

CHRIST KING HR. SEC SCHOOL KOHIMA

CLASS XI EDUCATION

Unit V Constitutional Provisions Relating To Education

1. What does Article 350(A) stands for?

Article 350 (A) of the Constitution of India provides, "it shall be the endeavour of every state and of every local authority within the state to provide adequate facilities for instructions in mother tongue at the primary stage of education to the children belonging to linguistic minority groups and the president may issue such directions to any state as he considers necessary for securing the provisions of such facilities".

2. What do you understand by the term secular education?

India is a secular country which means equal treatment of all religions by the state. It is a nation where spirituality based on religion, has always given a high priority. Under the constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choices. This refers to the constitutional provisions that religious instructions given in institutions under any endowment or trust should not be interfered with, even if such institutions are helped by the state.

3. Why greater stress is given on the education of backward classes?

Greater stress is given on the education of backward classes especially SCs and STs so that they do not feel deprived and can enjoy benefits of education. The lot of the oppressed classes will remain the same until some safeguards and measures are taken to improve their rights. The spirit of the article 46 is democratic, healthy and based on high ideals of humanity. These are the reasons why greater stress is given on the education of backward classes.

4. Do you think should be promoted as national language of India?

Hindi should be promoted as national language of India so that it shall become the medium of communication to all elements of the composite culture of India. It is the need of the hour to imbibe the right spirit of the constitution in day today life of a citizen for his/her betterment and unity of the country.

Long answer type questions:

1. What are the hindrances which stand in the way of Universalisation of primary education?

Universal primary education suffered due to lack of adequate funds, growing population, resentment against girls education. Fast growing population was a big problem that free India had to face. The development of the area of education could never be proportionate compared to the demand due to rapid growth of population. When government opened schools for 200 children there were 4000 students in the line, waiting to be admitted. The condition of the general public is such that they could not afford to send their children to schools due to their poor financial position. Poor parents were eager to send their child to places of work for where they could earn. For them education was a productive and additional burden. Majority of parents were forced to send them to fields for work or to another farms with a hope that they would bring some money to family. Many parents were illiterate and were against the education of girls they were of the opinion that girls were meant to cook, clean and look after the children and there was hardly any need to educate

girls. The governments faced many problems, like, many villages were too small for opening a school and they were scattered too. Illiterate parents were indifferent towards opening schools in the villages. Often they even opposed the idea of a school in a village.

2. Explain the contents in Article 45 of the Constitution.

The Constitution makes the following provisions under Article 45 of the Directive Principles of State Policy that, "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 attain the age of fourteen years". The expression of 'State' which occurs in this Article is defined in Article 12 to include "the Government and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India. It is clearly directed in Article 45 of the Constitution in the provision of Universal, Free and Compulsory Education becomes the joint responsibility of the centre and the states. In the Constitution it was laid down that within 10 years, i.e. by 1960 universal education must be provided for all children upto the age of 14.

3. Discuss the contents in Article 28.

Article 28(1) prohibits religious instructions in educational institutions maintained by the state fund. It means that in the school run by the Government, no religious instruction is permitted. Where Article 28(2) states that nothing mentioned in clause 1 shall be applicable to educational institutions which are administered by the state. Article 28(3) says, "No person attending an educational institutions recognised by the state or receiving aid from the state fund, shall be required to take part in any religious instruction that may be imparted in such institutions or any premises attached thereto unless such person, or if such person is a minor, his guardian has given consent thereto.

4. Explain the contents in Article 351.

Article 351 enjoins the Union government, the duty to promote the spread of Hindi language. Hindi has been accepted as the official language of India as laid down by the Constitution in following words: it shall be the duty of the Union to promote the spread of the Hindi language to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India" in practice Hindi is already largely in the use as a link language for the country.

