment of NEIE's effectiveness and long-term effects on societal cohesion. Any country's sense of togetherness is based on how its people see themselves and one another. The nation's citizens must have the desire and the will to understand one another and come together. In this situation, national and emotional integration must come first, especially given the current state of both domestic and global issues. For the nation to experience sustainable growth and development, every person of the nation must be far more watchful than ever before regarding this issue and reach the goal of achieving the same.

The following questions must be considered in this context as a citizen of a nation: Are National Integration and Emotional Integration different ideas or are they the same and complementary to one another?

Can India be referred to as a nation?

1. What role does emotional and national integration play in the formation of a nation?
2. What prevents emotional integration and what encourages it?
3. Why do Indians demonstrate both unity in variety and diversity in unity?
4. What part does schooling play in fostering social and emotional integration?

Further characteristics, dimensions, and nuances associated with national and emotional integration are likely to come to mind as you think about the ideas further. The comprehension of the aforementioned difficulties will be introduced in this Unit.

DISCUSSION

Integrated Nationality

Unity in variety is what national integration is. The phrase suggests unification on all fronts social, political, economic, linguistic, and cultural. "Where the world has not been shattered into fragments by narrow domestic walls," R. N. Tagore once wrote. National integration is a state of mind and mental attitude. It is built on the sense of unity among Indians, who share similar philosophies and moral standards. The elimination of all disparities based on caste, creed, religion, communities, sects, beliefs, provinces, or regions is referred to as national integration [1], [2]. National and integration make up the term "national integration." The term "national" denotes a nation that has achieved political statehood. The term "integration" refers to the joining of different persons into one. Thus, it suggests that a nation's citizens are aware of their nation's unity.

Study the definitions of national integration listed below.

National integration is a psychological and pedagogical process that involves the creation of a sense of oneness, solidarity, and coherence in people's hearts, as well as a sense of shared citizenship and a sense of allegiance to the nation, according to the National Integration Conference Report from 1961. In accordance with the Kothari Education Commission Report, "national integration" entails having faith in the future of the country, a steady growth in living standards, the development of a sense of values and obligations, a good and impartial administrative structure, and mutual respect.

Dr. Bedi defines national integration as bringing tolerable levels the economic, social, cultural, and linguistic differences among the inhabitants of the many states of the nation and instilling in them a sense of India's unity. Compare the three definitions of national integration listed above. Do these three share any traits in common with one another? Describe them.

Integration of emotions

Emotional integration refers to the harmony of the thoughts and emotions of all the people inside a nation or a country. "By emotional integration, I mean the integration of our minds and hearts, the suppression of feeling of separatism," said Pandit Jawahar Lal Nehru.

The sentiment or experience of being at one with people of other religions, languages, cultures, regions, dress styles, eating habits, norms, usages, etc. is known as emotional integration. It is the sentiment of harmony in contrast. Emotional integration the process of coming together and overcoming differences with a sense of unity as a whole lead to national unity.

Emotional and national integration work best together. It is challenging to distinguish between the two. The foundation for national integration is emotional integration. Mental preparation for national integration is provided via emotional integration. In the minds and hearts of the populace, it creates a line of defence for national integration. You know, preparing the army physically with all talents is insufficient; it is far more important to mentally prepare them for battle with a sense of unity.

Nationalism is a result of emotional integration and is necessary for national welfare, loyalty, and pride. By achieving harmony and balance between them, we can liberate ourselves from communalism, casteism, provincialism, language differences, and develop a broad perspective. In this way, national and emotional integration complement one another. Therefore, it is crucial that we develop our own way of life that represents social and emotional security among all Indian residents if we are to keep our own unity and variety.

Integration Challenges on a National & Emotional Level

Numerous forces, some immediately recognizable and others less so, work against national integration. These characteristics are, for the most part, manifestations of self-centered groups with vested interests. Some of them function as undercurrents that are imperceptible since they are not visible at the surface. Here, those that are simple to identify and label are covered:

- a. **Race:** Unlike in some other regions of the world, India's racial variety has not been a major cause of social unrest. In India, race in its purest form does not exist. The Indo-Aryans, the Dravidians, and to a lesser extent the Mongolians are the ancestors of the Indian population, though. The racial tensions are still heightened. For instance, the Tamil Nadu Dravida Kajhagam party, whose political wing was the Dravida Munnetra Kajhagam, organised a protest against what they perceived as the Aryan hegemony over Indian culture. In fact, they set fire to the epic poems Mahabharatha and the Ramayana, which are held in high regard as sacred by a sizable portion of the Indian populace. However, this was only a brief phase and not a defining aspect of Indian social life.
- b. **Language:** One of the biggest dangers to the country's stability has been language. There are around 900 dialects, but fewer than a lakh people speak 850 of them. There are other non-Indian languages spoken there. However, according to the 8th schedule of the Indian Constitution, each of the 16 national languages is recognised by 95% of the country's population. India hasn't been able to decide on a language that can be used as the link language for official purposes yet due to the size of the country. There have been numerous violent responses to attempts to develop a link language, such as Hindi, which is spoken by the majority of the population in the nation. There have been many instances where language has caused normal life to become impossible, public property to be destroyed, or various sorts of criminal activity to be performed [3]–[5]. Language has become into a potent force that is tearing apart Indian society. To address this issue, even India's 463 states were reorganized according to their respective languages. The

main focus of regionalism as a negative influence is language. The Shiv Sena movement in Maharashtra under the leadership of Bal Thakare is merely an apparent example of similar views. These regional organisations, which capitalise on language associations, are still present in the majority of Indian states.

- c. **Cultural Disparities:** A number of other cultural distinctions could pose a threat to the unity of the country. Some of them include untouchability, religious diversity (such as the Punjab issue), caste and subcaste consciousness among the populace, and others. Many additional sources of instability could be found by a keen observer of Indian socio-political life.
- d. **Economic Disparities:** These differences exist inside and between the Indian states, as well as across the districts and blocks that make up each state. Economic underachievement causes social and emotional instability within and between social groups.

Provincialism is a significant barrier to emotional and national unity.

Every person has a natural tendency to adore their home province, but they should never lose sight of the fact that the nation is larger than the province. People from one province shouldn't hold hatred and inferiority complexes towards individuals from another province. Remember that a nation is made up of all its provinces, and that the cohesiveness of these provinces is crucial to the nation's unity.

Unemployment: This is a significant barrier to national unity.

An individual who is starving will disregard international concerns. He would become antisocial due to his unemployment due to feelings of disappointment, annoyance, conflict, hatred, restlessness, characterlessness, corruption, etc.

Self-absorbed Political parties: The success of democracy in a nation depends on the existence of political parties. Political parties with no conflict of interest and a plan for the future are a nation's greatest asset. Unfortunately, there are no political parties doing this in India. They are a severe danger to national integration because they are organised and acting in the name of community, caste, religion, area, province, etc.

Lack of National Character: India lacks a sense of national identity. Anarchy and unrest are present in a society where moral standards have fallen. The only safeguard in such a circumstance is the ideal of national character. There is no such thing as character in modern society. Destructive inclinations including smuggling, fraud, adulteration, black marketing, betrayal of trust, and corruption are pervasive at every turn.

Inequality: This issue is proving to be a significant barrier to national integration.

Inequalities in social, economic, political, and religious spheres are pervasive in the nation. Particularly, the gap between the wealthy and the poor is widening. J. Lack of Social sensibility: Prof. V. R. Taneja correctly said, "It is unfortunate that in this country, we lack, what maybe called, social sense." This would logically pose a severe danger to nationalism. We are not at all considerate of the needs or sentiments of others. Because we are self-centered, we are unaware of our obligations to them and their obligations to us.

K. Education Lacks Vision: "Where there is no vision, the people perish."The same thing will happen to our nation. The most crucial tool for fostering national integration is education. Unfortunately, it has yet to succeed in completing this mission. The national life has not been integrated into our educational system. Therefore, it is necessary to refocus all of our educational system's criteria in favour of global development.

National and emotional integration advocates

The stability of India is influenced by a variety of geographical, historical, and socio-political factors. Even high school textbooks cover the geographical and historical elements that have contributed to the nation's sense of togetherness. After gaining independence, the country's sense of oneness has been bolstered by the growth of tourism, the expansion of science and technology into rural areas, and other factors. This has also been aided by the existence of a shared constitution, a federal government, national anthems, and other such things.

A number of cultural beliefs have also helped to keep the country strong and stable despite the changes brought on by foreign invasions, domestic disputes, and anti-social movements. The virtue of tolerance in life is merely an example. Indifference is not tolerance. In addition to tolerance, there are other contemporary ideals like democracy, socialism, and secularism, whose growing understanding is most advantageous to the creation of a powerful, unified, and integrated India. As a result, there is already a strong potential to create unity in Indian social life. But this needs to be brought to light, and individuals who participate in this social life need to be made aware of it.

Objectives for National Emotional Integration in Education

In India, education is the most effective tool for achieving emotional and societal integration. It offers the required motivation. In this context, it is important to understand some of the more important goals of education for social and emotional integration. A. to promote an accurate comprehension and appreciation of the cultural differences among the many subcultures. To acquire a healthy appreciation of one's subculture while avoiding bias towards other subcultures; to establish a commitment both mental and behavioral to the values of democracy as outlined in the constitution.

Education's role in fostering emotional and national integration

The nation's unity is currently experiencing a crisis. No one's life is secure, and national unity is being weakened by extremism. Casteism, provincialism, linguism, economic inequality, a decline in values, etc. are disintegrating forces that have made it difficult to integrate emotionally and nationally. Freedom, which we have today thanks to the sacrifices of martyrs, is now in danger. To safeguard and further our hard-won freedom, Dr. K. L. Shrimali wrote in this regard, "The process of national integration must continue and be strengthened."

According to Dr. S. Radhakrishnan, "National integration must blossom quietly in each person's mind and heart. It cannot be erected with bricks and mortar or chisels and hammers. The process of education is the only way to complete this mission. The most crucial tool for achieving emotional and racial unity is education. It is a procedure that can gradually get past every hurdle diminishing the togetherness. Therefore, this issue can be resolved if education plants the seeds of oneness in every person from the start, or from early childhood.

The significance of education's role in thwarting polarizing influences and promoting unity was emphasized during the summit of education ministers held in November 1960. The conference urged the formation of a commission to investigate the issues and make constructive educational recommendations for fostering national and emotional integration. In response, the Ministry of Education created a committee in May 1961, with Dr. Sampurnanand serving as its chairman. This group believes that increasing national and emotional integration can benefit much from education. In addition to delivering knowledge, education should work to shape each component of a student's personality. It should broaden perspectives, promote nationalism, a sense of togetherness, and a culture of tolerance so that small-group interests are overridden by national ones[6]–[8]. People can become more patriotic and develop a sense of sanctity for their country through education. A mix of cultural topics should be covered in the curriculum to support this feeling. Instead, distinguishing between the cultures of the various states, greater emphasis should be placed on Indian culture.

CONCLUSION

Finally, National and Emotional Integrational Education (NEIE) is a cutting-edge educational paradigm that combines the development of national identity with the enhancement of emotional intelligence. These two crucial elements working together have the potential to produce resilient, sympathetic, and socially conscious individuals. The promotion of a common national identity, increased cultural understanding, improved conflict resolution skills, and general emotional well-being are just a few of the possible advantages of NEIE that highlight its significance in today's multicultural and globalised world.

The potential benefits of NEIE implementation exceed the limitations, which include maintaining cultural sensitivity and creating useful curriculum. NEIE has the power to mould people who are not only incredibly proud of their national heritage but also have the emotional intelligence necessary to successfully handle challenges and uncertainty. As society continue to struggle with divisions brought on by differences, NEIE shines as a ray of hope, providing a way to foster harmony, encourage respect, and create connections across various populations.

It is essential that educators, policymakers, and academics work together in the future to improve the NEIE framework and adapt it to the distinct cultural and societal settings of each region. The effectiveness of the programme should be evaluated using thorough assessment techniques, which will allow for long-term monitoring of the program's effects on social cohesion, mental health, and civic involvement. By doing this, we may get knowledge about how to improve and modify NEIE in order to guarantee its long-term success in promoting both national pride and emotional intelligence in future generations.

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CHAPTER 20

EDUCATIONAL IMPLEMENTATION OF GLOBAL UNDERSTANDING

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ABSTRACT:

This essay addresses the concept of global education as a whole by examining the theoretical and practical perspectives of influential professionals. A more recent addition to social studies is global education. The concepts are effectively taught in schools as a part of the overall curriculum using a variety of understandings and conceptual frameworks. A review of Hanvey's five dimensions and Pike and Selby's four-dimensional model of global education, as well as other key players in the field of global awareness and education, is given. These insights are utilized to draw the conclusion that in order for all children to become active participants in our constantly evolving global society, they must learn about global issues in the classroom. In order to effectively teach social studies, it is necessary to move away from an exclusively European perspective and consider the curriculum from a variety of angles.

KEYWORDS:

Administration, Conceptual framework, Global understanding, Education, Educational Implementation.

INTRODUCTION

There is a pressing need for schools to examine and integrate global consciousness into curricular instruction given how quickly our society is evolving. Students are being exposed to a wide range of challenges that call for a global education approach. These children will live in a new world order, hence Kirkwood (2001) contends that they will need to pursue a global education. Their daily interactions will involve people from many racial, ethnic, gender, linguistic, and socioeconomic backgrounds, he claims. They will face some of the worst health issues in history, disparities between less and more developed countries, environmental degradation, excessive international migration, ethnic nationalism, and the demise of the nation-state. In order to enable students of different worldviews comprehend and function successfully in the social, cultural, and economic realms as well as to be able to appreciate the concept of globalization and the role of global education, I believe that a relevant curriculum is required.

