CHAPTER 2

EDUCATION AND SOCIAL ASPIRATIONS: INSIGHTS FROM KENDRIYA VIDYALAYA

Every year, increasing percentile of students for many entrance examinations, high demand for some specific colleges, struggle for sciences and mathematics as optional disciplines for 11th class students (as in CBSE Board, a student can pursue his choice of disciplines only after 10th standard), introducing advanced and specialized technological courses and long queues for nursery admissions clearly indicate the dominance of modern education over Indian society. These figurative analyses reveal the positive development of Indian society in terms of education where it has become the primary concern for the Indian families. Therefore, to meet the demand of the society Indian government is overtly emphasizing the need of new colleges, welcoming initiatives of private educational sector and encouraging research scholars with high profile fellowship schemes. Therefore, Indian education system produces millions of graduates and many skilled in IT and engineering each year. This manpower advantage underpins India’s recent economic advances and contributing to the country’s development. But where Indians are celebrating their country’s economic development and progress, at the same time they are ignoring some of its core problems such as greater than ever suicidal tendencies among school children, high sale of sleeping pills among youth and requirement of some ‘necessary tips’ for children to come out from the anxious and depressive mode of examinations, they (Indian citizens) actually pull back/ restrict their country’s development. Hence, Progress without values, knowledge without love and tolerance, and development without collective conscience does not serve the purpose of education and produce brutality, egotism, violence and exploitation.

This anxiety related to the imbalance of the correlation of education (formal education) and humanism simply imposes the question about educational aspiration. Education, ideally speaking, is about the relatedness. Through this perpetual learning process, a child learns to relate his experiences with ethics, imaginations and innovations.
Education broadens one’s thought process and helps the individual to overcome from mental blocks. It gives freedom of thought, persuades rationality, liberates knowledge and enhances creativity. Therefore, education creates a new human being and prepares him to contribute to the society. Indeed, a modern society aims to achieve all these philosophical/ethical aspirations through school education and sociology of education arms us with a consciousness, a perceiving angle helps us to analyze institutions such as the structure of the schools etc.

The development and discontinuities of any society produced a new set of ideas, thoughts and relations; relations between individuals as well as institutions of the society. That changing patterns of thoughts and relations derives new set of goals for the society and simultaneously affect all kinds of disciplinary knowledge and certainly sociology of education is not an exception to it. With this changing scenario, the meaning of sociology of education as a discipline has been continuously defined or redefined. Today, the meaning of education has expanded to the opportunity, prosperity and security. Despite the actual meaning of education, neo-liberal world is favoring the “legitimate education” and in result knowledge has become “schooled”\(^1\). Naturally, society, to produce knowledge and knowledgeable persons becomes dependent over schools and educational institutions. Therefore, as Avijit Pathak, in relation to the harsh reality/perception of modern education, argued,

> “Educated person is one who acquires a skill, gets a degree from a formal site of learning, and thereby earns one’s livelihood. In other words, education, as it is argued, means enhanced capital leading to improved social status, occupational mobility and material success.”\(^2\)

With this larger meaning of education, school as an important institution of society carries the larger amount of responsibility. In contemporary Indian society, it is believed that to come out from the clutches of ‘ascribed status’\(^3\) and to attain the ‘achieve status’\(^4\) one must get education. As through education an individual actually widens his

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\(^3\) Linton, Ralph., (1936), *The Study of Man*, Anthropology Publisher: Appleton Century crofts Inc.
\(^4\) Ibid
opportunities for comfortable and successful life which leads to the economic prosperity and economic security.

These changing educational dimensions actually create confusion between education and social aspirations. As some would see education as the need of economic stability and necessity for societal development at the same time others would argue it as a way to expand one’s thoughts and ideas that leads to awareness. Yet for the whole development of individual as well as society’s development, real education should be seen in a more balanced form which encourages one to understand the philosophy of life as well as practicality of life. In Indian context, the philosophy of education has always been associated with the supreme, religious ideal and moral character of the individual. Education, as a necessity for the inner and outer development, Indian philosophers, thinkers and leaders always give emphasis on morals, ethics and values in terms of education. With the flow of time, desires of individuals and requirements of the society has changed, therefore, they also appreciate the significance of scientific temper, technological developments and of course education (with these elements) as a major way to attain economic stability and to promote country’s progress in every sphere.

Drawing on Nehru’s vision and articulating most of his key themes, the Kothari Commission (1964-6) was set up to formulate a coherent education policy for India. According to the commission, education was intended to increase productivity, develop social and national unity, consolidate democracy and modernize the country and develop social, moral and spiritual values. Broadly speaking, there are at least four manifest functions of education in our society. Firstly, it has to inculcate the values and standards of the society. That is, education is designed to develop in children the beliefs, habits of thought and of action which are thought to be necessary and desirable in society. Secondly, it has to maintain social solidarity by developing in children a sense of belonging to the society together with a commitment to its way of life as they understand it. Thirdly, it has to transmit the knowledge which comprises the social heritage. Fourthly, it is also expected to develop new knowledge.

Moreover, since the enlightenment, education has been seen as necessary to human progress, not only technically and economically but also in terms of emancipation.

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5 The Kothari Commission, in R.N. Sharma, *Indian Education at the Cross Road* (Delhi: Shubhi, 2002).
It is for this reason that education has been intimately linked with Western thought to democracy. In this respect education has always been a focus of struggle between those with the power to define what constitutes legitimate knowledge and those excluded from educational decision-making. And in Indian context where people experience their lives in the domain of different types or multifaceted inequalities, difficulties seem to be more prominent in terms of developing a sense of themselves, especially for school children in light of their school performances. Therefore, it seems little difficult to decide what should be the educational aspirations and how school curriculum can contribute to achieve them? Because with time and changing patterns of the society, aspirations of every discipline, at every age can easily altered which define the new meanings, new dimensions and new parameters of success and failure in school education.

Now it seems very important to face the issues involved in this whole question of what moral standards are held and emancipated/taught, and what the justification is for holding and teaching them. However, this chapter is a result of these basic queries of education and social aspirations. By which the meaning of education can be defined in the light of prevailing changes of school curriculum, its pedagogy and emerging notions of success and failure. For that matter, this work seeks to answer questions concerning the character and functioning of a public school-Kendriya Vidyalaya, Jawaharlal Nehru University.

My journey with Kendriya Vidyalaya School has started with some pragmatic and philosophical questions of school education, hoping to visualize certain possibilities in the domain of education. Therefore, from my observational experiences to interactive sessions (with teachers, parents and students), my research field i.e. KV (Kendriya Vidyalaya) enforced me to engage with moral quest of education, encourage me to inquire about hidden structures of schooling (assemblies, festivals etc.) and compel me to understand the agony or dark side of students as well as theirs ecstasy of success.
Kendriya Vidyalaya; Jawaharlal Nehru University situated in South Delhi is two kilometers from main campus of Jawaharlal Nehru University. Present KV JNU campus established in 1972 at IIT ND (Indian Institute of Technology; New Delhi) and later it shifted to its present location in 1983. KV-JNU is up to class 12\textsuperscript{th} has four branches- IIT, NCERT, JNU Branch for primary level (i.e. up to class V) and JNU main branch (from class VI to XII). Here, JNU main branch is my main focus of research. It is one of the 1073 Kendriya Vidyalaya schools run by Kendriya Vidyalaya Sangathan of India. These schools (all Kendriya Vidyalaya Schools) have been divided among 21 regions of India, each headed by Assistant Commissioner. Historically speaking, it is a system of central government of schools under the Ministry of Human Resource Development of India. The system has been established in 1965 under the name of “Central Schools” and has been affiliated by CBSE since then. Later the name was change to Kendriya Vidyalaya.

Originally, the aim behind its educational body’s establishment was to educate children from defence services personnel who are often posted to remote places and later on services was extended to all government employees. By following the uniformity of syllabus and common educational system, Kendriya Vidyalaya Sangathan aims to remove the hurdles and disadvantages of education for children (of government employees) caused by transferable nature of government jobs.

The year of 1965; year of establishment of KV Sangathan was the positive reflection of Indian planning and commissions {such as Kothari Commission (1964-6)} and gave enough emphasis on significance of school education. At that time KV Sangathan aspired to cater to the educational needs of children (initially only of government employees) by initiating and promoting experimentation and innovations in school education. Sangathan realized the need of education for the spirit of national integration and coerced KVs to create a sense of “Indianness” among school children.
Here, fourfold objectives of KV Sangathan revealed that despite the merits of individualism in modern society, one cannot be sufficient to live alone. Therefore, an individual needs societal supports for his basic existence and creative development. Similarly, discipline of sociology also emphasized on the vitality of the relationship of individual and society and education enables individual to understand it and realize its significance for an ethical balance that nurtures a meaningful engagement between the individual and society. That creative quest of education for belongingness of a particular society not only provides sufficient scope for individual’s development but it also promotes solidarity, co-operations, and fraternity, which seems essentially required for the existence of the society. Therefore, education should not depend on the arbitrariness of private will. Hence, Durkheim opined that the state as an embodiment of the collectivity must play a vital role in shaping the curriculum of education. He argues that education makes possible the transformation of a person, born as a discrete individual with a bundle of wages into a social being who internalizes the language of collective. This is possible because of two reasons- 1) the mere physical necessities of life. The act of survival would be impossible unless men live together. 2) Through moral self and inner discipline the child learns the necessity of self control for collective timing. As Durkheim noted in his writings also:

*Men cannot live together without acknowledging and consequently making mutual sacrifices, without tying themselves to one another with strong, durable bonds. Every society is a moral society... because the individual is not sufficient unto himself; it is from society that he receives everything necessary to him, as it is for society that he works. Thus is formed a very strong sentiment of the state of dependency in which he finds himself. He becomes accustomed to estimating it as its just value, that is to say, in regarding himself as part of a whole, the organ of an organism. Such sentiments naturally inspire not only mundane sacrifices which assure the regular development of daily social life, but, even on occasion, acts of complete self renunciation and wholesale abnegation. On its side, society learns to regard its members no*
longer as things over which it has rights, but as co-operators whom it cannot neglect and towards him it owes duties.\textsuperscript{6}

Yet, schools are expected to produce output individuals with the capabilities, attitudes, and orientations necessary to function in society. Both perspectives see knowledge as a component of our everyday world—something that frames people’s expectations for themselves and others. All of these approaches to knowledge affect schools; each perspective views knowledge as something that individuals use to interpret their worlds, something that shapes their orientations to others and their place in institutions in society such as schools and work. Particularly, with the groundings of certain ambitions every school tries to inculcate ideology as well as philosophy of education and the procedural path to achieve those identify aims and ambitions define the character of the school. As on the ideological front, Kendriya Vidyalaya; JNU as a part of this educational body (KV Sangathan) value Sangathan’s basic objectives through school practices and trying to inculcate those beliefs and values in school children. By experiencing its own freedom KV in a sense is an autonomous body of educational system and understands the significance of freedom and liberty. Therefore, it gives ample opportunities to children to express themselves not only through academic excellence but through extracurricular activities also. It tries to create school as a learning experience for all. As KV also claim that “Our school is a child friendly school. We value and respect the child”.