5. Discuss any four major constitutional provisions of education in India.

The four major constitutional provisions in India are:

- 1) Education of minorities: Article 30 of the Indian Constitution relates to certain cultural and educational rights to the established and administered in educational institutions. it lays down: all minorities based on religion language shall have the right to establish and administer educational institutions of their choices
- 2) Education for weaker sections: Article 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian community, that is, the socially and educationally backward classes of citizens and scheduled castes and scheduled tribes. Article 15 states, "Nothing in this article or the clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes. Under article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled castes and scheduled tribes.

- 3) Equality of opportunity in Educational Institutions: article 29(1) states , No citizens shall be denied admission into any educational institutions maintained by the state or receiving aid out of state funds, on grounds only of religion, race, castes language or any of them.
- 4) Women's education: one of the unique features of modern Indian education is tremendous advancement of women's education. Education of the girls is considered to be more important than that of the boys. The Constitution makes the following provisions under different articles. Article 15(1) provides that the state shall not discriminate any citizen on grounds only of sex, castes, race, religion place of birth or any of them.

Chapter 6 INDIGENOUS EDUCATION IN INDIA

1. What were the four phases of human life during Vedic period?
Four phases are : 1) Brahmacharya: when person leaves a bachelor life and spends time in studies. Students used to live in union with God . this staged focused on education and included the practice of celibacy.
ii) Grahastha: During this period, after completing the studies , an individual got married and led a family life, fulfilling the responsibility of the family and also produced offsprings.
iii) Vanaprastha: after fulfilling the duties as father and husband , one led the life of a hermit, spending time in meditation.
iv) Sanyasa: At time when one becomes too old, one detached himself from the world. He became free from emotional attachment , became ascetic and devoted his time in prayer and meditation .
2. What was the contribution of Serampore Trio in the field of education?
William Carey, Marshman and Ward were from Baptist Mission Society. They were called the 'Serampore Trio' , Marshman was a teacher, Ward was a painter and William Carey was a preacher. Their joined efforts and other favourable factors made them successful. They settled in Danish colony at Serampore a few mile away from Calcutta. They opened a few schools in and around Calcutta. But faced great difficulties. When these missionaries were engaged in the promotion of education, the East India Company declared religious neutrality and stopped aiding them. As a result, they had to struggle a lot to go ahead with their projects.
3. What was the core of Buddha's teaching?
Buddha's teaching contains three major tenets a) Discipline b) Meditation and c) Wisdom
4. What are the two basic aims in Muslim system of Education?
Religious and secular.
1) Religious : the study of Koran and study of moral and spiritual disciplines formed the syllabus of religious education.
2) Secular : the synthesis of secular knowledge and religious beliefs formed secular education.

Long answer type questions:

1. Explain the Gurukula system of education in ancient times.

During the vedic period in India, religion was the main focus of all activities. Philosophy, education, law, morality and governance were associated with religion. Generally the child had its early education at home and stayed with parents. When one going for formal education, a ritual was to be performed. This ritual was known as "Upanayana" . this was held for the Brahmins at the age of 8, for Kshatriyas 11, and the Viashyas at the age of 12. At the initiation ceremony , the boy told that he was a Brahmacharyee and therefore he should develop himself continuously till he was able to retain his identity through out life. There were three means of realisation of Brahma, which were: a) knowledge b) action c) devotion. The boy had to leave his home for undergoing Upayana and entered the gurus home or ashram. Guru used to give his students a) free education b) food n c) accommodation. The students were required to do household works, collect firewood and take care of the cattle of the guru. The guru was to treat his pupils as his own sons.

2. Explain Pathshala in details.

With the passage of time the number of disciples of a guru became his status symbol. Therefore guru started admitting more and more students into his family, which gradually led to a system of education known as pathshala. In this system of education, a separate shed was constructed where formal classes were conducted to impart education to the students. The methods of teaching were based on the principles on human psychology. The guru gave oral instruction to his pupils and the stress on alphabet and syllables, accent and euphonic combination. When the guru was satisfied with the pronunciation of the pupil , he was allowed to go ahead for meditation. In the vedic period guru was highly respected by all. People gave regular gifts. Families used to give him gifts like cattle. The kings and rich men gave him land property as gifts. there was no system of teacher training. But a person with good character and high education used to become teacher. Teachers were held in the highest esteem.

