Educational Planning

Need based and Value based:

An Indian perspective

Bilal Tahir
Contents

- The two systems of education: Need-based and Value-based
- Introduction to educational planning
  - Educational planning in the developed world
  - Educational planning in the developing world
- Defining education
  - Need-based education
  - Value-based education
- Education in religion
- The Indian perspective.
- Notes and References
Education today can be thought of as a vital element with which an economy can develop its various sectors through long term investments. In the latter part of the 21st century, developing economies had acknowledged and accepted the significance of education in the overall growth of the economy. With a highly skilled labour force, countries could now boost national incomes and attain higher standards of living. Given this valuable aspect of education, should we only focus on the material relationship of our education system and the economy? Should we not pay heed also to the dynamic effects of our education system on the society also?

Education is much beyond learning the alphabet, it is beyond acquisition of skills, receiving training, getting in a habit of going to school, it is not a mere tool with which one earns bread, it is beyond the mere polishing of the animal instincts of a being.

In the present dynamic and complex scenario, education has become a commodity, an abstract commodity which attaches a label of value to a student and helps in the subsequent acquisition of a job for him. If at all education must be thought of as a good then education must be regarded a welfare good since we only inherit it from the society and not necessarily contribute back to it. Should we not have a sense of trusteeship or responsibility towards our society? Is the economy more important than the society we dwell in? Should not the economy and the society complement each other?

Given the significance of education in a person’s life, the question which needs to be asked is are we at all getting educated? Or do we all receive a prolonged training from childhood to adolescence to be later used as an input in the larger sphere of an economy. Today all curriculum and systems of education are based on what the child would and might need in the future when he/she grows-up, hence the system has become strictly need based. It is the very reason why the educated lack that feeling of being empowered and lack that sense of being equal participators in the civil society especially in developing regions. The urge for being successful narrows down the inherent curiosity and spontaneity which had
contributed cumulatively through discoveries, explorations and inventions to our generations and led to the very development of modern civilisations.

Education system moulded for the future needs of a child which inculcates imparting of skills, training and information deemed important for the child to be able to survive in the society which prepares us as a machine, an input in a production function. Certainly human beings are much more than mere inputs of a economy. It’s the very humans who constitute an economy, not the other way round. The utter need for a value base system of education is to bring back the ethics, morals and values that we find missing from daily civil life which makes the humans more humane.

There is no denying the sheer and desperate need of education as an instrument playing a pivotal part in the development of human capital of a country, a need based education system is indeed the need of the hour with intense competition among countries trying to outmatch and outpace each other. In such a scenario, a value based system of education seems too far-fetched an idea. Also, imparting of ethics, values and morals at an elementary level to some extent is pursued but inculcating religious, historical and political thought at a higher level shall also not be complimented with the demand of the market. At the end of the day, job-acquisition has become the sole purpose of education; a value based system of education shall not hence suffice, so acknowledging the above two facts a hybrid system of education can be pursued where a value based system prevails after which pupils can opt for specializations in their higher education, get trained accordingly and acquire jobs given their individual wants and the market demand.
**Introduction to educational planning**

In its broadest generic sense, educational planning is the application of rational, systematic analysis to the process of educational development with the aim of making education more effective and efficient in responding to the needs and goals of its students and society. Its methodologies are sufficiently flexible and adaptable to fit situations that differ widely in ideology, level of development, and governmental form. Its basic logic, concepts, and principles are universally applicable, but the practical methods for applying them may range from the crude and simple to the highly sophisticated, depending on the circumstances. It is therefore wrong to conceive of educational planning as offering a rigid, monolithic formula that must be imposed uniformly on all situations. It is equally wrong to conceive of educational planning as being exclusively concerned with the quantitative expansion of education, with making things bigger but not different. This misconception arises partly because that is how educational planning has so often been used, but it is not an inherent limitation. It arises also because planning makes extensive use of statistics. But it should be remembered that a statistic is merely the shadow of a fact, and the fact may just as well be qualitative as quantitative.

Today's educational planning can claim an unbroken ancestry running back to ancient times. Xenophon tells how the Spartans, some 2,500 years ago, planned their education to fit their well-defined military, social and economic objectives. For them producing good soldiers meant good education which was truly need-based. Plato in his Republic offered an education plan to serve the leadership needs and political purposes of Athens. China during the Han Dynasties and Peru of the Incas planned their education to fit their particular public purposes. These early examples emphasize the important function of educational planning in linking a society's educational system to its goals, whatever these goals may be. Some later examples show how educational planning has been resorted to in periods of great social and intellectual ferment to help change a society to fit new goals. The architects of such plans were usually creative social thinkers who saw in education a potent instrument for achieving reforms and attaining the 'good life'.

**Educational planning in the developed world**

Speaking roughly, the industrialized nations have passed through three educational phases from 1945 to 1970 and now find themselves in a perplexing fourth phase: (1) the Reconstruction Phase; (2) the Manpower Shortage Phase; (3) the Rampant Expansion Phase; and (4) the Innovation Phase, each yielding a new crop of planning problems. The battle-scarred nations of Europe emerged from the Second World War with their educational systems seriously disrupted and facing a heavy backlog of educational needs. Most nations quickly set about trying to return education to something like 'normalcy', by launching crash programmes of school construction, teacher recruitment, emergency training and the like. It was soon evident that conventional pre-war educational planning would not suffice for these reconstruction tasks. Massive programmes, that deeply affected many communities and imposed a heavy burden on severely damaged and strained economies, required broader and more complex programming and scheduling, a longer view ahead, and more careful checking of their economic feasibility and impacts. Though the planning methods that were improvised to meet this situation had many shortcomings, they did do some good and they also conditioned educational authorities for still greater planning problems yet to come. To cite one example: even before the war had ended, the United Kingdom—not withstanding its decentralized system of education and its traditional lack of enthusiasm for planning in general-enacted the Education Act of 1944, which required each of the 146 local education authorities in England and Wales to prepare a development plan for submission to the central Ministry of Education. Although the resulting local plans did not add up to a coherent national plan, balanced with available resources, many of them none the less reflected considerable ingenuity and technical competence in their orderly long-term projections of local population and enrolments, demographic shifts, school locations, teacher requirements, school financial needs and prospective local tax yields. France went about things differently, in keeping with its more centralized system of education and government. In 1946 it inaugurated comprehensive investment planning for the whole economy, and then in 1951 incorporated nationwide capital planning for education into the Second Five-Year plan. Other Western European countries tackled the planning of educational reconstruction in various ways befitting their particular traditions and preferences. The Soviet Union, faced with the most massive task of all, built upon her pre-war planning experience, while the newly 'socialized' countries of Eastern Europe turned to the Soviet Union for new planning models. Meanwhile even in the United States, where the idea of planning was still anathema, local and state education authorities resorted to more elaborate planning than ever before to handle the backlog of
postponed school construction needs, to meet the educational demands of returning veterans, and to prepare for the educational consequences of the war-induced ‘baby boom’. The severely disrupted Western European economies recovered their pre-war production levels with surprising speed and proceeded to climb to new heights. This quick recovery, it is worth noting, was mainly due to large and well-planned infusions of fresh capital (through the Marshall Plan) into economic systems that were already endowed with sophisticated economic institutions and a ready supply of modern human skills and know-how. (This was not the case with developing nations when their turn came). But by the early 1950s these rebuilt economies had fully absorbed the available supply of skilled human resources; hence manpower bottlenecks began to loom as the major obstacle to further growth.

This led Western economists to become more manpower-minded and to look at education through a refreshed perception. No longer was education seen merely as ‘non-productive sector’ of the economy ‘which absorbed consumption expenditures’, it was now viewed as an essential ‘investment expenditure’ for economic growth. Wearing this impressive new investment label, education could make a more effective claim on national budgets. But, to justify the claim, educators themselves would have to become more manpower-minded. They would have to plan and try to govern their student intakes and outputs to fit the pattern of manpower requirements certified by the economists to be necessary for the economy’s good health. This was a distasteful price to pay, however, for educators nurtured on the liberal, humanistic tradition. They preferred to fight for bigger budgets on higher ground, arguing that education was the human right became necessary of every child. If education also helped the economy so much the better, but it should not be the economy’s slave. Education was a good thing, hence the more of it the better, of whatever kind or level. Above all, the educators insisted, every child was first and foremost an individual, not a manpower statistic. These eruptions forced the educational systems of industrialized nations into yet a fourth post-war phase, the Innovation Phase, where they now are. What will come of it—whether there will in fact be major innovations and transformations to bring education into reasonable adjustment with its environment, or whether continuing inertia will invite bigger and more damaging explosions—remains to be seen. But this much at least is clear; in order to achieve other needed innovations there will have to be some major innovations in educational planning itself. Planning that merely serves a strategy of linear expansion will no longer do; planning must now serve a strategy of educational change and adaptation. This will require new types of planning concepts and tools which are only now taking shape.

Thus from the mid-1950s onward, in response to this impulse, there was a pell-mell expansion of enrolments throughout the developed world, hitting hardest at the secondary and university levels. Its main propellant was not demography or the needs of the economy (though both these were factors), but the increased popular demand which persistently outpaced the capacity of educational systems to satisfy it. It must be added that in most of the developed nations of the west-France being the chief exception—new forms of educational planning played a minor role at best in this extraordinary expansion. And even in France, where nationwide educational planning for all levels was closely integrated with over-all investment planning for the economy in five-year cycles, it was limited to the planning of physical facilities; it did not include such critical factors as teacher supply, recurrent costs, manpower requirements, and needed educational reforms and innovations of various sorts. Virtually everywhere the dominant thrust of strategy was to expand pre-war educational models as rapidly as possible-curriculum, methods, examinations and all-with a view to accommodating a larger number and proportion of the youth population and thereby ‘democratizing’ education. There were such exceptional amendments to the old system as the comprehensive high school in Sweden, and the addition of non-classical streams to the French. And yet, compared to the vast changes taking place in their student body, in the economy and society, and in the state of knowledge itself, most educational systems had changed remarkably little by the late 1960s. Lacking the means for critical self-scrutiny and self-renewal, they remained the captives of their own traditions and pedagogical habits at a time when they were moving rapidly toward becoming mass educational systems. This clinging to old forms created increasing maladjustments between educational systems and their economy, society and students.

Like a boiling pot over a high flame with its lid clamped tight, they were bound sooner or later to explode. And this they did. For most of the industrialized world, 1967 was the year of the Great Education Explosion-marked by violent student protests, sympathetically supported by many teachers, parents and other critics of traditional education. The events of 1967, however, were but the beginning of a succession of explosions that promised to persist in one form or another until educational institutions finally renewed selves and met the public test of relevance.
Educational planning in the developing world

Education has long been recognized as a central element in development. (Bacchus, 1992). Much of what was said above applies with even greater force to developing nations during the 1950s and 1960s. Their educational needs were even larger and more urgent, and their educational systems—despite heroic efforts to enlarge them—even less relevant and less adequate to their needs. Starting in the 1950s the developing nations responded similarly to their new circumstances, with an educational strategy of linear expansion. At a series of UNESCO conferences early in the 1960s education ministers of Asia, Africa and Latin America set ambitious regional targets for educational expansion in their respective regions to be achieved by 1980 (1975 in the case of Latin America). These targets were widely adopted by individual nations. They called for 100 per cent participation in primary education by the end of the target period, and sharply increased participation rates in secondary and higher education. Rough estimates of costs and revenues were made, which, even though tending on the optimistic side, showed that the attainment of these targets would require a large increase in the proportion of the GNP devoted to education plus a large expansion of aid from the outside. The UNESCO regional conferences made certain qualitative recommendations as well, but it was clear to all that the prime measuring rod of future progress—and the main basis for comparing nations—would be increases in enrolment statistics to reach to the targets. With this as their frame of reference, the developing nations moved enthusiastically into campaigns of rapid educational expansion. It was clear even to the most ardent believers in laissez-faire that they would have to plan their way carefully to make the best use of their acutely scarce resources.