Kendriya Vidyalaya JNU, with its history and strong objectives clearly reflect the influence of Indian leaders, planning commissions and of course government’s concern for the society’s development. Entering the premises of the school, it seemed to be environment friendly— covered with greenery, trees, flower plantations, and at some areas its raw and unplanned natural outlook attracts attention. In the period of glorified and commercialized architecture, KV school building is plane and paint-less but it has its own natural red colour of brick which simply catches the eyes. The architecture of the school shows unique, simple and strong character of the school and spread the magic of natural beauty that can be felt in few minutes with the soothing and refreshing environment

which clearly negate the desire of any kind of deliberate beautification for school environment.

KV JNU’s every corner and wall reveals strong connotation of its beliefs, morals and values. Every wall is decorated with the pictures of beautiful memories of precious occasions such as annual day function, sports day celebration, celebration of Independence Day etc or a reflection of students’ creative and imaginative skills. Some corners are highlighted with the crafts made by students and even principal’s room tells the story of students’ journey of success through victory trophies, pictures of prize distribution ceremonies along with the beautiful collage of flowers and leaves beautify the front wall of that room. School is continuously inculcating morals and ethical values in students through quotations pasted on various walls by which school tries to cover the larger issues like truth, non-violence, discipline, value of time, freedom, patriotism etc. Therefore, this artistic, creative and aesthetic environment of school is an integral part of school curriculum and these engagements of students in the pursuit of creative quest as one form of the art is itself a moral act. Because, art (in any form) as a mode of relaxation, it creates a sense of contentment and softens people and its persuasion takes a student in the realm of higher truth. By experiencing the natural beauty with artistic and creative involvement, student feels attached with physical, natural world and detaches himself from the limited knowledge, and liberates his knowledge by sensitizing its beauty as well as by understanding its poetry.

In KV, teachers can be differentiated on the basis of ‘ideologues’ and ‘pedagogues’ and they all are committed to one goal-progress of school and overall development of students through their different subjects and forms of capital. With the strength of 1245 students and total number of 140 teachers of KV JNU in the session of (2010-11) has a ratio of 8:1 of teacher and student. By maintaining this proportionate ratio of teacher and student Kendriya Vidyalaya is describing that a teacher is responsible for 8 no. of students’ performances and their development. In teachers’ opinions this expected strength of students provides sufficient space to build up a communicative and interactive relationship with the classrooms. But on the other hand exceeding no. of students and limited classroom period of time (i.e. 40 minutes for one period) often
appears as main obstacles for interactions and communications among teacher-taught relationships. For example; practically 40 minutes limited classroom period does not allow teachers to pay attention on every student and it becomes more difficult when they have to manage with 50 to 60 students in a small classroom.

With four science labs and an extra lab for junior section, six computer labs, and one library with total ninety six classrooms, physical infrastructure of KV highlights school’s modern thought and progressive attitude towards sciences. School has one activity room and two resource rooms (senior and junior wing) with three staff rooms which shows that school understands the importance of ‘space’ and try to accommodate every needs and requirements of the school and its associates. Through norms of regularity and rules pupils participate in the learning process of the school. Therefore, Kendriya Vidyalaya, on the note of its rituals, follows a firm timetable through which school inculcate the value of some kind of moral discipline. KV starts its day at sharp 7:30 morning assembly with students in regular blue and white uniform, and teachers in decent Indian attires. School demands some variations in the uniform for senior and junior sections especially for girls such as junior girls can wear frock in blue colour but senior sections’ girls have to wear salwar kurta with duppatta and they suppose to tie up their hairs with red ribbons.

Every day assembly gathering brings new hopes and dreams and students start their day with fresh beginning. They discuss their whole day plans, share any new information about the world, some anxieties related to the examinations and pending home works, fear of low grades and punishments etc. Instantly they get set ready for their assembly prayer as soon as principal with teachers arrives in front of them. Assembly of KV is a combination of devotional songs, chanting of some Sanskrit mantras of Upanishads (particularly of Hindu Bhajans) and includes National Anthem. KV considers those Sanskrit mantras essential for the pupils’ concentration and self control. National Anthem as an expression of patriotism shows an obvious expression to understand its necessity for national integration. After assembly all active actors of the school get dispersed for their assign roles according to the school schedule for example some students go to science lab, some to history period, some for literature and particular
teacher also join them for that academic activity or for some co-curricular activity. And, that significant departure from that ‘asthchal’\(^7\) converts into a deep silence for some time. After few hours of creative and active engagements of students they find twenty minutes of leisure time, energize themselves and again go back to their scheduled classrooms. Generally school gets over at 2:30 pm and within half an hour whole staff of school also leave for the next day. Despite following the same routine every day, KV is successfully maintaining some kind of newness therefore; school is not naming it monotonous regularity. Reasons are varies. For example, heavy burden of loaded syllabus, preparations for some particular activities for special occasions and celebrations, involvement in competitive practices and so on provokes the whole school to think and to act which brings forth new hopes and desires through the same practices. However, all kinds of engagements revealed that academic life is highly an important aspect of KV but they claim that academic excellence is not the only motive for school’s success (here the definition of success has a very constricted meaning which highlights especially the criteria of marks in present times).

[II]

**INSIGHTS FROM SCHOOL PRACTICES: CULTURAL LANDSCAPE OF KENDRIYA VIDYALAYA**

Students’ experiences in schools are very greatly depending on the school climate and their roles in the school system. Some are leaders, some followers, some are jokes, some brains, some succeed, and some fail. Therefore, this new form of culture/climate of schools reflects the significance of the symbols, which are the concepts or ideas that students use to frame their interactions. The development of self as G.H. Mead and C.H. Cooley emphasized, has dependency on social interaction, whether in schools or in other

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areas of life. And because of the requirement of the contemporary society mostly students spend their larger amount of time in schools, where they create their own network of social interactions and symbols through everyday experiences with peer groups, teachers and other staff members, schools carry the larger level of responsibility.

With these symbols certain assumptions are usually associated such as prize distribution and rewards involved within the classrooms and schools, which influence the individual’s decisions on the bases of the receiving benefits. Though these symbols are automatically develop the desired expectations of the schools from students and that to the bases of selection and allocation of students. This leads to the notion of success and failure among students, by which students face many difficulties to understand their own emotions and feelings about themselves. Schools create the symbolic structure that influences how individuals make sense of the reality and interact with others. Official school positions such as president of the student council, lower level reader, or athlete can become important elements of a students’ self which labelled and tracked students with success and failure in school. And it signifies the future of the particular students in the outer world. The processes of labelling by assigning students in academic/ non academic tracks and ability groups serve to reproduce inequalities in society. The point is that schools are powerful institutions, and interactions within them heavily influence how children think about themselves and their futures.

In this process of experiencing the reality school practices play pivotal role to shape the children’s mindsets and their personality. School practices constitute the culture of school which can be seen as an expression of that particular educational institution. In each individual school there is a culture that is owned by that school that embodies its values, norms, and beliefs. Additionally, each school has distinct yet overlapping climates that exist for the students, the faculty, and the staff. These climates play a critical role in everyday performance and attitudes of these individuals and how these individuals can work together as a team to build a strong, positive culture in their school’s environment. A school’s culture and climate are important because we know that they

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significantly affect and influence student’s behaviour and learning. Hamilton and Richardson defined a school’s culture as

“The beliefs and expectations apparent in a school’s daily routine, including how colleagues interact with each other...culture is the socially shared and transmitted knowledge of what is and what ought to be symbolized in act and artefact.”

Education, in a world of modern technology and utility, generally tends to reduce its significance to market value where each and every practice of schooling get inspired from that pertinent thought. For instance, modern schools of India often encourage cricket on the name of sports, English dramas, poems and any English literary activity on the name of creativity and imaginations, sci-fi technological competition on the name of progress, western music and dance on the name of art. Because the factors of promotion behind all these activities are not only about their essential requirement for the development of individual personality but their output/production in terms of benefits and rewards also make students’ efforts and aptitudes more constructive and valuable in the domain of school education. Kendriya Vidyalaya with its ideology and philosophy claims to be different to other contemporary Delhi schools. For example, it understands the vitality of scientific temper, importance of technological development and need of English language and visualised the significance of other disciplinary knowledge also. In Kendriya Vidyalaya every school practice continuously emphasises on the moral and ethical value of education which consists the performance of certain kinds of rituals and ceremonies preferred to be participatory and collective in nature. From the assembly song to annual day function every activity of KV seems as an expression and affirmation of the school’s ultimate values. In KV to understand the meaningful connotation of educational aspirations, I mainly distinguish between routinized/regular school practices as rituals and occasional celebrations and ceremonies as major rituals. Routinized/ regular school practices within the frame of rewards and punishments include evaluations on the basis of weekly class tests and co-curricular activities such as debates and essay competitions,

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calligraphy, slogan writing, poem recitations, article writing, story writing, rakhi making, group dance etc.

The practice of class tests is a preparatory activity for the main exams by which teachers can assess children’s performances on weekly bases and decides their own (teachers’ behaviour) acts and actions towards low achievers (here students’ achievements are specifically defined in terms of marks or percentages which automatically categorized students in respective groups i.e. low achievers and high achievers). For instance, if a child is not able to perform well and comes under the category of low achievers then teacher tries to visualize causal relationship between child’s low performance and the reason behind it. Therefore, as KV believes in caring every child, teachers suppose to understand the necessity of extra care and efforts in sociological as well as psychological terms through extra classes, extra attention in class etc. Positively this practice helps to reduce the burden of examinations and provide enough spaces to pupils for self assessments in different disciplines and brings confidence in them. But contrary to the philosophy of this evaluation practice often it results into monotonous routine, brings boredom and diminishes the seriousness for these regular tests among students. The whole process of this practice mainly concerned with the legitimacy of educational knowledge which can be encircled by scores or marks. In school, on the bases of marks (which he has scored in all tests and examinations) a student’s yearly performance evaluated and defines his attitude as a ‘progressive’ or ‘non-progressive’. These tests are rituals of preferment and humiliation based on individual performance and achievement. Evaluation in this order generates implicit hierarchy, hampers critical learning and restrains the freedom of knowledge. Here the question of legitimate, appropriate and accurate performance arise which directly indicates towards the need of rethinking of standard parameters of ‘good’ or ‘bad’ performances in the domain of Indian educational system.