The state of the planet as a whole and an understanding of how its systems political, cultural, economic, ecological, and technological are linked and how these are manifested in relationships, claim Werner and Case (1997), are to blame for movements to promote a global perspective within social studies. Werner & Case (1997) state that "global education has been associated with curriculum reform advocating a more global perspective on the world" before going on to discuss the value of having a variety of viewpoints. There is a need for pupils to consider the world from various angles and to become aware of the intricate relationships that make it up [1]–[3].

Globally educated people are those who, according to Kirkwood (2001), "possess high-tech skills, broad interdisciplinary knowledge about the contemporary world, and adaptability, flexibility, and world mindedness to participate effectively in the globalised world". To prove that they are an educated person of the twenty-first century, teachers must aspire to and embody the aforementioned qualities. "Did teachers have sufficient knowledge of relevant cultures, their beliefs, felt needs, histories, political economies, and their past and present relationships with the United States to be able to give students the background information?" in the wake of the September 11th attacks. There is no better moment than now to start addressing the need for a more comprehensive and in-depth understanding of the globe because this subject needs to be further investigated owing to the deteriorating situation of our planet.

In light of the aforementioned justification, this essay will analyse the various definitions, interpretations, and approaches to global education as well as how the social studies curriculum might support students in critically analyzing their own perspectives and connections at the local, national, and international levels. All children, regardless of race or culture, have the right to an education and must be provided with resources to assist them acquire the attitudes, information, and abilities required to become capable, knowledgeable, and humane members of their communities. Children must cultivate cross-cultural attitudes and abilities if they are to function as productive citizens in a highly diverse and pluralistic society.

DISCUSSION

The International understanding is essential, and its education is crucial

However, four needs might be regarded as important

a) **Progress of Human Civilization:** From the Palaeolithic and Neolithic eras to the nuclear and space ages, from the use of cow dung and bullock carts to computer technology, from dictatorship to communism and democracy, from aristocracy to republican forms of government, from slavery to equality and tyranny to liberty, there has been tremendous progress in all spheres of life. Similar advancements have been made in metallurgy, mathematics, medicine, agriculture, and all other fields. The advancement of human civilisation has not been made by any race, caste, class, ethnic, or national group, but rather by individuals labouring in various parts of the globe and belonging to various organisations. This development has been shared by all individuals on the planet. The joint, cumulative, and patient efforts of several nationals have led to the current situation of the world.

b) **Synchronisation of Cultures:** Globalisation has resulted in constant interaction between and among all of humanity thanks to trade and modern transportation. Even though the earth is getting smaller, the world of man is growing. Both the East and the West have had an impact on one another. Humanity's needs and concerns remain comparable today. When two people from different nations come into contact with one another for trade or another economic reason, they often unwittingly learn about and are influenced by each other's cultures. A diffusion of cultures has occurred. All cultures now coexist in harmony on the planet.

c) **Interdependence of Nations:** No country can be completely independent, despite its best efforts. The world's nations are all dependent on one another for their raw materials, completed non-consumable items, and consumer goods. Every nation will eventually experience some tilt in the global economic balance.

There is reliance on both technical know-how and commodities and services. Dependence in cultural life has been noticed recently. Changes in one nation's value system result in changes in another nation's value system. The opening line of Nehru's speech at the Geneva Peace Conference read, "The choice before the world today is peaceful co-existence or no-existence at all," as though he were fully aware of the need for interdependence among nations. The requirements for global understanding that have been outlined thus far have a constructive undertone. Additionally, there is a somewhat unfavourable rationale for achieving this goal.

d) **Nuclear conflict Threat:** A nuclear conflict would result in mass devastation. It means that the hazard of experimenting with very advanced nuclear weapons technology is quite high. A dedication to world peace and understanding is crucial to balancing this advancement. Every nation is plagued with the possibility of a nuclear conflict, but those that lack knowledge of the technology are more vulnerable. The nuclear powers must ensure both the security of non-nuclear states and the non-proliferation of nuclear weapons[4]–[6].

The following arguments will support international understanding in addition to these factors.

1. Although many nations, races, and faiths exist in this globe, everyone's inner essence or spirit is the same. The truth is that there is only one human race, and there is only one world. The growth of international understanding is crucial for fostering this sense of unity.
2. In the current world, all countries have gotten so near to one another that things that happen in one country directly affect individuals in other countries. Under such conditions, if the feeling of fear continues to grow among all against the assaults of the other, each nation will frantically prepare for defence or offence. As a result, increasing amounts of money and other resources will be used to fund military preparations. Not only that, but science will be used against people. Therefore, everyone in the world needs to develop a sense of global understanding so that each country can use its resources for the sake of humanity.
3. In the contemporary world, no country can take pride in its independence and self-sufficiency. Every country on earth is reliant on every other in terms of economy, politics, and culture. The success of an economy depends on the importation of raw materials from other countries. In addition to this, the cultural ties that bind all the nations of the world together mean that none of them can claim to have a pure culture. We see that one nation's culture spreads to other nations' cultures. As a result, it permeates, adapts, and grows. A world culture is thus gradually emerging today as a result of the synthesis of all cultures.
4. The earth is home to all nations. Therefore, whether a country is developed or not, it is a member of the global family. Similar to how every member of a family has a responsibility and moral obligation to care for the other members, every nation in the globe has a responsibility and moral obligation to enhance the welfare of all people, regardless of how strong, developed, or backward they may be. The wealthy and advanced nations ought to make an effort to better the circumstances of the poor, frail, and backward countries. All of the nations will grow to love and respect one another as a result, bringing about world peace and prosperity.

5. Love, sympathy, cooperation, and friendship are all desirable traits shared by all people. These human qualities transcend geographic borders. Political views among inhabitants of various countries may vary, but humanity's fundamental nature remains the same everywhere and at all times. We should strive for global understanding and worldwide comradery in light of this fact.
6. The growth of intercultural understanding is quite valuable in our nation. This fact is primarily due to India's recent attainment of independence. Our country must now be developed across all fronts. We require international peace to do this.

The urgent requirement of our day is global understanding education. The world's propensity for war is a severe threat to human happiness and peace. The best way to create a safe and peaceful world is to foster international understanding, which is essential for the current generation for the following main reasons:

To combat the incorrect emphasis placed on "My country, right or wrong." The phrase "My country, right or wrong" is one of the most hazardous in today's globe, according to the Secondary Education Commission Report from 1953. The development of a sense of global citizenship has become equally crucial to the development of a national citizenship since the entire world is now so intricately interconnected that no nation can or dares to exist alone. To combat this incorrect emphasis, reinterpret patriotism, and elevate national jingoism to world enlightenment, education for international understanding is required.

International Understanding Barriers

There are numerous issues that act as roadblocks and hurdles to human development towards global understanding. Here, some of these issues are mentioned:

Secrecy: Regarding a country's nuclear capability. One of the biggest obstacles standing in the way of global understanding is racial prejudice. Interracial marriage was proposed by H. G. Wells as the answer to all of the world's issues. A form of inferiority complex has developed among less developed countries as a result of inequality in size, resources, growth rates, national income, and other areas, leading to related prejudices and preferences.

Lack of National Solidarity: How can one expect people from many nations to view the world as a community of brothers and equals when they do not treasure the idea that they are citizens of a nation and instead owe their allegiance to local organisations and ideologies, are victims of regionalism, communalism, casteism, etc.? Therefore, a prerequisite for international understanding is national integration and a sense of national unity.

The next set of barriers to global awareness are mentioned in addition to these.

Geographic and physical isolation: Due to distance, people from many countries throughout the world live separately.

Political barriers: Disparate political philosophies and concerns, such as democracy, socialism, capitalism, and totalitarianism, are professed by various nations.

Religious barriers: Hinduism, Islam, Buddhism, and Christianity are among the different religious beliefs and practices practiced by different nations.

Psychological obstacles: Certain nations' attitudes of enmity, aggression, avarice, and hatred can occasionally threaten international peace.

Social barriers: There are differences between nations in terms of social norms, speech patterns, historical practices, and cultural backgrounds.

International Understanding and Education

The Importance of Education for Global Understanding

All philosophers, educators, politicians, scientists, and social reformers agree that while the United Nations Organisation (UNO) and other international organisations like it work to instill international goodwill in children, it is crucial that citizens of each country recognise and value their positive accomplishments. The only significant and efficient method for fostering this kind of global understanding is education. This is due to the unique environment that schools provide, which embodies the utmost truth, beauty, and goodness. The goal of education in every country in the world should be the promotion of international understanding, according to all philosophers and educators who believe that education is the only means by which people may come to understand one another.

A permanent peace in the globe is only conceivable by educating the brains of the next generation. In this regard, the UNESCO constitution's preamble states that states that adhere to it "are agreed and determined to develop and to increase the means of communication between their people and employ these means for the purpose of mutual understanding and a truer and more perfect knowledge" and "believe in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth and in the free exchange of ideas and knowledge."

The United Nations Organization (UNO) declares that education must be focused on the complete development of the human personality and the enhancement of respect for fundamental freedoms and human rights. It will advance U.N.O. efforts for the maintenance of peace and encourage mutual respect, tolerance, and friendship among all peoples, regardless of their nationalities, races, or religious beliefs. It is impossible to overstate the importance of education in preserving world peace and understanding, and internationalism must be influenced in many ways by education's guiding ideals. The agents of education do not just include the official systems like schools, but also a variety of informal and formal agencies, such as the mass media, which includes radio, television, the press, films, and other forms of media.

International understanding can only grow through the proper education, which will enable full awareness, cultivate positive attitudes, spark desirable interests, and encourage students' critical thinking and appreciation. It is the duty of educational institutions to provide an environment that fosters children's sentiments of belonging and global solidarity. Students should see themselves as part of a global society and be inspired to exhibit tolerance, reciprocal support, and respect for others. In the classroom or on the school campus, the seeds of global citizenship can be sown.

The idea of internationalism does not arise on its own. It is a tree that needs to be planted, nurtured, and properly groomed; it must grow with the rich experiences of life both within and outside of the school; it must produce flowers and fruit of harmony and concord, understanding, and friendship in a wholesome and healthy environment.

Educational Strategies for Fostering Student Understanding of International Issues

The curriculum is crucial in preparing students for global understanding. Our schools' and institutions' traditional curricula do not fully use the potential of internationalism. It needs to be redesigned in light of a programme for international understanding's guiding principles. Our pupils should be able to: a. Discover that the world is the home of humans and other living things.

- a) Curriculum for International Understanding Education
- c. To learn more about the world we live in, including its inhabitants, their traits and distinctions, the variety of their lifestyles and the causes behind them, etc.
- d. Acquire knowledge on how to spread a greater understanding of how interdependent all individuals are.
- e. To instill respect for all of the world's major religions.
- f. Gaining knowledge of humanity's protracted battle to replace conflict with cooperation.
- g. To foster a desire and the basic abilities necessary to contribute effectively to the creation of a better world.

Educational Initiatives to Promote Global Understanding

Through curricular and extracurricular activities, international awareness can be promoted at the school, national, and international levels:

1. The study of some academic subjects may serve to advance global understanding. The study of the social, political, economic, and moral facets of other men should be emphasized in social science education as part of the "story of man on earth" curriculum. The teaching of history has been urged by UNESCO to promote greater global understanding. The progression of human civilization as a wholeman's growth on Earth from his frail, precarious beginning to his current position should be emphasised. Being a great nation is not a singular fact. It contributes to the overall advancement of humanity. No country exists today in isolation. Teaching history broadens one's perspective and cultivates global awareness. It promotes goodwill and compassion on a global scale. Eight volumes of a "History of Mankind" have been prepared by UNESCO, placing emphasis on the development of history textbooks from a global perspective. It ought to shed light on the basic similarity between people and human civilisation. It ought to be human history. The common repository for human knowledge is history. Human history and civilisation are intertwined. Human civilisation is not the outcome of a single genius, but rather the combined and cooperative efforts of many individuals. According to Lord Russell, history writers should be careful to avoid glorifying one country at the expense of another. A condensed version of world history might be presented to the children to foster global awareness.
2. Civics and social studies education can foster a genuine sense of citizenship. Its lessons ought to transcend the limited borders of various nations.
3. Because they depict the failings and successes, impulses and beliefs of man, the arts and literature have a humanistic and universal appeal. Their appeal cuts across all divisions. Music has a language that speaks to the soul.
4. To raise awareness of the value of global knowledge, a specialised course on international relations and understanding may be implemented in schools and institutions.

5. Teaching a foreign or international language can encourage students to learn about, respect, and value other people's cultures. Emotional attachment is developed through language learning. The teaching of one foreign language is prioritised by our NEP's three-language formula.
6. The interconnectedness of states and the universality of humanity should be emphasised in textbooks. These ought to prioritise peace over conflict and collaboration over rivalry. Students should understand that peace is better than war.
7. When teaching history and producing history textbooks, emphasis should be placed on the study of global figures who have benefited humanity by their ideas, deeds, and artistic works. The lives of great people who battled for world peace, such as Buddha, Asoka, Christ, Martin Luther King, Gandhi, Mother Theresa, etc., will inspire children greatly [7]–[9].
8. Soul education is a necessity of the hour. It is crucial to educate people about human values if we want to foster peace and friendship on the global stage. There is a societal purpose to education. The entire globe must be viewed as a single social unit. Studying global history and religions might be quite beneficial in this sense. Students' respect for all of mankind can be fostered via the study of history.
9. Educational institutions may observe yearly holidays of global significance, such as World Health Day, Children's Day, International Literacy Day, Human Rights Day, and United Nations Day.
10. The foundation for meaningful international understanding can be provided by a comparative study of various country cultures. All children must be educated to respect and gain a knowledge of their respective country cultures.
11. Regular exposure to materials about other nations, such as books, images, posters, photo prints, films, and film-strips, would undoubtedly foster global understanding. The screening of films on other countries' customs, behaviours, and cultures will do much to advance global understanding.