The case for a ‘manpower approach’ was particularly strong in developing nations because their overall development was conspicuously handicapped by shortages of all kinds of specialized manpower. Thus it made sense to give initial priority to educating the most needed types of manpower for economic growth, for without such growth the desired long-run expansion of education and other major social objectives would simply not be possible. The trouble was, however, that these nations were not equipped to do the kind of educational and manpower planning that the situation required. Nor was the rest of the world equipped to help them much, because the global supply of basic knowledge and experts for this kind of planning was acutely scarce. To their credit, UNESCO, the ILO and various bilateral aid agencies and foundations did their best to recruit the most qualified advisers they could find to fill the mounting requests of developing nations for help on planning. While most of these experts succeeded in making valuable contributions of one type or another, their assistance to educational planning was per force largely limited to what they could improvise on the job. There was no good textbook on the subject in neither any language in the early 1960s, or anyone who was well equipped to write one. They

Wasteful imbalances within the educational system, demand far in excess of capacity, costs rising faster than revenues, non-financial bottlenecks, not enough jobs for the educated, the wrong kind of education.

The key planning questions

As useful as they were as a starting point, the above propositions did not really address the central planning questions which every nation faces, questions which often get answered by default without ever being explicitly asked. The questions (applied to a specified time period) are essentially these:

1. What should be the priority objectives and functions of the educational system and of each of its sub-systems (including each level, each institution, each grade, each course, each class)?

2. What are the best of the alternative possible ways of pursuing these various objectives and functions? (This involves a consideration of alternative educational technologies, their relative costs, time requirements, practical feasibility, educational effectiveness, etc.

3. How much of the nation’s (or community’s) resources should be devoted to education at the expense of other things? What appear to be the limits of feasibility, in terms not only of financial resources but real resources? What is the maximum of resources that education can effectively absorb in the given time period?

4. Who should pay? How should the burden of educational costs and sacrifices be distributed as between the direct recipients of education and society at large, and among different groups in society? How well adapted is the present public fiscal structure, and other sources of educational revenue, to attaining a socially desirable distribution of the burden and at the same time a sufficient flow of necessary income to education?
5. How should the total resources available to education (whatever the amount may be) be allocated among different levels, types and components of the system (e.g., primary, secondary, higher education; technical, general education; teachers’ salaries, building and equipment, textbooks, free meals, scholarships, etc.)? Educators and economists, as well as sociologists, politicians and philosophers, are likely to approach and answer these questions in quite different ways, reflecting differences in their background, outlook and styles of thinking. Since this fact bears heavily on how different groups did approach educational planning in the last decade, we should pause to note how educational administrators and economists were inclined to think about these matters. The good educational administrator is a hybrid of idealist, pragmatist and politician. He appreciates other important social needs, but to him education is clearly Number One; it commands his prime attention and loyalty. He believes devoutly that every young person should get all the education he can use, but he knows this is not feasible immediately. So at budget time he asks for all he thinks he can effectively use, plus something extra, for he knows he will get less than he asks for. He then fights hard to get all he can and finally ends up with a compromise budget which he proceeds to spend as fully and effectively as possible. His record of spending right up to the budget ceiling is seldom matched in other sectors.

“He who opens a school door, closes a prison.”
-Victor Hugo
Defining Education

Before moving any further, we must attempt to define education and how it is differentiated from learning. Indeed education is a resource today which sanctions an average person to understand daily manoeuvres of life, polish his animal instincts, earn bread and ultimately survive in a civilised society but is it any different from learning, since learning also involves simple observations, realizations and day to day absorbing of human life. A child learns to walk at an early age, which certainly does not mean getting educated if go by the definition given by John Dewey:

"in its broadest, general sense is the means through which the aims and habits of a group of people lives on from one generation to the next. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another"

While, Albert Einstein describes it as,
"Education is what remains after one has forgotten what one has learned in school. The only thing that interferes with my learning is my education."

On similar lines, education for Mark Twain was

"Education consists mainly of what we have unlearned. I have never let my schooling interfere with my education."

While education today in a formal sense is described as the process of training and developing people in knowledge, skills, mind, and character in a structured and certified program. Here pops up quite an important question – does acquiring education while being job-oriented implicate the social structure we live in? Has education become simply a mere tool which enables us to acquire jobs? Or Education is something which determines the very course and matter of our lives?

During the twenty-five years from 1945 to 1970 educational systems and their environments the world over were subjected to a barrage of scientific and technical, economic and demographic, political and cultural changes that shook everything in sight. The consequence for education was a new and formidable set of tasks, pressures, and problems that far exceeded in size and complexity anything they had ever experienced. They did their heroic best to cope with these, but their tools of planning and management proved grossly inadequate in the new situation. In retrospect one has to marvel that they accomplished all they did in the circumstances and somehow managed to avoid collapsing under the strain.

Although since the Second World War, there has been no two ways about the significance of education in the prosperous growth of a nation as a whole.

It has been argued that high rates of education are essential for countries to be able to achieve high levels of economic growth. Empirical analyses tend to support the theoretical prediction that poor countries should grow faster than rich countries because they can adopt cutting edge technologies already tried and tested by rich countries. However, technology transfer requires knowledgeable managers and engineers who are able to operate new machines or production practices borrowed from the leader in order to close the gap through imitation. Therefore, a country's ability to learn from the leader is a function of its stock of human capital. Recent study of the determinants of aggregate economic growth has stressed the importance of fundamental economic institutions and the role of cognitive skills.

At the individual level, there is a large literature, generally related back to the work of Jacob Mincer, on how earnings are related to the schooling and other human capital of the individual. This work has motivated a large number of studies, but is also controversial. The chief controversies revolve around how to interpret the impact of schooling.

Economists Samuel Bowles and Herbert Gintis famously argued in 1976 that there was a fundamental conflict in American schooling between the egalitarian goal of democratic participation and the inequalities implied by the continued profitability of capitalist production on the other.

Syed Muhammad Naquib al-Attas said:
“Supposing I am asked: What is education?, and I answer: Education is a process of instilling something into human beings. In this answer ‘a process of instilling’ refers to the method and the system by which what is called ‘education’ is gradually imparted; ‘something’ refers to the content of what is instilled; and ‘human beings’ refers to the recipient of both the process and the content. The second important element inherent in education is its content, which is here indicated as ‘something’. This is done deliberately because even though we all know that it must refer to knowledge; we have still to determine what we mean by it. The teaching and learning of skills alone, however scientific, and no matter if what is taught and learned is encompassed in the general concept ‘knowledge’, doctrines not necessarily constitute education. The teaching and learning of the human, natural and applied sciences alone does not constitute education in the sense we are clarifying. There is a ‘something’ in knowledge which if it is not inculcated will not make its teaching and learning and assimilation an education. In fact the ‘something’ that we allude to here is itself knowledge; indeed, it is knowledge of the purpose of seeking it. At this point we are compelled to ask: What, then, is knowledge? Or: What does knowledge consist of? In the beginning, I referred to the fact that in accordance with Islamic tradition we understand definition as of two kinds: definition by  lãdâd and definition by âsâmîm. By the former is meant a precise or concise specification of the distinctive characteristic of a thing; and by the latter is meant a description of the nature of a thing. This distinction reveals that there are things which we can define specifically to its precise, distinctive characteristic—such as in the case of the definition of man—and there are things which we cannot so define, but can define only by describing its nature. Knowledge comes under this latter category.”

Education in its broadest, general sense is the means through which the aims and habits of a group of people lives on from one generation to the next.

Rabindra Nath Tagore says:

“The highest education is that which does not merely give us information but makes our life in harmony with all existence.”

He enlightened that the very essence of education is concentration of mind, not the collection of facts. Also, unless curiosity is recognized and given its due place, creativity will find a back seat in the educational process. Thus the ultimate aim of any teaching method should be to develop concentration of mind and awaken curiosity for independent and logical thinking which ultimately will reach the higher level of research which is also a part of education. Menon(2002).

“Education: the inculcation of the incomprehensible into the indifferent by the incompetent. “

-John Maynard Keynes
Need-based education

As discussed earlier, it is no longer the point of contention whether education plays a pivotal role in an economy or not, in fact it has shifted on to the quality of education that been imparted. Although, it has been observed that countries achieving higher literacy and enrolment rates along with lower drop-out rates tend to perform better financially and statistically. Development of infrastructure through large investments related to education have always perpetuated into higher incomes and better standards of living. But can this investment be conceived synonymous with investments made by the government in other sectors, say the petroleum industry, i.e. should education be considered an industry at all? Should humans be regarded as mere inputs (and human values as plain characteristics of that input), to the economy which are manufactured and finished/polished in a school/factory for the sole purpose of capital returns to the individual and the nation? The upsurge in the economic and social activities across the globe, and the sheer increase in population have resulted in the increase of number of educational institutions, number of students getting enrolled and devising of more and more professional courses all allude to the fact that education today has become need-based. It has become insurance for the poor and an assurance for the rich. Parents today start planning their child’s education even before he is born, given the number of schemes provided by banks in the market today. Even population related to agriculture today sees education as a safety net which shall hold them, help them acquire jobs, in the time of misfortune. Hence, a growing need is felt, a demand for educational institutions. It is in response to this demand that the curriculum has been developed from the elementary school up through to college and university. Education is perceived as a means not only of raising political and social consciousness, but also of increasing the number of skilled workers and raising the level of trained man power (Rena, 2002). These benefits, together with the visible gains for individuals from education, are reason enough to make the education today need-based. The question here is: what type of education is needed to empower citizens to become agents of change for better world societies? This was an issue before delegates at the eighth UNESCO-Asia Pacific Programme of Education Innovation for Development (APEID) held at Bangkok, Thailand in 2004. In a world struggling with the challenges posted by intolerance and fundamentalism, the perceptions about social cohesion forever, the meaning of the term “citizenship education” assumes particular importance While there is general dissatisfaction with the fall in moral standards, there has been no concerted attempt on the part of society to address itself directly to the problem of value education. Unfortunately, education is becoming more or less materialistic and the value traditions are being slowly given up (Erwin, 1991). He stressed the on need for an all-new orientation towards the system of education in the country, giving greater focus to entrepreneurial skills that could generate immense employment potential. While the 300 universities in the country were churning out a staggering three million professionals every year, the employment generation system, was not in a position to absorb them resulting in a rapid increase of the educated unemployed. He asserts:

“There is a great mismatch between skills required for modern economy and education imparted to students. Besides, economic growth and investments have not kept pace with availability of human resources,”

Government and private enterprises should become facilitators for fuelling the great entrepreneurial potential. The education system should invariably prepare students right from college days for a career in entrepreneurship, which would give them the necessary creativity, freedom and the ability to generate returns for self and the country. Dr. Kalam also said:

“Entrepreneurial skills should be taught to all students. The college syllabi should include entrepreneurship as a subject even for arts, science and commerce courses. When graduates leave college, they should carry the subject degree and entrepreneurship”

Citing the example of the Providing Urban Amenities in Rural Areas Programme (PURA) successfully being implemented by the Periyar Maniammai College of Technology for Women in Thanjavur district of Tamil Nadu, he said the movement could become the harbinger of employment generation in the country. But also keeping in mind that humans must not be prepared as machines, he added:

“They will anyhow opt for specialisations from Intermediate stage. Let them be their creative selves at least till then.”

