Chapter -II
Conceptual Framework
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CONCEPTUAL FRAMEWORK

2.1 Meaning of Education

To draw a line of demarcation between meaning, aim and functions of education is very difficult. They are so closely inter woven that one can be taken for another. Education is a comprehensive term. Different philosophers, politicians and educationists have defined education differently, according to their own point of view and circumstance. Etymologically, the term education has been explained in a number of ways. It is derived from the Latin roots as under:

1. Education  - To train, act of teaching or training.
2. Educere    - To lead out, to draw out.
3. Educare    - To bring up, to raise to educate.

The Latin word, Education means to train. ‘E’ means from inside and ‘Duco’ mean to draw out or to bring up. To combine the two, means as to draw from within. Developing this concept further it came to mean that education is a process which draws from within. Hence the modern concept of education means to develop the inherent capacities of a child in the social environment. The mind is a dynamic self-adjusting and self-leading force which needs proper guidance for growth and development. Thus modern education seeks to develop the mind according to its own capacities in social environment (Saxena, 1998).

Education draws out the best in the man. Thus education is the development of individual’s talents. It is to draw out inner knowledge, virtue and power of child (Sodhi, and Aruna, 1998).
One should not confuse literacy with education. They are not identical. Literacy and numeracy are means through which individuals are able to express themselves. Literacy is a vehicle which helps in conveying ideas, thoughts and events over time and space, and therefore, is an instrument for conveying information as well as containing information. The purpose of education is to make the human being capable and develop their competence and skills to meet challenges of life.

Improvement in education level indicates improvement in the quality of human resource. Education is essential for the development of economic conditions for the planning of a region, education should be considered as a fairly reliable index of socio-cultural and economic advancement. Literacy is essential for eradicating poverty and mental isolation, for cultivating peaceful and friendly international relations and for permitting the free play of democratic processes (Chandna and Sidhu, 1980).

Literacy rate is one of the most important indices of highly developed economy. It is one of the demographic elements which are a good measure of human progress towards modernization. According to the census of India, a person who can both read and write with understanding in any language in considered as literate. A person who can merely read but cannot write is not a literate (Jain and Srivastava, 1996).

All children below the age of 7 years have been regarded as illiterate in 1991 census. In 1971 and 1981, children below the age of 5 year were recorded as illiterate (Majundar, 1999).
Literacy is one of the means or instrument for transmitting knowledge acquired over time and space. In fact, literacy and education are aids to achieve ‘knowledge’ and thus are processes for ultimate universal knowledge. The purposeful education will be a means to acquiring this kind of knowledge.

2.2 Concept of Education

2.2.1 Indian Concept of Education

(i) Old Concept

In India education has been defined and its aim expounded from the days of *Rigveda*, *Upnishads* expounded that education is that whose end product is salvation. Thinkers and Philosophers Yagavalkya, Kannad, Kautilya, Panini Adi Shanaracharya and other defined it differently in different times.

According to *Rig Veda*, “Education is something which makes a man self reliant and selfless”. The *Upnishads* explain that education is that whose end product is salvation. *Kautlya* is of the view that education means training for the country and love for the nation. *Shankarya*, consider education as the realization of the self (Sodhi, and Aruna, 1998).

(ii) Modern Concept

In the modern times *Swami Vivekanand (1863-1902)* laid stress on education. According to him, “Education is the manifestation of divine perfection already existing in man”. *Dr. Zakir Hussain* opined that, “Education is the process of the individual mind getting to its full possible development. It is a long school which lasts a life time”.

The Indian concept of education is well summarized by the secondary commission, “Education according to Indian tradition is not merely a mean to earning a thing, nor is it only a nursery of thought or a school for citizenship. It is initiation into the life of spirit, a training of human souls in the pursuit of truth and the Practice of virtue. It is a
second birth, “duitiyan Janma” i.e. education for liberation” (Sadhi and Aruna, 1998).

According to Dr. Radharishnan, (1888-1975), “Education, to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. No education can be regarded as complete if it neglects the hearts and spirit”. In the words of Rabindranath Tagore (1861-1941), “Our true education is possible only in the forest through intimate contact with Nature and purifying austere pursuit”. In the words of Mahatma Gandhi (1869-1948), “By education I mean an all round drawing out of the best in child and man-body, mind and spirit” (Aggrawal, 1987).