CONCLUSION

In conclusion, promoting global understanding in the classroom is crucial to educate the next generation for the challenges of living in a linked world. Fostering global knowledge through educational institutions is no longer merely a choice but a requirement as our planet becomes more interdependent through technology, trade, and communication. The knowledge, abilities, and views provided by this method provide students everything they need to successfully negotiate many cultures, value systems, and global challenges. Such a focus on education has numerous advantages. Schools can help to lessen prejudice, discrimination, and conflict by encouraging empathy, open-mindedness, and cross-cultural communication. Students who have a strong grasp of other cultures are more likely to work well with others, value variety, and take an active role in world affairs.

The development of curricula, instructional strategies, and evaluation systems must be carefully considered for the implementation of global understanding to be successful. The emphasis on global ideas and respect for regional cultural identities must be balanced by educators. Students can better understand the complex web of interconnectedness by using interdisciplinary techniques that combine history, geography, social studies, and technology. Students' practical awareness of global dynamics can also be strengthened through interactive and immersive learning, which includes cross-cultural interactions and online collaborations. As proponents of

critical thinking and knowledge-sharing, educators are crucial to this endeavour. They assist pupils in investigating intricate global issues, promoting curiosity, and developing a sense of civic responsibility. Collaborations among educational institutions, governments, and international organisations can also offer venues, resources, and subject matter experts for collaborative global learning. Global understanding education is not simply a pedagogical method but also a means of promoting a more equitable, peaceful, and prosperous global society in a world when issues like climate change, economic interdependence, and cultural conflicts cut across national boundaries. We can work together to create a future marked by collaboration, understanding, and constructive change on a global scale by raising up a new generation of responsible thinkers and doers.

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CHAPTER 21

EDUCATIONALIZATION FOR CAREER

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ABSTRACT:

Although educators are aware that teaching and learning are complicated processes that develop from social and cultural settings, pressure to be globally competitive is growing. Through comparative assessments of current educational discourse about mathematics, science, and technology in the United States, Mexico, India, and Taiwan, this research relates a global and responsive discussion of internationalization in education. Interesting improvements in education across the world appear to be paving the way for a universal curriculum. This study looks at that phenomenon in a number of different ways. We start by looking at what has been happening in the US. Next, we look at recent events in a particular region of Mexico. Third, we look at recent developments in India. Fourth, we look at Taiwan's recent developments. Sixth, we offer suggestions for teacher education. Fifth, we address what we have learned about the potential for a global curriculum, notably in relation to mathematics, science, and technology. We employ an ethnographic technique known as "walking around" culture in our pursuit for a "global" curriculum that incorporates participant observation, introspection, and cultural immersion. India, Mexico, and Taiwan were three nations that the four of us visited on numerous occasions. The results demonstrate that although there isn't a formal global curriculum, there seems to be one in place. Six suggestions are made for pre-service and in-service teacher preparation on the basis of that.

KEYWORDS:

Cultural Immersion, Education, Educationalization for Career, Technology, Vocalization in Education.

INTRODUCTION

Although educators are aware that teaching and learning are complicated processes that develop from social and cultural settings, pressure to be globally competitive is growing. Through comparative assessments of the contemporary educational discourse about mathematics, science, and technology in the United States, Mexico, India, and Taiwan, we relate a global and responsive discussion of internationalization in education. For instance, in studies carried out by the organization for Economic Cooperation and Development (OECD) through its Programme for International Student Assessment, U.S. average mathematics scores have consistently been lower than those of other nations. The PISA study places the United States 25th out of 33 nations in 2009. Given that "math appears to be the subject in which accomplishment in secondary school is particularly significant for both an individual's and a country's economic well-being", the impact of the poor state of mathematics education in the United States can be critical. Recent educational changes in the US (e.g., core curriculum standards, STEM, and Race to the Top Act [RttT]) have made an effort to deal with this problem. But according to Rothstein (2004), education-only reforms are ineffective unless they are coupled with adjustments to economic and

social policies to close the gaps that children experience outside of the classroom. Therefore, it is crucial that educational programmes all around the world consider these challenges while preparing teachers and other education professionals. However, the curriculum in teacher training programmes typically existing in forms that are completely disconnected from time, place, and people. Instead, teacher preparation programmes function more as independent entities that may be recorded and reflected in pre-established activities, competences, and indicators. Education mandates that learners (i.e., teachers) view the complexity and plurality inside teaching/learning settings as a relational field in which they must become engaged. In order to regularly evaluate their values and ideas about what it means to teach and learn, teachers must learn to value interruptions, displacements, and dislocations. They should view these "inconveniences" as opportunities.

Recent conversations concerning educator preparation in the United States and lessons to be gained from other nations, including Mexico, India, and Taiwan, have given rise to this research. The truth is that the modern post-civil rights school culture of the 1960s is now being reemphasized in American education. Poverty and its influence on educational choices are included in this. Concurrently, the issue of educating school leaders has become more focused as a result of the perceived international competitiveness surrounding mathematics and science teaching, technology use, and the resulting student test scores. Reformers support the idea that competency will have an effect on how leaders can turn around failing schools. The notion that competency is frequently narrowly defined without addressing the complexity of philosophical and psychological requirements required to make competency operate is still there, though.

DISCUSSION

Educating for careers (Concept and Meaning)

There are numerous interpretations of the term "vocalionalization of education." Some individuals see it as preparation for a particular profession, while others see it as a fusion of general education and vocational education. The first perspective suggests studying a trade, skill, vocation, or occupation in order to enter the workforce immediately following the successful completion of the specific course. There is nothing wrong with the view in terms of the course's terminal nature. However, the opposing viewpoint claims that vocational training in this limited sense is incorrect. In order to develop students' practical skills in the preparation for later employment in a certain profession, such educational programmes must also contain general education courses in addition to instruction in the particular vocation.

In India, education is not very useful because it does not prepare one for a life of employment. The need for the vocalionalization of education has been felt strongly as a result of this insufficiency. Vocalionalization refers to the inclusion of vocational courses in the general education curriculum so that students graduate from general education with the skills necessary to support themselves. The goal of vocational education is not to turn a child into a businessperson, craftsman, weaver, jeweller, carpenter, or other skilled worker. It merely means to provide the pupil with independence for later life. The goal of vocational education is to help children develop their entire personality. Vocalional education is just one aspect of vocalionalization. The organization of vocational education should take into account each student's unique aptitudes. After identifying the child's numerous aptitudes and interests, a strong vocational potential may be established in him[1]–[3].

The Kothari Education Commission introduced the idea of vocationalization in order to bring education and productivity closer together. The Commission claims that this would give secondary education a strong vocational slant and place more focus on agriculture and technological education at the university level. The Commission contends that up until this point, the educational system has mostly prepared young people for careers in the public sector and in so-called "white-collar" jobs.

Education now needs to be based on the needs and goals of the populace. People's standards of living are rising every day. Population growth necessitates an increase in all commodity production. This is only possible if education is vocationalized, especially at the secondary level, because graduates of higher secondary schools will be able to fill jobs in business, agriculture, and industry. Secondary education that has been vocationalized differs from technical or vocational education that is taught in industrial training centres, polytechnics, or technical institutions.

According to the UNESCO Report from 1974, vocational education encompasses all those elements of the educational process "which involve in addition to general education, the study of technologies and related sciences and the acquisition of practical skills, attitudes, understanding, and knowledge related to occupations in the various sectors of economic and social life." Therefore, there should be a vocationalization of the opposition between education and job.

A wide range of sectors, including: agriculture, industry, trade and commerce, medicine, public health, home management, art and crafts, and management and secretarial practises are all connected through the vocationalization of secondary school. The primary goal of vocational education, it might be said, is to assure an integral development of the personality, not the creation of a purely technical or mechanical person, as D.R. Dua correctly noted.

Educational Vocationalization Goals

The goals and proposals of several education commissions and national education organisations are summarized in the aims of vocationalization of education below.

1. To closely connect education and productivity.
2. To provide secondary education a strong vocational focus.
3. Connecting education to students' needs and goals.
4. To meet the growing need for employment options and occupations.
5. To help young people develop their own economic independence.
6. To increase educated teenagers' employment prospects.
7. To utilize potential human resources to increase the economic prosperity of the nation.
8. To offer a variety of vocational courses in accordance with students' aptitudes and goals.
9. To ensure the kids' overall personality development.
10. To help kids learn the "dignity of labor."

Need and Value of Education Vocationalization

(a) Need: The new technological breakthroughs in India put our outdated idea of a "unilateral" academic kind of education to the test and place a strong emphasis on the secondary level teaching of scientific and vocational topics. Numerous students give up their studies after high school and attempt to find employment due to the unfavourable economic climate. However, it is impossible to give everyone a job. They must therefore select a different option. This is the

rationale behind the inclusion of topics like agriculture, technology, handicrafts, commerce, and home science in the contemporary curriculum. These subjects are taught to pupils who do not rely on others for their daily needs.

If manual labour allows a youngster to express their creative urges, it becomes educational. It is not a good idea to separate mental from manual tasks. Experience has shown that even identical mental functions are purely mechanical and do not require thought. The utilisation of higher mental processes, such as analysis, reasoning, imagination, etc., may be required for manual labour, on the other hand. The difference between manual labour and cerebral labour indicates the stage of society when there are classes that are both exploiting and labouring. All effort should be appreciated equally in a nation like ours that aspires to become a socialistic model of society. As a result, emphasis is placed on the vocationalization of secondary education in the rising Indian society.

Vocationalization of secondary education is crucial in order to mould students' personalities, reduce unemployment, provide some financial rewards, and suit their attitudes. The adolescent who is receiving education at the secondary level of education learns the value of employment and enjoys engaging in creative endeavours. Therefore, according to the Education Commission, all schools should place a lot more focus on craft and productive work in addition to introducing course variety. In order to develop their diverse aptitudes and prepare them for choosing a career after completing their secondary education, students may enroll in agricultural, technical, commercial, or other practical courses. They can also enroll in technical institutes for further training[4]–[6].

In order to vocationalize the secondary stage of education, numerous commissions and committees have provided insightful recommendations. They all agree that in a developing nation like ours, educational planning must be appropriately created to fulfil the immediate needs of society. Planning at the secondary level should have the goal of a life-career with a vocational emphasis.

(b) Relevance

1. The sensation of being fully alive the only types of education that lead to one-sided personal growth are general or vocational. However, a vocational education might make his life more complete. A person with a general education becomes jobless and financially dependent on others. A youngster may become a skilled worker in some fields through vocational education alone, but they will not become fully realised human beings.
2. **Fostering a Spirit of Self-Dependence:** Vocationalized education fosters a spirit of independence in the learner because it allows him to start earning money while still in high school or college. As a result, he ultimately contributes to society in a positive way.
3. **Satisfaction of Psychological Tendencies:** The individual might satiate his instincts for self-expression and creation through vocational education. Many of his dormant passions might also come to fruition. He picks up some skills. If he has talent, it could be furthered if necessary. It goes without saying that in vocationalized education, the student is not merely a passive recipient of information; rather, he actively participates in the education itself. He gains knowledge by doing. To meet the various needs, interests, and aptitudes of students, a vocationalized curriculum should provide a variety of vocations.

4. **Dignity of Labor:** Because vocational education requires students to perform manual labour as part of their coursework, this quality cannot be developed in students who get only general and academic education.
5. **Economic Prosperity:** From the perspective of the nation's economic growth and prosperity, vocationalization of secondary education is crucial. The graduates of such institutions, where general and vocational education are offered concurrently, will provide a pool of potential labour that may help the nation's economy grow. They'll be able to obtain employment in business, farming, or other sectors. Through the vocationalization of secondary education, the Kothari Commission illustrated the connection between education and productivity.
6. **Flexible Stage:** By giving secondary education a strong vocational emphasis, we can make it the final stage for many children who will be entering the workforce after finishing school. Currently, secondary school is academic in nature and only prepares students for higher education.
7. **Elimination of the unemployment issue:** By making education more vocational, students will develop the habit of working hard and treating their jobs with respect. There will be less of a tendency to pursue white collar jobs now. Nowadays, both men and women in rural areas tend to flee to the city in pursuit of work. The purpose of this programme should be to address the issue of unemployment among educated people.
8. **Provision of Diversified Courses:** Secondary-level vocationalization will also offer diversified courses based on aptitudes, meeting the demands of students with a very broad range of talents. The occupations that the kids choose will depend on their aptitude, intelligence, and interests. They will be able to find the suitable work and experience job satisfaction as a result.

Vocationalization of Education Recommendations

In addition to the general education courses, vocationalization of education must contain some practical courses tailored to the student's aptitudes. As secondary schools are not strictly vocational according to their curricula, the Secondary Education Commission noted that these educational programmes would not be narrowly vocational but would have a clear vocational slant. Secondary schools should start offering vocational courses in addition to a variety of general education classes. The Kothari Education Commission made the following statement in this regard: "We envision the future trend of school education to be towards a constructive blending of general and vocational education general education incorporating some components of pre-vocational education.