In the case of developing countries though the literacy rates have been increasing but they are not matched with the completion of education, even if it has matched in some cases, the employability of
these countries are significantly low, resulting in the increase in the number of educated unemployed, education has become only a monotonous theme to be enjoyed and it is not employment oriented as such it has to be. An education system which does not allow a pupil to acquire a job, at least today, and renders him unemployed is as harmful as being illiterate. The demand for education should also be equalled by the supply of employment in a country, otherwise it would lead to greater financial inequality. Governments should consider introducing a national vocational education curriculum to make education system more practical and job-oriented. The curriculum should also incorporate for providing job-oriented vocational education to school drop-outs. Industries and skilled sectors should be involved to design such courses starting after middle standard. Thereafter, children would take a decision to select the vocational course so that they would ensure employment for them. At this point we shall define what we mean by professional education: Professional education is the process by which men and women prepare for exacting, responsible service in the professional spirit. The term may be restricted to preparation for fields requiring well-informed and disciplined insight and skill of a high order. Less exacting preparation may be designated as vocational or technical education. While, Vocational education or vocational education and training (VET) is the education that prepare trainees for jobs that are based on manual or practical activities, traditionally non-academic, and totally related to a specific trade, occupation, or vocation. It is sometimes referred to as technical education as the trainee directly develops expertise in a particular group of techniques. Vocational education can be at the secondary or post-secondary level and can interact with the apprenticeship system. Up until the end of the twentieth century, vocational education focused on specific trades such as, for example, those of automobile mechanic or welder, and it was therefore associated with the activities of lower social classes. As a consequence, it carries some social stigma. Vocational education is related to the age-old apprenticeship system of learning. Vocational education has diversified over the 20th century and now exists in industries such as retail, tourism, information technology, funeral services and cosmetics, as well as in the traditional crafts and cottage industries. Keeping in mind the professional attributes related with education, it should be directed at the totality of life and need of the community. In a society that is changing, the pace of movement is such that, some are left at the back while others who are galloping move upfront. However, it is the realm of thought and planning, that helps in bringing about a cohesion between the slow and the fast. The thinking process must focus on the intelligentsia of communities and the universities have a role to play in this. However, as the labour market becomes more specialized and economies demand higher levels of skill, governments and businesses are increasingly investing in the future of vocational education through publicly funded training organizations and subsidized apprenticeship or traineeship initiatives for businesses. The education which takes place at vocational universities combines teaching of both practical skills and theoretical expertise. Higher vocational education might be contrasted with education in a usually broader scientific field, which might concentrate on theory and abstract conceptual knowledge. This has to do with the fact that, in the Middle Ages, an educational institution was called a university only if a certain classical canon of subjects was taught (including philosophy, medicine and theology). In modern times, other subjects, namely natural and engineering sciences, became more important — but still, institutions of tertiary education focusing on these and not offering the classical canon were denied the prestigious denomination "university", so they had to use the general word (High School in English) Hochschule in German, HauteEcole in French (Belgium and Switzerland), Hogeschool in Dutch, Høyskole in Norwegian, etc. There exist vocational universities of applied sciences (also named polytechnics or institutes of technology), vocational universities of liberal arts, etc. In recent years, many vocational universities have received full university status, such as the University of Music and Performing Arts, Vienna, Austria (Universität für Musik und darstellende Kunst Wien, formerly Hochschule für Musik und Darstellende Kunst Wien), or the Örebro University, Sweden (formerly Örebro Högskola). There are also some establishments which now have full university status, but continue to use their former names, such as the Royal Institute of Technology in Stockholm, Sweden.

“You can get all A’s and still flunk life.”

-Walker Percy
**Value-based education**

The values are those factors which can give psychological and physiological benefits. The values are those factors which can improve the relations among family members and strengthen social bonds. And the values also contribute for patriotic vision and mission. The more practical aspects of ‘education’ involved alongside intellectual training, the laying of a moral foundation which helped to make the individual a good citizen who was conscious of his innate strength. Swami Vivekananda points out "Education is the manifestation of perfection already existing in man". Dr. S. Radhakrishnan emphasizes the role the heart needs to play in aiding the intellect. He says

"Education to be complete, must be humane. It must include not only the training of the intellect, but the refinement of the heart and the discipline of the spirit".

Education thus brings out all that is unique in the individual helping him to establish the right relationship with not only the life, mind and soul of the nation to which he belongs but with the larger life, mind and soul of humanity of which he is a unit. Consequently a true education though nurturing the intellectual, aesthetic, ethical and vital aspects is essentially engaged in the task of awakening the soul. This soul awakening education harmonizing the mind and body is to be valued as it reveals the truth of existence. Education is a threefold process. It imparts general and specific information, teaches skills and inculcates values. The present system of education is almost wholly geared to the first, a little to the second and only marginally to the third. The first education commission of India headed by Dr. S. Radhakrishnan emphasized that no amount of factual information would make ordinary men into educated or virtuous men unless something is awakened in them - an innate ability to live the life of the soul. Despite this recognition, education in the modern age is able to train only a fraction of the students mind and not the whole. The neglect of ethical values, which should form the substratum of any good education, has led to ineffactual, decadent, empty learning. It is the duty of every society to pass on the values enshrined in its scriptures and philosophical texts to each generation, in order, that the spirit of its culture lives on. This can be achieved only when education is value oriented. What the world needs today is not a new order, a new education, a new system, a new society nor a new religion. The remedy lies in a mind, in a heart filled with holiness. Holiness must take root and grow in the minds and hearts of youth everywhere. The Good and Godly must endeavour to promote this task. The sublime significance of *Vidya* or higher learning can be grasped only when the pure mind throws its revealing light. By means of such *Vidya* man is transformed into a purified soul. Education should be a process of acquiring true knowledge. It should be treated as a penance. When there is a pure mind and will power nothing is impossible to achieve. In planning for good values and objectives, the teacher and student or the guru and disciple will have to cooperate and work together. Societal values, tolerance, non-violence and respect for one another also have been diminishing over the past few decades. There is a popular misconception — which perhaps led to the postponement of value education instruction "better caught than taught". In reality however, values are both caught and taught. So, value education is not simply the heart of education, but also the education of the heart. It is a necessary component of holistic citizenship education. The degeneration in the present day life, the demoralization of public and private life and the utter disregard for values, are all traceable to the fact that moral, religious and spiritual education has not been given due place in the educational system. Therefore, it is necessary to develop the holistic citizenship education. The end of education lies in transforming the individual and elevating him to an egoless state. The purpose of education is to strengthen character in the younger generation which is an answer to many of the problems that people face today. It can bring about a widespread renewal of individual commitment to an active life of principle and this renewal is imperative. Degrees alone do not signify education. Education that is confined to the physical sciences is a travesty of true education. The student of today is concerned with acquiring wealth, strength and position, but not good qualities. Along with professional education, one has to acquire humility, discipline and a good character. Education is not intended merely to satiate the brain with information. Every student must cultivate humility and reverence. It has to transform the heart and make it pure, due to which students today lack the capacity to be righteous. Concerned authorities claim that education is progressing, the number of schools and universities has increased, that there are more educational institutions and more students seem to be receiving education, but are we concerned about the quality that is being imparted. We must look at the quality of education. Standards have to be raised. Only when education is treated as an autonomous and independent undertaking can the problem of standards be properly dealt with. Educational policies are changed with every change in the Education,
Ministry at the Centre or in the State. Frequent changes in educational policy are also responsible for the fall in educational standards. There is a general decline in character and respect for teachers; gratitude is at a discount. It is important to catch, channelize and cultivate the imagination and the personality of a child to allow him to learn values by example and to earn bread through the very channelization of his talent. John Dewey writes:

“Unless culture be a superficial polish, a veneering of mahogany over common wood, which it surely is, the growth of the imagination in flexibility, in scope, and in sympathy, till the life which the individual lives is informed with the life of nature and of society. When nature and society can live in the schoolroom, when the forms and tools of learning are subordinated to the substance of experience, then shall there be an opportunity for this identification, and culture shall be the democratic password.”

A good deal might be said about the studying of the child, but the school is not the place where the child lives. It is a change, a revolution, not unlike that introduced by Copernicus when the astronomical centre shifted from the earth to the sun. In this case the child becomes the sun about which the appliances of education revolve; he is the centre about which they are organized. It can be stated that the centre of gravity is outside the child. It is in the teacher, the test-book anywhere and everywhere you please except in the immediate instincts and activities of the child himself. But at this point, we must also assert that instilling values and morals in education and learning is not only the responsibility of the school or a college, but equally the responsibility of the household the student resides in i.e. learning does not solely come from the teacher, again quoting John Dewey:

“If we take an example from an ideal home, where the parent is intelligent enough to recognize what is best for the child, and is able to supply what is needed, we find the child learning through the social converse and constitution of the family. There are certain points of interest and value to him in the conversation carried on: statements are made, inquiries arise, topics are discussed, and the child continually learns. He states his experiences, his misconceptions are corrected. Again the child participates in the household occupations, and thereby gets habits of industry, order, and regard for the rights and ideas of others, and the fundamental habit of subordinating his activities to the general interest of the household. Participation in these household tasks becomes an opportunity for gaining knowledge. The ideal home would naturally have a workshop where the child could work out his constructive instincts. It would have a miniature laboratory in which his inquiries could be directed. The life of the child would extend out of doors to the garden, surrounding fields, and forests. He would have his excursions, his walks and talks, in which the larger world out of doors would open to him.”

Now, if we organize and generalize all of this, we have the ideal environment of learning. There is no mystery about it, no wonderful discovery of pedagogy or educational theory. It is simply a question of doing systematically and in a large, intelligent, and competent way what for various reasons can be done in most households and schools only in a comparatively meagre and haphazard manner. In the first place, the ideal school/home has to be enlarged. A value-based school seeks to promote an educational philosophy based on valuing self and others, through the consideration of a values vocabulary (principles that guide behaviour) as the basis of good educational practice. The most effective teachers of values are those who work to be more self-aware and take time to reflect on the deeper meaning of the values being emphasised in the school. Self-reflective work by teachers is seen to have a powerful impact on pupils, who appear to make a connection between what the teacher says and what she does. Such teachers are authentic, meaning that they seek to achieve congruence between their thoughts, feelings and actions. They are aware that they have the potential (as we all do) to be consumed by negative emotion (e.g. anger) and for this to be inappropriately translated into action. Developing personality reflection as a tool to aid self-control enables both pupil and adult to behave in ways that reflect positive human values, such as compassion and respect. Teachers describe their own positive behaviour as walking their talk: living their values. Such reflective work leads to teachers’ developing a deepening understanding of the values words. They also have a clearer perception of their own Teachers in value-based schools report that teaching about values has a positive effect on what they term, the inner world of pupils. They think that by talking about their feelings, pupils learn to express themselves more clearly, control their behaviour, and empathise with others (all aspects concerned with the development of emotional maturity). The teachers believe that the pupils learn about values by talking about them in the context of good teacher-child relationships. They believe that repetition and reinforcement of the values words, across the curriculum, is important for reinforcing their meaning. At the same time it needs the teacher’s sensitivity to opportunities for teaching which result from the meaningful interaction between the educator and the learner and also among the learners themselves (Bequist, 1992; Bloom 1981). The evidence to show that
the pupils understand the values is demonstrated by their use of them in everyday conversations. Pupils appear more aware of their behaviour in the playground and out of school. This contributes to the establishment of a positive climate for teaching and learning. According to Dr. Neil Hawkes, Oxford, United Kingdom, a key aspect of value-based education appears to be a greater emphasis on the development of good quality relationships between staff and parents. The teachers recognise the vital importance of the role of families in educating children. They emphasise the importance of developing open, sensitive, active, positive teacher-parent relationships. The development of value-based Education is shared with parents through newsletters and parents’ evenings. This ensures a positive partnership between home and school. This process is called Value-based Education which can be further described as a way of conceptualising education that places the search for meaning and purpose at the heart of the educational process. It recognises that the recognition, worth and integrity of all involved in the life and work of the school, are central to the creation of a values-based learning community that fosters positive relationships and quality in education. (Alive, 2007). The major challenges faced by such schools are:

1. Data benchmarking and tracking across universities: Knowledge management initiatives are critically required to avoid duplication and overlapping of sustainable initiatives and to build upon everyone’s strengths.

2. Communication, awareness and education: To achieve synergy of efforts, communication through public forums, seminars, conferences and other events is a must. Not only do we need specialists learning from each other but also, the general public and students have to be educated and mobilized as well.

3. Buy-in across the university: The administrative machinery of the institution has to support and drive the sustainability effort. Hence a complete belief and commitment is required at all levels.

4. Competing values and objectives: In an era where foreign universities are soon to be allowed access to Indian education market and where education is turning into a lucrative business model, the competing values of profit maximization at all costs have to be challenged and replaced.

5. Third Party relationships: The institutions have to initiate (if not present already) relations with various governmental, social sector and corporate sector agencies for a comprehensive long term sustainability program. Some universities in the United States have initiated programs which can be emulated by other universities all over the world. These are:

1. Harvard University – Harvard is organizing arts, sports, lectures, and religious services on campus. It is also engaging in community partnership programs and planning.

2. Cambridge University: Students and staff devote about 4 lakh hours every year in voluntary and outreach work, benefitting more than 1 million people annually.

3. Oxford University: Community activities related to education, museums, organizing events and voluntary work benefit more than 1 million people annually.

4. Yale University: The University encourages staff and student volunteers in interventions like American Red Cross, community programs for children etc.

5. Imperial College, London: The University has set up a volunteer centre open for all people, for persons with special needs and environment.

6. Princeton University: The University promotes a sense of ethic and community awareness among students, believes in building a relationship with surrounding communities, and initiating and encouraging dialogues between academia and other participants.

7. California Institute of Technology: Promotes volunteer programs in clearing trails of hiking, supporting HIV/AIDS affected population, and preparing and serving meals for the homeless people.