2.2.2 Western Concept of Education

(i) Old Concept

Western educational thinkers have defined education in different ways. According to Plato, “Education is the capacity to feel pleasure and pain at right moment. It develops in the body and the soul of the pupil, all the beauty and all the perfection which he is capable of” (Sodhi and Aruna, 1998).

Aristotle held the view of Education as the creation of a sound mind in a sound body. Pestalozzi has said, “Education is a natural harmonious and progressive development of man’s innate power.” Brown said that “Education means the culture which every generation purposely gives to its successors quality, in order to keep and to improve the level attained” (Aggarwal, 1987).

(ii) Modern Concept

Ross has said, “The aim of education is the development of valuable personality and spiritual individuality”.

Herbert opined that, “Education is the development of good moral character”. However, John Dewey states that “Education is the process of
living through a common reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities” (Sodhi and Aruna, 1998).

H.G. Wells considered education as the lifting of mind out of blind valleys”. Lodge said, “Life is education and education is life”. Edward Thring elaborated this point further and remarked, “Education is the transmission of life, by the living, to the living” (Taneja, 1990).

According to S.S. Mackenzie, “Education may be taken to mean any consciously directed effort to develop and cultivate our power”. In the view of Prof. Dreven, “Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded”. Dumvile views that, “Education in its widest sense includes all the influences which act upon an individual during his passage from cradle to the grave” (Sharma and Saxena, 2003).

From the above discussion it is now clear that since the time of Plato to the modern times of John Deway and Gandhi, various educationists have defined education in various ways. The field of education is so vast and varied that to give a specific definition of education about which all educationists agree is very difficult, if not impossible. It can be observed that some educationists have defined only one aspect of education where as others emphasize its others phases. The reason of this difference of opinion is that different educationist, most of whom are philosophers, have different view about the aim of life. According to idealists the aim of life is spiritual development. As such, they regard education as a spiritual process which aims at bringing together the soul and the Creator leading to self realization. Much in the same way, Pragmatists think about education as a process of social
progress. Because of this difference in the philosophy of life, different educationists define education differently.

The fact is that the real concept of education is not related solely to any of the above mentioned views. It is more than either of them. In a real sense, education is a sort of synthesis of all the above viewpoints. Education includes the individual, the society, the environment, the social fabric, and the prevailing traditions. Hence, the definition of education ought to be very comprehensive and all include one (Saxena, 1998).

2.3 Aims of Education

Educational aims are corrective to the ideas of life. Educational aims in any country have varied with its political, social, and economic conditions (Johan, 1965). Education for social aim is ‘education for social service’ and ‘education for citizenship’ (Taneja, 1990).

According to John Dewey, social aim in education is stressed as education should make each individual socially efficient and this social efficiency must be achieved by the positive use of individual powers and capacities in social occupations. A socially efficient individual is not a drag or parasite on society or any individual. A socially efficient individual is able to earn his livelihood. He also conforms to moral and social standards of conduct. The goals are to enable each child to play a constructive role in society and lead a life which to him will be satisfying (Education policies commission, 1965).

All these aims can be summed up in one sentence; education must serve as a means in promoting the ‘highest good’. In fact, education can scarcely avoid involving them all, differently balanced at different times to meet the main contemporary need. Our main contemporary needs today are the will and knowledge to line together, with wisdom and understanding in world society that is capable of using the different
endowments of individuals and nations for the common goods (Taneja, 1990).

2.4 Importance and Function of Education

Education plays a very vital role in human life. It is one of the most important factors of development. Despite the tremendous effort of both democratic and communist countries towards ensuring equality of educational opportunity, inequalities still prevail and their total magnitude has increased in the world. A paper of UNESCO (1974) on “Population Dynamics and Educational development” states that “Educational inequalities in Asian countries are equally apparent rural-urban dimensions. Despite the fact that the vast majority of Asians live in rural area, that the economies of Asian countries will continue to be mainly agriculture based and the development efforts must give priority to improving rural living conditions, educational systems still seem to cater mainly for urban minorities” (Bahadur and Ahmad, 1981).

