UNIT 4  EDUCATION AS AN INSTITUTIONAL NETWORK

Structure

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4.1 INTRODUCTION

In this unit you will be introduced to the purposes and functions of organizing education institutionally. It will be made clear why education must exist as a distinct entity / institution. The distinction between acceptable and unacceptable forms and content of knowledge / vidya will also be explained to you. Education does not always mean acquiring either information or skill. It is much more than that. An institutional organization is generally needed for offering acceptable knowledge and skills. Since education is a social requirement, societies invariably support it. These institutions are only a formal arrangement. Some undefined, informal systems also exist. A few of them can be serious contenders in the field of education. Religions are one such example. They are not always financially supported by the State. Religious institutions are seldom clearly defined or getting universal acceptability. But they play an important role in all societies. Similarly, the peer groups, the mother-child relations etc. are not institutionalized. But they exercise tremendous influence on the growth and development of a child. They play important roles in offering social intelligence, especially about prospective societal expectations and requirements. Also, there are areas of knowledge that are extremely difficult to organize. For instance, it is not known how to make one a philosopher. While it is possible to improve one’s logical abilities and teach ethics institutionally, one would be hard put to organize distinct institutions for preparing philosophers. Institutions are funded either because they help improve one’s skills or help generate quality information.
4.2 OBJECTIVES

After going through this unit, you should be able to:

- explain how institutions grow out of societal requirements;
- discuss how education has always been a handmaid of socio-political will;
- explain how education has always been responsible for the growth and sustenance of culture and a tool of civilization;
- explain that education as an independent institution alone can foster the growth of professions and their organizations;
- understand that formal systems are needed to perpetuate certain skills and a body of authenticated and approved information. Whenever this function has been undertaken informally i.e. without the help of formal institutions, the results have failed to measure up to the expectations; and
- appreciate why the differences between educational institutions.

4.3 CONCEPTS AND DEFINITIONS

It will be appropriate to consider here the birth and growth of education as a distinct institution in human history. This understanding will enable you to appreciate that education does not deal merely with social conduct or imparting of skills and approved knowledge. It also creates conditions for the perpetuation and refinement of the means of earning one's livelihood and acquiring a decent life style in an ascending order, commensurate with one's native intelligence, industry and luck.

We have in this world only a few living ancient civilizations. The Chinese and Indians very legitimately boast of their antiquity, but we must not forget that Europe too draws its inspiration from an ancient civilization—that of the Greeks. In the ancient literature available with us today we have discussed the growth and development of education as a distinct institution created for a specific purpose. These references are very relevant for our purpose. The Vedas in India, the thought of Confucius in China, and those of Socrates, Plato and Aristotle from amongst the Greeks, provide an insight into the nature and origins of education as an institution. Additionally, the great Indian epics viz. the 'Ramayana' and the 'Mahabharata' and the 'Jatakas' i.e. Lord Buddha's birth stories—all of them discuss and relate stories of the origins, purposes and importance of education. All of these put together give a worldview of the meaning of education.

Let us now look into some of the material available with us today:

O the Protectors, O the scholars! **Join hands to educate us – the uneducated, properly, so that such weaknesses like sleep and carelessness etc. do not afflict us and the backbiters do not dominate us. Let us remain forever the favorites of the pleasure-giving God and by becoming the bravest, propagate knowledge everywhere!** (Rigveda 8/48.14)
Students must overcome these seven weaknesses: lethargy, ego, restlessness, reading without concentration, demonstrating pride, and not telling others what they understand or know. (‘Mahabharata’ 40/5/6)

The girl who wishes to practise a single Veda, the two Vedas or the four Vedas and the four Upa-Vedas, besides acquiring expertise in Grammar can become herself a scholarly teacher for other girls. By becoming a learned scholar she can experience the sky-pervading Supreme Being and for educating other girls, she can select clear statements like sparkling water and remove their dirt like ignorance. (Rigveda 1/164/41)

A Chinese proverb perhaps explains the best the mode of ensuring the perpetuation and spread of education in which the greatest importance is accorded to girls’ education: If one is planning for the perpetual happiness of society, educate the girl.

Plato and Aristotle, both philosophers from ancient Greece talk of education in their classical works on Politics. In his Republic Plato feels concerned about the education of the guardians. He obviously believes any and every type of education will not do. Both girls and boys should be given similar education. The curriculum offered to them should suit their future assignments. Therefore, he goes into details of what and how to teach them. Plato’s Republic is a singularly well thought out work. Aristotle’s Politics is a research work on Constitutions for running and regulating the State. For writing this book he is believed to have consulted about one hundred and fifty-three written works on city-states. While both these works deal essentially with politics and the rulers, the discussion on organizing education in such write-ups throw light on the relationship of education with politics and the governments. In other words, education is basically a state-approved institution and even if some other arrangements can be considered they can never be allowed to remain outside the purview of social approval.

Against this background, let us see what Plato and Aristotle have to say on education and examine the relevance of the quotes.

‘Well, Glaucon,’ I said, ‘what should men study if their minds are to be drawn from the world of change to reality? Now it occurs to me that we said our rulers must be trained for war when they are young.’

‘We did.’

‘Then what about the literary education which we described earlier on?’

‘That’ he reminded me, ‘was the complement of their physical education. It gave them a moral training, and used music and rhythm to produce a certain harmony and balance of character rather than knowledge; and its literature, whether fabulous or factual, had a similar ethical content. There was nothing in it to produce the effect you are seeing.’ (Education of the Philosopher, Part eight; book seven, Plato)

In the context of a discussion on Imperfect Societies Plato reproduces the words of Socrates: ‘Well, that’s that. What we have agreed, Glaucon, is that in the perfect state women and children should be held in common, that men and
w**omen should share the same education and the same occupations both in peace and war, and that they should be governed by those who are best at philosophy and war.* (Part nine)

You are advised to go through these citations carefully to realize that Plato is advocating a total control on education and its organization besides suggesting that its provision should be for both boys and girls alike.

Now we should see what Aristotle has to say on the subject. The following discussion and quotes are from T.A.Sinclair’s translation of the work but presented and commented upon by T.J.Saunders. As against what Plato has said about providing education, here is Saunders’ comment while distinguishing Aristotle’s views of Plato. “**Education up to 5 years of age needs no formal teaching; from 5 to 7 visual methods may be used. The main periods are the next two, 7 to 14 to 21.**” Plato wished to preserve the same educational programme in perpetuity, even down to small details like children’s games, on the ground that novelty makes for social instability. To that extent Aristotle is less Utopian. He does not wish to freeze society in time.

