CHAPTER II

SECONDARY SCHOOL CURRICULUM
AS THE BASIS OF RESTRUCTURING

2.1 Secondary Education—Its Importance
2.2a Historical Development of Education in India
2.2b Historical Development of the Secondary Education
2.3 Problems and Issues in the Secondary School
2.4 The Present Curriculum of the Secondary School
   Drawbacks—An Analysis
2.5 Recommended Reforms—New Education Policy, 1986
2.6 Secondary Education and Educational Aims
2.7a Secondary Education and Democracy
2.7b Secondary Education and Socialism
2.7c Secondary Education and Secularism
2.7d Education and Economic Growth
2.8 Vocational Aspects of Education—Vocationalisation,
   Work Experience and SUPW
2.9 Mutual Collaboration Between School and Community
2.10 Utilisation of Resources
2.11 Conclusion
2.1 Secondary Education—Its Importance

Secondary Education is the second stage in the system of public education usually beginning with Class V or VI and ending in Class X of a high school or XI or XII of a higher secondary school during which education is differentiated in varying degrees according to the needs, interests and aptitudes of the pupils.\(^\text{106}\)

Secondary Education stage is important because for about half of those entering it, it represents the terminal point of formal schooling. For this substantial group, the learning experiences of this stage of education becomes important for their future living in society.\(^\text{107}\)

A second facet for the importance of this stage is that it is the bridge between the general formation of the mind and personality which school education is and the higher learning specialisations which the college and university represent. This stage is both a criterion of the school system and the forecaster of the learning futures of the university.

Finally, it is at this period that character begins to be formed, character as a multifaceted expression of the affective, the slow learning of the vocational and the boundless vistas opened up by the spiritual and the intellectual. It is these many facets of human personality at its formative stage that the secondary stage must subserve.


2.2a Historical Development of Education in India

a) Education during the ancient period

Education in ancient India was a private affair of a section of the people, managed entirely by the Brahmins. The aim of education was self-realisation. Immediate aim was vocationalisation. Curriculum included study of Vedas and Vedangas in the case of Brahmins; the art of warfare in the case of Kshatriyas; agriculture, trade, arts and crafts in the case of Vaishyas; Shudras were denied education. Education was also moral, religious, and spiritual.  

b) Education during the Vedic period

_Upanyaya_ marked initiation of Vedic education. Curriculum included study of Vedic literature to foster individuals' capacity to memorise, recite and explain religious hymns, on creative intellect, on debating power and on developing a spirit of enquiry. Science in its remote stage of development was taught to the children by their parents.

c) Education during the Upanishad-Shutra period (1200 to 200 BC)

During this period, new branches of learning came in vogue, which required 12 years of schooling. Curriculum included study of metaphysics, medicine, metallurgy, philosophical political philology, grammar, astronomy, mathematics, medicine, philosophical and political thought. Teachers were differentiated into secular teachers and spiritual teachers.

---

108 _Idem, Modern Indian Education and Its Problems_.

d) **Education during the Dharmasastra period (200 BC to AD 500)**

The *Gurukula* system of a large number of students living under the superintendence of a teacher was in vogue. Specialisation in different subjects was given and values of new discoveries were realised. Rules of discipline stressed daily prayers, proper courtesy, good habits and manners, celibacy, plain living and high thinking.

e) **Education during Puranic period (AD 500 to 1200)**

This period witnessed the rise of corporate institutions for higher studies. Buddhist monasteries developed into universities like Nalanda and Vikramshila. Hindu temple colleges were started in South India at about eighth century. Muslims established *Maktabs* and *Madrasas*. Curriculum in the *puranic* period constituted study of Vedas, literature, Sanskrit, mathematics, commercial subjects, astronomy, chemistry, biology and medicine. Islamic education included study of Koran, grammatical inflection, syntax, logic, arithmetic, algebra, rhetoric and versification, jurisprudence, theologies, rules of interpretation of laws of Islam and languages like Urdu, Persian and Arabic.

f) **Education in India during the British period**

The Charter Act of 1813 is an act of the East India Company. Clause 43 of the Act made an annual provision of rupees one lakh for the promotion of education in English literature and sciences among the inhabitants of the British territories of India. This clause is regarded as the foundation-stone of English educational system in India.
Macaulay’s Minute of 1835 opened a new chapter in the educational history of India. This famous Minute envisaged English Education of the upper class in India to bring about a class of persons, Indian in blood and colour but English in tastes, in opinion, in morals and intellect.

Bentick’s Proclamation, dated 7 March 1935, was helpful in determining the aim, content and the medium of instruction in India. Promotion of Western sciences and art was acknowledged as the avowed object.

The Wood’s Despatch designated as the Magna Carta of Indian education, was issued in 1854 by Charles Wood, the President of the Board of Control in India. In the Despatch, he declared, “the education that we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short of European knowledge.” It contained a scheme of education for all India, far wider and more comprehensive than the local or the Supreme Government could have even ventured to suggest.

The present system of Secondary Education is thus legacy from the British rule. When Bentik became Governor General of India, in 1828, the attitude of the British towards Indian Education in general and English Education in particular underwent a drastic change. As a result we came to have what we know as “Macaulay’s Minute” in 1835 having the first official policy statement on English Education. Macaulay’s Minute made it clear that the principal aim of Education in India was the dissipation of Western knowledge in India through the medium of English. That was the beginning of compulsory English education in India.
2.2b Historical Development of the Secondary Education

Wood's Despatch of 1854 resulted in the establishment of the Department of Public Instructions in India, in 1855-56. The system of grant-in-aid guaranteed in the Despatch encouraged Indians to open secondary schools throughout the country. Private agencies took initiation of running secondary schools, which resulted in an unprecedented expansion in Secondary Education. Social and political awakening in the country also contributed to this expansion. During the period 1902-1921, the number of secondary schools rose to 7,530 as against 5,124 in 1905.

From 1921 to 1937, there was a steady increase in the number of secondary schools amounting to 13,506 by the end of 1937. Modern Indian languages were used as medium of instruction. The problem of providing vocational education came into vogue. Expansion of Secondary Education fell short during the period 1937 to 1947. Mother tongue was introduced as the medium of instruction.