The distinctive function of education must inevitably involve the going of direction to the social reconstruction that we so disparately need if we are going to solve our social problems and realize our ideals. The large function of education is to realize the ideas of manhood. So there is a kind of relationship between man and education (Hebert. W. Burns, 1965).

Education is the most important single factor in achieving rapid development and in creating a social order based on the values of freedom, social justice and equal opportunities (Patrik, 1967). One of the important necessities for rapid development is a proper channelization of motive among the rural population because rapid economic growth is impossible without social and psychological change. And this is possible only by educating the masses.
The level of living of people inhabiting the different regions of a nation is very different. It is becoming increasingly apparent that the level of education has an important bearing on the level of living. In the field of economic thought, the Human Investment Revolution was formally brought about by Schultz in his epoch-making presidential address to the American Economic Association in 1960 and by his later writings (Schultz, 1971). Bowman and Anderson (1963) have lent empirical content to this line of reasoning by proving on the basis of empirical study of as many as eighty three countries that a certain minimum level of education is a basic pre-requisite for economic development. Infact international bodies like the United Nations and Organization for Economic co-operation and development look upon education as an area of major social concern and actually list it as an important constituent of the level of living.

Education is also producing social changes in making the women conscious of their rights, enabling them to organize themselves to fight various social evils like the dowry demands and deaths, and the violence against women. Education at various levels - primary, secondary and higher - and in various forms - formal and non-formal, general and professional - is a major tool for economic and social changes that would lead to raising a person above the poverty level. It does this mainly by making the men and women, boys and girls who receive education employable through providing them with various skills (Adiseshiah, 1994).

Education not only bestows social status and social stability to its owner but also political power and it makes available to individuals a wider range of alternatives for the manner in which they should arrange their lives. Social significance of education lies in its impact on
alleviating the population squeeze as well as in changing the structure of “Stimuli to labour” (Franda, 1975).

The city creeps into the villages in far too way for literacy to be prime vehicles of contact. Infact, it is lack of literacy, which forecloses the acceptance of any opinion other than prevailing one. Put bluntly, literacy offers the literate a range of options; without it there is no choice except to take what is given (Taneja, 1994).

In the words of M.L. Jacks, if we “believe in the doctrine of original sin…there is plenty of work for education to do its prime task to transform original evil into acquired good”. Denial Webster said that through education, the feeling are to be disciplined, “the passion are to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled and pure morality is to be included under all circumstances.” To Plato, “the business of education is to, discover aptitudes and progressively to train them for social use.” In the worlds of John Dewey, “function of education is to help the growing of a helpless young animal into a happy moral and efficient human being.”

Education must, therefore, find a golden mean between the education for the individual life and education for social and co-operative life. (Tanaja, 1990) Thus it may be concluded that no sphere of life can service properly without considering education as a basic ingredient or in other words it can be said that our sense will never allow us to make a limit as far as the role of education in our life is concerned. It acts as a catalyser in our all spheres of life whether it is physical, biological, social or cultural.

2.5 Education and Relative Changes

Education is most important factor in achieving rapid development of any country or region. Lack of education was one of the most important factors for the backwardness of the primitive people. Taking
world as a unit we find that there is direct relationship between the level of education and socio-economic development. Education is a foundation for any kind of development whether it is economic, social, political or other component of a region or country.

2.5.1 Education and Economic Changes

Education and economic development go hand in hand, even though the causal nexus between the two is not yet undisputably established. Moreover, education works for moulding the younger generation to assume future responsibilities and develop appropriate value of life. On the other hand, lack of education can certainly be an impediment in the development process. A certain level of education is, therefore, a basic requirement for people to get out of ignorance and backwardness. Thus, education is essential for the economic development which measure overall development of a country. Thus a dynamic and virtuous spiral can then be established between education and social-economic development.

A better society or better social development leads to better education which leads to better social development and further improvement of education opportunities and quality, which in turn improves the prospect of better social development (Tripathi, 1994).

Education is especially an effective means of economic development. The relationship between education and economic development is very close and has been realized ever by the classical Marshall and so on (Mohanty, 1988).

There can be opinion about the assertion that links between education and economic development are very close, neither education nor economic development can be self contained (Saxena, 1975).