A full separation between the two will not only be undesirable, but also impractical in the type of society that we will be living in more and more in the upcoming years. Additionally, we anticipate a significant increase in professional education at the university level, particularly in the domains of agriculture and technology.

Committee and Commission Recommendations:

Education committees and commissions were established before to independence with an eye towards the issues brought on by the vocationalization of education. The following recommendations for the vocationalization of education were made by these committees and commissions.

1. The Indian Education Commission (1882) recommended giving vocational topics their full consideration in the current curriculum. However, the government made no attempt to put this advice into action.
2. The Hartog Committee (1929) recommended that students be given the chance to enrol in industrial and commercial courses after passing the middle school exams.
3. Sapru Committee (1934): It advocated for the teaching of numerous vocational subjects at the high school level.
4. The Basic Education Scheme (1936–1937) saw the opening of a number of elementary schools. With the student's interest in mind, an effort was made to teach a variety of subjects centred on a particular craft.
5. In 1937, the Abbot-Wood Committee delivered their report on vocational education. The provision of vocational education was emphasised in this report as a means of reducing unemployment. F. Sargent Scheme (1944–1955): It suggested that Basic Scheme be maintained. It recommended including regional industries and crafts in the curriculum.

Commission on Secondary Education (1952–1953):

It suggested including the following occupational subjects in the secondary school curriculum:

The establishment of multipurpose schools is necessary. It is best to progressively transform the current secondary schools into multi-purpose institutions. Until then, vocational courses should be given there in accordance with students' varied interests. The entire curriculum was split up into seven sections. Each student should focus on learning at least one of these topics, depending on his interests. Each student should take at least one vocational course to foster an appreciation for manual labour. The commission emphasized the importance of offering educational and career counselling services at every school.

1. Every student should be given the chance to work productively in the classroom. To give pupils a variety of options, the courses must be varied. Each student will be allowed to select some manual labour based on his interests.
2. The student has to receive both academic and hands-on instruction in agriculture. Careers like beekeeping, veterinary science, animal husbandry, and gardening, among others, may be promoted in schools. Children in rural areas were thought to benefit more from these occupations. The local school ought to serve as a community hub as well.
3. Secondary schools ought to offer technical education. The student may decide to pursue a technological pastime. For the purpose of raising money for technical education, some industrial taxes may also be imposed. State governments should get monetary grants from the federal government each year. There should be a government board for technical education. There should be certain locations opened for multipurpose schools [7]–[9].

The University Education Commission (1948–1949) emphasised the necessity for rural institutions to be established in order to educate agriculture and related courses. Additionally, it suggested improving teacher preparation, legal education, and medical education. The Kothari Commission, which was established in 1966 and focused on the value of vocational training, made the following recommendations:

CONCLUSION

In summary, the educationalization of job preparation represents a significant transition in contemporary education by bringing learning into line with the changing demands of the professional sector. Educational institutions must adapt as the nature of work rapidly changes as a result of technological breakthroughs, economic shifts, and changing societal expectations. This is because it is crucial that students have the abilities, information, and attitudes needed for successful and rewarding employment. A career readiness-focused educational system has many advantages. Students are better equipped to make the transition from the classroom to the workplace by integrating real-world application, practical experiences, and industry-relevant skills into curricula. Additionally, this strategy fosters realism and adaptability, giving people the skills, they need to survive in a work market that is becoming more and more dynamic.

Collaboration between educators, business people, and legislators is necessary to accomplish career-oriented education. Partnerships with businesses give insight into new trends, skill requirements, and job expectations, keeping educational programmes relevant and efficient. The ability to think critically, communicate effectively, and solve problems improves students' employability and increases their chances of long-term career success. The path to career education, meanwhile, is not without its difficulties. Careful thought is needed to address gaps in access to resources and opportunities, strike the correct balance between specialization and a broad-based education, and more. Additionally, educators must foster a mindset of lifelong learning, encouraging students to adjust to shifting career paths and ongoing upskilling needs.

An education system centred on professional preparedness serves as a basis for socioeconomic success and personal prosperity in a world that is rapidly changing. Educational institutions support not only individual success but also the general competitiveness and resilience of societies by giving students the skills to successfully traverse the difficulties of the modern labour market. The integration of career preparation into the core of learning represents an innovative strategy that bridges the gap between academics and the workplace, raising a generation of capable and adaptable professionals prepared to shape the future as education continues to advance.

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CHAPTER 22

A BRIEF STUDY ON DISTANCE LEARNING

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ABSTRACT:

The younger generations of today (Gen Y) no longer benefit from traditional classroom instruction. The country's educational system heavily relies on the internet and distant learning, or "online education." It is evident that young learners can benefit much from online education. However, there are a lot of drawbacks to online learning as well. Online education has various drawbacks, including little opportunity for collaborative learning and more work and time required. This study explores the effects of online learning on students, particularly those in private higher education institutions, and how it may affect Malaysia's national education system. Surveys, interviews, and secondary data were used to gather information, which was then analysed using SPSS. According to the studies, there are a number of grave problems with online learning and how it may have an indirect impact on the quality of the Malaysian educational system. There are a number of difficulties that need to be resolved in order to maintain the standard of education for upcoming generations. In order to maintain the standard of online education in private higher education institutions, the Ministry of Higher Education (MOHE) should also develop a standard policy, closely supervise the implementation of online education, analyse and review the method utilized in teaching, and improve.

KEYWORDS:

Distance learning, Gen Y, Education, Ministry of Higher Education, Malaysia's national education system and SPSS.

INTRODUCTION

This is a time of exponential growth in knowledge, and because education is the best way to gain knowledge, it is becoming increasingly important to the current and future generations. In this context, non-formal education systems like open universities, open schools, distance learning, or distance education systems are introduced to overcome the shortcomings and inadequacies of the traditional and formal education system with a view to broadening the horizons of education, opening the new frontiers of knowledge, and democratizing the teaching-learning process. The expansion carried out over many centuries through this formal structure has been undemocratic and unbalanced in that the wealthy and aristocratic have profited more than the working class and lower classes. Therefore, there are conspicuous differences and discriminations between the high and low classes as well as between the rich and the poor. All people must have access to education, regardless of their financial, social, psychological, or other circumstances. Distance learning has been found to be an alternative, a benefit, and a corrective remedy in this type of situation. Additionally, it has been noted during the past three or four decades that the social want for knowledge and the demand for qualification through degrees globally are both increasing steadily. However, there are few resources available to build and maintain traditional colleges, particularly in developing nations with large populations like India.

In this setting, online education arose as a modern educational concept and has proven to be a successful substitute for traditional education. Over thirty years ago, when correspondence courses were first introduced, it all started in India. Today, distance learning is a quickly spreading global phenomenon.

1. In addition to gaining ground, it has advanced quickly across a range of educational stages and domains.
2. You can have the following inquiries in your mind as a result of the scope and necessity of distance education having grown thus quickly:
3. What does the idea of distance learning mean?
4. What are its nature and scope?
5. What unique qualities does it possess?
6. What is its significance and need in the Indian context?

DISCUSSION

Systematic Distance Learning Development

The teacher must take into account the students' objectives, needs, and characteristics as well as the content standards and technical limitations if we want to build DL in a systematic manner (Harvey, F. 2000). Unusual delivery methods must be made available to all participants if they are necessary. Iterative revision is based on input from educators, subject-matter experts, and students. Courses that rely on volatile material must be designed with the ability to be updated often to stay current and relevant. Additionally, flexibility should be promoted so that educators can create their own unique instructional strategies using the range of alternatives provided by technology. Some students may enrol in courses to fulfil graduation requirements that their home districts are unable to supply; others may be homebound or disabled; yet others may want to take advanced placement or vocational subjects. Due to their excellent academic ability and capability for managing autonomous work, talented or gifted high school students should frequently be chosen to join online learning courses.

Effective DL necessitates thorough planning as well as the adaptation of conventional teaching methods to a brand-new learning environment that frequently lacks visual clues. The student, the instructor, and the site facilitator make up a trio that must work together as a unit. The studio teacher or distance learning instructor must possess the necessary grade-level certification, subject-matter expertise, and training in remote learning techniques. She or he must be in charge of subject-matter expertise, estimating the level of student participation, and deciding on the type of remote evaluation or assessment. A studio instructor needs to be more organised than a regular instructor. This calls for continual instruction in the use of carefully chosen print, audio, graphic, and video materials, as well as practical hardware training and the opportunity to connect with other instructors and facilitators regarding the status of the course[1]–[3].

Additionally, students must quickly become accustomed to new communication styles and take ownership of their own learning. Teachers must make it possible for pupils to communicate with them and interact with one another. Developing appropriate techniques for feedback and reinforcement, optimising pace and material, and adjusting to various student learning styles are all useful DL strategies. The importance of contact between teachers themselves as well as the interaction between the various types of content are discussed by Anderson and Garrison. According to Terry Anderson, it's critical to highlight the social aspects of learning in

addition to growth through engagement with the environment. Collaborative and cooperative learning are two examples of learning styles that formalize social interaction. The desire for interpersonal interaction amongst students and a sense of community are just two examples of the many demands that students have, according to P. Cranton. Interactivity between the teacher and the students, between the students and the learning environment, and between the students themselves, as well as active learning in the classroom, are essential components of successful remote education systems.

Positions in Support of Organising Distance Learning

Distance learning has effectively eliminated the drawbacks of conventional teaching and learning techniques. How can technology be used to achieve learning goals, how can we discover students' own learning goals, how can we maximize learning success and obtain maximum results? Are just a few of the problems it has addressed while also raising new ones. While education is simplified to match each individual's needs, students in DL have the option of selecting the learning technique best suited to their aptitudes. There are numerous strong justifications for organizing DL.

Online learning allows for student-centered teaching methods, 24/7 access to course materials, the ability for students to read and reread lectures, discussions, explanations, and comments, PC access to the library, increased student interaction and a wider range of viewpoints among students, and the possibility for online instructors to be located anywhere in the world. This gives students the opportunity to study information that isn't available in textbooks and to see how concepts from the classroom are used in actual business settings.

Online learning environments make professors more approachable. For professionals in the 21st-century business community who collaborate with colleagues globally and across time zones, using the Internet for class attendance, information research, and communication with other students develops skills in using technologies. Because there are no physical boundaries to online learning, students can locate a variety of course materials that may not be available to them where they live or work (Coleman, S., 2003). Online classrooms also enhance collaborative learning. Although distance learning is an option for studies at all levels, it is most typically used for university-level coursework.

Distance Learning in Croatia and The Process of European Integration

Croatia will need to adhere to a planned strategic objective of boosting the use of new forms of education as a future member of the EU for admission into European integration and the process of general globalization. In order to avoid falling behind more advanced nations in the use of computer technology in education, Croatia will also need to change the way education is structured and run. The realisation and affirmation of DL, which would significantly aid in overcoming the drawbacks of conventional methods of teaching and learning and open the door to obtaining and exchanging knowledge bases in Europe, are based on efforts made in the Republic of Croatia to increase computer literacy at all levels of education as well as the projection of informatics development in the coming years.

Institutions in Croatia have been working harder over the past few years to create and implement new development strategies that would bring Croatia closer to the developed world in a variety of fields, including business, industry, government, and the military, as well as higher and

continuing education, vocational and technical education, non-profit organisations, educational consulting, community-based education, and others. We'll use this chance to mention some of the most notable ones: (1) The "Croatia in the 21st century" development strategy proposal for the Republic of Croatia; (2) "e-Croatia," a proposal for informatics strategies in the Republic of Croatia; (3) "Strategy Elements for the Development of an Information Society in Croatia," a supplement to the "Croatia in the 21st century" development strategy proposal; and Croatian Programmes for the Development of Innovative Technology.

A realistic possibility for the implementation of the intended initiatives would be provided by DL by boosting the level of computer literacy and the accessibility of education in Croatia. Due to Croatia's emphasis on entrepreneurship, freedom, initiative, and openness to new ideas, computerization of educational institutions has grown to be a significant component of general social growth. All educational institutions will gradually receive funding from the national budget for the installation of computers with Internet access. Courses and curricula will also be included in schools with the express purpose of educating and developing a population that is computer literate.

Major increases in resources and capital will also be invested in the foundations of all knowledge societies, including education and science. In this way, a hypothesis is developed for the realisation of the many benefits that distance learning (DL) has to offer, including increased educational efficiency and a decrease in the amount of time spent on instruction, increased capacity of educational institutions, education tailored to meet the needs of education with work, balanced distribution of education and accessibility to areas outside the realm of educational and economic centres, increased access of smaller educational institutions, etc. There are several valid arguments in favour of Croatia's DL organisation joining the EU.

Some of the most significant ones are: its numerous islands and other poorly connected and isolated regions; the large number of employed and unemployed citizens who wish to or are in need of supplemental education but cannot attend courses at traditional educational institutions due to time restraints; the many smaller educational institutions that would be able to improve their quality of education by being affiliated with educational institutions in the larger Centre's through DL; Only large universities and high-level educational institutions in Croatia have the resources, demographics, and organisational philosophies necessary to launch distant learning programmes.

