CHAPTER

I

INTRODUCTION
the process by which we conserve valuable and discard the wasteful. It is both a stabilising influence and an impetus for change. By means of it we help the young to become good citizens of the country.

It is worth recalling the recorded views of the Father of the Nation, Mahatma Gandhi, on education. His views hold a lot of contextual relevance to the world as a whole. Mahatma was of opinion: "By education and mean an all-round drawing out of the best in the child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as is done today, but scientifically."
The general notion of education a few thousand years ago was that of some one assigning lessons to a group of young people and punishing that for their mistakes. But now the introduction of several communication media in transferring the sophisticated knowledge into simple and understandable form and with substantial changes in the educational norms as well as the norms of the teachers, the system of education is moving towards a speedy evolution.³

Education, culture and civilization are the triple basic ingredients, which form indispensable for human advancement and social progress. While society is a ship, education is the steering rod and the other two are its gyrating propellers to reach the destiny of its development. In other words, education plays a dominant role in making strides of sophistication and modernisation. If education is to be effective, it should result in changes in all the behavioural components.

Education as a concept is playing a major role in the task of transformation and broadening of human mental horizon and driving to the progressive environment and further filling the gap between conservative and innovative, stupid and intellectual and inept and germane. In fact, educational institutions today emerged as the agencies of eradicating the
social evil of illiteracy in all advanced the Third World Countries. Institutionalisation of agencies of literacy has become one of the most accepted dominant approaches adopted by the Third World Countries during the present era with a radical switchover from their traditional gurukula system to modern school and college system. In order to keep pace with the rapidly developing and advanced nations, India also made it necessary to go for establishment of institutions of knowledge, places of learning and temples of enlightenment. It is a fact that the civilization of any nation is reflected through the rate of literacy and the latter is a dependent factor on the growth and emergence of the quantum of these institutions as such. It is an accepted doctrine that civilization and education are the two sides of a coin and they always travel together. If there is any lapse from the angle of paying attention to the promotion of these institutions of educative life, simultaneously there would be a blow to the sober optimism of progress of civilization. Hence, literacy and civilization are the interdependent factors which in turn strive for the social, cultural, political and economic growth of every nation at large, which can be made possible only through the enhancement of the status of educational institutions in the contemporary society. Thus, education is the backbone of a progressive nation, and the spirit of a country is inherent in its culture and the main function of education is to transmit the
culture of the country to its future generations. It is this need for education that gradually gave rise to a Philosophy of education.

**THE CONCEPT OF EDUCATION:**

Education is a dynamic concept, it's biological, psychological and philosophical connotation varies from one another. Etymologically, the word 'education' is derived from the Latin word 'educatum' which again comprises two Latin 'E' and 'Duca'. 'E' means 'from internal' and 'Duca' means 'to lead'. Thus, the word 'Education' intends to bring the inside to outside. The function of education is to draw out rather than to put in. This means, through education inner capacities or potentialities of the pupil are developed and brought to light.

Educationalists also traced out the root of education in two Latin words 'educate' and 'educere', the former's meaning denotes 'enlightenment,' 'improve-ment' and 'progress' and bringing out. Therefore, education means the art of developing and enhancing the cultivation of various physical, mental and moral powers of the child. Education is one from or the other is very much required for the child since the time he attains the stage of perception and recognition. Education and
practice followed by imitation should be the formula and strengthens the future of the growing child. Education as such is to be taken as a process, not as a product.

"Education" says Ruskin, does not mean teaching people to know that they do not know, what they do not know, it means teaching them to behave as they do not behave.

According to Plato, 'Education is the constraining and directing the towards that right reasons which the low affairs or which the experience of the best of our leaders has sanctioned as truly great.'

The process of awakening is education. To justify this fact, it is to quote Varro, a famous writer. "Educit, obstrix, eduate, nutrixe, institute, pedagogues, docet, magister."

It means, the midwife brings forth, the nurse brings up, the tutor trains and the master teaches.
According to Mrs. Indira Gandhi, the Late Prime Minister of India, 'education is a life-long process.' She hoped and wished that humanism should flourish through education. She described education as process by which the inherent potential for excellence, creativity and receptivity which is present in all human beings would be developed to the maximum possible extent.  