In defining the routine practices of KV, along with the class tests, debates, essay competitions and many other co-curricular activities as a part of daily round of school activities are predictable elements of the school culture. Those literary, interactive and creative activities do not take place everyday but are a part of the routine in as much as
class tests as preparations for them begin in advance. In Kendriya Vidyalaya, co-curricular activities are conducted Class wise and House wise. The students are divided into Eight Houses to form the acronym ‘SAPTRANG’ representing the seven colours of rainbow or seven colours of Talents/Arts, each house is named after some eminent personalities of various fields. These are as follows:

S- SAROJINI HOUSE
A-ASHOKA HOUSE
P-PREMCHAND HOUSE
T-TAGORE HOUSE
R-RAMAN HOUSE
A-AUROBINDO HOUSE
N-NEHRU HOUSE
G-GARGI HOUSE

Every class has eight sections and each section of particular class from VI to X comes under one House. For example ‘A’ section of every class belongs to Sarojini House. But there are only seven sections in class XI and XII. The students are allotted their house based on their roll number e.g. Roll No. 1 belongs to Sarojini House, Roll no. 2 belongs to Ashoka House and so on, the same sequence will be repeated in all classes. A special care is taken to ensure that each house should have the same number of students. Every class has a Class-Coordinator who organizes the activities according to the co-curricular activity calendar that has been proposed with the agreement of all teachers in advance.

For Kendriya Vidyalaya, idea of conducting these activities is to enhance communicative and interactive, imaginative and creative skills in children. Through these activities students learn to recollect their ideas and thoughts as well as learn to express them with reasons and logics. Therefore this communicative process of learning provides
space, freedom of expression and help children to form their own thoughts and perspectives on different issues. At the larger level they also learn to cope with the competitive spirit, inner struggles and stigmas of stage presentations which gradually help them to shape their personality positively. And for modern education, as it believed, presentations of any skills are very much required for the development of the child. On the contrary the increasing dependency of modern education over certified and legitimate form of knowledge restricts the real purpose of these extracurricular activities and razes/destroy the joy of learning. In KV every activity involves pattern of certified knowledge whether its essay writing competition or computer programming competition by which they appreciates students’ efforts, talent and ability and encourage them to participate. But when this certification involves they labelled that activity as ‘competition’ and simply put a mark for open discussion where only few students are able to collect their courage to represent their thoughts and ideas, therefore this demarcation between ‘participation’ and ‘non-participation’ classify successful and unsuccessful candidature of the students. Even among the participatory population of students, school draws the vertical hierarchy among students on the bases of their performances in the particular activity. School indirectly encourages more and more informative knowledge and repress innovative aspect of learning. For example, in a debate competition on the topic of ‘global warming’ students’ main concern is to win the competition and for that instead of referring environmental school texts of their standards, consulting their library and teachers, to capture every possible information they rely on Wikipedia and many other internet sites on that issue, because of the fear of losing the competition, they hesitate to produce their own ideas. Through the announcement of results school rewarded some of them and labelled them as 1st, 2nd and 3rd winner. The aim of rewarding by these labels can be appreciated for the encouragement and enthusiasm among students but here, silence shouts at its high volume as this labelling of school simply kills the spirit of participation, creates the fear not to be different and represses the imaginative and creative side of many students.

Thus, along with the routine practices of Kendriya Vidyalaya, there are some ceremonies or events that take place on special days for example some of the national holidays, such as, Independence Day, Republic Day, Teachers Day and annual sports day
and annual function of the school. Schools with the government’s regulations are expected to celebrate national holidays and through other major ceremonies like annual day function and sports day function KV reflects its culture. While observing Independence Day and Republic Day, from dressing code to flag hoisting, principal’s speech to cultural programs through every activity KV tries to inculcate strong values of freedom, patriotism and nationhood in students. On these days students properly dressed up in their school uniform and gather at the pillar of flag hoisting in early morning. Principal along with the presence of all teachers hoists the national flag and whole school sung the national anthem. For few minutes the whole environment of school seems enthusiastic and full of pride. The day ends with the cultural programs where students try to live their country’s history with pride as well as they celebrate their country’s freedom, progress and they cherish some of the Indian features such as unity in diversity, cultural heritage and its civilization. As national day’s celebration gets over the enthusiasm of the ceremony automatically diminishes and for students the real essence of freedom is hard to realize which results in compulsive and imposing acts and actions of students.

KV does not hold its own sports day as such but KVS celebrated annual sports meet of all KVs in which KV JNU is rigorously and enthusiastically participated and the preparation for this KVS sports meet enforce its sports culture as an essential part of its culture, as it hierarchies the position of all KVs in the Sangathan. Annual sports day of Kendriya Vidyalaya is also a major part of its culture and it’s in itself an occasion for the school. KV believes that sports and games activities are necessary for the physical and mental peace of the students. Therefore school ensures to provide various sports facilities to the students for example- Swimming Pool, Gym, Shooting Range, Squash, Basket Ball Court, Tennis Court, Skating Ring etc. KV also has teams in Cricket, Basket Ball, Volley Ball, Athletics, Football and Taekwondo and Yoga also have equal importance in KV’s sports. For the pupils, the day of KVS meet is a special occasion to celebrate with a strong element of competition as they strive to succeed in every area of sports activity during the day. Winning the competitions and competitive spirit in this particular occasion clearly reveals student’s attitudes and aspirations towards sports which should not be the only thing according to the philosophy of sports. Sports activities in school enable students to fight with their physical and mental fears enforce them to understand
the value of collective efforts and make them to realize their inner strengths. With changing scenario of school education specialization and professionalism are very much attached to the meaning of education, therefore, in teachers’ and students’ perceptions ‘winning the competition’ is the need and requirement for progress of individuals and the school. However, sports with lots of force and high expectations push students to struggle with their agonies and anxieties.

Thus, by collective efforts of all activities whether it’s regular or occasional configure the culture of the KV. This culture basically is a result of collective efforts and interactive relationship of teacher and taught. Therefore, by some other special occasions such as celebrations of teachers’ day, learning defence mechanism (especially for girls), workshops based on various issues, visits of special guests and school picnic, Kendriya Vidyalaya ensures to make vital modifications in school to strengthen its culture and construct it more vivacious. The engagements and involvements with the school activities and resulting differences of culture effects thoughts and perceptions of teachers, students and parents and they formulate new set of goals in terms of schooling particularly in the domain of modern education.

[III]

INSIGHTS FROM THE TEACHERS, STUDENTS AND PARENTS: SERACHING FOR THE GROUNDINGS

Presently, world is changing at its high speed. Therefore the requirements of our changing world are also automatically varying. In this demand and supply race every sphere of the society is getting affected whether it’s economic, social, political and educational. After defining the historical and cultural aspect of the Kendriya Vidyalaya, we have seen that in neo-liberal world with the increasing dependency over school education for individual’s development and legitimate knowledge, education attains central position in the functioning of the neoliberal world, because it is seen as a key
investment in the promotion of economic growth as well as a means of promoting justice. This is premised two widely held assumptions about the nature of education in advanced industrial societies which have both been confounded by empirical evidence. Firstly, economic efficiency in neo-liberal society depends on getting the most talented people into the most important and technically demanding jobs, regardless of their social circumstances. Hence, if individuals had the ability to success, the old barriers of social caste and class were no more than gossamer threads to be brushed aside in the ascent up the social ladder. The key to this assent lay in the notion of intelligence. It is assumed that in society there is a limited pool of individuals with high intelligence who were required to run the engines of industrial growth. This pool of talent needed to be selected and promoted through the education system because, as Halsey and Floud (1961) noted, ‘education is crucial type of investment for the exploitation of modern technology. This fact underlies recent educational development in all major industrial societies…education attains unprecedented economic importance as a source of technological innovation’.10 Secondly, educational opportunities needed to be extended, given that the vast majority of jobs are predicted to become increasingly skilled, requiring extensive periods of formal education. Therefore, schools’ decisive authorities (which include teachers and principals) are very conscious about selections and allocations of students as well as activities happening inside the school premise.

School education, in contemporary times mainly aims for better skills in every sphere of knowledge where schools on the bases of students’ performances categorize them as achievers and non-achievers and obtain thoughtful actions to improve their skills (especially for non-achievers). Therefore, this wide picture of upskilling, reskilling, and diskilling11 in the process of schooling suggested education and its strong association with specialization, opportunity and security. The essential point made by Durkheim was that education is not just about specialized skills but also for enlightened citizenship. So that people imbibe the civic morality of the society.

Karl Mannheim, while negating the overemphasis of schooling, opined that in modern times education has many agencies, therefore, there is no reason to over

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emphasize the role of school. All the other agencies are equally important. He opined that the first lesson of morality are learnt from the family, neighbourhood and peer groups etc. it is necessary to think of a reciprocal relation between school and other institutions. Thus, Mannheim’s ideas are relevant even today, as we cannot ignore the importance of primary socialization and correlation of societal institutions. But here the negligence of increasing monopoly of school in the domain of knowledge, its dominant role for later placement in colleges and some prevailing social realities blocked the new ways of other alternatives for educational purposes and it can create threat to the society. For instance, from everyday newspapers, increasing ratio of counseling centers, struggles for kindergarten admissions (particularly for some ‘branded’ schools) and parents anxieties related to day to day school lives of their children clearly shows how one important institution of our society is ruling our minds.