To quote Vaizey: “Unless it takes place in a context of vigorous economic growth, and above all, of a manpower plan, the development of
education is merely an open invitation to revolution. Education remains the most effective defense against under development and poverty, and all their associated ills. It gives us the knowledge, skill and values that are critical to developing the strategies and policies that can bring about economic growth and national development” (Mekinnon, 2007).

### 2.5.2 Education and Human Resource Development

Education → Human Resource Development → Development (Economic, Social, Political)

That all development basically depends on the development of human resources and since human resources themselves cannot be adequately developed without education, education assumes a place of singular significance. As shown below, education promotes development through the agency of human resources (Saxena, 1975).

Human resource is the most important factor in any economic endeavour. Particularly in the developing countries, it is most significant in term of trained and skilled manpower. The additional capital may be available from abroad which is generally used for foundation of infrastructure and equipment, but human capabilities do not keep pace with physical resources and become limiting factors in economic development.

Development of human resources through education and training is capable of bringing positive returns to the individual and community resources. That is why expenditure in education is productive and leads to acceleration of economic growth.

Efficiency and working capacity can be increased by mean of education and training. The acquired knowledge and skill that adds to productive capacity of an individual is taken as capital from economic point of view (Jagannath, 1988). From the economic viewpoint, the development of human resources would essentially mean the
development of people’s productive ability, or manpower preparation for the production of goods and services (Saxena, 1975). If a country is unable to develop its human resources, it can not develop much, whether it be a modern political and social structure a sense of national unity, or high standards of material welfare (Harbinson and Mayers, 1964).

In a developing economy no progress is possible without the improvement in the quality of human factor. It is necessary to develop human resources to remove economic backwardness and instill the capacities and motivation to progress. Infact, the development of human resources is vital from the point of view of economic welfare. The wealth of a nation can be expressed in term of the level of development and the effectiveness and utilization of human energy, skill and knowledge for useful purpose (Rao, 1964).

2.5.3 Education and Social Changes

Education is a condition as well as an instrument of social change. The static societies of the past had little need for formal education, and conversely the present day societies that have little or inadequate formal education are finding it hard to bring in the desired dynamic and change. Whether we strive for economic development or for modernization or a democratic socialistic society, any and all of these changes require an infrastructure that only education can build (Saxena, 1975).

It is an open secret that the present educational system has created a class of intellectuals. This class is ever anxious to become active and productive but all its efforts are aimed at securing a good job. This attitude should be eradicated and every child should learn lesson of selfless service and quality. For this it is essential to make national and social service a part of education. It should be give the name of ‘national service’, and it should not be reduced to a force and formality (Bhatnagar, 1983).
The framers of the *Indian education commission Report (1964-66)*, while discussing ‘Education as instrument of change’ stated, “The realization of the country’s aspirations involves changes in the knowledge, skills, interests and values of the people as a whole. This is basic to every programme of social and economic betterment of which India stands in need. If this ‘change on a grand scale’ is to be achieved without violent revolution, there is one instrument only that can be used: Education ….It is a sure and tried instrument”.

Each nation and society has its own special programs, concerns and interests. These special qualities of the society must find a place in the education programme. To be effective, education must cater for the emerging social order. Dent says, “A national system of education has two vital functions to perform a tradition preserving function and a growth facilitating function”. In a time of social flux both these functions became overwhelmingly important. Education is a constructive agency for improving our society. Education must also provide situations at all age levels but within the maturity and ability of the individual to stimulate a creativeness of mind, which can explore new horizons and bring the vision of the future into a living reality (Aggarwal, 1987).

**2.5.4 Education and Political Changes**

The three functions of the political system which have a fairly clear relationship to education are those of political socialization, political recruitment and political integration.

Education not only prepares the strategic elites for their roles; it also enlarges the capacity of all member of a society, and in this way maximizes the capacity of the whole policy (Coleman, 1995).

The political system changes, also with the responsibility of providing security, strength, and stability to the society, and there by influences both its economy and education.
Education is the source of all culture and civilization, including the political culture and institutions of any society. The basic functions of the educational system are mentioned as socialization and allocation, the role of education in political socialization and in the recruitment of political elite is easy to infer. Education in its widest sense is in a way the source of all culture. That education is an instrument of the transmission and preservation of culture. The education and political system are not only related to each other in many ways they are also mutually interdependent. One can not grow strong if the other tends to remain weak (Saxena, 1975).