Sankaracharya, an epoch-maker, thinker and philosopher, was of the opinion that education is the best means for a person to be free from worldly allurements and temptations and ultimately to get himself absorbed in the truth.  

As education is the most significant fact in development, this is equivalent to saying that entire future of the country would largely depend upon the development of Indian Education. Education and teaching are two different terms and they are not one and the same. Teaching is much wider than education. At present, any teacher is not merely a subject teacher who can transmit a prescribed quantum of knowledge in a particular subject or subjects. But the duty of an educator is to promote the all round development of the pupil's personality. That is why teaching
is narrower in sense, whereas education is broader in its nature and scope.

AIMS OF EDUCATION

Education has the following aims:

(a) Development of the powers of critical independent thought;
(b) Inducing sensitiveness of perception, receptiveness to new ideas;
(c) Producing an awareness of the mainstream of our cultural, literacy and scientific traditions;
(d) To make available important bodies of knowledge concerning nature, society, ourselves, our country and its history;
(e) To strive to cultivate loyalty to the ideas of the democratic community;
(f) To equip young women and men with the general skills and techniques and the specialised knowledge, which together with the virtues and aptitudes already mentioned, will make it possible for them to do some productive work related to their capacities and interests; and
(g) To strengthen the inner resources and traits of character which enable the individual to stand on his own legs as and when necessary. ¹⁰

**TYPES OF EDUCATION**

Broadly speaking education is divided into three branches viz., formal, informal and non-formal education. Formal education is deliberately and consciously planned and its curriculum is pre-designed and goals also pre-determined. It comprises direct schooling and tuition intended pupils of particular age group. For example, schools and colleges import formal education. Informal education is predominant in the developing and underdeveloped countries and also in advanced countries. This is also called as incidental education, which received, by living with others. But it is not provided consciously and deliberately. Finally, Non-formal education if offered at any convenient place, time and level of understanding or psychological growth of children or adults. Education in India can be divided into the following sub-heads.

a) Pre-primary education
b) Primary education
c) Secondary education
d) Social education

e) Special School education

f) Rural higher education

g) Urban education

h) Physical education

i) Technical education

j) College education

k) University education

l) Research & Training and

m) Adult education.

AGENCIES OF EDUCATION

The agencies of education are generally divided into (a) Formal and (b) Informal. The formal agencies of education are those which are set up by men and less deliberately by society. The formal agencies of education are:

a) School

b) Library

c) Recreation Centres
d) Reading Rooms and
e) Religious Institutions.

The Informal agencies of education have a wider connotation. It should be understood in terms of learning. There are certain institutions other than formal agencies, which educate people without definite rules or special curriculum. Here people are educated with their own activities.

The informal agencies of education are:

a) Home or family
b) Religious organisations
c) Dramas and Cinemas
d) Newspapers
e) Radio
f) Television and
g) Library.

CONSTITUTIONAL BASE OF EDUCATION

The Indian Constitution has provided due place to the subject of education. Right to Education is one of the Fundamental Rights of the
Indian Constitution. Article 29 and 30 ensure every citizen of India with protection of their language, script and culture. Article 29 provides that:

"No citizen shall be denied admission into any educational institutions maintained by the States or receiving aid out of State funds on ground only or religion, race, caste, language or any of them."\textsuperscript{11}

**Article 30**

"Guarantees to all minorities whether based on religion or language the right to establish and administer educational institutions of their choice and clears that in granting aid to educational institutions, the State shall not discriminate against any educational institutions on the ground that it is managed by a Religious or linguistic minority."\textsuperscript{12}

The Part IV of Indian Constitution, which deals with the Directive Principles of State Policy under Articles 36 to 52, clearly mentioned that.

"The State shall strive to provide for free and compulsory education for all children until they complete the age of fourteen years."\textsuperscript{13}
It has been realised and also evident from the above that the elementary education should be the strong base on which the fabric of Secondary Education could be constructed.