8. University of Chicago: Believes in having a strong relationship with surrounding communities and contributing to the same through providing healthcare, safety and other amenities, affordable housing and support education initiatives.

9. University College, London: It has set up a Volunteering Services Unit to encourage student volunteers. It also organizes volunteer fairs, provides training and grants and has a global citizenship agenda.

10. Massachusetts Institute of Technology (MIT): Volunteering programs for students for contributing to the community in areas like technology, health, psychology, science and others.

Unfortunately information on sustainability interventions done by Indian universities and institutes of higher education are not available as easily on their websites, raising the question that there is perhaps a long way for them to travel in this direction.

"Education is an ornament in prosperity and a refuge in adversity."

- Aristotle
Education in religion

Education in religion has always been concerned with the realization of morals, values, and ethics based on tenets, ideals, and in some cases commandments. All religions have upheld the idea that man, more than being an economic, social, political or reasoning animal, in actuality is a spiritual soul limited by the various attributes of a human existence for the time span of his life on earth. The common themes and concerns underlying the great religious cultures, both Eastern and Western, amount to a consensus regarding basic human values. Values like truth, right action, love, peace and nonviolence include in a balanced way the profound moral insights of the great civilizations. They are derived from the universal order which upholds societal harmony. From the very determination of the early civilisations which were firmly based on religious principles and beliefs to the purification of the soul, education in any religion stresses upon the salvation of humans through the virtuous worldly deeds translated by the procurement of religious knowledge. However, it should not be deduced that education based on values did not translate into occupations. In the following pages, we shall see how education and learning is perceived in the major religions of the world.

Hinduism

The Hindu Synthesis of the Transcendental and Education:

Author Benoy Kumar Sarkar writes:

"The ideal of realizing the infinite in the finite, the transcendental in the positive, manifested itself also in the educational system of Hindu India. The graduates trained under the 'domestic system' of the Gurukulas or preceptors' homes were competent enough to found and administer states, undertake industrial and commercial enterprises; they were builders of empires and organizers of business concerns. It was because of this all-round and manly culture that the people of India could organize vast schemes of colonization and conquest, and not content with being simply confined within the limits of mother India, could build up a Greater India beyond the seas, and spread culture, religion and humanity among the subject and hospitable races. It is not for education, how else can we account for the remarkable progress of the nation in architecture, sculpture, medicine, dyeing, weaving, mathematics, ship building, chess, navigation, military tactics, and implements and all such aspects of socio-economic and economico-political life as have to depend on the help of physical and natural sciences?"

The individual is the chief concern and centre of this Education. It is an intimate relationship between the teacher and the pupil which was inaugurated by a religious ceremony called Upanayana. It is not like the admission of a pupil to the register of a school on his payment of the prescribed fee. By Upanayana, the teacher, "holding the pupil within him as in a womb, impregnates him with his spirit, and delivers him in a new birth." The pupil is then known as Dvija, "born afresh" in a new existence, "twice born" (Satapatha Brahmana). The education that is thus begun is called by the significant term Brahmacharya, indicating that it is a mode of life, a system of practice. This conception of education moulds its external form. The pupil must find the teacher. He must live with him as in member of his family and is treated by him in every way as his son. The school is a natural formation, not artificial constituted. It is the home of the teacher. It is a hermitage, amid sylvan surrounding, beyond the distractions of urban life, functioning in solitude and silence. The constant and intimate association between the teacher and the taught is vital to education as conceived in this system. The pupil is imbied in the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work, and these things are too subtle to be taught. It seems in the early Vedic or Upanishadic times education was esoteric. The word Upanishad itself suggests that it is learning got by sitting at the feet of the master. The knowledge was to be got, as the Bhagavad Gita says, by obeisance, by questioning and serving the teacher. This system of education was in the form of a 'Gurukula' (the home of the teacher) in which students had to stay with the teacher under the same roof for the entire period of their secondary school life. This tradition was named as 'Gurukulavasa' (staying and learning at the abode of the master). In Gurukula, the teacher not only taught his pupil mandatory subjects but shaped his character and personality by instilling in him an awareness of the world around him, to lead a life useful to the society and face various challenges which comes across in life and turn these into opportunities. Further, the student was also introduced to different subjects of study connected with the four principal divisions of knowledge namely: (1) Anyikshaki (i.e. sciences derived from subjective or metaphysical speculation involving keen introspection) (2) Trayi (the three vedas) (3) Varta (subjects relating to agriculture cattle rearing and trade) and (4) Dandaniti (science and art of government) under a competent teacher. During ancient times, education was totally
free where besides imparting education, the teachers used to provide food and clothes to their students unlike the modern system. In this tradition, the teacher is put on the highest pedestal along with one’s parents. Kabir enunciated:

"Guru Govind Dou Khare Kake Laagu Paun, Bahlhari Guru Aapne jin Govind Di Milay"

(If teacher and God both stands together then student should bow to teacher because it is the teacher who leads the student to meet the ultimate power i.e. God)

According to a legend, Dronacharya was the teacher of Eklavya, he worshipped an idol of his teacher, learnt lessons in archery in the teacher’s absence and mastered the art. He smilingly sacrificed the thumb of his right hand (thumb is the core part to be used for the art of archery) on his teacher’s instructions. The essential features of this system were moral education and character building in addition to intellectual learning. Such was the importance of a teacher and the trainer in the fabled period of India.

Under this system of education, the academic year had several terms. Each term was inaugurated by a ceremony called Upakarnmana and concluded by the Utsarga ceremony. Holidays (Anadhyayas) were regularly observed on two Astamis (eight day of the moon) two Chaturdasis (fourteenth day of the moon), Amavasya, Purnima and on the last day of each of the four seasons, called Chaturmasi.

In ancient India, during the Vedic period (from about 1500 BC to 600 BC), most education was based on the Veda (hymns, formulas, and incantations, recited or chanted by priests) and later Hindu texts and scriptures. Vedic texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism, aggregated around four canonical Samhitas or Vedas proper, the Rigveda, the Yajurveda, the Samveda, the Atharwaveda composed in Vedic Sanskrit, of which the first three Traya are related to the performance of Yajna (sacrifice) in Vedic religion.

Vedic education included: proper pronunciation and recitation of the Veda, the rules of sacrifice, grammar and derivation, composition, versification and meter, understanding the secrets of nature, reasoning including logic, the sciences, and the skills necessary for an occupation. Some medical knowledge existed and was taught. There is mention in the Veda of herbal medicines for various conditions or diseases, including fever, cough, baldness, snake bite and others. Education, at first freely available in Vedic society, became over time more discriminatory as the caste system, originally based on occupation, evolved, with the Brahman (priests) being the most privileged of the castes. Eventually education was imparted according to the caste and the respective occupation, which makes this system of education more need based than value based.

Hindu philosophy is divided into six astika schools of thought, or darśanas (views), which accept the Vedas as supreme revealed scriptures. The āstika schools are: Samkhya, a strongly dualist theoretical exposition of mind and matter, that denies the existence of god, Samkhya philosophy regards the universe as consisting of two realities: Purusha (consciousness) and Prakriti (phenomenal realm of matter). Prakriti further bifurcates into animate and inanimate realms. Yoga, a school emphasizing meditation closely based on Samkhya. Nyaya, specifically the school of logic. The Nyaya school of philosophical speculation is based on texts known as the Nyaya Sutras which is comparable to how Western science and philosophy can be said to be largely based on Aristotelian logic. Vaisheshika, an empiricist school of atomism, realistic, analytic, and objective philosophy of the world which tries to distinguish between the various kinds of ultimate things and to classify all the objects under five elements—Earth, Water, Air, Fire and Ether—existing in the form of time, space, minds and self. Mimamsa, an anti-ascetic and anti-mysticist school of orthopraxy. Vedanta, meaning investigation the logical conclusion to Vedic ritualism, focusing on mysticism.

The Nāstika schools are: Buddhism, Jainism and Carvaka, a sceptical materialist school, which died out in the 15th century and whose primary texts have been lost. The Rig veda, in the form in which we have it now, is a compilation out of old material, a collection and selection of 1,017 hymns out of the vast literature of hymns which have been accumulating for a long period. When the Rigvedic texts was thus fixed and appropriated for purposes of the Samhita, its editors had to think out the principles on which the hymns could be best arranged. These show considerable literary skill, originality of design, and insight into religious needs which represents Rishis were chosen and their works were utilized to constitute six different Mandalas.
The Rigvedic society comprised four varnas, namely Brahmana, Kshtrya, Vaisya and Sudra. This classification was based on the occupation of individuals. Teachers and priests were called Brahmanas; rulers and administrators, Kshatriyas; farmers, workers and merchants (bankers too), Vaisyas, and artisans and laborers as Sudras. These vocations were followed by persons according to their ability and liking, also these occupations were not hereditary as they later became. Members of the same family took to different professions and belonged to different Varna is well illustrated by a hymn of the Rig Veda (ix 112) which says:

“I am a singer;  
my father is a physician;  
my mother is a grinder of Corn;  
having various occupations,  
desiring riches we remain (in the world) like cattle (in the stalls).”

Buddhism

In India, the Buddhists developed universities several centuries before their appearance in Europe. Starting with the Viharas (residences for monks) which later developed into large accommodations for Buddhist communities where the Bikhshus could peacefully meditate and engage in canonical studies. Every senior monk or Bikkhu was required to take a student and instruct him in the art of recitation, explain the Dharma, make exhortations and test the progress and performance of the student periodically. With the growing need for the spread of the religion, later secular subjects like grammar, philosophy, medicine, astronomy and various other arts and sciences were included in the subjects of instruction. Moreover, the monasteries itself with their complex structures and managerial paraphernalia were veritable workshops. Buddhist education can be rightly regarded as a phase of the ancient Hindu system of education. Buddhism, itself, especially in its original and ancient form, is, as has been admitted on all hands, rooted deeply in the pre-existing Hindu systems of thought and life. Buddhist monastic institutions like Nalanda, Valabhi, Vikramshila, Odantapuri, and Jagaddala later became renowned places of learning.

Max Muller in writes:

“To my mind, having approached Buddhism after a study of the ancient religion of India, the religion of the Veda, Buddhism has always seemed to be, to a new religion, but a natural development of the Indian mind in its various manifestations, religious, philosophical, social, and political.”

Auguste Barth:

“a Hindu phenomenon, a natural product, so to speak, of the age and social circle that witnessed its birth”, and “when we attempt to reconstruct its primitive doctrine and early history we come upon something so akin to what we meet in the most ancient Upanishads and in the legends of Hinduism that it is not always easy to determine what features belong peculiarly to it.”

Edward Washburn Hopkins (1857-1932) (The Religions of India) goes so far as to assert that:

“the founder of Buddhism did not strike out a new system of morals; he was not a democrat; he did not originate a plot to overthrow the Brahmanic priesthood; he did not invent the order of monks.”

Hermann Oldenberg (1854-1920):

“For hundreds of years before Buddha’s time, movements were in progress in Indian thought which prepared the way for Buddhism.”
Judaism

Jewish education is the transmission of the tenets, principles and religious laws of Judaism. Due to its emphasis on the study of their holy book Torah, many have commented that Judaism is characterised by “lifelong learning” that extends to adults as much as it does to children. The tradition of Jewish education goes back to biblical times. One of the basic duties of Jewish parents is to provide for the instruction of their children. The obligation to teach one’s children is set forth in the first paragraph of the Shema Yisrael prayer:

“Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and your gates.” (Deut 6:6-9)

Deuteronomy contains several references to the duty to provide education:

"Remember the days of old, consider the years of ages past; ask your father, he will inform you, your elders, they will tell you.” (Deut 32:7).

The Book of Proverbs also contains many verses related to education:

"My son, do not forget my teaching, but let your mind retain my commandments; For they will bestow on you length of days, years of life and well-being."

Elementary school learning was regarded as compulsory by Simeon ben Shetah as early as 75 BC and Joshua ben Gamla in 64 AD. The education of older boys and men in a beit midrash goes back to the Second Temple period. The importance of education is stressed in the Talmud, which states that children should begin school at six. The rabbis stated that they should not be beaten with a stick or a cane, older students should help those who were younger, and that children should not be kept from their lessons by other duties. According to Judah ben Tema,

“At five years the age is reached for studying the Bible, at ten for studying the Mishnah, at thirteen for fulfilling the mitzvoth, at fifteen for studying the Talmud.” (Avot 5:21).