Post-Independent India witnessed a crash programme for the improvement of Secondary Education. As a result of the recommendations of Secondary Education of 1952, an All India Council of Secondary Education was established in 1955. The National Council of Educational Research and Training emerged as an autonomous body in 1961 to promote research and training in education. Attempts were made to improve science education during the year 1964-65. State evaluation units have been established in almost all the states. State governments nationalised production of textbooks. Multipurpose schools were started in 1954 as recommended by the Mudaliar Commission.
2.3 Problems and Issues in the Secondary School

Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. With the passing on of time there occurs rapid changes in the society. Such social changes necessitate a continuous renovation of the educational system from time to time.

Our present educational system at the secondary level has its legacy to British rule in India. The famous Wood’s Despatch of 1854 recommended a uniform pattern of Secondary Education throughout the country. Since then, there has been several attempts made to renovate the educational system that would suit the socio-cultural identity of our country. Different commissions were appointed and two important policy statements have been declared on account of this. The commissions have successfully pinpointed the challenges and issues confronted by the secondary educational system in India.

The Secondary Education Commission (1952-53)\textsuperscript{109} under the chairmanship of Lakshmanaswami Mudaliar made a comprehensive study of the Secondary Education in India, with special reference to the following aspects:

(i) to enquire into and report on the present position of Secondary Education in India in all its aspects; and
(ii) suggest measures for its recognition and improvement with particular reference to:
   (a) the aims, organisation and content of Secondary Education;

\textsuperscript{109} Ministry of Education and Scientific Research, Government of India, 1953.
(b) the relationship to primary, basic and higher education;

(c) the inter-relation of secondary schools of different types;

and

(d) other allied problems.

The Commission had a comprehensive study of the secondary educational system and could identify the major problems and issues that confront the system. The Commission found that there is the urgent need for:

(i) a re-examination and restatement of the objectives of education at different stages of educational development;

(ii) educational needs of democratic India are to be focused on, training the pupils in true citizenship, self-sufficiency, character formation and socialism;

(iii) improvement of vocational efficiency as a must for attaining self-sufficiency;

(iv) development of personality of individuals; and

(v) education for leadership.

Indian Education Commission (1964-66)\textsuperscript{110} felt that education in India must necessarily emerge from Indian experience, thought, culture and local conditions. For this purpose, Secondary Education in India was thoroughly studied and compared with latest developments in education in other countries. The Commission identified three important facets of Secondary Education that would bring about desired educational revolution:

\textsuperscript{110} Ministry of Education, Government of India, 1966.
(i) internal transformation so as to relate it to the life, needs and aspirations of the nation;

(ii) qualitative improvement so that the standards achieved are adequate, keep continuously rising and at least in a few sectors become internationally comparable; and

(iii) expansion of educational facilities broadly on the basis of manpower needs and with an accent on equalisation of educational opportunities.

The Commission found that such a revolution would make Secondary Education a powerful instrument of social, economic and cultural transformation necessary for the realisation of our national goals. For this, the issues that are to be tackled through education are:

(i) Education is to be related to productivity through making science as an integral part of all course, introducing work experience and vocationalisation of education.

(ii) Promotion of social and national integration through introducing a common school system of public education, making social and national service an integral part of education at all stages; developing all modern Indian languages, and taking necessary steps to enrich Hindi as quickly as possible so that it is able to function effectively as the official language of the union; and promoting national consciousness.

(iii) Education is to promote modernisation through the adoption of science-based technology.
(iv) Education should act as an instrument for social change. For this educational system has to be dynamic, should undergo periodic renovation both in its quality and quantity.

(v) Education is to reflect the social, moral and spiritual values of the children so that they become self-disciplined.

(vi) School education is to follow a secular policy respecting all religions. For this the state is to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. The study should highlight the fundamental similarities in the great religions of the world and the emphasis they place on the cultivation of certain broadly comparable moral and spiritual values.

National Policy on Education (1968)

National Policy on Education, 1968\textsuperscript{111} is a government resolution evolved through a discussion and deliberations of the Indian Education Commission (1964-66). The Government of India was convinced that a radical reconstruction of education on the broad lines recommended by the Education Commission is essential for economic and cultural development of the country for national integration and for realising the ideal of a socialist pattern of society. Since then the resolution has become the basis of educational reforms in India.

The policy holds that educational opportunity at the secondary (and high) level is a major instrument of social change and transformation.

\textsuperscript{111} Ministry of Education, Government of India, 1968.
Facilities for Secondary Education should accordingly be extended expeditiously to areas and classes, which have been denied these in the past.\textsuperscript{112}

There is need to increase facilities for technical and vocational education at this stage. Provisions of facilities for secondary and vocational education should conform broadly to requirements of the developing economy and real employment opportunities. Such linkage is necessary to make technical and vocational education at the secondary stage effectively terminal. Facilities for technical and vocational education should be suitably diversified to cover a large number of fields such as agriculture, industry, trade and commerce, medicine and public health, home management, arts and crafts, secretarial training etc. Games and sports should be developed on a large scale with the object of improving the physical fitness and sportsmanship of the average student as well as of those who excel in this field.

The policy also envisaged a broadly uniform educational structure in all parts of the country. The ultimate objective should be to adopt the 10+2 pattern, the higher secondary stage of the years being located in schools, colleges or both according to local conditions.

**National Policy on Education (1986)**

The National Policy of 1986\textsuperscript{113} marked a significant step in the history of education in post-Independent India. Since then, tremendous changes have taken place in the field of education. With the elapse of time new

\textsuperscript{112} J. C. Aggarwal, *Landmarks in the History of Modern Indian Education*, op. cit., p. 233.

challenges and issues crop up in the ever changing societal context. Government of India realised these new challenges and issues and resolved the New Education Policy on Education in 1986 after a comprehensive appraisal of the existing educational system, followed by a countrywide debate.

The New Education Policy visualises a total re-orientation of the entire educational system with its main focus on the Broad Goals of Education, since most of the challenges in education are closely linked to them. The Broad Goals restated in the Policy are:

(i) Emphasis on the socio-economic well being, competence and creativity of the individual. This encompasses:
   (a) physical, intellectual and aesthetic development of personality;
   (b) inculcation of a scientific temper and democratic, moral and spiritual values;
   (c) development of self-confidence to innovate and face unfamiliar situations;
   (d) creation of an awareness of the physical, social, technological, economic and cultural environment;
   (e) fostering a healthy attitude to dignity of labour and hard work;
   (f) a commitment to principles of secularism and social justice;
   (g) dedication to uphold the integrity, honour and foster the development of the country; and
   (h) promotion of international understanding.
(ii) Development of knowledge and skills in various areas—relating to various subjects, languages, communication, hobbies, games and sports.