Parents today look for much more than academic excellence and intellectual discourse from school. They want their children to excel at sports, become confident speakers, learn foreign languages, skate, dance, play musical instruments and do everything their own schools never taught them. And this is the positive sign of new emerging patterns of school education for the improvements of pupils’ actual skills and to realize the importance of personal autonomy but at the same time it shows its negative side also where schools are forcefully catering these new pertaining demands to improve their rating parameters like academic rigour, moral and social values, sports education, teacher-students ratio and competence of faculty. Recently in the year of 2010-11, Hindustan Times conducted a series of surveys (by following these parameters) to find out what makes high ranked schools to stay on top in four satellite towns of Delhi, Gurgaon, Noida, Ghaziabad and Faridabad. This is really remarkable participation of print media in visualizing the vitality of schools as a responsible institution of our society, where education serves to prepare and credentials individuals for participation in society, especially corporate society. It highlights how the meaning of education has shifted from moral to corporate, knowledge to schooled knowledge, and relatedness to alienation.

If we see the deep meaning of Shiksha or education is believed elevates us, helps us in inner transformation, develop the critical consciousness and give power to
understand the changing flaws of the existing system and helps us to explore the new possibilities for the new emerging system. It has been always associated with the deep meaning of the morality. In this peripheral structure of education’s meaning or the making of education main thing which seems generally negligible is the existence of student and how they cope up with these two different conceptualizing modes of education. As this new set of ideas explore certain new parameters of success and failures, where they all try very hard to match up with the level of success not only in one field but almost in every field as schools also have the ‘all rounder position’ or prize for students. However this specific prize indicates for well being of students but if we go in depth it also suffocates students as all parents want their child to be at this position whether their interests lie in all those extracurricular activities or not.

Ideology of modern schools basically embodied much of the spirit of the age. The structure of schools have designed to provide greater equal opportunity by deferring the selection of students into ‘academic’ and ‘vocational’ streams until later in a student’s career, giving them the chance to manifest their academic potential as well as non-academic potential. This emerging trend of schools naturally reflects the changing aspirations of the middle class and the politics of India. It has to be mentioned here that when we talk of sociology of education in India, we are talking of linkages and not determinism. Linkages are dialectic and preferably critical dialectical, inter penetration rather than one side determinism. It was also thought that schools would intervene, change and alter the existing political state. School, thus, as a sight of protest creates new models. For example- the aspiration of marginalized communities are resulting in new kind of experimental schools having new mode of evaluation. Education was also used as a tool of protest to create a new society. For instance Aurobindo, Tagore, Krishnamurthy by proposing different kind of ‘schooling’ opened up new possibilities of school education. Though, it is a fact that schools can have relative autonomy. Hence the relation between society and education is subtle and complex, based on dialectical interpretation, criticality, and reciprocity.

Education has varied infinitely in time and space. Each historically known society has its own definition of education and it has to be situated in the context of a historically known society. It is therefore a social construct. Hence it should not be seen as a
universal ahistorical category. For example—in pre-enlightenment Europe theology was the most important and prestigious discipline. In the post-enlightenment industrial society secular, scientific and technical education has taken its place. But a specific structural change of society school education should not lead any kind of compromise with its ideology because in every time and space the ideal of education which is emphasized is the journey inwards. Therefore the sociology of education reveals that ultimate aim of education is essentially to relate to the universe and come out of egoistic isolation. An egoistic physical existence of the individual leads to illusion and ignorance. The striking difference between ideology of education and the need of the neoliberal Indian society creates conflict and confusion in the domain of school education as modern scientific education aims to understand the objective world, master it and control it. Modern education with its informative, specialized and certified character of knowledge influence educational aspirations in society. This paradigm shift in terms of aims of education becomes more evident in the following section through the perceptions of the family of Kendriya Vidyalaya i.e. teachers, students and their concerned parents and guardians in narrative form. With the repeated emphasis on philosophy of education largely a set of four core ideals of education can be discussed/communicated here—education as understanding of the world/education as making sense of the world, education as critical consciousness, education as autonomy/liberation, education as necessity (vocational necessity).

**EDUCATION AS MAKING SENSE OF THE WORLD**

For stability and maintenance every society needs to transmit and communicated its social heritage from one generation to another. In simple societies that transmission of social heritage was easily accessible through family socialization. But today formal education has become an important means of socialization. Despite the equal significance of primary socialization a child needs school-socialization in modern complex society that extends beyond family and kinship ties. Functionalists argue that the passing on of knowledge and behaviors is a primary function of schools, one necessary to maintain order and fill needed positions in society. Following Durkheim, sociologists see the
transmission of moral and occupational education, discipline and values as necessary for the survival of society. Thus, schools play a very important role of carrying out the functions that education provides for the larger society.

Durkheim was concerned primarily with value transmission for the stability of society. He did not consider the possible conflict between this stable view of the values and skills, and what is necessary for changing/emerging industrial societies. He argued also that education should be under the control of the state, free from special interest groups; however, as we know, most governments are subject to influence from interest groups and changes in society.

Talcott Parsons also sees ‘socialization’ and ‘selection’ as major function of school. Schools are processing people and selecting them for future adult role performance. The basic aim of school-socialization is to train the child motivationally and technically, intellectually and morally, so that they can fit the adult roles. This requires the development of commitments and capacities. Commitments, to a specific role as well as the broader values of the society and by capacities we mean the skills into which one needs to be trained in order to occupy and perform the role that is required of her or him as well as for meaningful interpersonal relationship, for example a doctor is one who can communicate better with his patients. Hence the task of school education is to develop their commitments and capacities. The journey of the child to the school is the first major journey from the affective authority of the family into larger impersonal world. Like the mother the teacher is a senior lady who is representing the adult role. This makes the child’s journey smooth and comfortable. But unlike the mother the teacher is engaged with the abstract universal relation to the student. The child should internalize the authority of the teacher not get attached to the person in role. The teacher is changed every year so that the child internalizes the abstract universal principles. Once the child settles down, then begin the major task—to consolidate the great societal consensus.

School education marks a transition between the warm, loving, accepting world of the family and a more impersonal school world that emphasizes discipline, knowledge, skills, responsibility and obedience. It also weakens parental control over youth, helps them begin to move towards independence, and provides experiences in large, impersonal
secondary groups. In school, children learn that they must prove themselves; they are no longer accepted regardless of their behaviours as they were in their families. They must meet certain expectations and compete for attention and rewards. They also must prepare to participate in their society’s political and economic systems, in which a literate populace is necessary to make informed decisions on issues.

In neoliberal society, the domination of market forces is highlighting many structural, cultural and behavioral changes of the Indian educational system and these prevalent changes are not only the matter of human psyche but also the central theme of the sociology of education. Here my point is this that the fear of failure and the feeling of achievement are not just the reflection of an individual’s emotions but it also focuses on present scenario of the politics of knowledge, changing patterns and processes of learning and of course new dimensions of schooling for example, that how children are taking or defining school education today. On this perspective of defining the meaning of school education and its significance, I interacted with all direct/indirect variables of school education such as parents, students, teachers, office staffs. My motive behind that approach was to analyze the difference in their understandings as they all contributing to the schooling system differently.

Socialization of schooling has become a pivotal factor in children’s development; therefore, for parents it seems really difficult to make an appropriate choice of school for their children. And this preferability of parents clearly shows that how they perceive or define this new emerging meaning of school education. As Mrs. Renu (a mother of class 11th student of Kendriya Vidyalaya), a house maker, says that

“School education was always considered to be important for knowledge purpose and for the monetary purpose. In contemporary situation, schools are not only the place to gain knowledge but an important place for the development of child’s personality also. Today, school provides a certain kind of environment where children learn language, manners, and behavior patterns and develop a sense of understanding and thoughts about

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individuals as well as society. So, we as parents are carrying the larger amount of responsibility while making a choice of school for our child.”

She also mentioned that the fee structure of any school also play a significant role in this choice making process. On the other side a father of a class 11\textsuperscript{th}, science student of Kendriya Vidyalaya Mr. Raghvendra, a government employee, emphasized the importance of education differently, he says that

“In present time education with academic excellence is very much associated with the presentation skills. A child should know how to behave in a public place and that skill later on boost up their confidence when they are prepared to join corporate world, otherwise after their formal education they have to join some personality development courses also.”

Similarly, Mr. Bhardwaj, a businessman and a father of 9\textsuperscript{th} class student of Kendriya Vidyalaya, says that

“In my views with the value of academic degrees and certificates school education is essentially important to learn some standardized behavioural patterns which often family cannot teach. He continued by saying that these days parents want their child to be studied in a private school because the labeling or brand names of schools matter for children’s future as they learn language (specially English language), etiquettes etc. But due to the high fee structure we (lower middle class people) had to compromise with our choice of school and to look for better choices among rest of the alternatives.”

Savita Baba, being an English teacher of Kendriya Vidyalaya also accepts demarcation of private and public schooling but sees the wider significance of school education in terms of socialization. She opines;
“After protective surroundings of families, a child comes out into a different world where he/she spends an important period of his life in school. Those formative years bring many changes in his/her life. For instance, through schools’ discipline, teachers’ behavior, effect of peer groups a child adopts certain type of mannerism and socialized in a particular manner that he/she forms a different kind of mind set and habits and develops his/her personality. Therefore, schools become very selective from morning assembly to computer knowledge. They try to encourage free spirit of learning with control of discipline, modernity with traditions and teaching with some interesting methods.”

Yet, the importance of cultural capital consistently visible in the perceptions of modern families where they accept the supremacy of some selected behavioral activities and attitudes over the other considering inferior activities. Surprisingly, on the students’ front they also observe the importance of cultural capital in the process of school-socialization. Contrary to the belief that education builds new type of societies, brings social mobility etc, in a class divided society, they experience that it does not engaged in an act of radical transformation rather it reinforces and reproduces the existing order in all its inequalities and fragmentations and hierarchies. As Bourdieu debunks the belief, that school is a neutral institution. In an unequal society many culture exists but not all of them receive the equal representation in the domain of education. On this front, Deepti, 11th class student of Kendriya Vidyalaya shares her experiences and says that

“A stranger can easily differentiate between a public and private school student, because from their dressing style to standing posture everything tells a different story. Though, in Delhi almost all students follow same syllabus and examination board but all these little things make a huge difference. Because of the strong impact of these behavioral patterns, sometimes a student faces inferiority complexes and vice versa. So, in my views if a KV student scores 90% and a private school student scores 80% both
are equal. There are so many things in which we have to be trained like them, for example: I have never been to a big coffee shop to meet my friends, so I don’t know about the variety of coffees but private school children generally hang out at these places therefore they will never feel awkward in the crowd and this small act strengthens their confidence in the public.”