In keeping with this tradition, Jews established their own schools or hired private tutors for their children until the end of the 18th century. Schools were housed in annexes or separate buildings close to the synagogue.

Rabbi Meir Simcha of Dvinsk (in his Meshech Chochma) observes that God’s statement:

"[Abraham is blessed because] he will instruct his children and his house after him to follow in God’s ways to perform righteousness and justice” (Genesis 18:19)

is an implicit mitzvah to teach Judaism.

The Talmud (tractate Bava Bathra 21a) attributes the institution of formal Jewish education to the first century sage Joshua ben Gamla. He instituted schools in every town and made education compulsory from the age of 6 or 7. The Talmud attaches great importance to the "Tinokot shel beth Rabban" (the children [who study] at the Rabbi’s house), stating that the world continues to exist for their learning and that even for the rebuilding of the Temple in Jerusalem classes are not to be interrupted (tractate Shabbat 119b). Even the Ten commandments stress upon the social obligations that a Jew or a Christian are bound to.

In Mishnaic and Talmudic times young men were attached to a beth din (court of Jewish law), where they sat in three rows and progressed as their fellow students were elevated to sit on the court. After the formal court system was abolished, yeshivot became the main places for Torah study. The Talmud itself was composed largely in the yeshivot of Sura and Pumbedita in Babylonia, and the leading sages of the generation taught there. Yeshivot have remained of central importance in the Orthodox community to this day. Until the 19th century, young men generally studied under the local rabbi, who was allocated funds by the Jewish community to maintain a number of students. The Hasidic masters and the Lithuanian rabbi Chaim Volozhin both founded centralised yeshivot.

The phenomenon of the “Jewish Day School” is of relatively common origin. Until the 19th and 20th century, boys attended the Cheder (literally "room," since it was in the synagogue, which historically was
a building with a Bet Midrash being the only room) or Talmud Torah where they were taught by a Melamed tinokos' (children's teacher).

The first Jewish day schools developed in Germany, largely in response to the higher emphasis in general on secular studies. In the past, an apprenticeship was sufficient to learn a profession, or alternatively several years in a gymnasium could prepare one adequately for university. Rabbis who pioneered Jewish day schools included Rabbi Shimson Raphael Hirsch, whose Realschule in Frankfurt am Main served as a model for numerous similar institutions. Today, there are over 750 day schools in the United States and 205,000 students in those schools and hundreds of thousands of Jewish children attend religious, Hebrew and congregational schools.

**ISLAM**

The very first word revealed of the Quran was "Iqra" (Read! Seek knowledge! Educate yourselves! Be educated.) The first and the most crucial obligation on Muslims is to acquire knowledge and secondly to practice and preach this knowledge. It is asserted in the Islamic scriptures that no man can become a Muslim without knowing the meaning and essence of Islamic scriptures, because he is considered a Muslim only through the acquired knowledge and its practice. The term *aql* itself basically signifies a kind of 'binding' or 'withholding', so that in this respect *aql* signifies an innate property that binds and withholds objects of knowledge by means of words. According to the teachings of the Prophet Mohammed (SAW),

"He who acquires knowledge acquires vast portion."
"If anyone going on his way in search of knowledge, God will, thereby make easy for him the way to Paradise."

According to the Holy Qur'an, knowledge is a prerequisite for the creation of a just world in which authentic peace can prevail. In the case of country's disorder or war the Quran emphasizes the importance of the pursuit of learning, Allah says: "Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them - that thus they (may learn) to guard themselves (against evil)."

[Quran,19:122]

Furthermore,

"Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord! increase me in knowledge."

{Qur'an,20:114}

The holy Qur'an repeatedly exerts the significance of the learning of the pious life of Prophet Mohammed (SAW) and practicing the greater good. It not only persuades a person to be personally and socially disciplined and responsible but also mandates the same through the five pillars of Islam-Shahada (creed), Salat (daily prayers), Sawm (fasting during Ramazan), Zakat (almsgiving) and Hajj (the pilgrimage to the Holy city of Mecca). The Glorious Quran repeatedly speaks about the importance of maintaining social values, be it with the neighbour or the countrymen. It stresses upon morals related to as basic concepts as backbiting to as complex as Fair trade.

The last prophet of Islam, Mohammed (S.A.W.) in one of his hadiths has said:

"Atta libul ilm faridhatol kuli muslim."

Which means- Attainment of knowledge is a must for every Muslim. Himself a great orator and a teacher, Prophet Mohammed (SAW) explained the teachings and the tenets of Islam in such a comprehensive manner that only on seventeen occasions in his entire life of prophet- hood, was he asked a question about the teachings of Islam.

In Islam, even the quest for knowledge must be unblemished and virtuous as the Prophet Mohammed (SAW) is quoted to have said:
"He who learns for the sake of haughtiness, dies ignorant. He who learns only to talk, rather than to act, dies a hypocrite. He who learns for the mere sake of debating, dies irreligious. He who learns only to accumulate wealth, dies an atheist. And he who learns for the sake of action, dies a mystic."

A prominent figure in Islamic history, Imam Jaffer as-Sadiq (AS) has said:

"Acquire knowledge of religious jurisprudence. Any one among you who does not become efficient in religious jurisprudence is a rustic."

Imam Jaffer as-Sadiq (A.S.) has said in this same subject:

"I would rather like my companions to be flogged on their heads so that they may (be compelled to) acquire religious knowledge."

Allah says in the Holy Qur’an in Sura 107, Verse 1-7:

"Didn’t you see the one who denies religion (din)? Such is the one who repulses the orphan and does not encourage the feeding of the poor. So woe to the worshippers, who are neglectful to their prayers; those who (want but) to be seen (of men) but refuse (to supply even) the neighborly needs."

Hence the significance of the greater good in Islam is related wholly with the learning and following of its tenets. Surah Al-Zumr, ayah 9 reveals: "Are those equal, those who know and those who do not know?"

Surah Al-Baqarah, ayah 269 reveals: "Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed he receives an overflowing benefit."

On the importance of the teacher, Imam Ja'far Sadiq, says:

"Your teacher enjoys the right over you that you should honour him and pay him respect in different assemblies. You should be very attentive to his words. You should not raise your voice above his. If anybody asks him a question you should not give a reply thereto. You should not converse with others in his presence and you should allow the people to benefit from his knowledge. You should not speak ill of anyone before him. If anybody speaks ill of him in your presence you should defend him. You should conceal his shortcomings and bring his virtues to light. You should not associate with his enemies and should not dispute with his friends. If you act on these lines the angels of Allah will testify that you have paid attention to him and have acquired knowledge for the sake of Allah and not to attract the attention of the people. And the right of your pupils on you is that you should realise that in granting you knowledge and opening its path for you, Allah has appointed you to be their guardian. In case, therefore you teach them properly and do not frighten them and are not furious with them Allah will, through His kindness, increase your knowledge. But if you drive the people away from knowledge and as and when they approach you for it you frighten them and get annoyed with them it will be only appropriate that Almighty Allah may take away the light of knowledge from you and may degrade you in the eyes of the people."

In recent times, theories have been postulated inculcating the usage of Islam in the modern world. One such example is Islamization of knowledge (term coined by Syed Muhammad Naquib al-Attas), a term which describes a variety of attempts and approaches to synthesize the ethics of Islam with various fields of modern thought. Its greatest implication lies in its effect upon our vision of reality and truth and our methodology of research; our intellectual scope and practical application in planning for what is called ‘development’, which all bear upon our understanding of education. Muslims are in concerted agreement that all knowledge comes from God, and we also know that the manner of its arrival, and the faculties and senses that receive and interpret it are distinctly not the same. Since all knowledge comes from God and is interpreted by the soul through its spiritual and physical faculties, it follows that the most suitable definition would be that knowledge, with reference to God as being its origin, is the arrival in the soul of the meaning of a thing or an object of knowledge; and that with reference to the soul as being its interpreter, knowledge is the arrival of the soul at the meaning of a thing or an object of knowledge. As stated earlier that the world of nature, as depicted in the Glorious Qur’an, is like a Great Open Book; and every detail therein, encompassing the farthest horizons and our very selves, is like a word in that Great Book that speaks to man about its Author.
Christianity

Christian education is a Christ centred or God centred education carried out in homes, churches, or schools. Christian education, as Sara Little Turnbull asserts, "is a servant and not a master of revelation."

Biblical revelation determines the educational tasks and guides the educational process since the Bible functions as the primary source and the only inerrant criterion for the truth, all presumed facts and opinions must be tested by the word of God. An understanding of the nature of Biblical revelation has tremendous implication for Christian education. According to John Wade, in his book 'Introduction to Christian Education', Biblical revelation sets standards and provides basis for all Christian education, including both the contents that are taught and the method by which they are taught. All educational factors must be in keeping with the reality of the Bible. Since Christian education has to do with what we teach and how we teach it. This essay will like to quote the Bible essential to learning as cited from Kent Hodge's book: An Exegetical understanding of scriptures, exposure to the teaching ministry, personal study, application to daily life, mentoring and the Holy Spirit. The biggest challenge to Christian education is secularism. The recent trend is you must own a circular degree before you can be qualified to be a pastor, namely by reading psychology to become a Christian counsellor. Only the word of God can prepare a minister. Christian education that is supposed to be a channel of transmitting divine truth that was once handed down experienced a drastic shift with the advent of science on the idea of discovering new truths.

Professor Van Der Kooy noted that "the purpose of Christian education is the whole of man's life. education is concerned with more than mere knowledge; the heart, too has its rights... the heart above all must be won for God and His service; the ultimate purpose in all education must be true worship (piety)."

Harvard, Princeton, and other renowned colleges in America were originally founded by Christians who wanted to educate people in biblical principles. Princeton was founded as a seminary, for example. But history teaches us that educational institutions tend to drift away from what they were originally designed.

The shifts in Christian education, which began in the fifth century, lasted until the beginning of the sixteenth century, Christian education in the 16th century started to languish because the clergy began to dominate more and more, while the responsibility and influence of individual laity diminished. Also, the union of states and the church tended to eliminate high moral stands, since it erased any important differences between believers and non-believers. The "institutional" church continued to exist and even to "christianize" the barbaric tribes, but Christian education suffered enormously. It was during this period in Europe that men like Charles the great, Frank Law, and later, Alfred of England attempted educational reforms. Due to a religious diversion from Biblical theology, a sort of popular theology developed that combined Christian doctrines and superstition.

In the 11th Century, scholasticism, developed. The basic scholastic thought in the use of reason to determine the truth of the scriptures, and ultimately to give a rational content of faith, it formal beginnings are identified with St. Anselm, who tried to prove the existence of God by purely rational means. Abelard stressed the rational approach in considering the topical question of the 12th century, the question of universals. The early church fathers notably; Augustine, incorporated Plato's doctrines and Neo-platonic thought into Christian theology. The 13th century was marked out with the works of Aristotle. Thomas Aquinas is regarded as the greatest achievement of the scholastic age and the ultimate triumph of the effort to "christianize Aristotle." Too much emphasis in reason brought a shipwreck in Christian education. The Renaissance, beginning in the latter part of 13th century developed the concept of natural science which brought on the decline of scholastic metaphysics; although it approach continued to be followed in politics and laws yet in 1879 when Pope Leo XIII proclaimed the system of Aquinas to be the official catholic philosophy. Renaissance laid the foundation for humanistic tradition in education. It exalted the individual, and recovered the ancient languages and the classical literature of Greece and Rome. It was a secular movement in the main stressing the delights of living, the ideal of liberty and among those who found Christian morality too binding a freedom from moral restraints. In early 19th century faith in scripture as an authoritative sense, revelation of God was discredited according to Louise Berkhof, human insight became the standard of religious "thought". Men ceased to recognize the knowledge of God as something that was given in scriptures.

Reason is not infallible and it must be used in line with scriptures. This drifting gave birth to what is known today as "postmodernism." The ideal that there is no absolute truth is dependent on the
individual. This is a clear shift from the Bible. John Dewey (1859 - 1952). Secular educational theory and practice began to launch out the independent of theology, a trend best seen in John Dewey who reduced philosophy to education theory and dismissed all theology as an obstructive influence in education. The trends in the first quarter of the 20th century that greatly affected the Christian education movement are liberal and Neo-orthodox theologian. Their negative influences can be noted in seminaries, public colleges, sadly enough in the church.