It is here that Aristotle is very clear. He says “the rearing and education of the children of citizens should indeed be a matter of public concern, since they are the future citizens, the future rulers of the state and one learns to be a citizen, just as a craftsman needs to be trained in his particular skill. Moreover, the education of the potential citizen will depend largely upon the type of the State and on the kind of life, which it is desire to lead. Aristotle himself has in mind especially the intellectual, artistic, cultivated life, which the Greeks called s**cole, usually translated ‘leisure’. No citizen therefore, ‘belongs to oneself’: he is part of the State, and is not entitled to be educated privately in private tastes and standards.” (VII.1; P.451)

It should be clear by now that the Greeks believed in institutionalizing educational provision. They in their own ways also defined who should learn what and at which stage. They were against the provision of private schooling. Also, they knew that education is a purposive activity / process. It is very interesting to note that while the Chinese evolved an excellent Mandarin system, the Greeks also did not hesitate to prescribe courses of study and laid down clearly the goals of education. We have Indian parallels to these two systems in contemporary periods of time. This is not the place to go into the details of what Indians in different periods of time wished to offer. Suffice it to say that institutionalization of education is an old hat.

In this part of the unit, it has been attempted to explain that education has always been offered by the State to its citizens. It has grown historically because of a social-political requirement. Therefore, it has naturally received State funding.

Where should one study? The answer to this query has been offered. The Greek term for this institution is s**cole.**

Who should finance education? This again is an old problem. Each nation has tried to find an answer to this query in its own way.
In the case of India it was always funded both by the state/kings and the individual pupils through payment of Guru dakshina. But then in India we never had the type of slavery which was fairly common elsewhere.

We have also seen that both in ancient Greece and India the courses of study were invariably fixed and the periods of studentship laid down clearly.

Education of girls in India and Greece were differently conceived but there was never any disagreement about the need for offering them education. They must also be educated along with boys. The State was responsible for the provision of girls' education. The length of their studentship was rarely disputed. In fact, some of the well-known names of women rasikas who composed the Vedic hymns have been duly recorded in the Vedas.

### Check Your Progress 1

**Notes:** a) Write your answers in the space given below.  
   b) Compare your answer with those given at the end of the Unit.

1) **What is the concept of an institution?**

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2) **What do we mean by institutionalizing education?**

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### 4.4 ORGANIZATIONS AND INSTITUTIONS

#### 4.4.1 Needs

No society can survive without organizing itself into a variety of institutions. Institutions perform numerous functions. They carry on functions that are assigned to them by their organizers. These organizers belong either to various government departments or to private trusts, voluntary organizations, associations or philanthropic bodies. It would be proper to remember that to organize means to arrange. Therefore, an organization is a built-up arrangement for performing a specified function. At times these institutions become indices of societal functions. At times they can also reflect the practice of a political ideology or a kind of philosophy in action. The existence of Panchayat, for example, in an Indian village is an indicator that people take their own decisions and are not dependent on any external agency to regulate their life-functions. No autocratic system ever permits the setting up or functioning of a Panchayat. T. Parsons in his books *The Structure...*
of Social Action (1937), New York, McGraw-Hill and The Social System (1951), New York, Free Press describes society in terms of general value consensus. "Modern societies, though complex and fractured, are capable of expressing common goals. They operate according to established norms that positively express the shared common goals of society. Social equilibrium is an ideal state of balance. It will be more or less realized in social structures. The family and the school are the positive and necessary institutions through which social values and cohesion are maintained." A few scholars have been critical of Parsons for taking a thoroughly systemic view of social structure which he accounts for in terms of four principles: adaptation, goal attainment, integration and pattern maintenance. His theory envisages change as taking place only gradually and not radically.

It is important to remember that contemporary West by and large rarely approves of totalitarianism or autocracy. It stresses on democratic norms and practices. Parsons' views, are therefore, in consonance with the generally endorsed and sanctioned Western philosophy. Let us examine the Indian philosophies in this regard. Indians ever since the days of the Vedas have practised democracy. Occasional bouts of non-democratic rules apart, both in social and political life, Indians have rarely deviated from their cherished life style—marked by freedom, democracy and public discourse. As far as we are concerned, rigid bureaucracy and centralization of administration are the western gifts to India. Even Muslim India hardly, if ever, succeeded in centralizing power—the way Germany, Italy or the USSR once did. Indian institutions overcame seldom strains of anarchy in their systems.

We need not go into the details as to why the above-described viewpoint of Talcott Parsons is only partially true, because there are other theories too, which hold the view that social institutions may have 'contingency' plans wherein one might trace some kind of arbitrary roots. For instance, Marxism provides a radically different alternative route to organizing society and its institutions. Parsons overlooks the conflict inherent in the nature of society and adopts a myopic view of conflict resolution.

We have thus far indicated that the organization of institutions has its roots in the basic nature of society. Nomadic societies must, therefore, organize themselves very differently from the aborigines. Societies get their indicators for organization from their specific functional requirements. For instance, any group of human beings must procure food to live, organize itself to defend from the vagaries of Nature, protect itself from another similarly organized hostile group etc. Civilizational when they become more mature, societies organized themselves even better. For each function and need they helped develop frameworks and sustained and supervised institutions within that framework. That is how societies ensured institutional accountability. No institution is permitted to go against the society that sets it up. With every stage of social and technological development and growth the number of institutions also increases correspondingly. It is at this time that these institutions acquire their separate identities. Societies keep their control on them by creating intra-institutional and inter-institutional ambience and relationships.

In their book Introduction to Educational Studies, Steve Bartlett, Diana Burton, and Nick Peim (P.C.P.London, 2001) discuss problems related to the topic in
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hand. They say, “All sectors of education are made up of organizations of various sizes: schools, colleges, universities, local educational authorities. Organization theory and the study of behavior in organizations constitute important elements in education studies courses. As many postgraduate students of education work in the field there is a particular interest in theories of management and their application as part of professional and academic study. By considering organizations which are primarily people-centered, an emphasis is placed on theories related to performance management or management by objectives, human relations management.”

Other aspects of organizational theories treat the nature and purposes of educational organizations. Here the important components of organizational theories revolve round the pupils and teachers—learning, classroom practices, homework, teacher—pupil relations, examinations and the like. Each of these aspects of an educational organization lead either to gaining more knowledge or gaining new skills. It is then that they too fall under microscopic scrutiny and further examination.

We have come to the point where it is possible to say that organizations have clear-cut goals defined for them by societies within which they have to function. It is within a given framework that they can function. They can outgrow these functions too but only when society so desires. This is one reason why education is called a sub-system of society. The organizations / institutions have their goals clearly laid out for them. In the educational institutions, their functions are limited to developing and sharpening an individual’s cognitive abilities. In fact this is what Education is all about. The levels of institutional arrangements are, therefore, fixed according to the difficulty levels in cognizing information, knowledge or skill.