Article 46 of the Indian Constitution says that:

"The State shall promote with special care the educational and economic interests with special care the educational and economic interests of the weaker sections of the people and in particular of the Scheduled Castes and Scheduled Tribes Education."14

CONSTITUTIONAL PROVISIONS ON EDUCATION

A new constitution for independent India became effective from 26th January 1950. Below are given constitutional provisions on education.
1. FREE AND COMPULSORY EDUCATION

Article 45, under Directive Principles of State Policy, lays down:

"The State shall endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years."

The expression 'state' occurring in this Article is declined in Article 12 to include 'the Government and Parliament of India and all local or other authorities within the territory of India or under the control of the Government of India.'

Thus the task of universal elementary education is the joint responsibility of the Central Government, the various State Governments; and the local bodies, as well as the voluntary organisations.

In respect of primary education, the Union Government has some important functions:

i. acting as co-ordinating agency;

ii. developing research in elementary education.

iii. Starting pilot projects;
iv. Levelling out the differences between the different States and ensuring equality of opportunity; and

v. Providing financial assistance to the less advanced states.

The State Government has to shoulder the major responsibility in respect of passing laws. Compulsory Education Acts have been passed and enforced in the states. With the result, there has been a phenomenal increase in the enrolment of both boys and girls. The programme received considerable attention in the Five-Year Plans.

The Constitutional provision for the universalisation of primary education was supposed to be realised by 1960 but the test remains unfulfilled to this date. Indian Education Commission (1964-66) also stressed the fulfillment of the Directive Principles to be a highly important programme of educational reconstruction. Vigorous efforts are needed to achieve the target of 100 per cent primary education by 1980. The Central Government needs to make adequate financial provision for the purpose. The Government in its Draft National Policy on education has decided to give top priority to this part of education and will be spending 900 crores in five years.
2. RIGHT OF MINORITIES TO ESTABLISH AND ADMINISTER EDUCATIONAL INSTITUTIONS.

Articles 29 and 30 of the Indian Constitution guarantees the minorities certain cultural and educational rights to establish and administer educational institutions of their choice, whether based on religion or language.

Article 99 lays down:

i. Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

ii. No citizens shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only religion, race, caste, language or any one of them.

Article 30 lays down:

i. All minorities, whether based on religion or language, shall have right to establish and administer educational institutions.

ii. The state shall not discriminate against any educational institution in respect of grant-in-aid on the ground that it is
under the management of a minority, whether based on religion or language.

Article 350 A states:

The state must endeavour to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups.

Article 350 B provides for the appointment of Special Officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

These provisions assure the minorities that their interests are safe. The minorities have been duly recognised on the basis of religion, language, script and culture.

The opinions of two significant reports on education on this aspect are not favourable. Secondary Education Commission (1952-53) observed that some of the schools administered by the minorities were creating unhealthy trends in admission and recruitment of staff. The Indian Education Commission (1964-68) also felt that these schools promote divisive tendencies and caste loyalties.
3. EDUCATION FOR WEAKER SECTIONS

Articles 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian community, that is, socially and educationally backward classes of citizens and scheduled castes and scheduled tribes.

Article 46 under Directive Principles of State policy states:

The state shall promote with special care the educational economic interest of the weaker sections of the people, and, in particular of the schedule castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitation.

Now Scheduled Castes are not only given equal treatment, but also given encouragement. The Government has taken up programmes for giving all sorts of facilities to the Scheduled Castes and Scheduled Tribes for educational advancement.

Special institutions have also been set up for the education of the handicapped.

Under Article 15 (3) the state can make special provision for the education of women and children.
The 42 Amendment of the Indian Constitution in 1976 put education hither to the State subject, on concurrent list. This Amendment made Central and State Governments equal partners in enacting law in regard to education.

METHODOLOGY:

In this context, the researcher had gathered the information contacting different Primary Schools, Zilla Parishad Schools and Upper Primary Schools in Mandal area. Data for this study has been collected from the Mandal Educational Officer of Veerapunayuni Palli Mandal Parishad and staff of Veerapunayuni Palli Mandal Parishad. The data and information gathered from non-officials of Mandal Parishad, Sarpanches of Village Panchayats, Mandal territorial constituency members, Zilla Parishad territorial constituency members and Presidents of the Mandal Parishads and also collected material from various types of people in Veerapunayuni palli Mandal.
REFERENCES:


12. Ibid.

13. Ibid.

14. Ibid.