**Evangelical/Reformed Education**

The evangelicals are known by their steadfastness to the infallibility of the Holy Scriptures; an evangelical is one with the unwavering belief that canonical scriptures are the words of God. Albert et al, in their book explained that an Evangelical is one who believes that God acts and has acted in history, Evangelicals affirms the Lordship of Christ and the centrality of his salvation work. The evangelicals stand against human methods that are contrary to the Bible. Their emphasis is on Bible theology no just methods, which are borrowed from philosophy and psychology. This method can never make a man of God. Only the word of God can build up people for God. An evangelical is one who believes in the necessity of personal experience of grace. The reformation set forth three basic principles that have far reaching consequences in Christian education. The first was the replacement of papal authority with scriptures, the second was the doctrine of the priesthood of all believers which stressed the individual responsibility to God and one another. And thirdly, education for all. The reformers further emphasize three distinct theological tenets that can guide their views of education: The covenant of creation, the fall, and the covenant of redemption. The reformers also emphasize the providence of God in education.

**Liberal/Neo orthodox Education:**

Neo-orthodox emphasise more on methods than preaching or teaching the word. Their method has to do with social gospel of feeding or clothing the poor. Many churches borrow these ideal because they are “marketable” or attract crowds but have no knowledge of the saving grace of God. The major challenge in Christian education is one's theological foundation. As a matter of fact, one’s theological belief has a bearing on the person’s concept of education, especially Christian education. The liberal position is what has exposed people to biblical criticism, and the social gospel, leading some general positions, namely, God was seen as an impersonal or social concept. The Bible was looked upon as a source book of religious inspiration, containing legend, myth. Christ was seen as a great man, a wonderful moral teacher, but not a deity. His death was not seen as sacrificial or substitutionary which is sheer humanism. According to Eleanor, many of leaders of the religious educational movement accepted the liberal position in part or totally. This affected both philosophy and procedure of religious education. Eleanor further explained in their book, how methods were borrowed from the progressive education movement, associated with John Dewey, with its interest in child centeredness and the “social project”. Liberalism is what had led to the decline of the Sunday school education movement. Today, churches are substituting Christian education program, (Sunday school) with entertainment. It is liberalism that has led the Christian educationalist into secularism, where humanism became the content of curriculum. Simply put, liberation theology is an attempt to interpret scriptures through the plight of the poor largely with humanistic doctrines Neo-orthodoxy fundamentally differs from “orthodoxy” with its approach to the doctrine of the “word”. The writer holds that the Bible is the revealed word of God; that it was given by inspiration of God (2 Timothy 3:16-17; 2 Peter 1:20,21). Neo-orthodox denies this approach of inerrancy of inspiration. In orthodox circles, the Bible is regarded as the complete, closed and sufficient revelation of God. Neo-orthodoxy believes that the Bible is a medium of revelation. (While orthodox believes it is revelation) revelation is therefore dependent on experience; making truth a mystical and not a concrete fact. Truth is therefore defined as that which is relevant to people’s experience, compared to the orthodox approach, which states that truth is concretely stated in the word of God. Truth therefore becomes relevant and not a concrete fact by which Christianity can be measured.

"The ink of the scholar is more holy than the blood of the martyr."

-Prophet Mohammad (PBUH)
The Indian perspective:

A single feature of ancient Indian or Hindu civilization is that it has been moulded and shaped in the course of its history more by religious than by political, or economic, influences. The fundamental principles of social, political, and economic life were welded into a comprehensive theory which is called Religion in Hindu thought. The total configuration of ideals, practices, and conduct is called Dharma (Religion, Virtue or Duty) in this ancient tradition. From the very start, they came, under the influence of their religious ideas, to conceive of their country as less a geographical and material than a cultural or a spiritual possession, and to identify, broadly speaking, and the country with their culture. Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. It was sought as the means of self-realization, as the means to the highest end of life. viz. Mukti or Emancipation, salvation. Ancient Indian education is also to be understood as being ultimately the outcome of the Indian theory of knowledge as part of the corresponding scheme of life and values. This gives a particular angle of vision, a sense of perspective and proportion in which the material and the moral, the physical and spiritual, the perishable and permanent interests and values of life are clearly defined and strictly differentiated. The individual’s supreme duty is thus to achieve his expansion into the Absolute, his self-fulfilment, for he is a spark of the Divine. Education must aid in this self-fulfilment, and not in the acquisition of mere objective knowledge.

It may be said with quite a good degree of precision that India was the only country where knowledge was systematized and where provision was made for its imparting at the highest level in remote times. Whether it was chemistry, medicine, surgery, the art of painting or sculpture, or dramatics or principles of literary criticism or mechanics or even dancing, everything was reduced to a systematic whole for passing it on to the future generations in a brief and yet detailed manner. University education on almost modern lines existed in India as early as 800 B.C. or even earlier. The learning or culture of ancient India was chiefly the product of her hermitages in the solitude of the forests. It was not of the cities. The learning of the forests was embodied in the books specially designated as Aranyakas "belonging to the forests". Indian civilization in its early stages had been mainly a rural, sylvan, and not an urban, civilization.

The ideal of education has been very grand, noble and high in ancient India. Its aim, according to Herbert Spencer is the 'training for completeness of life' and the moulding of character of men and women for the battle of life. The history of the educational institutions in ancient India shows how old is her cultural history.

According to British Sanskrit scholar Arthur Anthony Macdonell:

"The aim of education was at the manifestation of the divinity in men, it touches the highest point of knowledge. In order to attain the goal the whole educational method is based on plain living and high thinking pursued through eternity."

In her glorious past, India, has understood that the greatness of a nation, its virility, its moral value, depend entirely on the system of education that is given to it. Ancient India furnished us examples of schools, universities which brought to this nation most glorious harvests – harvests which have fallen, into oblivion. Centre of culture as Taxila, Ujjain, and Nalanda, universities where thousands of pupils came from all parts of Asia to drink at the source of learning – based their system of education on individual contacts between master and pupil, but the masters themselves were pupils in the great University of Life. What they gave to their students was the honey of their moral and intellectual experiences received through masters still more experienced in spiritual science, in the true knowledge of the laws of life. Did we not see the famous Chinese pilgrim, Hiuen-Tsang, coming to perfect himself at Nalanda in the study of Yoga-sastra and Jayasena, the knowledge of the laws of being? Did he not have, at Nalanda, the celebrated vision of the vicissitudes through which India would have to go? Thus, there passed through these universities great winds of free Spirit and free Intelligence which swept away the miasmas of false conceptions, which formed real men, noble men, in whom joy sparkled.
The division of life span in four parts or Ashramas in ancient Indian tradition illustrate the maturity of its thinkers in terms of fullness of life. This division is a blend of material and spiritual requirements. The first span i.e., the Brahmacarya is spent at home up to five or eight years in the care of parents and then up to the age of twenty - five in a gurukula i.e., in the presence of the Acharya or Guru the preceptor devoted to learning in the guidance of the Acharya where the students lived as members of the family of the master. At this stage of life the requirements were limited and austere. This was a period of discipline and training in the values of life. On completion of the internship, the young one becomes the householder, which is Grihasthamsrama. As a householder he righteously performs his duties to the family, to the community and of course, continues his spiritual quest. At this stage of life he would be materialistic as well as spiritual. Then comes the third stage of vanaprastha, when one voluntarily gives up the material aspect of life and concentrate on renunciation and spiritual search. The last and the fourth stage was sanyas when one completely devotes to spiritual pursuits and becomes free of all desires. Thus in one cycle of life, a balance is established between the material and the spiritual.

1. Takshila was the most famous seat of learning of ancient India and its history goes back into hoary antiquity. It is believed to be named after Bharata's son Taksha. The Jatakas tell us of how teachers and students lived in the university and the discipline imposed on the latter, even princes and future rulers were not given prominence. This discipline was likely "to quell their pride and haughtiness". The Jatakas (No.252). It attracted scholars from different and distant parts of India and the world. Numerous references in the Jatakas show how thefher flocked students from far off Benares, Rajagaha, Mithila, Ujjain, from the Central region, Kosala, and Kuru kingdoms in the North came. The fame of Takshila as a seat of learning was of course due to that of its teachers whom are spoken of as being "world renowned"; being "authorities", specialists, and experts in the subject they professed. As shown in the case of a medical student, Jivaka, the courses of study at Takshila extended to as long as seven years. Jataka No. 252 records how parents felt if they could see their sons return home after graduation at Taxila. One of the archery schools at Taxila had on its roll call, 103 princes from different parts of the country. King Prasenajit of Kosala, a contemporary of the Buddha, was educated in the Gandhara capital. Prince Jivaka, an illegitimate son of Bimbusara, spent seven years at Takshila in learning medicine and surgery. It was also noted for its School of Law which attracted students from as far as Ujjain. Much attention was paid to the development of social and cultural activities in all possible ways. Dancing and dramatic groups, singers and musicians and other artists were given encouragement and offered employment, the epic of Silappadikaram contains many references to the practice of these arts. It was famous for military training, wrestling, archery and mountain climbing too.

Takshila was always spoken of as the centre of higher studies, the students are always spoken of as going to Takshila to "complete their education and not to begin it." They are invariably sent at the age of sixteen or when they "come of age". Attached to the university was a kind of post-graduate department, a group of learned Brahmins known collectively as a parishad. A parishad seems usually to have consisted of ten men; four 'walking encyclopedias' each of whom had learnt all the four Vedas by heart, three who had specialized in one of the Sutras, and representative of the three orders of brahmachari grihastha and vanaprastha - student, householder and hermit. I-Tsing reports that at the end of their course of studies, 'to try the sharpness of their wit' some men 'proceed to the king's court to lay down before it the sharp weapon of their abilities: they present their schemes and show their talent, seeking to be appointed in the practical government...".

64 different fields of study like vedas, grammar, philosophy, ayurveda, agriculture, surgery, politics, archery, warfare, astronomy, commerce, futurology, music, dance, etc. There were even curious subjects like the art of discovering hidden treasure, decrypting encrypted messages, etc. Some of the students who graduated out of the Takshashila university included the great political master Chanakya (also called Kautilya/Vishnugupta who not only authored the world's finest work till today on political duties, statecraft, economic policies, state intelligence systems, administrative skills and military strategy, called the Artha Shastra which consists of 15 books, but who also guided Chandragupta Maurya as a mentor who founded the Great Mauryan Empire, and also served as the prime minister of the Mauryan Empire!)

Panini was another great product of this university. He was an expert in language and grammar and authored one of the greatest works on grammar ever written called Ashtadhyayi. Ashtadhyayi means eight chapters and is more complicated and at the same time highly technical and specific defining the
2. Nalanda was the name of the ancient village identified with modern Baragaon, in Bihar. When Hieun Tsang visited Nalanda it was not a sectarian or a religious university in the narrow sense of the term, imparting only Buddhist thought. Subjects other than Buddhism were taught as fervently. Almost all sciences, including the science of medicine were taught. So were the Upnishads and the Vedas. Panini's grammar, Phonetics, etymology, and Yoga were all included in the curricula. Surprisingly, even archery was taught at Nalanda. Nalanda was an example of the Guru-Shishya parampara, a great Indian tradition. The authority of the Guru (teacher) over the shishya (student) was absolute, and yet, dissent was permitted in academic matters. In Nalanda, swimming, breathing exercises and yoga formed an integral part of the curriculum, since acquiring education ordained the improvement of character and personality as a whole. Harshavardhana, of the Gupta dynasty was a great sportsman who encouraged sports as a subject. Another great contemporary of Harsha, Narasimhan or Mamallah of the Pallava dynasty was also a great wrestler. Yuan Chawang, a Chinese student at Nalanda, wrote:

"In the establishment were some thousand brethren, all men of great learning and ability, several hundred being highly esteemed and famous; the brethren were very strict in observing the precepts and regulations of their order; learning and discussing, they found the day too short. Day and night they admonished each other, juniors and seniors mutually helping to perfection... Hence foreign students came to the institution to put an end to their rounds and then become celebrated and those who shared the name of Nalanda, were all treated with respect, wherever they went."