For instance, the prescribed age of the pupil attending an educational institution is determined by the formula which fixes age when a child / person of a given age can learn and that too, the exact quantum of knowledge / skill. The basics of the formula derive their inspiration from the exact requirement of information / skill calculated on the basis of a child’s immediate needs and those too in keeping with one’s basic / innate abilities. If at the primary school level a child learns to read and write, the society takes care that the time is not wasted on teaching unwanted bits of information. In other words, no society leaves anything to chance. The support systems it creates, besides the supervisory roles it delineates to differentiate among bodies and levels of functionaries that are obliged to keep track of everything, is important to take note of. A specific designated support system is obliged to keep track of various functions being carried out within the framework prepared for an organization under its charge. For instance, Departments of Education under a Director of Education oversee only the work concerning their own territory. Here too, depending on the political ideology of the government, a country runs its institutions. Each major political change gets reflected in the school curricula or the examination system. This has inevitably to happen. Therefore, certain clauses or special provisions within the law are provided initially to see that the organization comes to no harm when governments change. These arrangements have, of necessity, to be anticipated with clauses for flexibility. Once one comes to institutions of higher learning where the development of an individual is gauged in terms of one’s reflective abilities, the organizational climate becomes suddenly individual-friendly.
4.4.2 Instrumentality and Functions

Before we define functions of various levels and types of educational institutions we should understand that each institution is answerable to the society in general and to its designated functionaries in particular. Had this not been true, it would have not been possible to prevent opening of such schools like The School of Pickpockets that Charles Dickens refers to in one of his novels. Secondly, each educational institution has to serve as an instrument to fulfill certain well-defined functions. The act of performing or the process of institutional performance is its instrumentality. It merely means that if an institution is performing well and to the satisfaction of the concerned people or the relevant powers that be, the instrumentality of the institution is beyond any doubt. This word instrument is derived from the Latin word instrumentum. The meaning of this Latin word is to instruct. The Latin word for function is functio and they stand for the verb to perform. In other words both terms i.e. instrument and function when put together mean performing the act of instruction. The other meaning of instrument is to be a tool. In the present context, the instrumentality of an educational institution is to work as a tool in the hands of society to meet its imagined or actual requirement.

In this context it is perhaps necessary to remember that education, as a human right, is historically of very recent origins. In India such recognition is hardly two-years-old. One should distinguish between the existence and running of schools and universities and the acknowledgement that it is an individual’s fundamental right to be educated. The concept of education is here related and contextualized with empowerment. There was a time when education was defined as making an individual a gentleman or a culturally refined person. These days education is meant to improve one’s individual skills so that economically one is independent. Education for a vocation or employment is hardly a century old concept. Currently, education is also supposed to empower an individual.

China, India and Greece have been ancient seats of learning. They have had institutions in the past that are even now referred to with respect. But the way education is currently being defined was never the primary function in these old civilizations. It is good to cite their examples in the historical context only. But to emulate them today would be out of context and ridiculous. Also, education ladders like primary, secondary or higher education are twentieth century inventions. Similarly, professional and vocational schools of today may appear to have their parallels in the past but in reality these arrangements were made through their respective guilds the parallels of which are hard to come by. There were no open or distance systems and those societies were not competitive like ours. If there is no need, the society is not likely to be motivated to respond to a vacuum. Therefore, a progressive diagram will look like the following:

Need → Response

Planning → Designing → Assigning → Supervisory / Support System → Institutional Functioning → Social Recognition = Social Approval

In a way, education, its support systems and supervision and control are a cyclic affair. Steve Bartlett says the development of modern education “can be traced through the rise of nation states in the 18th and the 19th centuries. Legislation
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appeared through the 19th century to control the employment of children, to protect children from sexual abuse and from exploitation as cheap labor. This whole process has been called the invention of childhood.” In India we still need to do a lot more before we come at par with the achievements of the West/advanced nations. There is little that has thus far been done in India, particularly in this direction beyond words and airy nothings. Even the Sarva Shiksha Abhiyan supported by the Constitutional Amendment is unlikely to achieve the target. It is an expression of a wish totally unrelated to the reality that exists.

The question is why India has lagged behind in providing education for all despite its glorious past and not very unenlightened medieval period? The reason is simple. We have seldom regarded that education for all is our cherished goal. In ancient India education remained a monopoly of the elites and a designated caste group. Medieval India created a new elite group and introduced a new language of culture, but in societal terms it was no different from the ancients. What was open for the upper castes among the Hindus during the ancient period became the norm for Muslims during medieval times. Therefore, the education that we are talking of now has little in common with either the ancient or the medieval periods in Indian history. Also, similar changes in outlook have more or less become dominant universally.

The other point that needs to be underlined pertains to financing of education and the reasons why private parties are so eager for providing educational facilities. After India became free, the government of Free India wanted to spread literacy among the masses. Since poverty prevented the Indian masses from taking the benefit of education, the Government financing started playing a significant role. If the British rulers were indifferent to providing education for the masses and therefore created a grants-in-aid system to support education given by private bodies, the present-day government is finding it difficult to support the system single-handed. They are interested in taking help from the people—the ones who regard education to be big business. The education scenario has thus become both highly contentious and confusing. A caste—ridden country is now getting further subdivided into two groups—one consisting of those, who have access to quality education and the other made up of those who have access to only partial benefits being doled out either by the governments of both the states and the center or the voluntary bodies—majority of which have their own axes to grind. It is not only the digital divide that Indian masses are facing; they are confronted with other types of monopolistic onslaughts. For instance, the locally educated youths are facing competition from foreign educated Indians. Foreign universities are challenging the system run and supervised by the UGC since they have opened their campuses in India. In brief, we are faced with several networks—both Indian and foreign, the government and the non-government, the private businesses and the philanthropists etc. If the end product were the basis of adjudging one’s quality of educational competence, we would be surprised by the findings of any research undertaken in the field. The variety and the gradations are as endless as they are baffling.

We have seen in this part of the chapter that education has to be organized the way the society or the State desire. Education is only a tool/instrument to meet the requirements it is expected to satisfy.
Education is normally organized in various ways and categories—such as lower or higher, primary or secondary etc. It is always good to remember that it was never so in earlier days. Historically much less emphasis was laid on the initial stages of education viz. pre-primary, primary etc. In most countries education started in either Ashramas (India), or schools for specialized subjects as Plato’s Academy in ancient Greece. The preparation of a child to go to school did not fall in the organized sector. Normally homes played a major role in this regard. We have records of scholars going for higher education but very little is known how the initial stages of education were taken care of.

These days the educational scene has become very confusing. One is not too sure about the correctness of the provision. Firstly, education is these days a shared activity. Both Government and society through voluntary bodies operate at all levels. While the Government feels responsible for providing people some education, the voluntary bodies that are philanthropic in nature have as an objective an obligation to offer education for improving the lot of the masses, while there are others who treat education as a means to mint money. For the last category education is big business.

The major unresolved problem is who should finance education. Those that finance it also tend to influence its quality, motivation and the provision. One is not quite sure about the correctness or otherwise of the position.

The advent of modern technology and the presence of foreign institutions in collaboration with local universities and colleges are growing into a serious social problem. They pose a problem to the common people because of the cost at which their provisions are made available. The social divide is now turning into a class-divide in terms of who receives what education and at what place and cost.

### Check Your Progress 2

**Notes**: a) Write your answers in the space given below.

- b) Compare your answer with those given at the end of the Unit.

3) **What is an organization? Why do we need it?**

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4) **How does one define instrumentality?**

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4.5 STAGES AND LEVELS

Education the world over is organized in various stages and levels. The reasons are not far to seek. The first reason is the chronological age of the individual who is likely to be offered education. The second one pertains to the mental age or the intelligence one needs to have to grasp the meaning of what one is told to learn. The third reason lies in the socio-economic level of the person trying to learn. And lastly, the difficulty level of the subject matter also matters in these considerations. We shall go both by the way these stages have come to be evolved and the way levels define the quality and quantum of information and skills.