Some organisations have programmes for independent study that let self-starters take university courses. It is important to ask the following questions: How much has been done in terms of organising and implementing DL? Under whose supervision is DL being organised and implemented? Are sufficient resources being allocated for DL? Are sufficient numbers of competent institutions involved in the efficient realisation of DL? Are sufficient numbers of qualified individuals involved in its realisation? We unquestionably have enough professionals in post-secondary education whose calibre is on par with other experts in the same sectors of education around the world. More teachers in Croatia's primary and secondary schools should ask the questions mentioned above. According to our research, there aren't many primary schools with staff members who can work with or teach the usage of contemporary computer technology (Tatkovi, N., Rui, M. 2005, Tatkovi, N. 2004). When considering Croatia's demands and the various benefits of this type of education, DL becomes increasingly appealing, particularly for long-term learning processes [4]–[6].

Unique Characteristics of Distance Education

A technological medium replaces the interpersonal communication of traditional, oral, group-based education in distance education. The teaching/learning process is institutionalized (thus distinguishing it from teach-yourself programmes), and two-way communication is possible for both students and teachers (thus distinguishing it from teach-yourself programmes). According to Keegan (1983), it symbolizes an industrialization of the educational process.

The most recent definition of distant education by Keegan, published in 1986, combines all the many perspectives on the term's definition. The following characteristics of distance education are present: When compared to traditional face-to-face education, it differs in that there is a largely permanent separation between the teacher and the student for the duration of the learning process. The involvement of an educational institution in the design and creation of instructional materials as well as the delivery of services for student assistance set it apart from independent study and teach-yourself courses. The course material can be conveyed by using technical media, such as print, audio, video, and computers, to bring together teacher and student. It stands out from other educational uses of technology because it allows for two-way communication, allowing the student to participate in or even start a conversation. The learning group is essentially absent for the duration of the learning process, with the possibility of sporadic gatherings for didactic and socialization purposes (Keegan, 1990). As a result, people are typically taught individually rather than in groups. Additional characteristics of distance education include the following: a. The most significant attribute is its high degree of flexibility across the entire system, from admission through examination.

- a. The importance of equality is highlighted.
- b. The relevance of a multiple strategy and matching model approach is stressed.
- c. Distance learning is democratic in nature since it cares for everyone, especially the poor and downtrodden segments of society.
- d. Because it aims to give social justice to those who are unable to get equal opportunities, it is socialistic in character.
- e. It can be given to any group of learners and at any stage, according to 528 f.
- f. The student must proceed at his own pace in order to learn and advance.
- g. In contrast to formal schooling, physical infrastructure is not as important.
- h. Software resources are designed primarily using programmed learning modes and produced on a wide scale.

Future of Distance Learning: Challenges

In the organisation of various sectors and dimensions, distance learning is becoming a more and more popular study method, especially in office and workplace contexts. Universities all over the world are enhancing their edifying methods and recognising lifelong learning and eventual education as crucial components of the teaching learning environment. Information and communication technology is almost universally used in institutions of higher education to convey knowledge. Traditional education is also being reorganised into online learning or web-based information. Distance learning and technology-based education are given the least priority in nations where education is one of the neglected fields.

Large educational institutions and individuals in charge of creating rules do not consider this. With their constantly expanding populations, rural locations, lack of access to current information technology resources, and limited budget, these nations have notable obstacles in navigating the new issues in modern education. Despite the challenges, countries with a desire to advance should develop their educational facilities large enough to accommodate the rising number of online students who will be applying for admission to this type of education.

One of the predictable options, introducing web-based learning, will also grow in the future. Distance learning obstacles are common parts of every system, technique, and practise, and without challenges, there is little to no room for improvement. In industrialised nations, distance learning is frequently utilised to assist education and eventual learning. This strategy will continue, and other nations who are still in the developing stage will follow suit.

In the future, distance learning will continue to be unique and a cutting-edge method for electronically distributing well-designed, learner-oriented content anywhere, at any time, via the internet. The delivery of content via the internet, audio, video tape, and video conferencing, as well as satellite and other delivery methods, will continue to be used for distance learning as part of E-learning, web-based learning through virtual classrooms, and digital teamwork.

The industrialized world will continue to benefit from the rapid and intensive use of information and communication technology in education by establishing an increasing number of ICT-based universities. A concentrated usage of e-learning in distance education is still a goal for their high education colleges even if the arrangement of information and communication technology in developing or least developed nations is quite weak (Toor 2005: 67–76)[7]–[9].

CONCLUSION

Although distant learning is not a new trend, its popularity has greatly increased as a result of technological advancement. With simultaneous use of a phone, desktop, and TV in the future, distance education delivery will eventually become a powerful educational strategy. Information technology-based remote learning was not well received when it first started, and the equipment required to supply it was expensive. That has drastically changed lately.

Additionally, technology is effectively used in simulation, music, text, graphics, and animation. Since there is still a lot to be discovered and presented in the field of distance education, it will never reach a point of saturation. A growing population that seeks higher education outside of the traditional classroom setting is being served by new and well-established institutions that are developing the newest technology and a substantial data base for distant learning.

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CHAPTER 23

A BRIEF STUDY ON UNIVERSALIZATION OF EDUCATION

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ABSTRACT:

The Indian education system serves millions of students from various socioeconomic backgrounds, making it conceivably the largest system in the entire globe. Globally, education is recognized as the most effective tool for empowering people. No matter the child's gender, education is of the utmost importance. It is depressing that some people are still opposed to girls' education in the current, sophisticated world. Every child has the right to a basic education, yet for a variety of reasons, some girls are forced to drop out of school while others are never given the chance. Girls outnumber males among school-age children, and women outnumber men among individuals without a high school diploma. The continued dropout of many girls has a negative impact on the effectiveness of the educational system and the corresponding progressive aspirations. The main issue is the unfinished mission of the unenrolled and out-of-school girl child. It would take serious and ongoing work to enrol and keep girl students in the educational system. The community and government initiatives in this direction can work together to make it easier for girls to enrol in and stay enrolled in elementary and secondary schools. The author conducted a study in the Magam education zone to better understand the issues and difficulties faced by girls in elementary school. Although the eZone has made tremendous progress, there are still several areas for concern that are largely to blame for the failure to achieve the objectives of universal literacy. There are several issues that obstruct girls from pursuing an education, but if considerable efforts are made, any of these issues can be readily resolved. Therefore, the authors are hopeful that this study can shed light on some of the issues surrounding the education of girls in primary school and provide policymakers and educators with new knowledge.

KEYWORDS:

Access, Enrolment, Elementary Education, eZone, Retention.

INTRODUCTION

Education is a planned process that helps a kid develop information, experience, skills, and a healthy outlook. A youngster becomes educated, civilised, refined, and cultured as a result. The sole way for a socialised and civilised society is education. Education is valued in every community since it is the solution to all problems. It holds the solution to a number of life's challenges. Education is viewed as a potential future investment everywhere in the world. An adage is lying down. "Plan for the future by educating your children. If you are planning for one year, plant rice; if you are planning for five years, plant a tree." Education is always seen as a rung Academic project without commercial goals being developed in accordance with the Open Access Initiative 19 sheds light. Since knowledge is the most valuable resource and the strongest survival weapon that people would never lose under any circumstances, education is regarded as the most important resource in any civilization.

Additionally, each time knowledge is shared, it spreads further and further. However, without a solid basis in fundamental knowledge, achieving educational objectives and realizing the aspirations of a civilized society are unachievable[1]–[3].

II. Primary Instruction

It is impracticable for anyone to run without first knowing how to walk, therefore elementary education can be thought of as a person's first step in life. For the age range of 6 to 14 years, basic education in India consists of eight years of formal education. It incorporates two levels of education: From I through V class in the primary school; from VI to VIII class in the upper primary school.

Education is a key tool for social transformation and development that significantly contributes to the empowerment of girls. In accordance with the Indian Constitution, all children up to the age of fourteen must get free and compulsory education. The majority (86%) of the parents in the Kathua district of Jammu and Kashmir were not interested in having their daughters re-admitted to school, according to a 2007 study by Kotwal, Neelima, and Rani.

They were awaiting their daughter's marriage since they were happy with how she handled the household duties. Only 14% of parents wanted to support their daughter's studies beyond the first year but were unable to do so due to financial constraints. In their investigation into the causes and consequences of female school dropouts, Denteh, W.O., and Amedeker, M.A. (2011) discovered that parental negligence, increased school costs, overwork, and exhaustion are some of the causes: The literacy rate for women is lower than that for men. The truth on the ground is that girls, particularly those from disadvantaged backgrounds and families, face discrimination. Globally, education is recognized as the most effective tool for empowering people. Girls' education must therefore get special emphasis.

The educational system must guarantee greater access to education for girls. Developing gender sensitivity is necessary. Girls' enrollment, retention, and dropout rates need to be monitored, and corrective action needs to be made to lower the dropout rates. The author undertook a study in Magam, a district of Budgam, where females attend elementary school, in order to better understand the issues and difficulties they experience there. Although the region has made tremendous strides, there are still several areas of concern that are mostly to blame for the failure to achieve the objectives of primary literacy and the enrollment of females in schools.

DISCUSSION

The idea of universalizing education

The State shall endeavour to provide free and compulsory education for all children till the age of fourteen years, according to Article 45 of the Indian Constitution. We therefore support universal, free, and required primary education. In India, universalizing elementary education (UEE) refers to providing access to classes I through VIII for all children between the ages of 6 and 14. The idea of universalization is that everyone has access to education, not just a select few. This also implies that every child has the right to an education from birth. The term "free" denotes that there would be no fees charged to children enrolled in state-run schools or receiving grants from state funding for their primary education. According to the definition of "compulsory," all children who turn 6 must start in Class I and remain there until they reach Class VIII at the age of 14 years old.

The three steps of elementary education universalization are as follows:

1. The provision of all
2. Universal Enrollment
3. Universal Retention.
 - i. Universal Provision: This calls for the construction of elementary schools in every neighbourhood within one kilometre of each child's home, ensuring access to educational opportunities for all children between the ages of 6 and 14.
 - ii. Every kid who turns 6 must be registered in Class I of an elementary school, according to the concept of universal enrollment (ii). Additionally, it means that all kids who turn six must enrol in elementary school. It should be noted that the gross enrollment is sometimes misinterpreted as the universal enrollment.
 - iii. Universal Retention: This mandates that each student enrolled in Class I remain there until Class VIII is successfully completed. It is important to properly understand and advise children so they do not drop out of school before finishing Class VIII.

There are two additional stages of universalization in addition to the ones listed above.

1. The expansion of participation to all

Like other human decisions, choosing an educational path depends on local priorities. Not enough schools, administrations, and school boards have acknowledged the crucial relevance of community participation in the programme of universalization of education when assessing their various tasks. Decentralized decisions should be made in order to use community engagement in the project of universalizing elementary education in order to make this a reality.

2. The Realisation of Success for All

The success of universalizing primary education cannot be attributed to universal enrollment alone. In order for this plan to be successful, it's critical to gauge the pupils' progress. Only a programme of ongoing, thorough examination can make this possible. Our goals of education for everyone can be realised if we can implement this evaluation plan in both formal and informal settings.

The two processes involved in making basic education universal are as follows:

- i. Obtain
- ii. Achieving

Access: This refers to the availability of elementary schools for all students between the ages of six and fourteen, as well as their universal enrollment. Every youngster between the ages of six and fourteen should have access to primary education. There shouldn't be any prejudice based on a person's gender, religion, caste, location, or socioeconomic standing.

Success: We cannot say that we have universalized primary education by merely granting access to elementary schools. For students to succeed in primary school, suitable provisions should be made in schools in addition to ensuring that they have access to them. To enable successful completion of primary education, adequate numbers of qualified instructors, high-quality

learning and teaching resources, aids and equipment, classrooms, etc. should be given in every school. Success is measured in terms of achieving Minimum Levels of Learning (MLL), which implies that the majority of students would pick up the majority of the competencies[4]–[6].

Importance of Education Universalization

Every citizen has a fundamental right to an elementary education. The Supreme Court of India ruled in a landmark decision in July 1992 that was revised in 1993 that "the residents of the country have a fundamental right to education.

Up until the age of 14, every kid and citizen of this country is entitled to free education. The Supreme Court's rulings are of the utmost importance because Article 45 and other constitutional provisions failed to compel the government and society to provide universal primary education even after 55 years of independence.

The rulings are also significant since we did not sincerely adhere to UN, UNESCO, and International Labour Organization (ILO) pronouncements on human rights and children's rights, which India corrected.

Because of the following, UEE is crucial:

- a. Ending poverty,
- b. Promoting economic development,
- c. Controlling population increase, and
- d. Fostering a clean and healthy environment.

Without a mandatory primary education, our people cannot be effectively emancipated. The growth of primary education is an indicator of the general, social, and economic development of the country as a whole, as noted by J. P. Naik, a renowned educationist in our nation.

The establishment of a child's cultural, emotional, intellectual, moral, physical, social, and spiritual growth should start with primary school. Compared to nations with insufficient primary education supply, those with proper primary education provision are well ahead

Issues with Education Universalization

By 1960, all children up to the age of 14 were to get free and compulsory education, according to Article 45 of the Indian Constitution. But owing to a lack of funding, staff, and other resources, this could not be realised. The target date had to be moved forward as a result, first to 1970, then to 1976, and finally to 1990.

The target date was again extended to 1995 by the NPE (1986). The goal date was further modified by the updated policy of 1992. Before we enter the twenty-first century, "it shall be ensured that free and compulsory education of satisfactory quality is provided to all children up to the age of 14." The accomplishment of this objective has been the focus of a national mission.

Despite the provisions in the constitution and the government's efforts, universalizing elementary education has not yet been accomplished. Elementary schooling has continued to be free and required using just paper and pen. What challenges or problems prevent us from implementing a universal elementary education system? The issues that led to failure can be categorised into two categories: social difficulties and economic problems.