Though Buddhism and Hinduism became arrayed in opposite philosophical camps, they were both given their places in the university curriculum. There was no intellectual isolationism of the type that characterizes modern sectarian institutions of the Christian world. Hieun Tsang, the Chinese traveller, stayed five years at Nalanda University, where more than seven thousand monks lived. He mentions a very considerable literature in Sanskrit and other works on history, statistics and geography, none of which have survived. He also writes of officials whose job it was to write records of all important events. At Nalanda, studies included the Vedas, the Upnishads, cosmology (Sankhya), realist or scientific philosophy (Vaisheshika), logic (Nyaya), to which great importance was attached, and Jain and Buddhist philosophy. Studies also included grammar, mechanics, medicine, and physics. Medicine was highly effective, and surgery was quite developed. The pharmacopoeia was enormous, and astronomy was very advanced. The earth's diameter had been calculated very precisely. In physics, Brahmagupta had discovered the law of gravity.

3. Vikramasila-Like Nalanda and Vallabhi, the University of Vikramasila was also the result of royal benefactions. Vikramasila, found by king Dharmapala in the 8th century, was a famous center of international learning for more than four centuries. He also erected several halls for the lecturing work. His successors continued to patronize the University down to the 13th century. The teaching was controlled by a Board of eminent teachers and it is stated that this Board of Vikramasila also administered the affairs at Nalanda. The University had six colleges, each with a staff of the standard strength of 108 teachers, and a Central Hall called the House of Science with its six gates opening on to the six Colleges. On the walls of the University were also the painted portraits of Pandits eminent for their learning and character. Grammar, logic, metaphysics, ritualism were the main subjects specialized at the institution.

4. Benares - Benares has always been a culture center of all India fame and even in the Buddha's day it was already old. The method of instruction as also the curriculum followed there in early times was adopted from Taxila. Benares University was famous for Hindu culture. Sankaracharya as a student was
acquainted with this university. Benares is the only city in India which has its schools representing every branch of Hindu thought. And there is no spiritual path which has not its center in Benares with resident adherents. Every religious sect of the Hindus has its pilgrimage there. In ancient days, Samath figured as a recognized seat of Buddhist learning. Rightly, therefore, it is this holy city the very heart of spiritual India. Al Beruni, the noted Arabian historian, mentioned Benares as a great seat of learning and Bernier, who visited India, described it “as a kind of university, but it resembled rather the school of ancients, the masters being spread over different parts of the town in private houses.”

5. Mithila - A stronghold of Brahminical culture at its best in the time of the Upanishads, under its famous Philosopher-king Janaka who used to send periodical invitations to learned Brahmins of the Kuru-Panchala country to gather to his court for purpose of philosophical discussions. Under him Eastern India was vying with North-Western India in holding the palm of learning. In the time of the Ramayana, the Mahabharata, and Buddhist literature, Mithila retained the renown of its Vedic days. Besides Takshila, Nalanda, Benares and Mithila other prominent universities like Vallabhi, Jagaddala, Odantapuri, Nadia, Madura Sangham, Kachipuram, Navadvip existed all over India attracting students from not only India but neighboring parts of the world. In 1867, Edward B. Cowell (1826-1903) professor of Sanskrit in Cambridge and author of the aphorisms of Sandilya or The Hindu doctrine of faith recorded his opinion in these words:

“I could not help looking at these unpretending lecture-halls with a deep interest, as I thought of the pundits lecturing there to generation after generation of eager, inquisitive minds. Seated on the floor with his ‘corona’ of listening pupils round him, the teacher expatiates on those refinements of infinitesimal logic which makes a European’s brain dizzy to think of, but whose labyrinth a trained Nadia student will thread with unfaltering precision.”

It is to be noted that the educational system of the times produced men of affairs as well as men who renounced the world in the pursuit of Truth. The life of renunciation indeed claimed many an ex-student of both Takshila and Benares. In the sylvan and solitary retreats away from the haunts of men, the hermitages served as schools of higher philosophical speculation and religious training where the culture previously acquired would attain its fruitage.

The most important of hermitage was that of the Naimisha, a forest which was like a university. The presiding personality of the place was Saunaka, to whom was applied the designation of Kulapati, sometimes defined as the preceptor of 10,000 disciples. The hermitage of Kanva was another famous center of learning, of which a full description is given. It was not a solitary hermitage, but an assemblage of numerous hermitages round the central hermitage of Rishi Kanva, the presiding spirit of the settlement.

The very fact of the pilgrimage of Chinese scholars like Fa-Hien or Hiuen Tsang to India testifies to the tribute paid by China (itself being a culturally rich region) to the sovereignty of Indian thought and culture which made its influence felt beyond the bounds of India itself in distant countries which might well be regarded as then constituting a sort of a Greater India. The teachers themselves were most exemplary. Hiuen Tsang says of the Brahmins: "The teachers (of the Vedas) must themselves have closely studied the deep and secret principles they contain, and penetrated to their remotest meaning. They then explain their general sense, and guide their pupils in understanding the words which are difficult. They urge them on and skillfully conduct them. It is these sylvan schools and hermitages that have built up the thought and civilization of India. As has been pointed out in the graphic words of the poet and Nobel prize laureate, Rabindranath Tagore said:

"A most wonderful thing was notice in India is that here the forest, not the town, is the fountain head of all its civilization. Wherever in India its earliest and most wonderful manifestations are noticed, we find that men have not come into such close contact as to be rolled or fused into a compact mass. There, trees and plants, rivers and lakes, had ample opportunity to live in close relationship with men. In these forests, though there was human society, there was enough of open space, of aloofness; there was no jostling. Still it rendered it all the brighter. It is the forest that nurtured the two great ancient ages of India, the Vaidic and the Buddhist. As did the Vaidic Rishis, Buddha also showered his teaching in the many woods of India. The current of civilization that flowed from its forests inundated the whole of India."
In this ‘Guru-Shishya’ system of education, the Guru bears utmost importance, his way of life, learning, understanding and values are inculcated and emulated in the lives of his Shishyas which necessarily makes it a system which is driven by the urge to widen the horizon of learning, seeking knowledge not for the sake of an occupation but by quest of learning. The Vedas and Upanishads give enough idea about sciences during this period. Mathematics being referred as the general name ganita which includes arithmetic (anka ganita) Geometry (rekha ganita), Algebra (bijan ganita), Astronomy and astrology (jyotisa). Vedic people knew the methods of making squares equal in area to triangles, circles and calculate the sums and differences of squares. The zero was known in RigVedic times itself and due to this, large numbers could also be recorded.also the positional value of each number with its absolute value was known. Cubes, cuberoots, squares roots and underroots were also known and used.

The great seats of learning in ancient India like Nalanda, Vikramasila, Pataliputra, and Tamralipti are said to have contained libraries of their own and striven hard for the promotion of education and learning in the country, the evidence for which comes from the writings of Hieun-Tsang and It-Sing who spent some time in some of the centers and studied the Buddhist philosophy.

When the highest knowledge was thus built up by these Seers and revealed and stored up in the hymns, there were necessarily evolved the methods by which such knowledge could be acquired, conserved, and transmitted to posterity. Thus every Rishi was a teacher who would start by imparting to his son the texts of the knowledge he had personally acquired and such texts would be the special property of his family. Each such family of Rishis was thus functioning like a Vedic school admitting pupils for instruction in the literature or texts in its possession. The relations between teacher and taught was well established in the Rig Veda. The methods of education naturally varied with the capacity of pupils. The history of the most of the known civilizations show that the further back we go into antiquity, the more unsatisfactory is found to be the general position of women. Hindu civilization is unique in this respect, for here we find a surprising exception to the general rule. The further back we go, the more satisfactory is found to be the position of women in more spheres than one; and the field of education is most noteworthy among them. There is ample and convincing evidence to show that women were regarded as perfectly eligible for the privilege of studying the Vedic literature and performing the sacrifices enjoined in it down to about 200 B.C. This need not surprise us, for some of the hymns of the Rig Veda are the composition of twenty sage-poetesses. Women were then admitted to fulfil religious rites and consequently to complete educational facilities as would be for the few.

The percentage of literary people in India was more than that at present. At least up to the 7th century A.D. this system worked most satisfactorily. People showed brilliance in all departments. eg. Mathematics, Astronomy, Medicine, Chemistry, Poetry, Drama, Grammar and Philosophy. From the 4th century B.C. to the 11th century A.D. all foreigners who came in contact with India and studied her civilization critically were very much impressed by it. They spoke highly of Indian character specially their truthfulness, honesty, and sense of justice. The influence of the system of education was very great among the people in general. Megasthenes, the Greek ambassador who came to India in the 4th century B.C. remarked

"for whereas among other nations it is usual in the contests of war, to ravage the soil, among the Indians it is on the contrary. They never use the conquered as slaves."

Idrisi, the Arabian traveler and scholar in his Geography written in the 11th century A.D. says,

"The Indians are naturally inclined to justice and never depart from it in action. Their good faith, honesty and fidelity to their engagement were well known and they were so famous for their qualities that people came to their country from every side."

Abul Fazl, the author of Ain-i Akbar, in the 16th century notes,

"The Hindus are admirers of truth and showed unbounded fidelity in all dealings."

By this time the demographics of the country had changed, by now the country had become home to followers of different faiths, a diverse culture and a new pattern was being woven in the educational fabric of India with the consolidation of Islamic rulers in the subcontinent. As a medieval scholar accounts:
“No longer did the air resound exclusively with the chanting of the Vedic Hymns or the recitation of the Buddhist scriptures, but side by side these and sometimes in supersession of these, were heard the Ayaats of the Quran and the Hadiths of Prophet Mohammed (PBUH).”

During the Sultanate period, educational experiences and models were derived from leading Islamic cultural centres in west Asia. The main subjects taught accordingly were Grammar, Rhetoric, Logic, Dialectic Literature, Philosophy (including Physics and Metaphysics based on Aristolean principles), Mathematics (including algebra, geometry and arithmetic), Theology and Law, astronomy, the geocentric system of Ptolemy. Subjects such as these were imparted at the secondary or higher stages of education while primary education was confined to reading, writing and elementary arithmetic. This system was adopted in Madrassas and Maktabs in India in conformity with the general practice pertaining throughout the Islamic world. The striking feature of this general curriculum was the balance between scientific and humanistic studies, and in practice, science seemed to have received greater attention than philosophy. Mention must be made of Qutub-ud-din Aibak, since he established mosques and religious centres in hundreds for the promotion of education, a practice emulated by subsequent rulers.

However, schools and colleges were not generally concerned with technical education in arts and crafts which was solely the prerogative of the Karkhanas, special institutions and industrial workshops. They imparted technical education which allowed the medieval population to acquire mastery in industries such as textiles and toreutics and subsequently become popular all over the world. The education system was divided into three broad types of institutions and was centred around-

a) Private houses giving elementary knowledge or primary education,

b) Mosques and Khanqahs – religious centres analogous to the European monasteries of the time established by scholars Shah Nizam-ud-din Auliya and Moin-ud-din Chisti and the like, for imparting secondary education, and

c) Maktabs and Madrassas, which were either attached to mosques or established separately for higher education.

Gopomau and Khairabad in Oudh (Awadh) and Jaunpur in the province of Agra attracted students from as far as Afghanistan and Bokhara. Firuz Shah Tughlaq who patronised learning, established a large number of educational institutions and was surrounded by distinguished men of learning such as Maulana Jalaluddin Rumi, Siraj Arif, Ziauddin Barni, Maulana Khwajgi, Qazi Abdul Qadir and Azizuddin Khalid Khani. In the list of public works initiated by Firuz Shah Tughlaq and recorded by Ferishta, colleges with mosques attached figure prominently. Thirty such colleges provided with paid professors of merit were founded by him whereas, according to the evidence of Abdul Baqi, he established as many as 50 Madrassas with the most being at Firuzabad called Firuz-shahi Madrassa, where the famed Maulana Jalaluddin Rumi taught, which attracted students and professors alike from Samarqand. Another popular Madrasa was at Delhi, Qadam Sharif. Under Sikander Lodhi, another patron of learning, Hindus and Buddhists of the time for the first time applied themselves to the study of Persian and Muslim literature. He also arranged for the translation of the Vedic masterpiece such as Ayurveda. Later, The Mughals too maintained a similar pattern and only extended it. Babar in his memoirs, accounts:

“Another convenience of Hindustan is that the workmen of every profession & trade are innumerable and without end. For any work, or any employment, there is always a set ready, to whom the same employment and trade have descended from father to son... In Agra alone, & of stone cutters belonging to that place only, I employed everyday on my palaces Six Hundred and Eighty persons; and in Agra, Sikri, Biana, Dhaulpur, Gwalior, and Koel (Alighar), there were everyday employed on my works one thousand four hundred and ninety nine stone cutters. In the same way of every trade and occupation are numberless and without stint in Hindustan”

During Akbar’s reign, educational activities made such a headway that Abul Fazl unhesitantly declared:

“all civilised nations have schools for the education of youths; but Hindustan is particularly famous for its seminaries.”