(iii) Development of knowledge and skill in employment opportunities in the context of a particular pattern and rate of development.

(iv) Integration of individual into the social system. Besides the regular role, education must inculcate suitable habits for health care, mental application, management of time and conservation of physical, mental and emotional energy.

(v) Education as a means of Equalising Opportunities, so that a person belonging to any religion, caste, creed, sex or economic strata, would have the chance of developing him or her potentials to the full.

(vi) Development of Sense of Right and Wrong—through moral and spiritual values.

(vii) Development of Spirit and Adventure and Mass Participation in various programmes like protection of the environment, energy conservation, population control etc.

The New Education Policy holds that Secondary Education begins to expose students to the differentiated roles of science, the humanities and social sciences. This is also an appropriate stage to provide children with a sense of history and national perspective and give them opportunities to understand their constitutional duties and rights as citizens. Conscious internalisation of a healthy work ethos and of the values of a humane and
composite culture will be brought about through appropriately formulated curricula. Vocationalisation through specialised institutions or through the refashioning of Secondary Education can, at this stage provide valuable manpower for economic growth.\textsuperscript{114}

2.4 The Present Curriculum of the Secondary School Drawbacks – An Analysis

A careful analytical study of the Secondary School Curriculum existing today reveals a number of defects in its planning, construction and realisation of the purposes. These drawbacks seem to be closely associated with the principles of curriculum construction; broad goals of education as laid in the constitution and the socio-cultural and political environments of the student population in India. The main defects highlighted in the study are the following:

(i) A philosophy, the classification of beliefs about the purpose and goals of education, is essential to curriculum development. Such belief statements enable the educators to define the goals of education. But the present Secondary School Curriculum does not reveal a single or eclectic philosophical thought that supports the present system.

(ii) Educational goals are the statements of the outcomes of education. The scope of the entire educational programme of a school can be found in the goals of the school. Goals are the basic elements in educational planning. The reflection of societal needs in educational goals usually results in statements

describing categories of human behaviour either in generality or specificity.

The New Education Policy of 1986 has redefined and restated the earlier educational goals with its focus on (a) emphasis on the socio-economic well-being, competence and creativity of the individual; (b) development of knowledge and skills in various areas; (c) development of knowledge and skills in employment opportunities; (d) integration of individual into the social system; (e) education as a means of equalising opportunities; (f) development of sense of right and wrong; and (g) development of spirit and adventure and mass participation in various programmes. But the present curriculum is inadequate to meet with the broad goals highlighted in the policy.

(iii) The existing curriculum of the Secondary School level fails to demonstrate the ability to apply what is learned to practical situations in the community for improvement of life. This reason behind this is that curriculum is not based on the needs and aspirations of the different cultural environments of the students population.

(iv) Students previous experience of the student community of different subcultures play a vital role in meaningful learning. But the present curriculum assumes the response of individuals in various subcultures will be alike. Therefore a uniform curriculum all over the country is sociologically and psychologically unsound.
(v) The democratic ideal of true citizenship through education is a major goal of education. But the curricular provisions made in it are inadequate to for the children to realise such a sobre ideal.

(vi) Subjects like social studies, English, mathematics and science of the Secondary School Curriculum do not reveal any real concern with the method of presenting those subjects.

(vii) School is a provision of the community to educate its children. There is a two-way relationship; one should benefit from the other. The curriculum is to meet the basic needs of the community members. For this, schools have to function as community centres so that material and human resources are mutually benefited. Such a scope is apparently scanty for the curriculum focused its main attention on the intellectual aspects of the people.

(viii) Self-sufficiency through education is a long-cherished wish of the pupils. For this, education should have a vocational bias. But such an approach has not been considered in the general academic pursuit at the secondary level.

(ix) Utilisation of local resources can enhance the process of education. Curriculum has to incorporate all the available local resources, human and material to enrich it and provide it a fund of knowledge. But our local resources still remain to be unexplored by the educationists of the country.
Concept of human resource development has become important as the basic postulate behind and type of education. The bases upon which human resource development rests are knowledge, competencies and skills. These are to be imparted through the curriculum in a scientifically structured procedure.

Education is now getting globalised. Futurologists of education look at education as what is happening at present. They are concerned with an ideal model of curriculum that should exist after a period of time. There may come a day when people only with real skills will be employed. Only the best people will be selected for the task. Therefore, there is the demand for skilled workers. It implies a technologisation of education and a re-orientation of all our methods of teaching. In this context the present curriculum has to be reconstructed in accordance with the changing technical and scientific innovations.

We stand at the critical crossroads of disaster. Most important changes expected in human beings composing the society is the imbibition of affective objectives. A curriculum with special emphasis on the inculcation of character, attitude and values is of utmost importance at the critical stage.

2.5 Recommended Reforms – New Education Policy, 1986

The document, "Challenge of Education–A Policy Perspective" suggests certain reforms in the areas of reorientation of Secondary Education.115 The suggested reforms are the following:

(i) The major challenge before educational planners is to desire an education system that would on the one hand, meet the growing demand for secondary and higher secondary education, and, on the other, ensure that the objective of qualitative viability does not get diluted.

(ii) As resources are limited, proliferation of non-viable educational institutions will have to be avoided.

(iii) Norms have to be laid down regarding the minimum facilities to be provided to every secondary school in terms of laboratories, libraries, playing grounds etc.

(iv) To meet the end of quality, it will have to be ensured that opportunity for studying science and mathematics would be available for girls as well as boys in all secondary schools up to class X.

(v) There is a need for pace setting schools to demonstrate what good instruction and a good curriculum can do to raise the competence of boys and girls for entering the world of work or institutions of higher education.

(vi) System of examination conducted by various Boards of Secondary Education requires attention.

2.6 Secondary Education and Educational Aims

Education is the concrete form given to abstract ideas, the active expression of cherished ideals, the dynamic aspect of speculative thought and the visible channel through which the dreams of visionaries become facts of life. No educational system can therefore, be truly evaluated without
understanding the philosophy on which it based. Aims of education reflect the aims of life which a philosophy prescribes.¹¹⁶

To John Dewey, philosophy was a general theory of education. Boyd Bode saw the philosophy as “a source of reflective consideration.” Ralph Tyler, an early leader in curriculum, likened the philosophy to “a screen for selecting educational objectives.” Philosophies, then, serve curriculum leaders in many ways, to suggest purpose in education, to clarify objectives and activities in schools, to suggest learning theories, to define the role of persons working in curriculum and to guide the selection of strategies for curriculum change. Philosophy is essential as a pre-requisite to serious curriculum improvement.