In the continuation Asha, another student of the same class shares one of her experiences. She continues that once in a relative’s wedding ceremony I met some of my cousins after a long time, though they also live in Delhi but coincidentally we rarely got a chance to meet each other except such occasions. During the interaction, I got to know that three of them are studying in the standard of 11th and 12th in Delhi Public School Noida. Yet, we all were standing at the edge of our future to decide our goals after 12th but only by giving name to our future we didn’t discussed anything beyond that or related to that. For those two hours Orkut, Facebook, Harry Potter, Justein Bieber, new models of Nokia and Samsung Phones, some new models of Ford Company, best cousins and coffees at the best restaurants, new hair styles of some footballers and cricketers and so on were the topics of our group discussion. In that interactive session most of the time I was a good listener because I did not know much about many of those issues and I really felt embarrassing for that moment. After that I really try to keep updated myself on those issues but I guess, I am still far behind them because my peer groups actually don’t pay enough attention to such issues which loosen my interests also.

Prateik, another fellow of the same class intervene in Asha’s experiential story, he said

“It’s not the case of our ignorance and unknowingness of some issues, it’s something more beyond that, which humiliates us or suffocates us at times. For example I know and I love the sport of tennis from my childhood, and I am a regular watcher of this particular sport, as far as knowledge, rules and regulations of sport concerned I have that also but still once when I mentioned the name of a tennis player in front of my locality peer group I
pronounced the great tennis player’s name in a wrong way such as his name is Novak. Djokovic and I pronounced the last name with the letter of D which is actually silent. This little mistake in my father’s views actually washed off the reputation of my tennis knowledge in front of my friends. Through this example I just feel to state that these small incidences often crushed our confidences and for that we directly blame our schooling and the whole environment of our school. Because in a way parents feel that only school can bring such kind of exposures to us and which is their responsibility also.”

On the other hand Arprit of the same class was quite comfortable being a student of Kendriya Vidyalaya. In his views they (students of Kendriya Vidyalaya) take their study comparatively serious than any private school students, so they have better chances of future in terms of job opportunities. While discussing on the vitality of mannerism in schools, he says that

“We are also taught some basic as well as important manners in our schools which are essential and enough to develop our personality. He continues, dressing styles, way of speaking and exposure to the outside world (in terms of coffee shops and malls) can learn with age and money.”

These remarkable reflections on the significance of education actually focus on some vital parameters of new emerging trends of education, which shows that now school education consists larger meaning of education than deeply rooted meaning of education or philosophy of education. Therefore, schools are becoming very conscious about mental structures of their students (categories of thought, language and behavior). The reason behind this emerging phenomenon is that the individual acquires a particular awareness and perception of the society in which he lives. It is this understanding and attitude towards the social order which (in large part) constitute his consciousness, and forms different types of personalities which correspond to the requirements of the system of work relations within an economic mode of production. Therefore, economics of
school knowledge to achieve certain standards of livelihoods in terms of the correlation of input and output of school education actually matters. Above discussions are reflecting that the moral, ethical and divine character of learning and deeply rooted meaning of education getting compromised on the name of material beneficiary side of education. Thus education and its processes are more inclined towards the practical meaning of school education which can be only understood in terms of input and output correlation.

Through overtly emphasis on certain behavioral patterns and ways for pupils, schools try to establish the value of elite culture and westernization on the name of the need and requirement of the modern society. Therefore, they are not only reproducing inequalities of the Indian society in schools but also demeaning the value of one’s own cultural background and traditions. By which students often feel detached and get confused with their identities and images or else they also imbibe those habitual traits and start neglecting the significance of their own traditions, after schools families are the only alternatives to maintain those traditions but even in modern Indian society most families are highly influenced and inspired by new emerging demands and society such as increasing demand of the English language. At the larger level, the influence of English language is highly appreciated and demanding by the Indian society whether inside the schools or outside the schools and more tragic thing is that English language has merely turned into a significant attractive mode of communication for students not as an important discipline which has a rich and magnificent literary side. Yet the true education, along with its functional perspective mean a child’s continuous engagement in the process of learning and arouse the best in him by which the school recognize its strength as an active and enabling forum, that helps in redefining and reshaping student’s experiences and perspectives in many different ways.

**EDUCATION AS CRITICAL CONSIDENTASEN**

Education, as one of its major aspirations arouses criticality and humanistic spirit. School education, in the domain of experiential realities and lived experiences
encourages a child’s curiosity, enables him to question the existential realities and expands the capacity of human thinking. With various enriching discourses school education promotes the questioning ability, power of reasoning, supremacy of logics and scientific temper in students. School education with its socio-cultural structure and various forms of disciplinary knowledge provides a scope to the children to relate it with the existing world. Knowledge in its true sense provokes his ability to question, leads to the attitude of criticality and helps to develop the understanding of the world. For instance with history a child explores the significance of freedom struggle and realizes the vitality of struggles and sacrifices, with literature he evolves the power of expressions and with science he internalizes the sensitivity of refutability and so on. All together education compels students to understand, interpret and explain the world.

The myth of criticality, generally associated with the flow of negativity, end of possibilities and deconstructions whereas it confers new meanings to life, visualizes possibilities, sees hopes and constructs new parameters to life. With the attitude of criticality one paused himself to take things for granted and begin with the rigorous enquiry which creates new thoughts and ideas. So if a child’s involvement in the learning process is not able to arouse critical consciousness then the learning process loses its worthiness. In that case, to build a relationship between historical facts of 1857 freedom struggle and Subhaddra Kumari Chauhan’s (Hindi Poetess) poetry on Rani Laxshmi Bai does not reveal any essence to the students and merely seems some discrete, literal rhythm and fragmented information which is necessary to memorize for examination purpose. Education, through the discipline of history enables to serve the real purpose of it. As history teacher of Kendriya Vidyalaya, Mrs. Neetu Bhutia throws light on the critical aspect of education. She says that,

“I remember that at the time of my marriage, a member of my present family disclosed that I am a history teacher, so he very innocently reveled his relaxation of thoughts because in his views the subject does not demand any extra attention and efforts of mine (as a teacher) like science teachers, so it obviously does not create any trouble to balance the personal and professional life. Similarly, while choosing optional subjects 11th class students take
history as a soft discipline and believe that it suits to them who are good in memorizing skills. But gradually they get confuse, feel tedious and find difficulties to score well in the discipline. My point here is this that history as a discipline is not about mere collection of dead facts but it is about the connectivity with the past with critical consciousness that reflects evolution of man, society and its civilization which requires continuous as well as serious engagements of teachers and students to understand its significance.”

She continues with a graceful smile on her face that, for that matter whenever I start my class I encourage my students to initiate with some queries and their understandings of particular chapter. After that I explain it and try to picturize the particular historical event in the light of historical narratives and facts. These efforts make history class livelier and develop an understanding among students for which they do not need to develop memorizing skill and simply negate some pre-notions of history as a discipline.

In other words education is about the cultivation of the critical spirit: perpetual eagerness, curiosity and restlessness to explore. In modern times we often equate this spirit with scientific temper. This is another side of explanation of the critical spirit. Basically, the nature of science characterizes it in terms of rigorous enquiry, perpetual questioning, serious examinations and experimentations; therefore it becomes more authentic and faithful. In added factors, with continuous engagements of thoughts and ideas, Sciences always strives for new findings, always quest for discoveries and innovations which makes it more progressive and developed. Ankit a 12\textsuperscript{th} class science student of Kendriya Vidyalaya also agrees at this point and says

“Science disciplines always attract my attention. Sciences with their experimentations and logical explanations fascinates individual, grows his interests in it and enhances our understandings. While doing experiments we observe, analyze and then explore the significance of the theoretical understanding. It

\textsuperscript{13} Pathak, A., (2009), Recalling the forgotten: Education and Moral Quest, Delhi, Aakar Books: 26.
definitely requires extra efforts and lots of time in comparison to other soft disciplines but with its high demand and bright future prospects it returns us good fortunes and makes us successful in life.”

Sh. D. R. Yadav, a Mathematics teacher of KV also sees the significance of power of questioning in developing the attitude of criticality. He says that

“As a student and now as a teacher I have experienced that mathematics provoke one’s power of questioning, reasoning and the ability to correlating things together. For example: while solving a particular mathematics problem a child force himself to think and sees it in a specific way, try to find out its reasons and correlate it with some formulas then finally after a rigorous thinking he’s able to find the answer. In my views this is the main purpose of education which actually forces a student to think and enables him to find out the solution for his problems. It builds confidence in students also.”

With its intensive and passionate zeal of reasoning, criticality of course favors scientific dogma but to restrict itself only to the disciplines of sciences and technological mastery it narrows down its real meaning. Unfortunately, in present time even the meaning of ‘science’ has lost its real essence as it only considered to be a laboratory and experimenting information, textual understanding and technological mastery. Therefore when any disciplinary knowledge whether its natural sciences or social sciences lack the real essence of criticality and closely associated with the collection of information, then it fails to arouse the inner awakening and eternal curiosity of human beings. The ideal of criticality lies in the perpetual questioning. It develops dialogic spirit. It liberates one’s thoughts and reflects the scope to be free from all the authoritative, dominating and monopolized forms of existential realities. Critical consciousness provides scope to an individual to feel, to think and to realize the experiencing world in his own terms. It transforms an individual in to a courageous and thoughtful human being. Mr. Ramprasad a father of 9th class student of Kendriya Vidyalaya and a transport businessman realizes
the significance of criticality in everyday life and feels that through education an individual can acquire it in his life. He says,

“By education one can think more sensibly and differentiate between wrongs and rights. With education an individual develops entrepreneurial skills and take some risky decisions in life. While sharing his experiences, he says I come from a rural background of Haryana, my parents were illiterate so they did not realize the importance of education, and therefore, I just studied till 8th standard from my village school. After that I had no choice but to help my father in land farming. Often I thought to start my own business but without any guidance and proper knowledge I could not collect enough courage to start any business. Spending few years in farming business once I interacted with my educated cousin and then he encouraged me to start a transport business and explain it to me in every possible way. Today I am running that business quite successfully. And at that point I decided I want my children to be educated so they can think about their futures and take appropriate decisions.”

Similarly, Mrs. Asha Singh an English teacher of KV agrees at this point and says that

“Education in modern world is necessary to obtain an occupation, but no doubt it opens the doors for thinking also. By education students learn to analyze the situations and then look for the ways to find out the answers for their queries.”