Administrative issues

1. One social issue is parents' apathy.
2. Parents' opposition to co-education is conservative.
3. A surplus of people.
4. Girls who marry young.

Education issues:

- a. Low enrollment of SC, ST, and other underprivileged groups in schools.
- b. One of the economic issues is parent poverty.
- c. A low number of girls enrol.
- d. A low enrollment of kids with disabilities.
- e. Significant stagnation.
- f. Significant waste.
- g. A poor curriculum.
- h. Boring teaching strategies
- i. A shortage of qualified instructors.

Geographic Issues:

- i. Accessible locations
- ii. Tiny, dispersed settlements, particularly in tribal and hilly regions.

Administration Issues

- i. Unfair educational opportunity distribution.
- ii. Regular teacher transfers.
- iii. A dearth of female educators.
- iv. Insufficient supervision.
- v. Not enforcing mandatory schooling

Details of the issues and a few solutions:

Financial Issues; It is undeniable that universal education should be accomplished as soon as possible because it has a profound impact on one's ability to produce. As a result, it shouldn't be permitted to suffer from a lack of funding. One way to reduce the cost of primary education is to:

1. Introduce double shift systems wherever available.
2. Making use of the human, material, and financial resources of the community.
3. Developing a programme for young people who have completed secondary school or college to do volunteer service through teaching.
4. Priority Issue: Primary education should be prioritised, with a larger portion of expenditures going to this area. In the First Plan, primary education received 50% of the overall educational expenditure; by the Fifth Plan, it had dropped to 31.9%. However, the Sixth Plan allocates 45% of the money for education to primary school.
5. Population expansion Issue: The issue of population expansion has disrupted all planning, including educational planning. Family planning must become ingrained in society. The single point entrance system must be replaced by a multiple entry system, which will allow older children, who are 9, 11, or 14 years

old, to enrol in elementary schools in distinct courses that are tailored to meet their needs. Even at the primary level, facilities for part-time schooling should be implemented. Additionally, older kids should be able to enrol in the required courses whenever they want and finish them much more quickly.

6. Poverty is a problem. The majority of children in the age range of 6 to 11 do not attend school because of poverty, which forces them to work at home. Since the girls are more useful at home, a significant majority of them are employed in domestic jobs. Facilities like free supplies of textbooks and stationery, uniforms, and school lunches can assist keep kids in school. It might be necessary to offer disadvantaged children part-time schooling so they can attend class when it's convenient for them.
7. Parents who lack literacy are apathetic: Parents who lack literacy do not completely understand the value of education for their children. They lack interest in school and exhibit apathy towards it. One of the obstacles to elementary education being universal was the high rate of illiteracy. A significant project has been launched to reduce adult illiteracy.
8. Problem of Unattractive Schools: Our primary school curricula are drab and tedious, which has the effect of making schools unattractive and uninteresting. The teaching strategies are conventional and uninspired. There is a paucity of necessary hardware in the form of audio-visual content. The academic programmes have nothing to do with the students' daily lives. Education should include both practical training and physical education. Children's environments and lives should be considered while designing education so that they do not see it as a waste of time. Schools should have access to audio-visual aids. Teaching strategies should pique students' interest and curiosity.
9. Problem with Girls' Education: Although girls' education has advanced significantly since independence, there is still a significant achievement difference between boys' and girls' education levels. Girls' education should receive adequate attention at all levels. For this reason, a special plan should be created, and the funds needed for it should be given top priority.
10. Problem of States with Low Enrollment: In these states, universal enrollment has to receive extra attention. There should be provisions for part-time schooling, and new schools should be established in suitable locations.
11. The Education of Backward Classes Problem. The SC, ST, De-notified Communities, and a few nomadic and semi-nomadic communities are among the backward classes. 15% and 7%, respectively, of the nation's population are SC/ST.
12. The enrollment of girls, SC/ST children, and children from other underrepresented groups, such as landless agricultural labourers, should receive special attention.
13. Issues with Tiny Habitats: Nearly four lakh and a half small habitation with fewer than 200 residents are counted. These settlements make up over 15% of all rural habitations. Two solutions to the issue of small habitations have been put forth. One is to establish peripatetic teacher schools, modelled after half-time schools in Australia, where a teacher works at two schools and stays in one location for six months out of the year.

14. Issue with Handicapped Education: More needs to be done to educate the disabled. However, it will be constrained by two factors: the availability of specific teachers and available funding. The education panel said that an acceptable goal would be to educate 15% of children who are blind, deaf, or orthopedically impaired, as well as around 5% of children who are mentally challenged, by the year 1986.
15. Compulsory Primary Education Act Enforcement Issues: Despite being passed, the compulsory primary education act has not yet been adequately implemented. The Act must be actively enforced by forcing the attendance authority, or the teachers. For the enrollment of youngsters, they should solicit the assistance of local leaders or elected officials. Parents who knowingly fail to send their kids to school face fines in accordance with the Act [7]–[9].

CONCLUSION

After China, India has the second-largest educational system in the world. The scope of the operations required to guarantee high educational standards for all citizens of the nation is distinctive and difficult. The issues affecting the country's current education system are undoubtedly caused by a variety of factors, many of which are complex and deeply ingrained. It is not just a matter of a lack of qualified teachers or a lack of political will, although both of these undeniably play a role. However, it is important to analyse the whole scope of the issues and approach the problem holistically while taking into account the unique context of the various social groups. As well as increased decentralization with government, stronger public-private partnerships, and improved accountability relationships between service providers, policy makers, and the target population, it will also call for ongoing, robust central support for policy, strategy, technical assistance, monitoring, and evaluation.

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CHAPTER 24

A BRIEF STUDY ON SOURCES OF VALUES

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ABSTRACT:

A thorough manual on financial decision-making, Sources of Value is appropriate for both novice and seasoned practitioners. It approaches financial decision-making as both an art and a science and suggests a thorough strategy for businesses to maximize their worth. Its introductory financial foundation part, which develops solid fundamental skills, will be helpful to beginners. The Sources of Value technique's new insights into where values originate and why some businesses may hope to develop them while others cannot will be appreciated by practitioners. The book also introduces a number of additional strategies that, taken together, explain how to integrate strategy with valuation and an understanding of accounts to significantly enhance the calibre of corporate financial decision-making. Both people already employed by organizations and those taking a business course will find Sources of Value to be appealing because it is written in a readable conversational tone.

KEYWORDS:

Decision-Making, Education, Moral Value, Source of Value, and Technique.

INTRODUCTION

Value, in all of its manifestations, has a fundamental impact on how people make decisions, interact, and how communities and economy's function. The idea of value drives how people view and prioritise various elements of their life, from financial transactions to interpersonal relationships. In order to understand the motives, preferences, and priorities that direct human behaviour in a complicated and linked world, it is crucial to understand the various sources of value. Value encompasses more than just monetary worth. Economic, social, cultural, emotional, and ethical factors are only a few of the many facets it contains. The unique significance that various sources of value have in various situations reflects the diversity of human experiences and aspirations. This investigation into the origins of value focuses on the elements that influence the production, evaluation, and exchange of value in a variety of contexts.

In addition to providing insight into the motivations guiding both individual and group decisions, examining these sources of value helps to develop tactics for promoting desirable outcomes. Recognizing and comprehending the roots and implications of value enhances our comprehension of the complex web of human existence, whether it be the value of innovation in business, the value of trust in relationships, the value of heritage in cultural preservation, or the value of sustainability in environmental decisions. In the parts that follow, we'll look into some of the most important sources of value and examine how they interact, shape one another, and collectively shape our lives. By recognizing the various sources of value, we acquire understanding of what is most important to people as individuals, groups, and societies. This opens the door for better educated and empathic interactions in a world that is becoming more linked[1]–[3].

DISCUSSION

The Influence of Religion on Values

Let's first learn a little about religion. Philosophy is religion put into action. Religion is the practise of living ethically and learning how-to live-in harmony with others and ourselves in order to be at peace and be happy. People frequently misunderstand religion. Religion is a way of life, not just a subject of philosophical inquiry. Religion is for everyone, not just those who live in temples and churches, retire to the Himalayas, or are elderly or disabled. 'The path of life' is what religion teaches in India. The ancient Rishis not only explained their beliefs, but they also lived them. They were more than just interpreters; they were life's revealers. Indian culture and philosophy are fundamentally spiritual. Religion teaches us how to conduct ourselves in the real world on a daily basis. Hinduism's Gita is a motivating example with broad applicability. Hindus can become better Hindus thanks to the Gita. It serves as a manual for practical religion and demonstrates how religion may have a powerful influence on a man's life.

Why I should convert to religion, a man may wonder. The concept of life is the same for humans, animals, and plants. The animal acts only on the basis of its mind, or instinct and impulse, as opposed to the plant, which has no mind. Man's ability to understand, behave with discretion and judgement, and acquire intelligence set him apart from other animals. It is the crucial benefit of his higher appraisal. Man may occasionally behave like an animal when acting solely on impulse. The prerogative of an animal, not the glory of man, is to live in accordance with the baser instincts of the intellect. Let's control our lust, greed, pride, arrogance, and other negative impulses by working with our bodily passions and emotional impulses while maintaining an alert mind. Let's labour together in compassion, love, and all gentleness. Work then turns into God's adoration. I believe you now have a clear understanding of what religion is and how it influences moral principles. Could you make a list of a few values? You can, indeed. It will seem as follows:

1. Love,
2. charity,
3. Sorrow, etc.

Literature as a Values Source

Some works of modern and ancient philosophy offer a number of moral principles that are necessary for every human being. Let's look at some ancient philosophical writings first. The Purusharthas, or ends of life, are the four areas of human achievement that you will be studying in the upcoming unit. You may add a fifth area, the search for the ultimate reality (Brahman), to the list. Ancient Indian philosophical literature is divided into five categories based on these five values.

Each is focused on researching the particular value that serves as its driving force. Such a study is referred to be science or systematic study (sastra) in India. The primary source of values is the five-fold division of ancient Indian philosophical literature, which can be summarised as follows: The study of absolute reality's nature is done scientifically via the brahmasastras. The focus of this school of knowledge (Brahmavidya) is the Absolute (Brahman). The Absolute, which is the highest and most complete reality, manifests as the ultimate expression of what life is all about. Its driving power is revealed in the first of the well-known sutras. The highest spiritual condition

of liberation (Moksha) is the subject of a methodical study known as mokshasastras. Inquiries into the nature of the self and ways to achieve the ultimate level of spiritual freedom (Mokshasadhana) are the starting point for the philosophical systems involved in this research. If the highest possible state of self (Moksha) is thought of as being equal with the Absolute, then Mokshasastra and Brahmasastra are the same.

The nature and explanation of moral values (Dharma) in the forms of virtue, obligation, moral standard, social norm, and law were the original topics of another genre of Sanskrit literature known as Dharmasastras. These moral treatises (Dharmasastras) make the entire field of moral values their main focus. Kamsastra is a subgenre of literature that focuses on the pursuit of pleasure (Kama), one of life's key objectives. It focuses mostly on sexual activity and other hedonistic and sensual activities. In order to achieve the fullest and healthiest fulfilment, which is considered as one of the values, this aspect of human life is being studied scientifically. The arthasastras are concerned with maintaining life and gaining material wealth. Politico-economic values, which make up the thematic significance of this kind of literature, are expressed in Artha. The Arthasatra of Kautilya is a comprehensive analysis of social structure and political economics (artha).

As a result, each genre of literature sets out to thoroughly and methodically investigate the nature and significance of a single life value. The famous Indian epics The Ramayana and The Mahabharata, as well as the Panchatantra, Arabian Nights, and many more such writings, are among the numerous literary masterpieces that serve as a repository of moral principles. There may also be references to examples from numerous English and other language literature here. A variety of qualities that are beneficial to young people are communicated in William Shakespeare's well-known tragedy "Hamlet." It is important to note here a piece of advice that Palonius gave to his son Learties, a student at the University. As a result, literature has been a crucial source of moral guidance.

First Value Source: Data

Unique information that has substantial market value is in the hands of information sellers. This value may be derived from the volume, thoroughness, accessibility, speed of ingestion, processing needs, accuracy, or variety of sources of the data. In order to satisfy the needs of those who are unable or unwilling to provide the data themselves, information vendors must overcome challenges related to one or more of these dimensions. For instance, comScore realised that in order to effectively assess the success of digital advertising campaigns, marketing and advertising professionals needed data on actual Internet usage. In order to meet this demand, comScore established partnerships with more than 85% of North American digital media properties and built a global user panel of two million users. Together, these efforts enabled the company to collect fourteen petabytes of digital behaviour data, which it then organises, cleans, and provides to clients [4]–[6].

Data architecture is the second source of value.

Information providers provide data architectures that enable improved data provisioning and management performance at much lower costs than the industry standard. The CEO of AdJuggler emphasised the cost contrast when speaking about his company's data architecture, saying, "You could probably duplicate this environment with three other architectures, but they might be ten times more expensive." If you peek inside an information vendor, you won't find a typical data

architecture, or at least not one you may anticipate. In our research, information merchants developed distinctive architectures by utilising open-source software, tailored programmes, creative thinking, and deliberate designs. A few businesses had developed their own software and hardware, or they had bought firms that had. In order to appropriately price and bid digital advertising for the billions of daily user ad requests, each of which must be fulfilled in less than 300 milliseconds, AdJuggler2 manipulates two to three terabytes of online log data each day. AdJuggler uses open source tools as the foundation for its analytics capabilities, including Apache Storm for real-time streaming and Vowpal Wabbit for online machine learning. To reduce communication lags, the company shares a data centre with other digital advertising partners. AdJuggler is constantly experimenting with new technologies and layouts in an effort to improve the architecture. The business model created by fusing the six sources of value creates information offerings that are uncommon, difficult to replicate, and challenging to replace.