In India, education is now caught up in confusion; instead of leading the country on along prosperity and fraternity; it struggles to take it along alien and degrading path. It does not build on strong, sustaining foundations of Indian culture. Satya Sai Baba has all praise for the ancient Indian system of Education.

“The education that was practised in ancient India was far superior and far more fruitful, for it equipped the student with a healthy spirit of self-reliance. It endowed him with mental peace and equipoise. It never allowed him to be enslaved by the glittering fancies and fascinations of other cultures. It taught him to discriminate between the flippant and the stable, the upgrading and the down-pulling. It enthused the students to offer his life at the feet of his motherland, with a glow on his face and a spark in his eyes.

It armed him against all obstacles on the path of self-culture and self-realisation. It exhorted him to oppose without rest or relief, untruth, injustice and violence.\textsuperscript{117}

**Prominent Indian philosophical thoughts**

According to Dayananda, the aim of education is to develop the natural man into the ideal man.\textsuperscript{118} In the hierarchy of aims, he prescribed spiritual development, cultural development, character formation, acquisition of knowledge, preparation for life and professional. He enunciated the ancient Indian aims, viz. Dharma, Artha, Kama and Moksha or salvation on the highest aim of life and hence education should lead to salvation. He advocated study of religious and cultural values of India as the most important parts of education.

Ram Thirtha believed realisation of self as the aim of education. Education must build in man the attitude of fearlessness, self-confidence, self-glory and self-dignity. Education, according to him, has not only the individual aim but also the social aim of social progress. He advocates, “the object of education should be to enable us to utilise the resource of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the minds more original, the hearts more true, the industries more varied and the nation more united.”\textsuperscript{119} For furtherance of social aim of education, Swami Ram pleaded strongly for the

\textsuperscript{117} *Satya Sai Baba Speaks*, Vol. x, p. 49.


\textsuperscript{119} *Good Realization* II, n.n, n.d.
education of women, education of the weaker section of the community, education of the illiterate adults and education of the low castes.

Vivekananda’s educational philosophy emanated from his eternal values and eternal religion. “Education is the manifestation of the perfection already in man,” says Vivekananda. Education must enable one to assimilate ideas about life, man, and character. Man-making education is the same as nation-building education. Knowledge alone is not only the factor for individual good. Physical strength, moral strength and character are equally important in any system of education. “An Indian student needs football in one hand and *Bhagavatgita* in the other,” says Vivekananda. Stuffing the brain with facts of knowledge, without the formation of character and without social sympathy is not true education. According to Vivekananda, functioning of education is two-fold: (i) education may train in the assimilation of great values of this country; and (ii) education must help in the assimilation of great values of humanity. He vindicated that education is both for change and for preservation. A dynamic system of education is forward-looking and welcomes change.

Tagore’s aims of education are in accordance with his general philosophies of naturalism, individualism and humanism. To him, the major ideal of education is the development of the self, the innate faculties leading all-round harmonious development of personality. Tagore emphasised moral training and development of character; through austere devotion (*sadhana*) and development of inner discipline. He also emphasised human fellow-feeling and sociability and advocated a sense of kinship with all mankind.
About intellectual development, Tagore said, “education should cultivate the power of acquiring ideas through independent effort, and develop the ability to learn directly from nature and life.” To this, Tagore pointed out the importance of scientific knowledge and scientific outlook, as also the cultivation of intellect thereby. Tagore equally emphasised healthy physical development of children, specially in early years. Physical development includes training of body as well as training of the senses.

Dr. Zakir Hussain believed in the development of the child's mind only in a social environment where the child can assimilate elements of the cultural heritage of the society he belongs to. Apart from the culture, he is not educated at all. Hussain believed with firm conviction in the importance of creative work as the instrument for mental development, as a vehicle of expression of the personality and as a medium of education. He thought of productive work as an instrument of education. Work should lead to social service, altruism, ethical ideals and spiritual goals.

To Hussain, the teacher's task at the secondary stage is to acquaint the child with the rudiments of a vast cultural heritage. National service according to Hussain formed the first step towards international understanding and cosmopolitanism.

Dr. Radhakrishnan, the greatest exponent of Hindu philosophy presented a synthetic system of philosophy, which brings out a reconciliation between ethics and metaphysics. To him religion was a universal faith; it transcends races and creeds and yet unifies all races and creeds.

Radhakrishnan explained that democracy means vinaya, which in Sanskrit means both discipline and humility. He advocated for ahimsa at the
global level through international co-operation and unity. To him there are only two alternatives, either survival through religion and spiritualism or annihilation through selfish materialism.

Mohammed Iqbal, basically a poet philosopher was a pleader for the all-round personality development of the child through education. For this every child is to be trained right from the beginning in an attitude of dynamism with special mental traits of (1) self-reliance and self-confidence; (2) courage; (3) self-control; (4) optimism; (5) absence of self-abagnation or inferiority; and (6) desire for creativity. The goal of education is to be to infuse positive dynamism in man so that: (i) he reaches his highest potential, and (ii) he makes the best contribution to the society. Iqbal also believed in building of patriotism and nationalism through education. Equally he stressed the inculcation of morality and character.

Aurobindo Ghosh, propounds that the true aim of education is the development of latent powers of every child. It is the duty of the teacher to attend to all the four layers of child’s mind—(i) chitta; (ii) manas; (iii) budhi; (iv) intuitive perception of truth. The central aim of education is to assist mind to build the power inherent in it. This requires an understanding of all the stages of development—infancy, childhood, adolescence and adulthood. The true aim of education is the development of consciousness of the super mind, the utilisation of the super mind, for the development of an integral human personality.

Aurobindo considers the ultimate aim of education as realisation of the self, in accordance with the teachings of Vedanta philosophy. The old Indian system of yoga with asanas, pranayama and meditation is a great help in this
To him, religious and moral instructions are very important. Real religious training will be through seva (social service), seeing God in everyone, believing in the unity of all human beings and having faith in the Divinity.