As mentioned above, modern Indian education has taken about three centuries to take its contemporary shape. At the time when the East India Company started making inroads in this country, they supported the idea of implanting their own system of education here. The reasons were both political and economic. The political reason was that they wanted to create a whole cadre of Indian intellectuals who would with time develop stakes in the Company's perpetual, continued presence. This is what Macaulay said would be a class of Indians in color but English in tastes and habits. The second reason was economic. To look after the Company's business interests they wanted individuals who would work for them in lower jobs and on subsistence allowances. If they imported English accountants and clerks that would cost them a lot. Local employees could be hired for minimum wages. It is these two major reasons that forced them to introduce in this country a system of education, which was good for them. It mattered little whether or not it was good for the Indian masses.

It is during these initial stages that the Company started expanding its vast business interests here in India. Therefore, it desired to study the indigenous system of education. The initial surveys of Adam in Bengal established beyond doubt that India did have an effective indigenous system of education. But this system lacked clear-cut gradation and neatly divided levels of education. At times the same teacher taught all classes, mostly simultaneously. These schools had no interconnectivity and neither did they have any supervisory system. They were locally financed. The salaries to teachers in these schools were neither fixed nor structured or regular. There were no textbooks. Therefore, standards of education were difficult to assess. Of course, in exceptional cases the Madarsahs and Sanskrit Pathshalas appeared to be fairly close to the modern system in organizational terms and also in being acknowledged as centers of learning and excellence.

In fact, what the indigenous system lacked, the new system had in abundance. The modern system of education took considerable time to grow and develop
into a well-knit institutionalized shape. The educational system both in India and elsewhere does not seem to have grown and developed very differently. If the priests wished to remain educated and organized they had to have some system to perpetuate themselves. Education in the rituals motivated them to develop an institution of priesthood. In Europe it was the Church and in India the Yagnas for Vedic rituals that formed the single potent reason for the spread of institutional arrangement for literacy and education. All other religions too pursued an identical path to keep their identity distinct. Education had, in fact, within itself the seed to develop distinct identities. Likewise, literacy was essential to run business establishments. The third source of motivation for education/literacy, training and organized education came from the ruling elites. If viewed from such a perspective, education as an institutionalized identity, had very valid reasons to grow the way it did.

Let us now see how it grew into its present form and purpose in India.

The Rgveda is the first to record this kind of growth.

There are friendly Brahmans who concur in the mental apprehension, conceived by the hearts (of the wise). And yet they abandon that person who is ignorant to such sciences as are essential to knowledge. Rg.X.71. VIII

One of the priests (the hotra) becomes diligent in the repetition of the verses of the Rk.; another (the udgatr) chants the Gaytra Saman in the Sakvari meters; another the Brahma declares the entire existing knowledge; another (the adhvaryu measures out the details of the sacrifice. Rg. X.71.11

May Bharati (Goddess of Enlightenment) and Ida (Divine Speech) come quickly to our place of worship, personified in features, and may Saraswati (Divine Knowledge) also—the three goddesses—sit down on their assigned seats. Rg. X. 110. VIII

Here are the details of why and how one could obtain and retain knowledge:

For the attainment of full knowledge, noble deeds; for the attainment of happiness, religious life; for the attainment of definite object, activity, for the advancement of wisdom, the habit of reading and teaching; for retention of knowledge, truthful speech; for arithmetical measurement of the day, the science of arithmetic; checking the waste of time in infatuation, a word of wisdom; for the fool who revels in vice a word of caution... Yajurveda IX.20

The idea for citing the Vedic text was to get support for the point that learning and acquisition of knowledge had their roots in religious rituals and needs. In all societies we find similar motivations. Even such religions as Buddhism lay a great store by monastic education. Similarly, the Jain Munis never ceased to be the repositories of sacred knowledge. In Britain it has always been the Church (until Henry VIII of Rome; and, thereafter of England) that held sway over the knowledge industry. For example, the Tracts written by poets like P.B. Shelley at Oxford invited the wrath of the same religious coterie in England. During the medieval times, Islamic knowledge was the monopoly of religious groups and we find considerable debate on the same issue even now. It is this small group of the clergy who opposed vehemently the suggestions made by Aveccenna (Ibn Sinah) and Aveccerros (Ibn Sirah) for making Islam more open to debate than it then was
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or is. That way the Hindu priestly class could never control wholly the knowledge industry, although they too were relentless in their efforts to do so. Irrespective of the religious variations the priestly class per se initially held a tight control on educational institutions and strictly regulated and supervised them.

But beyond the priestly domain the knowledge and learning had an equal number of votaries from amongst the ruling and the business elites and their establishments. In different countries the development of education may have taken different routes but the basic control, provision and spread followed an identical path.

During the Renaissance in Europe and the advent of the East India Company in India vistas of knowledge were opened up beyond the narrow bounds of religious consideration. For the first time we find the emergence of a strong scientific lobby both in India and in Europe. This brought in objectivity and logic in the acquisition and spread of knowledge. Formal schools started appearing all over Europe and in India. The Company for its narrow and selfish reasons supported a school system that was intended to provide them with native recruits for lower jobs in their business establishment. In the secular sector industry was the first to provide patronage to education, especially to such branches of education that could be applicable to further growth and income. Once the Company developed a taste for acquiring political clout in India they needed lower rank judiciary staff, teachers, clerks and administrators and those too on petty salaries and in large numbers in same ratio was necessary for territorial control and power. Thus the modern system of education with which we are so familiar had its roots in religio-political and business requirements. It did not matter much if this requirement covered other areas too beyond political, military or other requirements. The basic cause for introducing the modern system however lay in advancing business tentacles across the sub-continent. The gradation and level fixing of the school curricula according to the type of education that served the requirements of the Company is very interesting to analyze.

This is not the place to go into the conflict this modern system faced from two existing systems—the Sanskrit pathsalas and the madarsahs and maktabs. The latter were controlled and run by charitable people for promoting religious causes. The modern system introduced by the alien intruders through their Company rule came as a strong alternative to the indigenous schools and the indigenous priestly control. For the first time India faced a challenge from within the school boundaries. The knowledge that came to be offered was not only not religious; it had certain dimensions never experienced before. For instance, a new language was introduced. Textbooks started being written in place of what the teacher wrote or decided to teach in the indigenous system. A whole department of education came up to supervise the opening of schools, their teaching, providing textbooks and fixing what was to be taught at which level and when. Until now the individual teacher was the best judge. The native teachers in their respective areas were virtual leaders in all social and moral spheres. The new system took away this power from them. They came to be seen as mere employees.