On this note Mrs. Pratibha a mother of 11th class student shares her thoughts on the critical aspect of education, by saying that

“In the family surroundings children get served everything on their plate, be it a choice about their small decisions like dresses, food etc or big decisions like choice of schools and
colleges, choice of subjects and choice of their friends. But this protective environment actually in my points create hindrances in the development of the child as they totally become dependent on their family support and they never ever able to take their own choices. So with the authoritative as well as protective environment of the family, children do not realize their own dreams and desires and starts living others dreams which naturally later on suffocates them. In the continuation of this discussion her husband interrupted and said that often families afraid from the outside world and tries to protect their child in every way. They think the child does not aware of the competitive world or does not have the sensibility to tackle with this world, so they should decide the choice of subjects for him. Because if they allow the child to take his own decision and it will not succeed then child can lost some big opportunities of the life and can become a failure and in this competitive and speedy world parents do not want to take any wrong decision as it can hamper the future of their child. Though, even parents are right at their place.”

At this juncture, we can see that with the fear of failure or fear of losing the ‘opportunities’ parents are directly or indirectly repressing the critical ability of the children. They are not allowing him to be free because they want their child to be ‘successful’ and they are the one who can define the parameters of success. On the other hand Dr. Vipin Anand, yoga teacher of KV supports the critical ability in students and feels that if students are afraid to be tagged as a ‘failure’ then clearly it’s school’s responsibility to help them to come out from that fear. In his narrations,

“If a child experiences the failure (of any kind) inside the school or outside the school in that case the responsibility of school takes a serious path altogether where it should teach the student how he/she should take it not as a failure but as a way to find out the other new alternatives to experience the joy and
happiness (as generally fear of failure or failure entails suffocative and depressive mode of thinking in students.) Therefore, through assessments and tests a child should learn to cope with the criticality or criticisms not as a deconstruction but as a different way towards the reconstruction of his world of imagination and creativity.”

Again here we should reflect back on our position of critical consciousness, as it does not limit itself only to the chemical combinations, numerical equations, factual reasoning and causal relationships but it has the wider meaning towards the life and livelihood. It leads one towards the progress-real progress. Critical aspect of education provides us a platform to understand the larger goal of education which knitted in all the disciplines whether we named them as ‘soft’ or ‘hard’ disciplines. Generally, literature as a discipline, bracketed out from the category of critical aspect of education. Probably the reason is the rhythmic-imaginative character of literature which sometimes portrays the larger difference of reality and artificiality. And yes in literature we do not have the approach of permutation and combination like sciences but a piece of literature provides the free space of imaginations where a child develops his/her own world which sometimes closely associated with the reality. Even rare structure of imaginations cannot be labeled as artificial, for instance if an imaginative musical set of guitar and tabla is able to touch our soul then that originality is actually reflecting the quest for criticality. This continuous flow of thinking process is actually a critical aspect of education.

Often, Indian class-rooms with the authoritative character of teacher, school murdered the spirit of criticality. Because students are not suppose to question the authoritative frame of knowledge which has been produced by teachers in the class. Similarly, for students it’s mandatory to follow the supremacy of textual knowledge and produce a particular standardized form of knowledge which is only acceptable in the domain of school education. They are not supposed to share their thoughts in their own ways whether it’s in writings or explaining things. These acts and actions of schooling processes repress one’s curiosity and accept the domination of authoritative knowledge. For example, if a student makes an excuse to escape the burden of assignments in that
case the school as an institution is fail to serve the main purpose of education i.e. moral education. On the other hand it raises many questions such as fear of failure and pressure of ‘right ways’ of doing things etc. Though, it also reflects lack of critical consciousness because before experimenting or posing some innovative ideas and new thoughts, the child accepts the existed authority of legitimate knowledge which in a way is imposed on his/her mental structure. Kartik, an 11\textsuperscript{th} class commerce student of KV said that,

\begin{quote}
“I see myself in clutch bounds.” Where sometimes he wants to express himself, wants to ask few questions to his teacher. He said he can never question anything in class even if he thinks that he is right. He continued by saying that he feels sometimes suffocating but now it’s a habit as till today no teacher encouraged him to do so."
\end{quote}

This narrative of him clearly shows that the psyche of a child or the basic nature of a child can be hesitant but through the proper encouragement of classroom can help him to come out from the restricted image and he can realize the importance of critical learning. But unfortunately very few classrooms of Indian schools believe in constructing this fact of learning and after sometime that lacuna entails students to forced patterns of studies, which really does not mean for the lifelong learning. Basically, criticality helps to come out from the dark slumbers of superstitions and exploitations and supports creativity, rationality and liberty in thoughts. Yet, as A. Pathak, argued that the inherent experience of pain and sufferings notwithstanding, the ideal of critical spirit gives us the courage to fight, and move ahead in life.\textsuperscript{14} In this sense some initiatives by Indian philosophers, thinkers and revolutionaries set some tremendous examples in front of the Indian society such as abolition of Sati Pratha and Child Marriages and favoring Divorce Marriages/Second Marriages etc. Therefore, through the critical aspect of education schools should emphasize on the cultivation of critical enquiry or the inner/ aesthetic realization of truth, by which a student/ a learner can developed a dialectical mindset and

\textsuperscript{14} Ibid, 2009: 27.
able to experience the larger domain of knowledge that leads to the innovations, discoveries and social reforms in the society.

**EDUCATION AS AUTONOMY**

It is also important to realize that together with socialization and critical consciousness education’s main purpose is unfolded without liberating one’s self. It broadens the horizons of knowledge, favors criticality and creativity, explores imaginative power, arouses inner strength and promotes reflexivity. The interest in liberation/autonomy, for example, suggests that it is important for all children to be exposed to a range of moral, philosophical and political perspectives of life, and to be educated to become imaginative and critical thinkers.

Supporting the autonomous aspect of education, J. Raz would argued that

“The autonomous person is reflective, and responds to reasons, whether those reasons concern his own well-being or that of others; he is not merely calculating and rationally self-interested. He can see the force of other people’s needs and interests and can respond appropriately to them, for example. But he does not do so slavishly, any more than he responds to his own interests slavishly. The autonomous person evaluates the demands of others, and responds to those that are legitimate, but rejects those that are tyrannous; he does exactly the same with respect to his own demands (the selfish person is not autonomous, but is both a tyrant and a slave)\(^{15}\)

To be caged in any form whether its monopoly of prevalent educational system, domination of market forces, societal superstitions and backwardness or conflicted political system restricts individual’s freedom and produce artificial knowledge.

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\(^{15}\) Raz, Joseph, (1987), The Morality of Freedom, Oxford: OUP:
Therefore, where the present system of education is closely supporting the rigidity and passivity one should be aware about the philosophy of education which is a mode of thinking, a way of seeing realities. Indeed, to feel the aesthetic beauty of life one should be free from all the clutch bounds of dark sides of existential realities. Through school education with its different discourses and disciplinary knowledge, students experience the beauty of the natural world and realize their dreams and desires. For instance, the word ‘fire’ can be defined differently in the respective disciplines—Literature, Physics and Geography, which expand the vision of two different persons differently and provoke them to think about that ‘word’ more seriously. This involvement of a learner in the process of learning enables him to develop the aesthetic sense, provoke him to search and strengthen his imaginations. Here, one thing should be clear that often aesthetic imaginations and senses merely attached with art, painting and poetry that actually limits its meaning, while aesthetic beauty can be feel even by making a collage on ‘Yamuna river’ for Geography subject or making a project on ‘inverter’ in the discipline of Physics. Because, as a great art teacher Devi Prasad once reminds us, ‘Every act done with a sense of beauty, grace and human relevance is art, and every object created with care is an artifact’.

However, it means a learner’s engagement with creativity and passion makes his life aesthetically more significant and meaningful. Though with freedom of thoughts, aesthetic sense can nurtured in a child, and then it becomes a source of inspiration to sensitize his vocational skills. In result, a child can able to live flourishing life. Because not only students need knowledge of alternatives (provided by schools in the form of disciplines and selected co-curricular activities), they also need the self knowledge, habits of mind, and strength of character to make the appropriate alternatives of choices. In this regard, school should see itself as having an obligation to facilitate the long-term flourishing of the children.

Yet, freedom of thoughts favors courage, an attitude to dream about the future, a desire for creative quest, and a hope to contribute into the society in your own way. It

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influences a learner to put sufficient efforts towards his goal. For example; Shruti, a 10th class student of Kendriya Vidyalaya, shared some of her dreams during an interactive session. From last two-three interactions I have noticed that she is a reserved kind of a person who generally prefers to be quite in class but on the topic of dreams and imaginations she came out from that hesitant image and revealed that she wants to become a painter, and she wants to capture all little things of nature as rain drops, sun rays, colours of flowers etc. For that matter she has disciplined herself and regularly practices almost for two hours daily. Regular practice of painting never brings boredom into her life as those two hours of solely involvement with her creations are the most liberating hours for her. She feels it’s like a writing a dairy where her flawless ideas, thoughts and emotions communicate with each other in an honest reflective mode. Similarly, Akanksha, her classmate was sharing one of her school tour of Nainital (they went to Nainital for three days in the month of January) Akanksha excitedly showed that how much she liked the tour because of deep interest of travelling. Akanksha said that

“In her childhood, for every summer vacations they planned various trips quite differently and perhaps those small trips inculcate in her very smoothly, as an interest and now she dreams to host a travel show on discovery channel.”

Despite the popularity of some disciplines, those above mention narratives of students reminds us of the necessity of a journey inwards and towards a subtle state of being: eternally calm, peaceful and contented. Therefore, we all experience the fluctuations in the dream world and in the process of schooling every year with the new frontiers of knowledge and new approaches of teachings can inspire a pupil to desire something innovative and creative in terms of vocation. However this continuous quest of life, confusion, inner conflict and unexplored side of a learner gradually brings clarity of thoughts. It is, of course education as a critical consciousness and autonomy which guides an individual to realize the inner self and to visualize the inner reflections. Like Mahima, a 12th class student of KV says that

“I remember since my childhood I always wanted to become a doctor. I used to get fascinated by the toy equipments of
I always imagined myself as a doctor when I did not even spell the name of that profession (she smiles). Then in 7th standard I join a coaching institute to help in my studies, there I met an English teacher who with her tremendous teaching style inspired me to improve my English language and those extra efforts with little appreciations developed my interest for the subject. So I decided that some way or the other way I’ll do something in relation to the English subject. But that interest also did not last for long time and with the new interest I took economics as an optional subject in my 11th class. though right now I am enjoying it but still I am not sure that whether I’ll take it for my college studies or not.”