Besides strengthening the nation, education is also responsible for integrating the nation. It is needless to say that education is one of the most potent influences that leave a lasting impression on human personality. It is through education that the attitudes, habits, and mental outlook take definite shape. Hence education should endeavour to lay firm foundations in national consciousness in the minds of Indian youth and instilling their minds against all pernicious influences of communalism, casteism, provincialism and narrowism. It must nip in the bud all fissiparous tendencies growing in Indian masses (Safaya, 2002).

2.5.5 Education and Other Component

Most people are either wage concerned or directly depend upon wage earners from the public sector. In this sector and in most parts of the private sector also, access to work is obtained through education, although educational qualifications are not the only factors which determine a person’s employment prospects. Considerations such as religious or caste affiliation, personal contracts, local origin, and a number of other individual and social characteristics may help or hinder those who compete for salaried posts. But without education no man or women can enter the race in the first place. The illiterate may only
compete among themselves for the privilege of working as domestic servants, porters, peons or road members.

The importance of educational qualifications is especially dominated by bureaucratic elite. This elite class is of fairly heterogeneous origin, but its members have all gained entry to the highest ranks of the civil service through a solution process which requires a high degree of educational attainments. However, in all but the most menial forms of employment, education is increasingly important for urban work in general, and is likely to remain so as long as there are more competitors for urban employment than there are jobs; it is not unusual for a stenographer to have a master’s degree (Sharma, 1986).

Education system has always had preparation for life as their main objective. What had varied, from place to place, and even more so with the passing of time, is the meaning of the expression ‘preparation for life’. In this, what are the specific objectives to be achieved, and what are the ways of achieving them? The most significant changes come about when education becomes available to every member of, or at least to a large proportion of the population of a country. On the other hand, social, cultural and economic changes took place at faster and faster rates- due mainly to the impact of rapid technological changes. It become clear that education ought not to be geared to specific mode of life or to face new situations and changing social conditions in such a way as to satisfy both the individual needs of the learners and the collective needs of society (UNESCO, 1983).

Manpower planning is not only the planning of output but also that of input. It is essential for under developed countries wanting to make optimum use of their human factor to provide for adequate facilities for research and higher learning in their educational system for ensuring an efficient utilization of the human factor in the economic field, adequate
motivations on part of the human factor to maximize the use of its labour, power and skill and incentive for translating the motivation into actual inputs of time and skills in different fields of economic activity are essential (Rao, 1964).

When women take up jobs outside the home, it has tremendous implications for social change. Now-a-days more and more women are taking up jobs, so due to this situation, many of the attitudes attached by the society have to change. As social change is an important aspect to be studied, the changes accruing in society due to education an employment of women have to be studied with that perspective. This is an important subject of study which has tremendous influence on society bringing in rapid changes in the society (Ramanamma, 1979).

Humayun Kabir has said, “The importance of education in the development of nations can not be over-estimated or exaggerated. Therefore, education is an investment in the people and leads to prosperity and higher standard of life by improving the quality of human personnel”. Thus education must develop man’s inner resources which many enable him to be conscious of, but not frightened of, or obsessed by pleasure and pain, so he may rise above life and death (Bhatnagar, 1983).

Modernization and education is certainly possible for us to continue our mere existence in the traditional way in our traditional social structure, but we can not really pass our lives in it. The question of struggle for existence can find an answer only in the process of adaptation, and for us, this adaptation will become a concrete when we fall into step with the scientific progress of the world and march ahead with it. We must take positive advantage of the world’s scientific advance. We will have to introduce new methods into our system of education.
In present-day society, the pace of change is remarkably fast. If, in such a situation, education and schools do not move ahead at the same pace as society, they will lag far behind for this reason, it is necessary to change the a way of looking at education. Education is no longer to be seen as away of imparting knowledge or of searching out something already existing but concealed, but as a mode of arousing curiosity, developing the right interests, tendencies and values, a mode which creates the necessary abilities for free thought and contemplation. Without it, it is impossible for an individual to become a responsible member of democratic society (Bhatnagar, 1983).