3. What is Parishad? Discuss its importance.

Parishad means council or assembly. In the Upanishads, it is mentioned as the assembly of the learned and wise persons with great problems relating to philosophy were discussed, debated and solved. Parishads also meant places where learned and wise Brahmins lived in large numbers. In a nutshell, Parishads was the highest place of higher learning where matured, educated people of different thoughts used to have discussions and debates.the attitude of Parishad was always liberal as the learned persons from different 'Charans' lived together and searched answers to philosophical problems of the world. Parishads were a very special feature which was found only in India. While in other parts of the world the learned were divided among themselves based on their philosophies, in India the people of different thoughts engaged in arguments and tried to win each other. There is co-existence in diversities.

4. Explain the Buddhist system of education in detail.

The Buddhist system was open to all. Caste had no connection at all in the Buddhist system of education. Even preceptors very often were not Brahmins. Buddhist system was well organised in monasteries. Buddhist system was democratic. The difference between preceptor and pupil was in the level of spiritual knowledge. In Buddhist system spiritual as well as secular subjects were studied. From the writing of Chinese scholars we can get the knowledge of the Buddhist system . Fa Hien visited and studied at Nalanda near Patna . he wrote about it as the most famous Sangh. According to him the number of residents in

Nalanda was more than three thousands . it had eight halls and 300 apartments. The curriculum had the following subjects: 1. Sanskrit 2. Grammar 3. Metaphysics 4. Philosophy 5. Medicine.

5. Compare the Vedic system and Buddhist system of education.

Buddhist system of education was distinct and was separate in character. Still it had similarities with the Vedic system in many ways. The relation between teacher and student was alike in both the systems. There always existed cordial relationship and the standard of the teacher were also similar in both the systems. There were eminent scholars , men of high character and they were responsible for the mental, moral and intellectual development of their students. Education was free in both the systems. In both the systems there were many well known centres of learning. However , some distinct character of these two systems can be seen in the light of their admission of the students for education. The Buddhist system was open to all. Caste had no connection at all in the Buddhist system of education. Even preceptors very often were not Brahmins. Buddhist system was well organised in monasteries. But in Brahminical or Vedic system Upanaya was held for the Brahmins. In Brahminical system of education there was complete detachment from worldly pleasures. It was not so in the Buddhist system.

6. Differentiate between Maktab and Madrassa.

- 1) Maktab: it was an elementary school. Every Muslim student was required to attend Maktab to learn 'Koran' and daily prayers.
- 2) Madrassa: it was a center for higher learning. Muslims education was imparted through these Madrassa. Madrassa had secular subjects also, like literature, logic, prosody and philosophy as part of the curriculum.

7. Compare and contrast the Vedic system of education with Islamic system of education.

Islamic system was distinct and was separate in character. Still it had similarities with the Brahminical system in many ways. The relation between teacher and student was alike in both the systems. It was very cordial and positive and the standard of the teacher was also similar in both the systems. The teachers were renowned scholars and spiritual and secular subjects were taught in both the systems. Education was free on both and there were many well known centres of learning. There was equality and democracy in the Muslim system of education and there was no caste system

8. Explain the contribution of Christian Missionaries in Assam.

In Assam, Christian Missionaries were pioneers of modern education. The Assam area came under British rule in 1826 through the treaty of Yandabo. In 1830, Rev Nathan Brown and Oliver Cutter reached Sadiya, while as per record, Dr. Bronson, another missionary had settled in the village of Sibsagar prior to that. The free exercise of religion, the policy of the company adopted in its early days in order to safeguard the security of its possessions was challenged by Evangelicals in the late eighteenth century. They demanded that the Company should grant free access to Christians of all Protestant denominations and an end to 'barbaric' Indian religious practices. This gave rise to an unprecedented petitioning movement in 1813, comparable in strength to that for the abolition of the slave trade the following year..