Satya Sai Baba is of the view that our education should follow the ancient Indian ideals—which are prevalent and eternal (sanatana). Upanishads declare, ‘sa vidya ya vimuktaye’, i.e., education is for liberation. Liberation or moksha is the ultimate aim of education. But the immediate aims are dharma (righteousness), artha (economic prosperity) and karma (happiness and fulfilment of human desires). End of education by says Baba, “wisdom and character.”

According to Baba, the four great fundamental aspects of education are (i) knowledge; (ii) skill; (iii) balance; and (iv) insight. Knowledge is a great gift to everyone by the grace of God. The second factor is ‘skill’. Instead of turning ‘knowledge’ into ‘skill’, we remove ‘s’ and make it ‘kill’. We kill knowledge, the result is that ‘balance’ gets upset and when balance is upset, instead of ‘insight’ we have ‘outsight’. The working philosophy of Baba is distilled into the following canons, viz. truth (satya), justice (dharma), love (prema), peace (shanti) and non-violence (ahimsa).

Sai education is character-oriented education. In the words of Baba,

The end of wisdom is freedom;
The end of culture is perfection;
The end of knowledge is love;
The end of education is character.

For this Baba advocates a spiritual-religio-cultural education. The naturalist curriculum should include these subjects which are in conformity
with the interests and the needs of the students and also those pertaining to
the natural environment in which the students live, act and react. Curriculum
should give great importance to the sciences, which deal with nature namely
physics, chemistry, botany and zoology.

Idealism asserts that man is a spiritual being, and according to Ross,
"man's spiritual nature is not something just added to man, but the very
essence of his being."\textsuperscript{120} Therefore, education should help students to realise
his spiritual 'self'. The aim of education should be "self-realisation, the
making actual or real, the highest potentiality of the self."\textsuperscript{121} Self-realisation is
not possible unless the student has a deep insight into his cultural heritage as
well as the maturity to think, reason and judge. Accordingly, curriculum
should provide for three types of activities—intellectual, aesthetic and moral,
and also for subjects regarding these literature, science, mathematics, history
and geography regarding intellectual activities; art and poetry regarding
aesthetic activities; and religion, ethics and metaphysics regarding moral
activities.

Pragmatism tries to strike a balance between idealism and realism.
According to this school of thought, "good varies from situation to situation
and individual to individual."\textsuperscript{122} Dewey, the greatest exponent of pragmatism,
always termed "progress" as the sole aim of education. He emphasised the
experience of the pupils as the basis of all education.

\textsuperscript{120} James S. Ross, \textit{Ground Work of Educational Theory} (London: George

\textsuperscript{121} Ibid., p. 52.

\textsuperscript{122} Mathur, \textit{op. cit.}, p. 11.
Educational aims according to Western philosophical thoughts

Philosophy deals with the nature of reality, the nature of man, the goal of life, and the fundamental beliefs and values of life pertinent to these; and education helps to understand or to achieve these. Thus, philosophy and education are ultimately connected. Every educational theory employs a philosophy. Thus philosophies of education are concerned primarily with (1) the aims of education; (2) the selection of the educational programmes suitable to achieve those aims; and (3) the consideration of the various methods and practices employed in doing so.

Thus, there are as many philosophies of education as there are philosophies of life. Of these, three are important, because of their applications to the educational system in most of the countries of the world and they are naturalism, idealism and pragmatism.

Naturalism postulates that education should focus on the nature of the child, which is dynamic; and it should find “its purpose, its process, and its means within the child experience.” Rousseau and other naturalists advocate a free unfolding of child nature by itself. They believe that true education takes place when the nature, powers and inclinations of the child are allowed to develop freely and joyously without interference or thwarting of any kind from others. The child should be allowed to follow the lines of his natural interests and indulge in any activity of his own choice. Accordingly, pragmatism does not believe in the existence of absolute values—truth, beauty and goodness. It asserts that nothing is absolute, and everything is relative—truth is what works out in practice; goodness is what proves to be useful; and beauty is what appears to be aesthetic. Therefore, education

---

123 Ross, op. cit., p. 86.
should aim at training the student to develop values for himself. Pragmatism emphasises that knowledge should not be imparted; but on the other hand students should be enabled to create it in their activities. In the words of Brubacher, “knowledge is something which is wrought out in action . . . knowledge does not antedate learning but is forged as the pupil and teacher adapt means to ends as their project develops.”

Accordingly, curriculum should include projects and activities rather than subjects in watertight compartments.

Curriculum as contemplated in naturalism, idealism and pragmatism gives emphasis to either natural sciences, or to social sciences or to practical activities respectively; and therefore, it is lopsided or incomplete. A good curriculum is one, which is balanced in respect of these, or comprehensive as determined by the philosophy of scientific humanism.

The philosophy of scientific humanism deals with both the scientific and humanistic aspect of life. Needless to say that sciences deal with matter and take man to the mysteries of the material world. They help to solve problems of human life pertaining to health, transport, communication etc. Thus sciences are essential for man’s survival and progress. But, sciences alone cannot solve all problems of human life. Hence humanities, social sciences, aesthetics and religion have equal importance. These subjects unravel the secret of nature; deal with the ethical, spiritual and social values; explain the dignity of the individual and expound the principles of the fatherhood of God and brotherhood of man. Therefore, the curriculum should be balanced in respect of sciences as well as humanities and related

---

subjects. It should provide for the teaching of sciences from the humanistic point of view and for spiritual insight.

2.7a Secondary Education and Democracy

In modern democratic societies, education has to play an important role. Ignorance prevents the democratic ideal from becoming a reality. Thomas Jefferson, writing in 1920, expressed the importance of education in a democracy: "I know no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education." James Torres Bodet, Director General of UNESCO, in 1951 said: "As peace is indivisible, so are democracy and social progress indivisible. As long as one half of the human race is unable to read the very declaration of its rights and duties, understand the text of a law, to consult the most elementary books on agriculture and machinery, it will continue to be at the mercy of forces which it can neither control nor comprehend. And we would have to admit that democracy does not reign on earth."

Democracy is both a discourse and a practice that produces particular narratives and identities informed by the principle of freedom, equality and social justice. It encourages all citizens to actively construct and share power over those institutions that govern their lives.