The new school and the new teacher had their assigned roles meticulously defined. They no longer occupied the high pedestal which was once theirs just for the asking. There now was a department of education where the officers had tenure positions. There were written rules and regulations, a tentative budget and a
specific geographic area to supervise. In brief, India was witnessing a system of education that it had never known before. For the first time ever, the amount of knowledge and its variety came to be fixed by a group of people who were supposed to know more than the classroom teacher. Subjects like health and hygiene, geography and the history of Europe came to be introduced besides a brief introduction to civic duties and a smattering of science. All this needed fixing of the stage and the level of educating a child. It was natural therefore that grades got introduced into the system. Starting with the teaching of alphabets to the formation of sentence structures, a new kind of grammar became essential. The major difference between the promotions of a child under the two systems (the old and the new) from one class to another lay in downplaying the role of teachers' individual discretion. The system claimed to be more objective-and-learning-quantum based. Even an external examination by the Company's nominee came to play a significant role.

It may be remembered that long before the Company introduced an official system of education, numerous missionaries were already actively promoting European education and knowledge for the spread of Christianity in India. This was one single reason why the Indians opposed this knowledge then and even now in numerous areas of Free India a section of Indians continue to be suspicious of missionaries and their activities. But it should be acknowledged gratefully the way the Christian Missionaries brought modern knowledge to India. There are records that in the beginning of the 19th century (Samachar Chundrika, dt.16th June, 1845;Vol.VIII.) a school was teaching “through objects and pictures after the Pestalozzian system.” The curriculum included English, Mensuration, History, and Geography, Map drawing, Natural History and knowledge of plants. This may not have been common to all missionary schools but the ones that the Company opened or supported taught uniformly the same curricula allover its territory.

What is significant is to know the way levels and grades got fixed in the modern educational system. The Sanskrit Pathshalas and the Maktabs and Madrasahs did have their own gradations but they were found wanting in defining grey areas in their systems. It will require a separate discussion to trace the history of fixing school and college grades in the modern system. It will suffice here to remember that it has taken almost two centuries to evolve grades in the educational system and to define the specific goals / aims commensurate with their individual academic achievements. The concept of awarding degrees and diplomas too has its own history. In brief, today the system of education functions almost parallel to other such establishments as the judiciary, police or the army. The only thing common between these institutionalized systems is that they are all committed to social upliftment and service.

Let us recall that both the Indian or the indigenous system and its European counterpart—the so-called modern education, grew from religious or monastic traditions. Most of the designations that teachers get addressed by are religious in origins. For instance, the terms Pandit ji or Maulavi Saheb are as ecclesiastical in their origins as the designations like Lecturer, Reader or Professor are. Currently the defining terms employed for the levels of education like the Nursery, Kindergarten, Primary, Secondary or Higher Education etc. have their individual histories because each one of them has evolved over a period of time. However,
What is Education

you have nothing to do with religions. For instance, Professor R.H. Tawney was the first person in 1928 to define secondary education. Until then it may have existed but it was not regarded as the link between elementary and higher education. Earlier on, there were only two stages of education in the UK — elementary and higher education, without a secondary stage. The ones who wished to go for higher education could prepare either privately or through a system called the Sixth form available with some public schools. It took considerable time before the link between the elementary/primary and the higher (university) got streamlined in the UK. In India, interestingly, colleges got set up long before universities came into existence in 1858. For kindergarten the birth of Froebel was necessary; and, for Montessori schools one had to wait for Maria Montessori to be born. If Sadler Commission in 1917 gave India its Intermediate colleges, Muddaliar Commission in 1951 gave us higher secondary education of three years duration with 11-year multi-purpose higher secondary schools. The 10+2+3 was conceived by the 1986 policy of education. All this recounting of the events must have helped the reader to realize that education; its system and content continue to change for a variety of reasons — religious, social or political. There is nothing static in education. If it changes for political reasons, it can change with technological reasons also.

Similarly, for adult education programmes the consciousness about the meaningfulness of education was essential. The failure of the formal system and the presence of a vast number of illiterates made it obligatory on the part of Government of India and the voluntary agencies to start a non-formal system. The parallel of the same at the higher education can be seen in the birth of distance and open learning systems. Additional inputs for the non-formal and the open/distance systems come from the development of technology like the invention of satellites and the computers. We also see a tremendous growth in the birth of numerous institutions with a wide variety of courses. Until a couple of decades back not many heard or felt the need for opening Business Management Institutes. In recent years, global wars and space-related engineering courses have helped major technological developments. All this goes to show that as the needs of the society increase, the educational system must respond accordingly. Education as a system does not operate in a vacuum. It must remain sensitive to the social vibes and continue responding to them. It must also continuously adapt and adopt ever-newer technologies that are getting invented or developed. The interdependence of society and education as a system is a reality. But an even greater reality is that education has a distinct identity. In other words, education is a distinct institutionalized system — identifiable in terms of its goals, levels and types. At times the technology it uses also makes it a definable institution.

In this part of the unit we have seen that educational institutions the world over have grown from religious and social requirements. Initially the priests were the first to start offering education. The needs centered around the requirements for training priests for performing rituals and some prayers. Education of the rituals made them very powerful in every society. This feature of religious education continues unabated till this day everywhere in the world.

The secular functions of education got added to it with business and administrative needs. Trade cannot be expanded without education supplementing and sustaining its progress. The more specialized and extensive the trade, greater is the need for
education and training. For administrative functions too one needs some kind of professional training even as the present-day armies require formal training and maintenance of records.

With the growth and development of additional requirements and the failures of the existing systems ever-newer systems continue to take birth. Education as a system has to respond to societal requirements. It does not and cannot function in a vacuum. With the complexities and growth of new ideas, educational systems also become complex.

One thing that distinguishes education as an institution is goals, types and the technologies it uses to perform its given functions. But there is nothing rigid about education. It must remain flexible and sensitive to societal requirements. Even so education has a distinct identity. This identity has its parallels in the army, business establishments and administrative set-up. It is this identity, which makes it an identifiably distinct institution.

Check Your Progress 3

Notes: a) Write your answers in the space given below.
       b) Compare your answer with those given at the end of the Unit.

6) How did the system of education take birth?

7) What makes education an identifiable institution?

8) How does society play an important role in making education acquire a distinct identity?
4.6 PURPOSES: GENERAL / SPECIFIC REQUIREMENTS—SOCIAL / INDIVIDUAL

In this section of the unit we shall define the specific and general purposes of education as an institution. Although in a way we have covered the outline of the area, here we shall go into the details.

Education, as we all know, is a man-making process. Without education there is nothing to distinguish a human being from an animal. The purpose of education the world over is to liberate human beings from the misery of needs—both material and spiritual. To think of either purpose in isolation is to deny education its depth and coverage. The opposite of knowledge is ignorance. Ignorance is equal to darkness. The Gayatri mantra, therefore, carries the import of giving the intellect more and more light. This light the brain receives is capable of giving salvation from all miseries. It is in this sense that education is a liberating agent. Sa Vidya Ya Vimuktaye.

Indian education is witness to three phases of educational development—the ancient, which lasted until the arrival and rule of Muslims around 1000 A.D. when the medieval period starts and the modern period, which had its beginnings towards the end of the 18th century. What is most interesting about Indian education today is that all the three continue to flourish. The Sanskrit universities are getting a new lease of life, even as the Madrasahs and Maktabs have their firm votaries. The system that gets maximum financial support and clientele is the one that the British introduced in India during their rule. It would be unfair to talk of just one system as though other systems have not contributed to the economic growth and knowledge of this country.