Data science is the third source of value.

Information vendors have impressive data science toolkits. The chief data scientist of LexisNexis® stated that he oversees a group of data scientists that developed a mathematical framework with more than twenty related patents. The organisation was able to link records from thousands of different data sources with accuracy levels that were thought to be very challenging for anyone to match. There has been a lot written about the shortage of data science expertise in the labour market. However, information sellers are able to recruit, develop, and retain this uncommon breed of talent. They also place new hires in fostering data science environments, which leads to the production of analytics that are faster, more accurate, and more precise than those of the competitors. The businesses we analysed achieved this by making significant investments in academic collaborations, internal training initiatives that created a uniform corporate data science vocabulary, and knowledge management systems that helped the company identify and share data science best practises.

Domain leadership is the fourth source of value.

Information vendors frequently know their subject matter better than their customers. They are able to recognise the most urgent business issues and determine the best ways to address them because of their extensive domain understanding. We observed a range of practises that generate in-depth subject competence among information vendors. These businesses collaborated with clients to build solutions, engaged staff who had prior experience working in client or partner organisations, and provided professional services, allowing them to pick up best practises from various clients. Additionally, the businesses had active representatives who participated on standards boards, spoke at conferences, and published articles in trade publications. These procedures improved the companies' public image and kept them in touch with the forefront of their field.

Fifth Source of Value: Dedication to Client Action

Information sellers are aware that their customers must use their information products and services in a way that creates commercial value in order for their business model to remain viable. Due to this information, clients act with greater urgency. According to our research, businesses tracked client product and service usage, developed user-friendly toolkits, measured client value generation, and provided value-sharing or low-risk pricing structures to entice customers to utilise their solutions. For instance, Healthcare IQ created a cutting-edge call centre

called the IQ Centre that was intended to assist personnel as they assisted clients with complex project demands. Healthcare IQ claims that its system, which has an interface like to Google Earth, enables users to find an answer to any query regarding the data they are analysing in the space of seven mouse clicks or less. Healthcare IQ worked with a seasoned production studio to create educational videos that showcase real-world applications of their products. The University of South Florida St. Petersburg and Healthcare IQ has created the Healthcare IQ Informatics MBA, which enables working healthcare professionals to analyse their employers' data while learning how to solve actual business challenges and obtaining an MBA.

Process mastery is a source of value.

Sellers of information become experts in the business operations that their products support. In our research, companies mentioned honours in the form of prizes from associations or the industry, high rankings on lists of reputable companies, outstanding results of client processes, or standing as an industry or partner standard. Another business claimed to itself as the "holy grail metric" for scoring in its sector. One company referred to itself as the "currency" of measuring for its clients. It has been possible for information sellers at some companies to execute processes on behalf of clients through outsourcing agreements or by automating client business processes thanks to process mastery, established trust, and credibility. For instance, a health institution contacted OM Solutions in 2004 to handle its medical supplies procurement procedures, becoming the company's first of many clients for materials management outsourcing.

As an Information Business, Competing

Data, data architecture, data science, domain leadership, dedication to client action, and process mastery are all used by information sellers to develop information products that are uncommon, challenging to imitate, and challenging to replace in order to compete (see figure 1). Although an information firm might initially concentrate on one or two sources of value, our hypothesis is that all six areas must be developed to some extent in order for a business to maintain competitive advantage over the long term[7]–[9].

Positive change is largely driven by governments, civil society organisations, and educational institutions. They may foster an atmosphere where underprivileged groups thrive and make significant contributions to society by prioritizing inclusive education policy, distributing resources fairly, and fostering a culture of respect and acceptance. Education for underprivileged populations has effects that go beyond personal change. It promotes variety, lessens societal inequities, and helps social cohesiveness. Every aspect of society benefits when given the chance to develop and learn, which enhances the human capital and potential of the whole country.

CONCLUSION

In order to achieve a just and equal society, disadvantaged people' education is of utmost importance. It is a fundamental right that has profoundly positive effects on communities and the country as a whole in addition to transforming the lives of individuals. In order to end the cycle of poverty and inequality, it is essential to make efforts to give disadvantaged populations with high-quality education, including marginalised communities, economically underprivileged areas, and people with disabilities. Education has the potential to equip people with the knowledge, abilities, and confidence they need to effectively participate in the political, social, and economic arenas.

However, there are obstacles to establishing educational equivalence for underprivileged communities. Their educational path is frequently hampered by structural impediments, restricted access to resources, cultural prejudices, and discriminatory practises. A multi-pronged strategy with targeted legislation, inclusive curricula, accessible infrastructure, and teacher preparation that is sensitive to various needs is required to overcome these obstacles. In conclusion, investing in the education of underprivileged groups is an investment in a better future for everyone, not only an issue of social justice. A more inclusive, affluent, and peaceful society is built on the assumption that all people have access to equal educational opportunities. The ultimate measure of our development as a kind and forward-thinking civilization will depend on how committed we are to leaving no one behind in the educational journey.

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CHAPTER 25

IMPORTANCE OF TRADITIONAL VALUES IN THE DEVELOPMENT OF CHARACTER

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ABSTRACT:

A culture plays a significant role in the formation of the young generation's character since each ethnic group's culture has principles that serve as the foundation for society. Every rite in the Kutai Erau Tradition incorporates values. This value can serve as a guide for cultivating character development in young people and preventing the deterioration and erosion of national identity values. This study intends to: 1) understand the values embodied in Erau tradition; and 2) understand the relationship between Erau traditional values and Indonesian national character education principles. An ethnographic technique was used in the research, which was done in Kutai Kertanegara. The cooperation between the palace, local governments, and communities in the Erau tradition suggests that this tradition is based on religious principles and upholds social awareness, democracy, a strong work ethic, and cultural preservation. Although not entirely, these values are positive and can be utilised as a source of inspiration for the rules that govern the society. They are relevant to the educational value of the Indonesian nation's character. With this knowledge, it is possible that the expected values will have an impact on how the country is characterized.

KEYWORDS:

Decision-Making, Development of Character, Educational Values, Tradition Values, and Technique.

INTRODUCTION

Cultures, societies, and generations have established their identities and conventions on the foundation of traditional values. These values have influenced human behaviour, societal institutions, and ethical standards across time because they are rooted in history, shared experiences, and a feeling of continuity. Understanding and upholding traditional values are more important than ever in a time of fast change and globalization as societies struggle with the conflict between tradition and modernity. A vast range of ideas, customs, and principles that have been handed down through the ages make up traditional values. These values frequently reflect historical, religious, and cultural settings and are crucial in forming both individual and group identities. Traditional values have an impact on many facets of life, giving people a feeling of community and direction. These values range from family structures and gender roles to ideas of honour, community, and respect.

Traditional values are important for more than just maintaining culture. They shed light on how communities have overcome obstacles, honored triumphs, and built-up resilience over time. Examining traditional values helps us develop a deeper knowledge of the ideals that societies cherish, promoting cultural sensitivity and intergenerational relationships. Traditional principles, however, are not impervious to change. They are capable of changing in reaction to new

information, advancing technology, and shifting social dynamics. It can be difficult for cultures to manage the difficulties of change while upholding their legacy. A fine balance must be struck between the necessity for adaptation and the preservation of traditional values. We will examine several aspects of traditional values in the parts that follow, looking at how they influence identities, relationships, and societies. We may have meaningful conversations on cultural preservation, the effects of globalization, and how societies can negotiate the changing environment while maintaining a connection to their roots by understanding the subtleties of traditional beliefs[1]–[3].

DISCUSSION

Indian traditional values

Indian philosophers frequently discuss knowledge's two functions: theoretical knowledge, which reveals the existence of objects, and practical knowledge, which provides assistance in achieving one's goals in life. What we understand by "fact" and "value" are, respectively, the outcomes of these two functions of knowing. When a thirsty traveller stumbles onto a sheet of fresh water, he learns a fact, which he later appreciates after quenching his thirst. Since the pursuit of some value is typically prompted by the understanding of a fact, these functions are seen as being strongly related to one another. It is obvious that there are an infinite number of facts that could be known, and there are an equal number of values that could be realised through those truths. In this case, we are concerned with the latter. Value can be broadly defined as "that which is desired" because the Sanskrit word for "value" means "the object of desire."

'That which is shunned or avoided' could be interpreted as the opposite of value or 'disvalue'. For the sake of conciseness, we will solely discuss values; but, with the necessary modifications, everything is said about them also applies to disvalues. One of the defining characteristics of Indian philosophy is that it has always prioritised values over knowledge as a result of the pragmatic approach it takes to knowledge. Since they are its main focus and concerns about "being" and "knowing" are only raised as matters of concern, it can be said to be primarily a philosophy of values.

Purusharthas

Man is a busy animal, as you are aware. Do you understand the causes of this level of activity? The four reasons for human effort are referred to as "Purusharthas" by W. Norman Brown. So what exactly is Purushartha? The four human desires are what it is. The typical Hindu thinks that all of his actions should have a purpose, and once he initiates one of them, he makes a commitment to complete it successfully. The "Dharma, Artha, Kama, and Moksha" are the fourfold human ambitions. We'll make an effort to comprehend the moral significance of each of these human desires. As a Moral Value, Dharma Dharma appears to be a key component of the Indian idea of values.

It has a broad character in that it suggests many different interpretations, and the number 337 relates to several states that are valuational, but its moral aspect is always acknowledged. It stands out in relation to other life values due to its close attention to morality and human behaviour. The Dharmasastra treatises on law have this precise topic as their central emphasis. Even though the word "Dharma" was widely used in the Vedic era, Hinduism didn't adopt it as its primary idea until much later. The root "dhr" of the word "dharma," which meaning "that which

holds, integrates, regulates, or maintains a thing," is used in etymology. The most significant idea in Indian philosophy, according to former president of India and best-known modern philosopher S. Radhakrishnan, is Dharma, which is second only to the category of reality.

In terms of a man's basic desires, pride is replaced with Dharma. It is the highest Hindu moral standard. The additional, hedonistic ideals are artha and kama (wealth and passions). They shouldn't be pursued in this way because they are not ends in themselves. They become devalued and cease to be the noble ambitions of man (purusharthas) if they are elevated to ends. Man and animals are similar in that they both have artha and kama. Food, sleep, fear, and copulation are similar to both humans and animals, according to the Hitopadesa, but what sets people apart is their additional endowment of a sense of morality (Dharma). Man is on par with animals because he has no sense of morality. Man's moral consciousness elevates him from his primitive ancestors to the human race. The primary regulating value is dharma. In order for us to achieve Moksha and live in peace on earth, Dharma must govern the values of artha and Kama, to put it simply.

Dharma is defined as responsibility, instructions for moral and ritual behaviour, traditions, the rule of one's being, etc. Rita, Satya, and Dharma are three important ideas that are beautifully explained and connected throughout the history of Indian philosophy. Since dharma is founded on truth, it disapproves of all forms of coercion and violence. It is non-aggression. Rita has the right perspective, Satya has the right words, and Dharma is the truth in action. Rita represents the mental perception of truth, Satya is its exact manifestation in the mind, and Dharma is the observance of that truth in one's conduct of one's life. Dharma is truth in action, while Satya is truth in speech.

One who is not just intelligent but also "must be a friend of all and who is devoted to the welfare of all in thought, word, and deeds" will know the dharma. The ultimate form of happiness and welfare is dharma. Dharma is the highest thing there is. Because of this, a weak man attempts to dominate a strong man by Dharma, just as the monarch does with the force of the law. The Dharma is reality. For a variety of reasons, the idea of dharma is praised. The social order is sustained, fed, and upheld by Dharma, which is its primary and fundamental purpose. When the Dharma is violated, society breaks apart and disintegrates.

Dharma maintains harmony among human actions. It is predicated on our survival, which is the cornerstone of all moral behaviour. Dharma is also praised for its practical benefits. Manu says, "Dharma protects him who abides in it and destroys him who violates it." In Santiparva, Bhishma presents both the positive and bad facets of the fundamental Dharma principle. You must want the same thing for others as you want for yourself. You shouldn't treat others in a way that you wouldn't like them to treat you in. The idea of dharma provides us with rules for all of our actions[4]–[6].

Artha

Man must work and amass material resources, or riches, in order to satisfy his desires. Such tangible support is referred to as Artha. Thus, the term "artha" refers to the entire spectrum of tangible items that can be owned, enjoyed, shared, or lost and which we regularly need for our maintenance. The existence of man is entirely dependent upon artha. It is the source and support of all of our virtues, aside from the simple satisfaction of desires; without wealth, virtues are no longer possible. Never is poverty exalted as a virtue. In ten poems, the pragmatic poet

Bhartruhari extols the virtues of prosperity. He emphasises how important it is for men to live honourably. We are able to live freely without asking for help from others because of our money. We are asked to embark on an oceanic journey in search of fortune. How is a man supposed to work for Moksha, which is incredibly challenging, if he cannot provide for himself and his family on the material plane? Even those who talk about renunciation, or Sanyasa, must acquire something to give up in order to do so; otherwise, they can only renounce nothing, which is a parody of the idea. Hindu ethical thinkers have maintained that it is essential for a man to work hard for his living while he is still young, healthy, and fit. In order to accomplish anything significant in life, a person must be free from poverty and misery and must possess a certain level of economic competence. To become self-sufficient, one must go as far as feasible.