---

126 Ibid.
The Indian constitution lays down the outlines of the social order in terms of democracy with all its implications of liberty, justice and equality. Regarding curricular implications, liberty refers to the freedom of thought and expression which the staff and students obtain in academic, practical, aesthetic and vocational activities within and without the institution; justice refers to the provision of courses to train students for all categories of jobs in administration, agriculture, engineering, teaching and so on; and equality refers to curricular provision for meeting the special needs of all categories of students. These objectives have a number of curricular implications and accordingly our secondary school curricula envisaged the teaching of the following subjects:

(a) science as a component of education at all levels;
(b) social studies to emphasise emotional integration and development of good citizenship;
(c) major religions of the world to emphasise moral and spiritual values through the teaching of their fundamental texts;
(d) work experience as integral part of general education; and
(e) vocational courses at the school level.

Kothari Commission observed that such a curriculum would meet the social objectives of education which are three-fold to create a social order in conformity with the cultural heritage; to meet the needs and aspirations of people; and to solve the problems of national importance.
2.7b Secondary Education and Socialism

Radhakrishnan Commission observed: “Our educational system must find its guiding principle in the aims of the social order for which it prepares, in the nature of the civilisation it hopes to build.”\textsuperscript{128}

Education is the art of living in a community. An individual cannot live and develop in isolation. He is essentially a social being. Both for his own wholesome development and the good of society. It is essential that he should learn to live with others and to appreciate the value of co-operation through practical experience and free interplay with other personalities. No education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one’s fellow men.

Our education must develop a passion for social justice, based on sensitiveness to social evils and the exploitation, which corrupts the grace of life. Passion must be kindled in the heart and mind of our people and the foundation for it should be laid in the school.

Development of tolerance is another virtue without which it is impossible to preserve the health and even the existence of a democracy. If a democracy like ours is to survive, a democracy which harbours so many faiths, races and communities—education must cultivate in our youth an openness of mind and largeness of heart which would make them capable of entertaining and blending differences in ideas and behaviour into a harmonious pattern.

Development of patriotism characterised by a sincere appreciation of the social and cultural achievements of one's own country, a readiness to recognise its weaknesses frankly and to work for their eradication and an earnest resolve to serve it to the best of one's ability, harmonising and subordinating individual interests to broader national interests is also a must for promoting a healthy social order.

Education should develop a spirit of internationalism so that individuals realise that we are all members of one world. Such a realisation would prepare them mentally and emotionally to discharge their responsibilities with a global perspective. Curricular provisions in the Secondary School Curriculum to promote socialism:

(i) Adoption of a common school system of public education as the national goal and its effective implementation in a phased programme spread over twenty years.

(ii) Organisation of social and national service programmes concurrently with academic studies in schools.

(iii) Development of community life in every educational institution.

(iv) Getting much of the work needed in the educational institution and hostels done by the students.

(v) Participation of students in programmes of community development and national reconstruction at all stages of education.

(vi) Continuation of school NCC.

(vii) Formulation of an appropriate language policy.
2.7c Education and Secularism

'Secularism' does not mean 'to be irreligious'. It means that everyone is free to approach God as it may suit him and worship Him according to his own conscience and follow his own convictions; secularism does not mean obliteration of individualism or imposition of uniformity, rather it means the even-handed operation of rule of law in regard to belief. Secularism really implies promotion of the beneficial influence of religious understanding or tolerance and should become a way of life.

Ours is a secular country. All religions enjoy equal status because all of them teach good things. A secular country has no partiality for any religion.

Constitution of India, Article 15 relates to prohibition of discrimination on grounds of religion, race, caste, sex, or place of birth; and it reads, "(i) the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them." Article 28 relates to "freedom as to attendance at religious instruction or religious worship in certain educational institutions."

The aims and curriculum of our education should remain secular in character to the extent that no rituals of any religion are taught and no proselytising is done. The fundamental principles and ethical doctrines of all religions being the same, there is no difficulty in teaching a universal religion to all the pupils in an unprejudiced manner. In the words of Vivekananda, "holiness, purity and charity are not the exclusive possessions of any church in the world. Every religion has produced men and women of the most exalted character."
Curricular provisions

In 1959, Sri Prakasa Committee on religious and moral instruction suggested a framework on religious and moral instruction in secondary schools. Accordingly:

(i) The morning assembly should observe two-minute silence followed by readings from the scriptures—community singing be encouraged.

(ii) One hour a week be assigned to moral instruction.

(iii) Organised social service during holidays and outside class hours.

(iv) Compulsory participation in sports and games.

(v) Qualities of character and behaviour of students should be taken into account in the total evaluation programme.

2.7d Education and Economic Growth

Economic growth of individuals is conceived as an important aim of education. The child of today is a citizen of tomorrow and as such he has to earn his living. Economic needs of man must be satisfied and education must be the chief means to satisfy them. It is the economic self-sufficiency of a person, which makes him a worthy and contributing citizen. Civic efficiency includes economic independence and social competence. Education, must therefore, prepare the child for some future profession, calling or trade.

Vocationalisation of education is therefore, very essential. The importance of this has been immensely recognised in the basic system of education, which is work-oriented. Basic education wants every boy and girl to come out so equipped from school that they should be able to fall upon
themselves and pull their own weight if they failed to get any jobs. The productive feature of basic education, if taken in a true spirit is sure to solve the problem of bread and butter. Mahatma Gandhi said: “True education ought to be for them (boys and girls) a kind of insurance against unemployment.”

Education Commission of 1965-66\textsuperscript{129} recommended that the Secondary School Curriculum should provide for:

(a) teaching of science as a basic component;
(b) work experience as an integral part of general education; and
(c) vocationalisation of education with special emphasis on agriculture and allied areas.

The second half of the twentieth century witnessed tremendous advancement in sciences and technology. This has changed the occupational patterns; created a cluster of new jobs in manufacture, service and operation of machines. Therefore, the curriculum should provide for teaching of subjects relevant to the variety of occupational patterns in the community, which would prepare students to face the unexpected challenges of the occupational world of tomorrow.

\section*{2.8 Vocational Aspect of Education: Distinctions Between Vocationalisation, Work Experience and SUPW}

Vocationalisation of Secondary Education has now become the accepted policy of many countries, both developed and developing. A number of commissions and committees—international and national—in

outlook, have emphasised the need for vocationalising education, particularly at the secondary stage.\textsuperscript{130}

The Indian Education Commission or the Hunter Commission in 1882 recommended that the curriculum of the Secondary Education should be split up into 'A' and 'B' curricula, curriculum 'A' to have subjects that were to be useful for higher studies and curriculum 'B' to have vocational, occupational and practical subjects.