We shall therefore go step by step in the historical sense and describe the goals, purposes and the curricula followed in all these three systems. The ancient system defined knowledge as para and apara. While the para is higher knowledge (Spiritual in content), it is the apara, which is pursued by the majority since it helps one to earn one’s livelihood. Even the ancient Indian period should be divided into two parts—the Vedic and the Buddhist. The Vedic period lasted till 600 B.C. and the Buddhist until 100 B.C. Thereafter, we see the revival of Hindu learning until 1000 A.D. when the Muslims arrive with their distinct culture, system of education and curricula. About the ancient system there are so many myths—majority of which are located in ignorance. The study of the Vedas is relevant for tracing origins of our knowledge and learning. For instance, for the classical music (Samaveda), for Ayurvedic system (Atharvaveda), for oral mathematics (Yajurveda), for agricultural sciences, geometry, logarithm, prosody, protection of environment etc. the (Rgveda) can be consulted even now with considerable benefit. The Rgveda. 10.71.4 says,” A few do not understand the secret of language even after reading it, and a few others do not realize its reality even after listening but there are some for whom the language presents its true meaning as a fully bedecked beautiful wife reveals herself before her spouse.” The best recounting of the curricula at the highest level and the distinction between higher and lower knowledge in ancient India can be found in the following dialogue between Sanat Kumar and Narada. Narada tells Sanat Kumar what he has read thus far, but now he wishes to go beyond it. He says,” Sir, I know the Rigveda, the Yajurveda,
the Samaveda, and the Atharvaveda as the fourth legend and ancient lore as the fifth, the Veda of the Vedas (grammar), biology, mathematics, augury, chronology, logic, polity, the science of snake charming, and the fine arts. This, Sir, I know.” The implied meaning is that he now wished to learn something beyond the knowledge books offer—that is para vidya. It should be clear to the reader that “Man does not live by bread alone” and therefore, when he is well-fed he wishes to go beyond the material goals in life. The spiritual knowledge is needed then.

Ancient India had all professions—like Medicine, Engineering, Architecture and Law. They maintained a distinction between the learned professions and vocational studies and for each one of them they had evolved a system. The Buddhists developed a monastic system for providing their type of spirituality. This system flourished for about 4-5 centuries and then died out.

Medieval education had its own curricula for each stage—the primary and the higher, which in its own sense maintained a distinction between professions and vocations. For instance, the MAKTABS had the priest in the masjid as the teacher who taught the Quran, some arithmetic and knowledge of alphabets. Beyond this stage were professions for which they needed to have separate institutions—the Madrasahs. Even now Muslims the world over have Madrasahs. Their courses of study have been modified and stand modernized to some extent but they persist with their religious content and the teaching of Islam. I shall merely give a small example of what they teach here. Islam too accepts division between two types of scholarship. Scholars according to Islam are either Ulema-I-akharat who devote their lives to learning and uplifting the Muslim society or the Ulema-I-duniya who employ their knowledge for earning wealth. This is another way of dividing knowledge into higher and lower forms of learning or between the spiritual and the material. Just as the Hindus had designations for their priestly class like Ritvij, Chhandoga, Somini, Udgitha, Gayatrin, Adhavaryu, Brahma etc. the Muslim Ulemas too have their divisions into Imamas, Khatibs, Muhatasibs, Muftis and Qazis etc. The medieval curriculum of the Madarsah consisted of the following: Tafsir (Exegesis), Hadis (traditions) and Fiqh (Jurisprudence), Grammar, Literature, Logic and Muslim Scholasticism (Kalam).

In the modern system of education the major features of the education remain the same. Even today education must serve society and respond to the needs of its clientele. Today’s society is more democratic than it ever was and the so-called common man is gradually becoming the king. The reach of education is no longer restricted to classrooms and the mode of delivery is not limited to the face-to-face. Changes are fast and have forced the teacher into a situation where it is almost mandatory to update one’s information. Instead of knowledge it is information that is important now. The selection of quality information has become the sole concern of modern education. It is not the quantum of information or learning that matters but its relevance and usefulness do.

Today the modern system of education is considered most important and useful education. It is divided into several stages. Each one of the stages can have its own mode of delivery and curricula. Without going into details how it evolved, the modern system of education in India is almost parallel to the one that obtains in the West. The truth lies with the fact that what pays dividends is also responsible for its popularity.
The modern Indian education is divided into several stages like pre-primary (nursery and kindergarten), primary, lower secondary, higher secondary and higher education (college and university education). The other division (equally popular) lies in its curricular distinction like the ITIs, IITs, engineering colleges, medical colleges etc. Each one of the stages of education has a specific curriculum because the same has been designed and regulated by a specified committee of experts. The third educational category is in terms of intellectual abilities of children besides their physical capabilities. For instance, each type of disability handicap has its own category and provision. Physically disabled children are generally treated as part of integrated education but within that also different levels of attention are to be paid to different degrees of handicaps children suffer from. The goals of education therefore differ according to the category one belongs to. The visually disabilities are quite different from the mentally disabled. Each physical and psychological category demands its own type of attention. In the past couple of decades, all societies including the Indian have come to realize that its normal, well-to-do children alone do not need to be provided with the best of education. Others demand equal, if not more, attention and care. Almost all other categories of children are able to contribute their mite to the development of society. The last category of the educational division is located in financing education. We have in India today three categories of educational financing: 1) the government 2) the aided or grants-in-aid system, and 3) self-financing or completely private system though regulated by both professional and designated bodies like the UGC, AICTE and others including the MHRD.

Each category of children has its distinct requirements and therefore it is no longer difficult to define the purpose of education for each one of them. Efforts are on to include several of the erstwhile categories of disabled children to be offered education in the ordinary schools along with other normal children. This is done to see that this category does not feel that it is being ignored as social outcasts. In fact, each category gets fitted into the general framework of societal development. Ever since we have started to move in the direction of becoming a global society, we have our attention focused on international standards and global quality of life. Educational advancement is no longer a national achievement for local consumption. Our goods and services have to compete with the best, cheapest and by far the most competitive of economies. Education cannot fail to sustain and better its performance on each score. India's goals of education are evolving to define its educational provision in global terms. For the first time in the history of Free India we have a combination of Prime Minister and the President who are both far-sighted and goal-oriented and are focused to making India become world leader in scientific and technological sense. Such achievements are difficult to attain but the goals should be set high. And this is what is currently being done.