On the contrary, Himanshu, an 11th class student of Kendriya Vidyalaya, is basically a footballer but studying commerce and wants to be ‘famous and rich’ and preferably in the field of soccer. While the interaction he pointed out a very interesting thing that he dreams himself as a richest person, wants to wear designer clothes, wants to drive Mercedes and wants to own a big house. That child is a progressive in his thoughts and attitudes and has quite high notion of achievements which is a positive sign but little complicated also, as he knows his desires but he has not realized his capabilities to achieve them.

“During the discussion, I asked him why you are studying commerce. He innocently replied because I did not scored well for sciences and I do not have the talent of mugging up things for humanities so ultimately commerce was the only alternative. He continued by saying that anyway I am studying because it’s essential otherwise given a choice I only prefer to play soccer.”

Presently, the meaning and significance of life appears differently to the school children as they easily get fascinated by glamour world and most of them want to be at the highest position of their chosen field. So, with the influence of media, peer groups and family’s struggle for structural mobility, education generally neglects some important
aspects of education such as inner awakening, criticality and liberty of thoughts. For instance; with the increasing dependency over Television media, some specific sports are getting attraction all around the world which brings popularity to the sport and stardom to the sports’ personalities. Now people are ready to spend their extra income on such sports as it has become a part of their social status. Hence, top cricketers are now enjoying much higher incomes relative to the population than they did forty years ago. This is partly because the rest of the population has much larger disposable incomes (which it chooses to spend on watching particular sports). Though opinions of Mrs. Shankar, an English teacher of KV also reflect the same anxiety, she said,

“Now, one can easily observe the alteration in the educational aspirations and I agree that one should have the inspiration to be at the highest but I must say that not at the cost of our morals and ethics. For example, today children have the feeling that if someone is participating in a cricket sport then that participant should be like a Sachin Tendulkar or if somebody writes stories that person should be the winner of Pulitzer, they only see the big names and their lively success and unfortunately they do not realize the significance of their consistent hard work and the spirit of participations which at last pays off and can emerge only with real education.”

Likewise, Mr. Yadav, Commerce teacher of KV also expressed that it’s a noticeable change among school children where their desires as well as actions both are dominating by the materialistic notion of success (which is often leading by the changes of neoliberal society) and when they are not able to achieve those goals or desires they consider themselves as failures and trapped in to the cycle of depression and alienation.

However, opportunities are half the preparation in life and education is the edifice of most of these preparations. Education is the instrument which leads to self realization of one’s own faculties of mind and prepares the groundwork to live in any social structure. Still human beings cannot survive only on the structures of thoughts and ideas; they need to convert it into some material construction and productive work. Therefore,
education’s another goal is also to cultivate one’s vocational abilities. By which an individual prepares himself to serve to the society. That reciprocal relationship of an individual and society is the base for human existence as well as society’s existence. A profession, for a person should not merely be a way of survival but it should be the commitment with his liberation, criticality and imaginative quest. In this perspective, it is necessary that an individual, in his vocational engagements should flourish, by realizing the aesthetic meaning of his profession. For which he/she should realize the significance of associated morality of that profession. Such as; if an individual obtain filmmaking as a profession then he/she should understand that it is not only for the entertainment purpose whereas it’s a direct and an important artistic way to communicate/ interact with people on some vital issues. Thus, a vocation should be able to make a dialogic relationship between a professional and a society. If any profession limited itself to the specialized skills and training to acquire some high positions in the society at that moment that person starts detaching himself from the moral character of education. Then it produces totally insignificant and meaningless life, which appears as full of anxieties, struggles and violence. In the views of John Dewey’s;

“To find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one’s true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling. A right occupation means simply that the aptitudes of a person are in adequate play, working with the minimum of friction and the maximum of satisfaction. With reference to other members of a community, this adequacy of action signifies, of course, that they are getting the best service the person can render.”

Mr. Karanvir feels the same and shares,

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“I am a doctor and always wanted to be this so I am enjoying my profession. While listening the problems of people I easily get connected with them and try to solve their problems. Therefore when people say that this profession requires larger time of your life then I agree with them but when you put your efforts on your choice of profession then it actually fascinates you. This is the reason, I always suggest my children to realize their actual interests. Secondly because I have experienced that with force nobody actually excel in that particular field. And if by any attraction whether its monetary or any other material attraction they decide to go for specific profession then definitely after some time they feel bored and life seems so uninteresting to them.”

Similarly, Sh. Sanjay Kumar agrees on this point, in his views;

“Because of the desire for acquiring a comfortable life style students automatically go for new emerging trends of professions that are represented as an easy way to fulfill their goals. Therefore they do not choose their occupations in which they are good or they want to do something good whereas they choose those occupations which can provide surety to make easy money. He also says that some professions enhanced status of a family, so parents forced their children to opt related disciplines and unfortunately students also experience that differentiation of disciplinary knowledge ultimately their decisions go in the favor of ‘specific disciplines’. I have observed after few months, they face difficulties to even score for passing marks and slowly they start believing that they cannot do anything fruitful in their lives. So my point here is that academic pressure over freedom of thoughts can shatter a student’s confidence and caliber.”
Likewise, Manav a 12th class student of Kendriya Vidyalaya narrated one of his experience from which he learnt that a student should follow his heart especially in the case of choosing the academic streams. He continues that

“In 11th class when I have to take an important decision (in my parents’ views) that decides the future of my life. So, I have to be careful about it. At that time being a boy, everybody suggested me that I should go for sciences with mathematics, because it will help me for the entrances of IITs, AIEEE and many other engineering colleges. Automatically with logics and on the name of concern, some pressure of my family push me to take sciences with mathematics. For one and a half months I was literally struggling with my studies but nothing concrete was able to come up, then I realized that I don’t have much interest in sciences and especially in mathematics, therefore it directly effects my unit tests scorings. Thus, finally I decided to shift into Humanities, as I like to study Humanities subjects; Political Science and Geography. Now I do not say that I have become a topper or so but at least I feel relaxed when I appear for exams and I feel bit confident also about my future.”

Therefore, we cannot falsify the value of autonomy in the development of the child’s personality, as John N. Wales also says that “he or she is a unit of experience with a capacity for constructive growth. And that growth, as and when it appears, is, a priori, also good. We lay down nothing about the child as such, except the rather important tautologous fact that he or she is a child who is yet to develop into a mature individual.”

Yet the positive aspect of liberty indicates the importance of exploration and purpose of it as well. As Wales again in his work emphasized on ‘freedom for what is far more important question than freedom from what”

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family socialization and school curriculum, a teacher’s role seems to be very important who is actually personally and technically qualified to be a teacher, it is part of his/her function to make his/her experience available to his pupils. By which a student develops his/her view on the aspect of liberty, cultivate the capacity to practice it and as a liberated person learns to bare the risk of choosing his own future track.

However, in neoliberal society the dynamics of structural definition of livelihoods appear more prominently in terms of comforts and luxuries. For instance, philosophy of education is largely associated with the earning capacity of an individual in place of discovering the inner capacity of one’s. Therefore, pupils of contemporary Indian society are naturally inclined to define their success or failure in terms of amount figures. For them, today a successful person is the one who can easily monitor his purchasing power and as result of this, making an appropriate choice of occupation becomes a more difficult and serious task. In this pursuit, some children find themselves under very heavy parental pressure to pursue a particular occupational path. The nonautonomous person might reject his own desired path out of spite and eventually, succumb to the parental pressure without enthusiasm. The autonomous person, by contrast, has sufficient knowledge of the relevant variables and sufficient fortitude to make the parental pressure a very small influence on his choice; whether, ultimately, he chooses for or against depends on his own, independent, judgment of the fit between the occupation and his interests. And education definitely helps the learner to develop this attitude - free will and freedom of thoughts.

**EDUCATION AS VOCATIONAL NECESSITY**

Apart from the philosophical and aesthetic world one has to understand the significance of its subsistence, which eventually makes it more complete. One’s involvement with the vocation is a reflection of an individual’s continuous quest to experience the euphoria of life. In this sense, above mentioned three larger perspectives of ideology of education i.e. transformation of knowledge, rationality of life and vitality of freeness altogether enable students to practice them by their vocations. My argument here is, every element of education is closely associated with each other and of course that linkages of the elements define the philosophy of education, therefore if an
individual is not able to realize the philosophy of this relationship, then, probability of distances between theory and practice will be higher, which ultimately indicates towards one’s success or failure. As A. Pathak also says, “a vocation, let it be realized, is not merely a job or an occupation; it has a deeper significance. I would think that it means primarily three things: a) an inner calling, or an awareness of what can be regarded as one’s swadharma; b) a sense of creative accomplishment in what one does; c) willingness to contribute to human welfare through one’s active and enthusiastic work.”20 On the vocational aspect of education, Geography teacher of K V, JNU, reveals her views, Mrs. Kavita says,

“I am a teacher and I teach Geography. Both the decisions were mine. Nobody forced me or influenced me to alter my decisions when I had to decide. And today I am not regretting at all as I am thoroughly enjoying my profession. Since my childhood, I liked to choose my own things be it a party dress or a toy. Though, eventually I insisted my parents to buy the same dress like my elder sister. But through all small incidences I learned to make my own way of life. I opted my optional subjects of my choice in 9th standard, I choose my college for graduation and after that I choose my occupation as well. In this whole process definitely you need family and teachers’ support and encouragement because often you have to face the problems. What I actually want to say here that as I have experienced the freedom of life, as I have learnt so many things of life by myself, as I have been fortunate enough to conveyed knowledge in its best possible ways, I also want to practice the same or even in better form when I practice my interest my vocation-teaching.”

Similarly, yoga teacher Mr. Yadav also agrees with this point as he says,

“often we read the quote ‘work is worship’, and we continuously pass it on to our students and children but if a person is forced to an occupation (and that force can be circumstantial or

situational) then sooner or later he/she will not be able to worship
his/her work which effects his/her surroundings also.”