The Hartog Committee (1929) recommended that more boys should be diverted to industrial and commercial career at the end of the middle stage. Provision should be made for alternate courses in that stage, preparatory to special instruction in technical and industrial schools.

The Sapru Committee (1934) recommended diversified courses at the secondary stage, preparing students for university education and providing vocational education.

The Wood and Abot Report (1937) recommended that the nature of vocational education should be determined by the prevailing circumstances in view of the multi-various needs of the locality. They observed that the technical education should keep pace with industrial development of the country in order to check all possibilities of unemployment. Abot held that like general education, technical education also brings about a harmonious development of physical, mental and spiritual aspects of personality. It recommended the establishment of agricultural and polytechnic schools.

\textsuperscript{130} Shivarudrappa, \textit{op. cit.}, pp. 137-42.
The Sargent Report of 1944 recommended that high schools will be divided into two classes: (i) academic high schools; and (ii) technical high schools. In the second type of schools, vocational and commercial subjects will be taught. Provisions must be made for technical, commercial and arts education for full-time and part-time students.

The Secondary Education Commission (1952-53) suggested that multipurpose school should be started to provide varied courses of interest to students with diverse aims, aptitudes and abilities. Technical schools in industrial areas and agricultural schools in rural areas should be set up. The diversified courses should begin in the second year of high school or the higher secondary school stage.

The views of the Committee on Emotional Integration was in favour of having two stages of education: (a) the high school stage of general education without much specialisation; and (b) the higher secondary stage with provision for specialisation. The higher secondary stage should include vocational and semi-vocational courses in which the students can specialise on the experience gained at the high school.

The Indian Education Commission 1964-66 recommended vocationalisation of education. The Education Policy of 1968 assigned a significant place to work experience in the secondary schools.

The New Education Policy of 1986\textsuperscript{131} asserts the school and community should be brought closer through suitable programmes of mutual service and support. Work experience and national service including

participation in meaningful and challenging programmes of community service and national reconstruction should accordingly become an integral part of education. Emphasis in these programmes should be on self-help, character formation and on developing a sense of social commitment. Such linkage is necessary to make technical and vocational education at the secondary stage effectively terminal. Facilities for technical and vocational education should be suitably diversified to cover a large number of fields such as agriculture, industry, trade and commerce, medicine and public health, home management, arts and crafts, secretarial training etc.

Vocationalisation in schools have psychological, moral and sociological supports. Psychologists assert that every mental process has a motor accompaniment. Child is interested in doing and not thinking, thinking comes in as a result of doing. Ideas are incomplete until they are realised. Life is not only knowing, it is more of doing though knowledge is implied.

A UNESCO publication on “The Teaching of Handicrafts in Secondary Schools” testifies that the subject of handicrafts demands attention, concentration, perseverance, accuracy and method and creates habits of orderliness, neatness, precision and foresight. It is a very thorough discipline of work. It is accorded an essential part in the forming of character and education of the will. The lesson on ‘dignity of labour’ is best taught through craft education. Child understands the implication of the age-old adage, “work is worship.”

The sociological support of vocationalisation stems from the rapid social changes through which the country passes. Indian villages are shifting part to towns—education is getting an urban tilt. Charka is being replaced by
a mill, the ordinary plough by a tractor. Individual production is being replaced by factory production. Small-scale industries are vanishing quickly. Manual labour is regarded beneath dignity. Educated girls disdain doing kitchen work, laundering, securing, sweeping or scrubbing. Many a home is getting broken because of this attitude. Education must make up for this loss and provide back to young boys and girls what they losing in present day schools. This justifies introduction of 'vocation' in our schools.

2.8.1 Distinction between vocationalisation, work experience and SUPW

Vocational education aims at

(a) development of competencies in theoretical knowledge; and

(b) development of competencies in practical skills.

The objectives of vocational education are:

(i) to prepare the students with adequate skills for getting directly employed in suitable vocations preferably through self-employment; and

(ii) to impart a certain level of general education and also theoretical knowledge for subjects which have relevance to particular vocational areas.

Under the new 10+2 pattern of secondary education, vocationalisation and acquaintance of world of work is the theme of the total programmes of the work-oriented education. It is aimed at encouraging creative or productive work to develop a sense of dignity of labour and a sense of self-help among pupils.
Education Commission Report (1964-66) has emphasised the introduction of work-experience in schools with a view to vocationalising secondary education. The objectives of introducing work-experience are to make education broad-based and related to the needs of the child, his family and society. It also helps in relating education to productivity. Modern living envisages the development in the use of modern tools and techniques. Keeping these requirements in view, work-experience is introduced in schools as an integral part of education.

It is universally agreed that a socially useful productive work must form an integral component of the general education system. It helps in developing proper attitudes, proper work habits and desirable values in the students. SUPW also intends to provide general preparation and pre-disposition for vocational courses at the +2 stage.

Chekkutty, in his article in Indian Express, entitled “The Creative Joy of Campus Farming” presents a narration of attempts undertaken by certain schools in linking life with nature and education: “After the decades of political turbulence and violence, the State’s schools are now heading for a spring of creative endeavour heralding a silent revolution on campuses. As the summer vacation starts, dozens of schools (Calicut) are busy harvesting the rich crop of vegetables that children grew in their backyards, thus spreading the message of a fresh approach to life and nature.”

The school Agriculture Clubs, a recent phenomenon started with the technical and financial support of local Krish Bhavans of the Department of

---

Agriculture, has proved a high hit and this year there is a vital race among many schools for the best vegetable garden awards instituted by the Department at the district level as well as state level.

“What is significant about these agricultural gardens is the new work culture and love of nature they teach the children,” says Devadas, Director of the Sathyasai Vidyapith, a residential school in Nandi near Koyilandi.

Experiments at the Sathyasai Vidyapith in innovative farm practices are impressive. The school has its own dairy and the cow-dung is processed in its gobar gas plant providing excellent manure. This is augmented by the supply from the kitchen. The garden is irrigated with small pipes laid in the two-acre area and its source in this barren hilltop is the wastewater from the kitchen and bathrooms.

“We had a yield of Rs. 20,000 last year, when we started our garden,” says Devadas, who expects a higher yield this year. There is no worry about marketing the produce, as the school kitchen needs huge supplies. The Vidyapith has an Oisca-sponsored fruit garden where they have planted all kinds of fruit-bearing trees. Oisca, a Japan-based organisation, has selected a dozen schools here for its Love Green Project.