We have reached a stage of educational development when we find the latest policy decisions like NPE (1986) and the POA, and its improved version of 1992 considerably out of step with the global educational developments. We need to have a pro-active system where policy decisions in education must be left to experts to decide with least interference of political parties and their ideologies. We must decide whether or not we are gradually moving towards a global society and the inspiration for the same should come from the political leadership, because it is not in the hands of educationists, howsoever able and farsighted to sit in judgement.
We have seen in this section of the Unit that goals of education are defined in several ways. Each stage of education is defined in terms of the quality and quantity of information or skill that a child should acquire. This acquisition is also defined in terms of individual, social, or global requirements. The assumption behind it all is that knowledge itself is not free from categorization. We have knowledge and skills that are needed for earning our livelihood and there is knowledge which elevates us from the mundane cycle of demand and supply and it is this knowledge of ideas and concepts, which acquires the quality of becoming both abstract and philosophical. This branch of knowledge addresses fundamental questions like: What is the purpose of life? Where do we come from? What is our destination? What is peace and how does one acquire superior values in life?

Information and skills get defined in terms of an individual's abilities to acquire them. It is this variety and its difficulty level which eventually suggest when one should teach what. It is at this level that normal and disabled (both physical and mental) students are offered distinctly different varieties of education. Another dimension of educational categorization is being provided by global competitiveness. We cannot live in isolation. The world is all around us. We have to get up and remain both wide-awake and active. Technology is only a tool in this direction. It is not an end in itself. But the nations that are able to use technology to their advantage are the only ones that will remain to dominate intellectually. Suddenly the delivery systems have become as important as the content they deliver.

Check Your Progress 4

Notes: a) Write your answers in the space given below.

b) Compare your answer with those given at the end of the Unit.

9) How do we define stages and types of education?

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10) How many categories of education can we have on the basis of its sources of financing?

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4.7 MODES AND CHANNELS

Just as the judiciary operates through courts and its various legal functionaries, even as the police have, for their institutionalized operation, police stations, jails and an independent machinery, methods of search and law enforcement, and their
What is Education

official cadres, education, too as a distinct institution, has its schools, colleges and universities and teachers giving it an identity all its own. Before technology came to disturb its even tenor of life, education had a simple structure for its operation. The village teacher symbolized it with his quiet demeanor even as the urban teacher left his impact with his quietness and simple dress. Until the end of the World War II the type and variety of schools was very limited. For instance, the formal schools up to primary / middle levels were run either by village panchayats, municipalities or corporations. A few private schools also existed but their clientele was very limited. Each district headquarters was endowed with a government run high school. Teaching in these places was face-to-face. The timing of the school could vary according to the area of its operation. The higher system had only two types of institutions— colleges or universities. In the past couple of decades, however, things have started changing. Free India witnessed a massive demand and provision of education. In fact, this demand for education was stimulated by the government agencies too who went on recounting the benefits of education.

The change did not occur only in the type and variety of educational provision but for the first time ever the educational system itself started adding categories to its delivery modes. Since we are already familiar with the history of education in India, it is not necessary to go into details. Suffice it to say that in 1947 when India became free, we had by and large three types of financing for schools—government financing, totally private financing and grants-in-aid. The structure had three divisions—primary, middle and higher sector. While the higher had colleges and universities, primary education could also be a totally distinct category for the majority. A majority of students did not or could not go beyond this level. The rest finished at high school. The Intermediate category added by Calcutta Education Commission to Secondary Education Commission was vocational in character and was intended to prevent students flooding higher education. For once, India started making efforts to vocationalize education. For a vast population like ours the number of vocations was highly limited. Since then efforts have not ceased to make it really effective but largely without success. The Indian universities even now attract very few young people unlike Europe or the USA. The percentage of Indian youth going to universities and colleges does not exceed 10% of its eligible group, whereas in the West their counterparts are crowding institutions of higher learning in such high percentages as 56 to 65. The situation as it exists today is unsatisfactory on several counts.

Today we find that the type of education too is characterized by numerous categories. The number of professions has increased by leaps and bounds. A sudden mushrooming of professional institutions is reflecting this expansion. Financing of education is not a problem anymore, provided market response for its products warrants such a requirement. Alas, what was once a social service has now become a business proposal. Education today has acquired a new persona. The latest sobriquet education has come to acquire is: ‘big business’.

Considering the variety of alternatives available both for the elite and the masses, the modes of delivery have also got transformed. In this process, technology has offered a helping hand. While for the majority, face-to-face mode of delivery remains the most widely used and popular, for a minority we have open schools and open universities. These universities are offering online, e-learning and the virtual classroom modes. These modes have become possible only due to
technological developments. They obviate the need of hiring regular staff and building of additional structures. In on-line teaching, one can now download specific curricular content and get answers from teachers located at distance places if need be. This mode offers pre-prepared lessons or a whole lot of curricular requirement in capsule form. This mode is free of time constraint and the physical presence of a teacher even as it has the benefit of addressing million of students across geographical boundaries without any variations in classroom instruction. But one has to be computer savvy for being a student under these modes. For the virtual classrooms one has to go to a center where arrangements for a regular classroom type of instruction are made. Here the teacher is located at a distance from where he / she is taking his/her classes and he / she is addressing simultaneously unlimited number of classes. But one can make arrangements for question and answer sessions. This mode is closest to actual face-to-face formal classroom teaching mode. But the virtual classroom mode is expensive and needs huge investments. The same cannot be said of other modes. Therefore, currently numerous private and public institutions have adopted online and e-learning modes. This mode is extremely cost-effective. The traditional universities too continue with their face-to-face and correspondence modes of educational provision.

Open learning mode is becoming increasingly popular because its clientele desires convenience and an open time frame for covering courses of study. Surprisingly, this mode is more popular among those who can afford face-to-face, formal classroom teaching as well, but because of various reasons like time-constraints and professional requirements students prefer the Open distance mode. For the first time we have an educational mode, which demands more managerial gifts than academic competence. With the coming in of ‘country-wide classrooms’, ‘Gyan Darshan’ NCERT’s SIET programme etc. the home television has also got transformed into being an in-house tutor. With the easy availability of DVD, computers, floppies and discs, we find that suddenly there is an explosion in the modes of teaching. For a moment it would appear as though the very existence and the familiar role of an ordinary classroom and its teacher have become totally irrelevant. The latest developments in the delivery systems, for instance, 24-hour curriculum-based countrywide classroom channel in all regional languages can easily be converted into an additional poser to the face-to-face mode. We must remember that at times extra facilities do not augur well for the existing modes. They can and do become threats and challenges for some. But then this is something that always happens in human history. The steam engine came as a challenge for bullock / horse-driven carriages but soon enough the latter received challenges from automobiles and airplanes. But in sum, we find that today all modes of travel exist cheek by jowl. The coming in of a new mode need not necessarily be taken as the death knell of the old. Somehow we have learnt to live with them. Only, these inventions have come to add more classes to society. The same is happening with the coming-in of new gadgetry. Education is getting its own class-division. This division is clearly economic and quality-information driven. In fact, the speed with which knowledge is being generated has created immense problems for all. The technology-savvy class is reaping benefits from their investment and aptitude. While around 30% of Indian children are still struggling to get into some kind of school and receive some kind of literacy / numeracy etc. a fraction of Indian children are going through courses of
What is Education

study which are as good as those being offered in the best of European schools. We suspect no society thus far has succeeded in being fair and just. India is also trying to be both. The hope is that majority of us will eventually get to arrive at our destinations.