2.6 Educational Agencies

It is generally believed that children are educated in schools and colleges. But the truth is that a child receives his education from various sources besides schools and colleges which may be called as ‘Agencies of education’ B.D. Bhatia has rightly remarked – Society has developed a number of specialized institutions to carry out these functions of education. These institutions are known as “Agencies of Education” (Sharma and Saxena, 2003).

The agencies of education have their great impact upon the growing child as they influence the education or development of the child in their own way directly or indirectly, openly or silently and consciously or unconsciously. Hence through all these agencies, education is concerned with preservation, transmission and development of cultural heritage from one generation to one another (Saxena, 1998). The agencies of education are formal education, informal education and non formal education.

Formal education is mostly foolish, theoretical and artificial, devoid of realities of life and society, it promotes memorization,
mechanized rendering and does not inculcate thoughts, understanding and insight the mind of the education (Soudhi and Suri, 1998).

Informal education takes into its orbits all indirect influences of the home and the society. The press, the libraries, the films and other such agencies are included as agencies of informal education. Their influence is subtle and imperceptible but at the same time very important and significant (Aggarwal, 1987).

Informal learning is not necessarily intentional learning, and so may well not be recognized even by individuals themselves as contributing to their knowledge and skill (http://dial.vallolkozas.ktk.nyme.hu/definition.htm).

Non-formal education is making rapid progress all over the globe. It is known that the aim of education is to make the individual useful for the fulfillment of personal, national and global needs, useful individual makes their country useful and their nation strong. Open University, open learning and correspondence courses are the various examples of such a system (Bhatnagar, 1983).

2.7 Educational Level

Educational attainment ranks high in importance among the various qualities of a population. Obviously, only an informed and educated citizen can make intelligent use of the ballot in a democratic society. Moreover, a low degree of literacy and a lack of adequate training are serious obstacles to economic improvement in nearly all traditional societies. One of the best measurements of the extent to which a person is investing in the future is the effort and money spent on education. Seemingly the number of years of formal schooling would be one of the best indices of a population’s educational attainment. Moreover, on a world, data on years of schooling do not provide a highly valid measurement of comparative educational accomplishment, for duration of
the school year and the standards of work are highly variable between countries. The most basic minimum measurement of educational status is the degree of literacy. But even that is difficult to determine for what is needed is a rough indicator of ability to use written materials. As a matter of convenience literacy is usually defined as the ability to read and write one’s name in the language of a country. This makes the qualification on less meaningful, for close to 100 per cent of the population in the most advanced nations is literate by this low standard (Trewartha, 1969).

In 1930, Finland applied perhaps the strictest definition where only those persons were classified as literate who passed a rather difficult test. Those who failed were divided into two categories the semi-literate persons, who could read and write but made orthographic errors; and the illiterates, who could neither read nor write (UNESCO, 1957).

The population commission of the United Nations considers the ability to both read and write a simple message with understanding in any language as a sufficient basis for classifying a person as literate. The Indian census has adopted this definition too. However, a distinction can be made between the literates and the educated as has been done in case of India. All those who are classified as literates on the basis of their ability to both read and write with understanding are further sub divided into a number of categories on the basis of their length of schooling (Hussain, 1994).

The formal education is provided over a strictly narrow range of period, roughly from 6th year of adulthood when the person enters his professional life. In any system of education a number of stages are made and organized in the instructional programme of the pupil during this period. A particular ladder of education is formed and there is a pattern comprising all the stages. The pattern may differ from country to country
or state to state. Every country develops its own organizational pattern or ladder of education. Our own ladder is a legacy of the British rule.

The origin of the present system of education can be treated to the beginning of the 19th century. That was virtually the birth of English system of education. The ladder that Macaulay presented was nevertheless incomplete. But it was rather completed by the Woods Dispatch in 1954. Hitherto the structure of education presented a picture of a body without head or a tail. The great dispatch completed the picture by furnishing it with the head and a tail in the form of elementary education and the university education respectively. It suggested three prominent stages of the educational ladder viz the elementary, the secondary and, the university. Although there have been minor changes in the ladder, but the main edifice as erected by the Dispatch has continued to stand firm even to this day (Safaya, 2002).
References:


17. http://dial Vallolkozas.ktk.nyme.hu/definition.htm


42. Sharma, B.L. and Saxena, R.N. (2003), Ibid, 171-172.