Some schools (Government Upper Primary School, Chempukadavu) grow vegetables utilising the free time of local children, the yield is generally auctioned and the children themselves take homes much of the produce.

Education in India stands at crossroads today. The modern conception of education holds education as the process of development of human resources to serve the developmental purposes of the society. Joseph, Minister of Education in Kerala, asserts a prior planning of the human
resources is required in different fields and consequent diversification of
courses from standard VIII onwards. He also added, “there is the need for
an expert study of the job opportunities in the country for the coming ten
years and special training of the students in accordance with the job
requirements.”

2.8.2 Mutual co-operation between school and community

Human being grows, blossoms and flowers to his full bloom in the
context of the society and the environment. Education is a man-making
process. According to Saiyidain, “any system of education which fails to take
note of and respond to the most emphatic forces of the contemporary
environment is futile and reactionary. It will never become an effective
instrument of social reconstruction.”

The relationship between education and society is a natural ‘give and
take’ relationship. Thus, the school is not distinct from, but a part of the
community. Neither is independent of the other and in order to maintain the
normal way of life, neither can operate well without the other. Correlation of
schoolwork with community life is the burden of recent writings and
discussions on education. In fact, the school-to-community and community-
to-school are the two-way processes which influence the operation of a
modern school.

Such a reciprocal relationship is essential for the personal growth of the
individual and to develop a sense of belongingness—first to the family, then to
the neighbourhood, the community, the nation and finally to the humanity.

---

Self-realisation and self-expression is possible in the context of the society. Personality is the result of consciousness of the self in the society, intelligent behaviour and certain sociological habits and reactions. Education being a socialising force helps children to rise to higher levels of individual and social effectiveness.

Hence a realistic curriculum is always structured in conformity with the needs, demands and aspirations of the society. The courses should be more relevant to the rural or urban environment as warranted by the nature and aspirations of the community for which the syllabus is being framed. Practical orientations, based on social needs and demands, be given to all the courses. The subject matter of the curriculum should be carefully planned and brought into relation with the problems of society such as those of health and hygiene, social science, economic uplift, moral regeneration and cultural and spiritual enlightenment.

2.10 Utilisation of Resources

An educational system closely related with the community outside has certain implications. In the first place, the school can utilise the community resources or the neighbourhood knowledge to vitalise classroom instruction. Secondly, the community can make use of the school resources whenever necessary.

Table 1 provides a sample of household funds of knowledge, which can be utilised, for school instruction.
<table>
<thead>
<tr>
<th>Agriculture</th>
<th>Economics</th>
<th>Household management</th>
<th>Material aid scientific knowledge</th>
<th>Medicine</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farming</td>
<td>Business</td>
<td>Budgets</td>
<td>Construction</td>
<td>Contemporary medicine</td>
<td>Catechism</td>
</tr>
<tr>
<td>Animal husbandry</td>
<td>Market values</td>
<td>Child care</td>
<td>Carpentry</td>
<td>Drugs</td>
<td>Religious studies</td>
</tr>
<tr>
<td>Soil and irrigation system</td>
<td>Appraising</td>
<td>Cooking</td>
<td>Roofing</td>
<td>First aid</td>
<td>Moral knowledge</td>
</tr>
<tr>
<td>Crop planting</td>
<td>Renting and selling</td>
<td>Appliance repairs</td>
<td>Masonry</td>
<td>Anatomy</td>
<td>Ethics</td>
</tr>
<tr>
<td>Crop science</td>
<td>Labour laws</td>
<td>Child care and nutrition</td>
<td>Design and Architecture of automobiles</td>
<td>Painting</td>
<td>Midwifery</td>
</tr>
<tr>
<td>Horticulture</td>
<td>Building codes</td>
<td></td>
<td></td>
<td>Design and</td>
<td></td>
</tr>
<tr>
<td>Food technology</td>
<td>Consumer</td>
<td></td>
<td></td>
<td>Architecture of</td>
<td></td>
</tr>
<tr>
<td>Bakery and</td>
<td>knowledge</td>
<td></td>
<td></td>
<td>Folk medicine</td>
<td></td>
</tr>
<tr>
<td>confectionery</td>
<td>Accounting</td>
<td></td>
<td></td>
<td>Herbal knowledge</td>
<td></td>
</tr>
<tr>
<td>Food preservation</td>
<td>Sales</td>
<td></td>
<td></td>
<td>House maintenance</td>
<td></td>
</tr>
<tr>
<td>Goat rearing</td>
<td>Insurance</td>
<td></td>
<td></td>
<td>Folk cures</td>
<td></td>
</tr>
<tr>
<td>Poultry</td>
<td></td>
<td></td>
<td></td>
<td>Folk veterinary</td>
<td></td>
</tr>
<tr>
<td>Siliculture</td>
<td></td>
<td></td>
<td></td>
<td>cures</td>
<td></td>
</tr>
</tbody>
</table>

A socio-cultural approach to instruction presents new possibilities in education. Utilising available resources, including the children's or the parents' language and knowledge we can have advanced educational circumstances. Such an approach will be a positive challenge to the instructional status quo.
2.11 Conclusion

It is to be regarded that the intellectual bias of education with its great emphasis on knowledge and neglect of the active side of life is a legacy from the hoary past. In ancient India, the Hindu sages reserved intellectual and academic pursuits for the high caste and left the manual crafts to the lower stratum of society. But such a divorce of head from hand, of action from thought, of knowing from doing, of practice from theory, didn’t affect adversely the past because in the past intellectual bias in education was neutralised by outdoor life, rich in action of all sorts. But today the situation has completely changed and intellectual bias to education has played a havoc with our lives.

Life in the coming decades is likely to bring new tensions together with unprecedented opportunities. To enable the people to benefit in the new environment will require new designs of human resource development. The coming generations should have the ability to internalise new ideas constantly and creatively. They have to be resolved with a strong commitment to human values and to social justice. Our educational system should be such that it upholds the democratic values and fosters religious tolerance. At the same time, it should promote self-sufficiency through equipping children with maximum skills and intellectual competence for better employment opportunities. This aspect of education is of paramount significance for it is basic to the economic development of the country. The needs of the community and optimum utilisation of the community resources are to given prime consideration in educating children. This will help in strengthening
the relationship between school and community and in making education life-oriented. Thus, the different aspects of curriculum construction and their concomitant issues rightly justify the urgency of restructuring the existing Secondary School Curriculum in a manner, which would satisfy the individual and societal needs of our country.