In this section we are discussing how education could be regarded as a distinct institution. According to our view just as the judiciary operates through courts and various legal functionaries, even as the police have for their institutionalized operation police stations, jails, an independent machinery and methods of search and law enforcement, education too as a distinct institution has its schools, colleges and universities and teachers giving it a distinct identity. The distinctive character of education does not lie merely in its institutionalized form but also in the way it is changing both in its character and form. There was a time when education was considered a social service. It was meant to help a society to perpetuate itself and preserve its culture and heritage. But now educational provisions are made according to the demands of its clientele. Some kind of class distinction based on the type and class of institution one attended is being made popular. The emphasis is no longer on making a man but on making a successful man. Instead of human and humane considerations competition and success are the modern names of the game called education. Education is investment and it has gradually transformed itself into a business mode. Educational distinctions are sold in terms of relevance and quality. It is relevance that defines its quality and which in turn furnishes a price tag. It is not the content but its quality that makes it saleable and it is sale-ability that is the major consideration today in education.

The other part of our lesson was devoted to the type of modes and channels of education. We went into the background of the contemporary scenario and saw that the delivery systems have considerably changed over a period of time. While for the majority, face-to-face mode of delivery remains the most widely used and popular, for a minority of students we have open schools and open universities. These universities are offering online, e-learning and virtual classroom modes. These modes have become possible only due to technological developments. They obviate the need of hiring regular staff and building additional structures. In on-line teaching one can now download specific curricular content and get answers from teachers located at distance places if need be. This mode offers pre-prepared lessons or a whole lot of curricular requirement in capsule form. But one should have a computer for being a student under these modes. Only for the virtual classrooms one has to go to a center where arrangements, for a regular classroom type of instruction are made, only here the teacher is located at a distance from where he / she is taking his/her classes and he / she addresses simultaneously unlimited number of classes. Here one can make arrangements for question and answer sessions as well. This mode is closest to actual face-to-face formal classroom teaching mode. But the virtual classroom mode is expensive and needs huge investments. The same cannot be said of other modes. Therefore, currently numerous private and public institutions have adopted online and e-learning modes. The traditional universities continue with their face-to-face and correspondence modes of educational provision. Open learning mode is becoming increasingly popular because its clientele desires convenience and the open time frame for covering courses of study. Surprisingly, this mode is more popular among those who can afford face-to-face, formal classroom teaching as well, but for various
reasons like time-constraints and professional requirements prefer the open/distance mode. The future lies with Open systems.

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<td>Notes: a) Write your answers in the space given below.</td>
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<td>b) Compare your answer with those given at the end of the Unit.</td>
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<td>11) What is main message that this part of the Unit carries?</td>
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<td>13) How is the virtual classroom different from e-learning mode?</td>
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4.8 LET US SUM UP

One of the things that we should remember is that along with priesthood, education has been one of the oldest institutions in every society. Even the Greeks could not escape having their Oracles and a substantial body of priests and priestesses. The first teacher in the world was a priest.

The next point worth remembering is that every society has taken time to realize that education can be used as a tool for perpetuating its cultural and material achievements.

It has taken time for education to grow into a powerful instrument for socio-economic change. It is only an irony of circumstances that the propagators of education themselves have remained an economically deprived / marginalized lot. Few societies have ever accorded status that teachers in fact really deserve. Part
of this deprivation has something to do with the nature of work they indulge in. It takes time to get recognized and by the time some recognition comes one's way one has already lost interest in it. Concentration and development of ideas makes them insensitive to recognition. Men of ideas have their own levels of satisfaction. Material achievements and development of ideas somehow never seem to agree. This single streak among the teaching community makes them remain a class apart. These days numerous prizes are awarded in all countries to mark singular achievements of distinguished teachers. But it is not always that merit gets awarded.

The nature of education is such that it presupposes need before it gets propagated. Need is the basic foundation of an education system. Each society gets what it deserves what it gets. A responsive, vibrant educational system requires a positive attitude of the ruling elite. Education is some kind of capital that grows in direct proportion to the investments one makes. Education helps institutionalizing innovations, discoveries and inventions. Without education societies remain both backward and negligible entities.

One must make a clear distinction between being totally deprived of education and being a tribe of unlettered people. Literacy alone does not make societies scientific or advanced. Even the so-called advanced societies can be as superstitious and intellectually backward as the aborigines. It is possible for an unlettered nation to be ideationally advanced. For instance, a comparison between the Mohan-ja-daro people and the Vedic populace reveals that while the Vedic people unlike the Mohan-ja-daro people have left no monuments behind, their superiority in ideas and contributions to world culture are unparalleled. One must make a clear distinction between literacy and education. Similarly, one must also make a clear distinction between education being used as a means of economic development and an education as a means of establishing military superiority. The case of North Korea and South Korea can easily be cited in this regard. A military power can be socially backward and economically poor and one that does not have an army to match the former can be economically very powerful.

One must use education as an instrument of socio-economic progress and create conditions for people to become development-oriented. Modern societies have to leave their baggage of superstitions behind. They should help people to dream of better days and match their dreams with their efforts.

4.9 UNIT END EXERCISES

1) Elaborate the meaning of institutionalization. Develop your argument to prove or disprove that education was institutionalized in ancient India.

2) Bring out the major differences between educational institutions of ancient Greece and those of India.

3) In the Indian context, who all do you think should foreign education and why?

4) In the socio-cultural Indian context, is the presence of foreign universities on Indian soil desirable? Discuss.

5) What purpose does integrated education serve? Discuss whether the Indian system of education serves the purpose.
6) How do you compare the regular and open learning system in terms of quality of education? Discuss the relevance of open and distance education with reference to India.

4.10 ANSWERS TO CHECK YOUR PROGRESS

1) An institution is a place where social intelligence, especially social prospective expectations are offered.

2) Education is a purposive activity which defines what to learn and at which stage. This institutionalized education also do clearly laid the goals of education.

3) An organization is a place meant for performing a specified function. And its need is to perform the goals set by the society.

4) To meet the actual or imaginary requirements of the society, the educational institutions have to work as a tool (instrument). This is called instrumentality.

5) Now-a-days the presence of modern technology is causing social problems as the cost at which at their provisions are made available.

6) To create a whole cadre of Indian intellectual to support their system, East India Company gave birth to a system of Education in India.

7) Education – An identifiable institution
   - Efforts of Church
   - Influence of Renaissance in Europe
   - Efforts of East India Company
   - Existing indigenous structures of Education

8) The nature of future outcome of education is provided by the society and hence, Education has its unique identity.

9) Pre-primary, primary, lower secondary, higher secondary and higher education are the stages and mainstream education, special education and integrated education are the types of education.

10) – The government
    – The aided or grants-in aid system
    – Self-financing or completely private system

11) “Traditional teaching-learning process is gradually connected to teaching-learning.

12) Having more categories to its delivery mode, development into a powerful instrument for socio-economic change, institutionalized innovations, discoveries and inventions are the new characters and goals of education.

13) e-learning mode is different from virtual classroom by having computer knowledge, free time constrain, low cost of learning and by not having face-to-face opportunity.
4.11 REFERENCES AND SUGGESTED READINGS