Indian philosophers have recognised the significance of wealth and its constructive role as a force that contributes to the development of man. The development and progress of society, the encouragement and cultivation of business, industry, and scientific inquiry all depend on the availability of money. Money is required for the eradication of evil powers. The benefits of money were known to the Hindu sages. They simply cared that it be utilised with restraint and a complete understanding of its capabilities. Money is not forbidden by spirituality; rather, it is sought after for proper use.

Neglecting it would help the enemy, who would use the money to finance the spread of evil. We must use our wealth for societal good rather than hoard it all. One ought to use money with complete selflessness, accuracy, and care. Purity in financial concerns is a highly prized quality (artha suddhi). According to Kautilya, even those who want to take Sanyasa should prepare enough preparations for his family and dependents. This is what he said in the Artha Sastra.

You must be aware that the Hindu perspective did not support an avaricious society or an affluent society free from government oversight. Dharmic Society was what it stood for. It permitted men to amass as much riches as they could without going against the Dharmic precepts. Manu disagrees with the notions that "the most important values are Dharma alone, Dharma and wealth alone, or wealth and enjoyment." According to him, the triple end of human life is comprised of all three of the harmoniously developed ends. This encapsulates Hindu social philosophy and ethics at their most fundamental.

Kama

Kama is yet another core desire or value envisioned by Hindu ethics. It is incorrect to translate it as a purely sexual urge. It is the universal aspiration of everything. The desire for liberation is not included in this definition since it is given the status of a different greatest value, Moksha. A man's Kama is his collection of cherished desires. A man is nothing more than the complex of his thoughts and the yearnings of his heart, psychologically speaking. Kama is the term used to describe the desires of the heart. We require the resources that Artha provides in order to satisfy our wants.

You are aware that not every heart's wish can be fulfilled. They must be controlled and coordinated into a flawless, cohesive whole. No one's passion should be made into a goal and pursued solely. Not all of a person's heart's aspirations have the same ethical weight. Some of them must be controlled, while others should be carefully indulged in rather than carelessly savoured. Thus, exercising self-control is necessary. Each task has self-control for its completion. The object-oriented life is nothing more than self-control. It is the emancipation of

our passions from the lifeless, mechanical, dull impulsion. It is the statement of a person's freedom to resist the influence of their emotions, impulses, peer pressure, and sense-life temptations, which are only concerned with the pleasure of the moment and ignore the idea of lasting happiness.

"Self-control can prevent men from regressing to animal status. It delivers people from malicious intentions, humiliating weakness, envious attitudes, and foul language. Without it, no virtue is possible. Self-control entails both moral and physical courage, which includes the need for and provides strength to endure the loss of sensual pleasure as well as the gift of men and fame. Plato and the Upanishads both used colourful symbolism to teach the importance of self-control. Our ability to resist the pull of pleasurable emotions and sensations can keep us from experiencing both bodily harm and financial loss. Only self-control can give us a manageable mind and unwavering wisdom. Without it, our will becomes erratic and purposeless. It is fervently preached by the Gita and is known as *atma samyama yoga*. The main prerequisite of man is an undistracted intellect with a single aim.

Although desire in and of itself is not bad, it must be restrained under the direction of Dharma. If we give up trying, our desires are gales that take us away. They are not automatically repressed. If we do nothing about temptations and lusts, it is foolish to think that we can somehow defeat them. The only way evil can spread in this world is because we do nothing to stop it. Self-control does not develop overnight. Cutting yourself off from enjoyable sense activities is quite painful. The choice between the pleasurable and the good, or, to use the words of the philosopher Kant, between inclination and duty, or, to use the words of Christ, between life and death, is the perennial conundrum that faces man. The only rule that should apply to satisfying one's needs is that it cannot be done at the expense of society's well-being and Dharma (righteousness). In the Gita, Lord Krishna claims to be "that desire which is not opposed to Dharma."

Moksha

Moksha, which generally refers to liberation, has been given the highest priority in the hierarchy of values since it is viewed in Indian philosophical tradition as the ultimate goal of man. The word moksha comes from the verb root *muc*, which also means to give up, get rid of, leave, or be free from. It denotes freedom, independence, and liberty. The meaning is the same for Mukti. Moksha is the highest spiritual ideal according to all schools of Indian philosophy. The *parama purushartha* is how it is referred to. It is the focal point for all other values. Dharma connotes all of the knowledge and expertise of thousands of years of Hindu wisdom within its modest bounds. It not only controls how all instrumental values operate in the here and now, but it also directs them towards Moksha. The most distinctive attribute in Indian philosophy is moksha. The idea of moksha is total liberation.

After achieving Moksha, the Gita holds that there is no more benefit for man. Men have historically given up everything in the pursuit of Moksha, including their possessions, devotion to their wives and children, and pride in their academic achievements. Instead, they became mendicants in order to pursue Moksha. In the final lyric of his well-known play *Shakuntala*, the great poet Kalidasa asks the Lord to help him achieve Moksha and escape rebirth. "May the king exert himself for the benefit of his subjects," the author says, "may great literature be honoured in its scriptures, and may the self-existent God Siva united with Sakti put an end to my rebirth." The senior Bhishma delivers a well-informed speech on Moksha Dharma. Hindus' thoughts, actions, and imaginations have all along been pervaded by the Moksha ideal.

In essence, Moksha is a kind of fundamental experience that is essential. It is not a hallucination, dream, or reverie. No drugs were used to induce it. It is a complete experience in which there is no suffering at all and one feels the full completion of life. That happiness does not diminish or return to the domain of samsara. It is an exhilarating blissful experience. In the Upanisads, it is defined as having "the nature of truth that gives life repose, it fills the mind with joy, and it spreads full peace." The pursuit of moksha is a necessary human endeavour for peace.

Moksha is realised in the middle of our everyday lives, not in a vacuum. Even if it may not be a communal good, it can still be attained by someone simply living in the moment. The education required to achieve Moksha requires giving morality and Dharma a prominent and essential place. The essential prerequisite for any spiritual life is moral excellence. Bypassing the good life will never allow you to experience God. Not everyone who has abstained from evil behaviour, is serene, has a focused mind, or even has a composed mind may realise their true selves through knowledge, according to the Upanisad. Despite their efforts, foolish men with untrained souls do not find God, according to the author of the Gita.

Sundaram, Satyam, and Shivam

It's fascinating to note that very few people in India sincerely deny the existence of moral principles, and Indian philosophers from the Vedic era onward were able to locate a permanent and enduring position for these principles in the very centre of ultimate reality. The Upanishad formulation of Brahman (Atman) as Sat, Chit, and Ananda makes clear the reality's fundamentally value-ridden nature. From a subjective perspective, different names for the same reality are given. The Upanishads' Absolute reveals itself on both individuals and objects. As certain as the Atman and as limited as the Brahman, the Absolute is both. The Ultimate is pure existence, pure wisdom, and pure joy combined into one. It is Sundaram (beauty or happiness), Satyam (Truth), and Shivam (goodness). The Unseen becomes Seen and the Unknown becomes understood by understanding this triad of values. The Unthought-of is now considered.

It is clear why in Indian Upanishadic thought this trinity of values is seen as everlasting or permanent. The Chandogya Upanishad in the Upanishads is a magnificent description of the three values' nature, interrelationships, and interdependence. According to vedantic texts, Brahman appears as 'asti, bhati, and priyam' in the material world; these three qualities are thought to be equivalent to beauty, truth, and goodness. Simply said, we're attempting to comprehend that values are meaningless in and of themselves.

Values have power and meaning because of the reality that lies behind them. One person believes that values ought to be grounded in reality. These three principles are not only eternal in nature, but also practical. They are typically demonstrated in daily life as virtues. When the idea of Atman is made clear, the trinity of values can be understood. The atman is a person's innate spiritual nature. And it is referred to as "Parramatta" in the case of the entire cosmos or 347 universe. In essence, both are the same. The Parramatta transcends space and time and permeates everything. For those who have an intellectual grasp of Parramatta, he is frequently described as Sat (eternally self-existent), Chit (all-knowing consciousness), and Amanda (Bliss or joy). The ultimate all-powerful spirit known as Parramatta is called God.

The ultimate end of life is the focus of these ideals' application. The practice of goodness presupposes the knowledge of truth, just as the knowledge of truth presupposes the practice of

goodness. This needs to be paired with the Sundaram aesthetic value, or happy joy, or beauty. The accomplishment of all three of these goals results in a person's self-realization.

Prema, Karuna, and Ahimsa

In Indian philosophical systems including Hinduism, Jainism, and Buddhism, ahimsa is treated as a fundamental concept of values. Ahimsa is the highest of all virtues, according to the Patanjali Yoga Sutra, and it is the spirit of non-injury to all creatures regardless of any limitations of case, place, or time. The core principle of Ahimsa, often known as non-violence, is to never harm any living thing. One of the obligations outlined as being shared by all social classes in the ancient Indian system of Varnashrama Dharma is the practise of ahimsa.

Ahimsa is a value that appeals to everyone. Throughout the development of human culture, this value has acquired significant connotations. In this war-torn, hate-filled, and aggressive world where a call for human values is growing stronger and stronger, non-violence as a way of life is gaining ground. We are observing an ongoing dehumanisation trend that is causing value to decline in all spheres of life.

The organised aggression of organizations' supported by money and political power supports institutions of all kinds. Non-violence, or ahimsa, has been deemed necessary by both leaders and the general public. For humans, the demand for ahimsa is natural. Each person loves their own life, thus they all want to be protected from harm to their bodies and property. According to Mahatma Gandhi, non-violence is the law of people, just as aggression is the law of the beast. Social stability, self-promotion, and living for one another are factors that influence how people interact in society. To the fullest extent possible, violence and hatred must be avoided, and conflicts must be resolved through genuine love and trust.

Mahatma Gandhi promoted ahimsa as a technique of achieving the objective of intellectual value, such as truth. He believes that Ahimsa and truth are so entwined that it is virtually difficult to separate them. Gandhi used the non-violent 'Satyagraha' strategy to oppose injustice. Ahimsa is primarily a moral or ethical principle. It is a way of life, the moral code is the single constant that unites all of humanity, and it is the proper strategy for advancing human ideals. Because of this, non-violence needs to be a driving force in all of society's institutions. For the purpose of achieving the objectives of ethical and spiritual development, education should become a tool to elevate the growing members to a sense of appreciation of these values.

Prema

Prema, or love, is a powerful spiritual force that pushes a person's heart in the pursuit of peace and harmony. It is not merely a value. It is a way to realise the greatest spiritual truth. The cosmic law is governed by this law. The ability to make the entire universe one's own home belongs to Prema. The values of true love are intertwined with our desires, thoughts, and objectives in life. Therefore, in order to attain peace, grace, and happiness, it is imperative for every human being to recognise the underlying law of truth and love in all of creation. True love always results in happiness. For youngsters, love and affection are fundamental requirements. These demands must be acknowledged by both parents and teachers as a basic prerequisite for development. Education has a purpose in strengthening the love-bond between parents and children in the home and between teachers and students in the classroom. The best way to educate students who face various difficulties is via love.

You should be aware that there are many distinct types of love. The manifestation of love can be understood on a bodily, intellectual, and spiritual level. Love has been emphasised across all religious writings as an eternal and practical value. According to Swami Vivekananda, "love again leads to emancipation, 349 love again gives you the supernatural power." Simply put, love is the manifestation of this limitless unity. It is absolute and transcends both time and place. Human values education attempts to help kids discover the truth that lies inside them, which is the power of love. Children who are loved are able to overcome stereotypes and reach equality and tranquilly. Love is the absence of greed and self-interest. The foundation of citizenship and democracy is love of one's neighbour.

Karuna:

Karuna demonstrates compassion for individuals who are in need or who are grieving. It entails sharing the grieving process and emotional identification with such people. In English, it is known as compassion. The virtue of compassion is highly valued in Buddhism. It serves as one of Buddhism's cornerstones. Bhagwan Buddha placed a strong emphasis on Karuna, or compassion, to the point where many people saw him as the personification of Karuna. Both Hinduism and Jainism place a strong emphasis on this principle. Karuna and Prema are inseparable[7]–[9]. The ultimate goal of teaching children and teens about human values is to help them develop a love or Prema.

CONCLUSION

Finally, traditional values act as the strands that bind together the diverse range of human cultures and societies. These values offer a sense of identity, continuity, and belonging. They are influenced by historical events, cultural legacy, and communal memory. While traditional values may initially appear to be static, their development is a dynamic and ongoing process that is influenced by adaptation, synthesis, and the changing requirements of communities. Beyond preserving culture, traditional values are important because they provide unique insights into how communities manage change, preserve their identity, and enforce moral standards. The appreciation of traditional values promotes intercultural respect and understanding as the world becomes more interconnected, promoting a global dialogue that honours many histories and viewpoints. Sensitivity and flexibility are necessary to strike a balance between the necessity of change and the preservation of traditional values. Discussions regarding how traditional values and progress can coexist are crucial as communities struggle with the effects of technology, globalisation, and changing norms. This conflict between tradition and innovation is proof of the persistence and adaptability of conventional values. In the end, traditional values act as a link between the past and the present, providing wisdom, direction, and a sense of rootedness in a constantly shifting environment. We honour the great diversity of human experiences by recognizing the complexity of their construction and appreciating its multiple character, and we contribute to a global narrative that embraces both tradition and change.

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