At this juncture, where we strongly believe in the association of
vocation/occupation with dharma, one should be cautious towards the importance of
emerging economical trends which gradually unfolded various occupational
opportunities. The reason, here is, that the occurrence of every economical change offers
a set of some particular occupations. Therefore, in that particular period those types of
professions attract the larger population of the society, policy making of the nation, and
of course, educational institutions. In this preferential articulation of professions, the
ideology of education gets easily compromised on the name of economical changes
which demands serious and rigorous enquiry into it. In this search, our first chapter is the
result of it where we have already discussed that how economy specifically (in today’s
terms) effect our social structures and cultural set ups. But here my argument is-
should school cultivate the sensitivity towards vocation into the students? If yes! Then the larger
perspective arises- HOW? In this scenario two major perspectives can be drafted-
opportunity with equality and liberty with equality. Opportunity, here, can be described
from the right to education; under which every child has a right to obtain education from
his choice of school; school curriculum should be designed/structured in a way which
provides equal chance to pupils to participate in it, an opportunity for the equal
representations of all disciplines, culture and languages. Through this equal platform, a
child can experience the chance to flourish in his/her life and school as an educational
institution can contribute into the society by reproducing equality out of structured
inequalities. Though, above in the separate sub-section we have already discussed about
the liberty but liberty with equality means, the issues of decisions should be represented
as a child’s choice to make, not as a decision which already made by the authoritative
figures of the schools (like teachers or principals or school administrative body etc) or
adults of the families, with explicit reasons. Those issues can be simple- as topic of
assignments and the style of doing them, choice of making their own combination of
optional subjects, opting games, and participation in school activities and so on. Through
this parameter of equality, opportunity and liberty a student can transcend his/her
knowledge, transformed his/her attitude and develop the understanding of his own
capacities and capabilities that leads to the sensitive path of vocation in a free space - school.

This continuous dialogic and intellectual process of learning with free and equal spirit actually encourages a student to imbibe the meaning of satisfaction- frustration, order-bewilderment, and accomplishment- disappointment. From this constant flow, a child understands the importance of a struggle, uniqueness and contentment which helps him to develop the larger goal for life through the vocational aspect.

“In our school- KV-JNU, we try to practice equality in its every possible way” says, vice Principal Mrs. Dhawan. She continues, by providing all students an equal surface, we give them a fair chance to excel in their own fields. For example, any student who is interested in particular activity can participate in it, a student who wants to obtain a specific disciplinary stream in 11th standard then a child can pursue his/her interest. According to the CBSE Board, a student studies all the subjects till 10th standard, get involved in almost all co-curricular activities of the school which helps him to realize his interests as well as abilities and further by making a choice out of them, a child starts taking a step forward for his/her future in terms of specialization. Those who take the discipline of Biology they want to be shine in the medical sector, who take Literature as a part of Humanities they surely want to take literature as their career, some of them want to make career in Sports and so on. Therefore, by providing equal opportunity and liberty, its largely school’s responsibility to highlight various possible ways to students for the better future.”

This narrative actually reflects a conservative philosophy of education, which indirectly equalizing every element of education to the marking system only. Despite, interested disciplinary areas a student cannot ignore the following merit list /categories of marks in the session of 2012-1321:

21 www.kvjnu.org
I. **DISCIPLINE OF SCIENCES WITH MATHEMATICS;**
   a) A minimum of B2 Grade in mathematics
   b) A minimum of B2 Grade in Science and
   c) A minimum of 6.0 CGPA.

II. **DISCIPLINE OF SCIENCES WITHOUT MATHEMATICS;**
Science without Mathematics B2 Grade in Science with 6.0 CGPA.

III. **DISCIPLINE OF COMMERCE;**
   a) A minimum of 6.0 CGPA
   b) Mathematics can be offered with Commerce if the student has obtained of B2 Grade in Mathematics

IV. **DISCIPLINE OF HUMANITIE;** for all passed students and with Mathematic B2 Grade is required.

V. **ELECTIVE/ OPTIONAL SUBJECTS OFFERED TO STUDENTS WITH COMBINED MERIT LIST;**
   a) Computer Science/ Bio Tech- Science Students and
   b) Multimedia and Web Designing Technology to all streams.

No. of students’ Enrolment in 11th class, KV-JNU in every stream as on 29 February 2012:

<table>
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<tr>
<th></th>
<th>NO. OF SECTIONS</th>
<th>NO. OF STUDENTS</th>
<th>TOTAL</th>
<th>TOTAL IN %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BOYS</td>
<td>GIRLS</td>
<td>TOTAL</td>
<td></td>
</tr>
<tr>
<td>XI (science)</td>
<td>3</td>
<td>98</td>
<td>59</td>
<td>157</td>
</tr>
<tr>
<td>XI(Commerce)</td>
<td>3</td>
<td>88</td>
<td>68</td>
<td>156</td>
</tr>
<tr>
<td>XI (Humanities)</td>
<td>2</td>
<td>74</td>
<td>34</td>
<td>108</td>
</tr>
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22 [www.kvjnu.org](http://www.kvjnu.org)
No. of students’ Enrolment in 12th class, KV-JNU in every stream as on 29 February 2012:

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<th>NO. OF STUDENTS</th>
<th>TOTAL</th>
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<tr>
<td></td>
<td></td>
<td>BOYS</td>
<td>GIRLS</td>
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</tr>
<tr>
<td>XII (Science)</td>
<td>3</td>
<td>73</td>
<td>33</td>
<td>106</td>
</tr>
<tr>
<td>XII (Commerce)</td>
<td>3</td>
<td>60</td>
<td>63</td>
<td>123</td>
</tr>
<tr>
<td>XII (Humanities)</td>
<td>2</td>
<td>39</td>
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</tr>
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Above these illustrations are noticeably highlighting the trajectory of not only Kendriya Vidyalaya- Jawaharlal Nehru University but overall Indian Educational System, where a child has to face the artificiality of the autonomy and equality. The declaration of the 10th result seems to be the benchmark for the beginning of student’s success or failure. For instance, with the categorization of marking system, it assumed that 8 or above than 8.5 point grade (which is equal to the 80 percent marks) holder can only manage the science stream subjects well and 4 or 5 graders can only deserve humanities. The reasons are, science as considered to be the highest designated position in the hierarchy of disciplines, requires rational aptitude, logical thinking and laborious and serious attitude in life. And this myth of created definition of real knowledge leaves very limited scope for interest, creativity, and risk factor. However, every year uninterrupted practice of this artificiality confirms the rigidity of Indian Educational System and influenced students’ consciences and awareness that eventually effects their vocational engagements.

With repeated argument of freedom and equality in relation to education we are naturally favoring the democratic character of education and the pluralistic conception of John Dewey’s democracy. By the standards of freedom, creativity, and dialogue, pluralistic democracy is, for Dewey, the best possible society we know of for sustaining growth. Dewey understood democracy as moral, economic, and educational, not just political. It leads to the following definition of democracy:

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23 www.kvjnu.org
“A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, in equivalent to breaking down barriers of class, race, and national territory which kept men from perceiving the full import of their activity.”

Thus, the goal of Dewey’s philosophy of education is to release the human potential for growth. Growth through freedom, creativity, and dialogue is, for him, the all inclusive ideal, the greatest good. Dewey asserts, “Since growth is the characteristic of life, education is all one with growing; it has no end beyond itself”. For him, the capacity to cultivate growth is the criterion for evaluating the quality of all social institutions.

Dewey believes that Democracy is the social structure that contributes most to freeing intelligence to grow, and, therefore, education should be democratic. He writes:

*The aim of education is to enable individuals to continue their education... the object and reward of learning is continued capacity for growth. Now this idea cannot be applied to all the members of a society except where intercourse of man with man is mutual, and except where there is adequate provision for the reconstruction of social habits and institutions by wide stimulation arising from equitably distributed interests. And this means a democratic society.*

For him, imagining for a democratic society every institution including government should be democratic with the people’s participation in it, and along with the participatory form, schools should also become democratic. This forward looking approach clearly hints towards the prospects of equal participation of every aspect of

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26 Ibid.
schooling. It indicates for a larger purpose of growth which can be communicated and shared and later contributed into the society. It (participatory factor) also favors the continuous cycle of learning and development. Therefore, if a society desires for the great development, then it has to reproduce the learners not trainers, and it has to communicate the moral aspect of vocation not by achieving high targets or agendas of finances only but also by cultivating a vision in every educational institution.

Hence, the larger picture of Kendriya Vidyalaya enables us to experience the significance of schooling in the domain of education. Schools, from their daily routine to occasional celebrations, academic activities to co-curricular activities and peer groups to teacher-taught relationships every act and activity of the school influence the physical as well as mental development of the child. Yet, from the insights of the teachers, parents and students, in the form of narratives define the emerging meaning of education and established an important dialogue between educational institutions and the contemporary society. In this process definitely we are not arguing to negate the vitality of school education whereas we have tried to observe new definitions of education in the periphery of neo-liberal society. Instead what are we arguing is that a good school is one that knows its limits, which is humble, which is able to set up the dialogue, that, far from monopolizing the domain of truth, sees multiple possibilities of learning. As Apple also says,

“One thing these alterations and tendencies do help make very clear, however, is the fact that discussions about what does, can, and should go on in classrooms are not the logical equivalent of conversations about the weather. They are fundamentally about the hopes, dreams, fears, and realities—of millions of children, parents, and teachers. If this isn’t worth our best efforts—intellectual and practical—then nothing is”. 27

Therefore, in this new age some of the modernist assumptions about schooling (school knowledge is the most legitimate knowledge) have to be challenged. Instead, the task is to grow increasingly sensitive to the plurality of learning situations without much

hierarchy. This plurality means that it is possible to learn from all possible sources: from schools from familial relationships, from nature. And there are many tools of learning not just printed books and codified texts, but the entire domain of experiential reality and lived experience. This leads us to re-examine the school-society relationship. In this realm, Kendriya Vidyalaya, JNU, as a site of enquiry into the domain of education undoubtedly provokes understanding of nation about the relationship of ideology and curriculum, and gives scope to think about emerging new meanings of education such as eliminating students on the bases of prevalent evaluative system; increasing domination of marks, significance of winning situation over learning through participation, ignorance of deep meaning of discipline in the name of hard core routines and etc. This site of learning (i.e. school and here particularly KV JNU), therefore, naturally from the structural to the functional perspectives emphasizes on the social construction of educational assumptions- like success and failure in the development of children and in societies’ progress also.

Thus, as an extension, next chapter will be an attempt to explore meanings of education with other sites i.e. private schooling system of India. The chapter with some new highlights basically tries to experience the entire domain of Indian education system in the light of the perceptions of parents, teachers and of course students. From their views, we are trying to visualize the significance of emerging notions of ‘success’ and ‘failure’. Therefore, we can say that in continuation next chapter will try to maintain the dialogic flow of this thesis.

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