Akbar’s educational and religious reforms benefitted all communities equally as depicted in Din-e-Ilahi and for the first time Hindus and Muslims were seen studying in the same schools and colleges.
In the revised system of teaching, pupils were seen given four academic exercises daily, a procedure which enabled students to master lessons in months instead of years which was the norm earlier. Higher education inculcated teaching of science in the following order – Morality, Arithmetic, Accounts, agriculture, Geometry, Longimetry, Astronomy, Geomancy, Economics, the Art of Governance, Physics, Logic, Natural Philosophy, Abstract Mathematics, Reasoning, Divinity and History. During this period we see the pivotal figure of a 'guru' translated to an 'ustaad'.

During this period technical progress in medical sciences was made. The Unani Tibb, started to take shape in ninth century when Ali B. Rabban composed his firdausal-hikmat, later developed by Al-Razi, to be again superseded by Ibn-Sina's Cannon (Al-Qanun Fit-tibb). The compilation of tibbi-shifaul-khani and tibbe-shihabi on the basis of Arabic, Persian and Ayurvedic works by Hakim Shahabuddin and Hakim Ali Mohammed are evidences of the prowess of Indian physicians.

The political disintegration of the country in the eighteenth century and the British approach affected the entire education system adversely. In the absence of state and royal support and encouragement the institutions languished, teachers and learned men became impoverished. When the British came there was, throughout India, a system of communal schools, managed by the village communities which literally destroyed by the British approach on which in October 1931 Mahatma Gandhi made a statement at Chatham House, London that created a furore in the English press. He said,

“Today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and left the root exposed and the beautiful tree perished”.

Mr. Ernem Havell (formerly Principal of the Calcutta school of Art) has rightly said, the fault of the Anglo-Indian Educational System is that, instead of harmonizing with, and supplementing, national culture, it is antagonist to, and destructive, of it. At this point, mention must be made of Macaulayism, the conscious policy of liquidating indigenous culture through the planned substitution of the alien culture of a colonizing power via the education system. The term is derived from the name of British politician Thomas Babington Macaulay (1800-1859), an individual who was instrumental in the introduction of English to the Indian subcontinent. In the independent nation of India which emerged in the second half of the 20th century, Macaulay's name has become emblematic for the ills of colonialism. Macaulay and the British education system have been blamed for producing a generation of Indians not proud of their distinct heritage.

Author Rajiv Malhotra has bemoaned the "continuation of the policy on Indian education started by the famous Lord Macaulay over 150 years ago" for the virtual banishment of classic Indian literature from the country's higher academic institutions and the emergence of a "new breed" of writers professing a "uniquely Indian Eurocentrism."

Sir George Birdwood says of the system that it

“has destroyed in Indians the love of their own literature, the quickening soul of a people, and their delight in their own arts, and worst of all their repose in their own traditional and national religion, has disgusted them with their own homes, their parents, and their sisters, their very wives, and brought discontent into every family so far as its baneful influences have reached."

As Max Mueller, the propagator of the Aryan invasion theory wrote to his wife,

"It took only 200 years for us to Christianise the whole of Africa, but even after 400 years India eludes us. I have come to realize that it is Sanskrit which has enabled India to do so. And to break it I have decided to learn Sanskrit. Lord Macaulay saw to it that the later generations are successfully cut off from their roots."

The effect of the value crisis on present day life is witnessed in many ways. The democratic ideology that has been accepted by the country is yet to be actualised in the form of social and economic democracy as to realize democratic values guaranteed by the Constitution of India.
Also the present educational system is reflecting more or less borrowed ideologies and philosophies and the national values are demoted to the back. Apart from this, the teacher-educators and teachers are not being clearly oriented to the national values, ideas, ideals and ideologies that they have to inculcate in the students. The student community is drowned neck-deep in poverty, ignorance and unhealthy surroundings. Hence, they are not in a position to understand the real values of contemporary. In value education, as in any other area of education, what is asked of the teacher is a total commitment to the development of rational autonomy in both thought and action. It should be noted that the most important aspect of value education consists not in unwilling adherence to a set of rules and regulations but in the building and strengthening of positive sentiments for people and ideals (Bequist, 1992). Value education should however, prepare individuals for participation in social life and acceptance of social rules (Erwin, 1991). What is more important in value education is that schools should provide a healthy climate for sharing responsibilities, community life and relationships that prevailed.

The national goal of striking unity in diversity must be realised through the approaches that followed in Indian educational policies, programmes and practices and their implementation in the schools given the present policy of education for the last fifty years having resulted only in academic inflation. The problem of academic inflation in a country like India can have lasting effects especially when much of the population cannot afford the luxury of education.

“The noblest work in education is to make a reasoning man, and we expect to train a young child by making him reason! This is beginning at the end; this is making an instrument of a result. If children understood how to reason they would not need to be educated.”

–Rousseau, Emile.
Educational planning deals with the future, drawing enlightenment from the past. It is the springboard for future decisions and actions, but it is more than a mere blueprint. Planning is a continuous process, a characterization concerned not only with where to go but with how to get there and by what best route. Its work does not cease when a plan gets on paper and has won approval. Planning, to be effective, must be concerned with its own implementation with progress made or not made, with unforeseen obstacles that arise and with how to overcome them. Plans are not made to be carved in stone but to be changed and adapted as the occasion warrants. As plans for one period move into action, planning for the next must be under way, nourished by feedback from the first.

A balanced approach towards a student’s academic career will enhance one’s life and make him/her a better contributor to our society, country and to human civilization. The objective of education in a country like India, which has a glorious heritage and can boast of diversity in geography, culture, values and beliefs very rarely seen in this wide world, should be to educate a student of the value system which is indispensable to live a successful life.

It has been said that ignorance is bliss. Then again, without education we never would experience true bliss. What good would be our life if we fail to pass on something substantial to the generation that is building itself? It would be a shame not to realize that the purpose of education is bliss and that ignorance is nothing but unpleasantness in the face of opportunities that the world has to offer to us. It must be noted and remembered the civilisation and the intelligence that we have so rightfully inherited is a result of a cumulative system of learning, a system of learning which was never based on and for the acquisition of jobs. Would it not kill the curiosity inherent in human beings, the very curiosity which led to explorations, discoveries and inventions of all sorts over the centuries. It must also be seen that education must not supersede the student, the human, referring to Confucius, education must be provide for all people without discrimination and “Teach according to the student’s ability”.

“Education is the most powerful weapon which you can use to change the world.”

-Nelson Mandela
Notes:

A list of some Institutions Dedicated for the Promotion of Value-Based Education across the globe:

- The Acorn School (UK) www.theacornschoo.com
- Alger Learning Center/Independence High School (WA, USA) www.independent-learning.com
- Alpine Valley School (Colorado, USA) www.alpineval.org
- Ananda Schools (USA) www.livingwisdom.org
- Blue Mountain School (Oregon, USA) www.bluemountainschool.org
- Blue Ridge Discovery School (USA) www.blueridgediscoveryschool.org
- The Booroobin Sudbury School (AUS) booroobinschool.squirrel.com.au
- Boston School (California, USA) www.bostonschoo.org
- Branford Grove School (Arleta, CA, USA) www.branfordgrove.com
- Brisbane Independent School (Australia) http://bis.primetap.com
- Brockwood Park Educational Centre (UK) www.brockwood.org.uk
- Cedarwood Sudbury School (California, USA) www.cedarwoodsudbury.org
- Centre for Discovery Learning (USA) http://www.cdlcharter.org/
- Chicago Sudbury School (Chicago, USA) www.sudburyschoolchicago.org
- The Clearwater School (WA, USA) www.clearwaterschool.com
- The Circle School (Pennsylvania, USA) www.circleschoo.org
- Clonlara School, Pine (CO, USA) www.clonlara.org
- Colorado High School, Greeley (CO, USA) colohigh.org
- Community School (VA, USA) www.communityschool.net/
- COMPASS for Lifelong Discovery www.discovercompass.org
- Democratic School of Hedera (Hedera, Israel) www.geocities.com/athens/sparta/6892
- Desiderata School, Inc. Berthoud, CO www.desiderataschool.com
- Diablo Valley School (California, USA) www.dvschool.org
- Ecole D’Humanite Hasliberg (Goldern, Switzerland) www.ecole.ch
- Evergreen Sudbury School (Maine, USA) www.powerlink.net/evergreen
- Fairhaven School (Maryland, USA) www.fairhavenschoo.com
- Farnebo Folkhogskaola (Swedish folk high school) www.arosnet.se/users/youden/skola.htm
- Frensham Heights www.demon.co.uk/frensham-heights/
- Greenwood Sudbury School (Maryland, USA) www.greenwood.nu/
- Highland School (West Virginia, USA) www.ruralnet.org/highlandschool8
- Hindu Vidayapeeth (Nepal) http://www.hvp-nepal.org/
- Hopeflowers Secondary School (Palestine) www.hopeflowers.org
- Ideal Girls’ School (USA) www.ideal-girls-schools.org/
- Jefferson County Open School (Colorado, USA) http://204.98.1.2/high/jcos/
School of Total Education www.opennet.net.au/schools/sote/home.html
Silkwood Steiner School (Queensland, Australia) http://www.silkwoodsteiner.qld.edu.au/
Sri Aurobindo International Centre of Education www.sriaurobindosociety.org.in/subnav/educentr.htm
St Christophers (UK) www.stchris.co.uk
Stone soup School Inc (Florida, USA) rrhobbs.com/2ndhome/stonesoup/
The Studio Montessori School (UK) http://A-VIP.com/TheStudio
Sudbury Maui (Hawaii,USA) www.sudburymaui.org
Sudbury Valley School, Massachusetts (USA) www.sudval.org/
Summerhill School (UK) www.s-hill.demon.co.uk
Tamariki School (New Zealand) www.tamariki.school.nz
Tutorial School (New Mexico, USA) www.pages.prodigy.net/tutorial
The University School – Department of Distance Education (Bridgeport, CT, USA) www.theuniversityschool.com
University Public Schools, San Joaquin Campus (California, USA) www.softcom.net/users/love/ups.htm
Watsonville Charter School of the Arts www.wcsa.santacruz.k12.ca.us
Wildwood School (Los Angeles) http://www.wildwood.org/es
Windsor House School (Canada) www.at.org/whs
Yasche School (NM, USA) www.yasche.org

Vocational universities by country:

China

- Liming Vocational University (Quanzhou)
- Qingdao Vocational and Technical College (Qingdao)
- Zibo college (Shandong)
- Vocational Academy of Art (Zhejiang)
- Fashion Institute (Ningbo)
- Guangsha College of Applied Construction Technology (Zhejiang)
- Zhejiang Vocational College of Economic & Trade(Zhejiang)
- Yuying College of Vocational Technology (Zhejiang)

Finland

- Ammattikorkeakoulu (Yrkeshögskola in Swedish, translated University of Applied Sciences, literally "vocational high school"). Do not grant licentiate or doctorate degrees.

Notice: certain universities are called korkeakoulu because they effectively have only one faculty, e.g. Teatterikorkeakoulu, the Theatre Academy, whereas universities with several faculties are called yliopisto. The term ammattikorkeakoulu (AMK) creates some confusion with korkeakoulu, because traditionally AMK’s are not considered universities. A graduate of university of applied sciences (ammattikorkeakoulu) is generally not eligible for doctoral studies in Finnish universities without formally completing a master's degree from a university (yliopisto).
Germany
The term vocational university is not used. In contrast to traditional German universities, a Fachhochschule (translated University of Applied Sciences) has a more practical profile. Universities of Applied Sciences grant Bachelor degrees and Master degrees. Some Universities of Applied Sciences run doctoral programs where the degree itself is awarded by a partner institution. Furthermore, Berufsakademie is a college type strongly inspired by the dual education system. A Berufsakademie is called a university of cooperative education in English and only grants bachelor's degrees. This type of institution was first created in the German state of Baden-Württemberg and now exists in Hamburg, Hesse, Lower Saxony, Saarland, Saxony, Schleswig-Holstein, and Thuringia, but not in the other German states. In 2009, Baden-Württemberg transformed its Berufsakademie into a new type of institution, which until now only exists in that state, a "Duale Hochschule". In English, this type of institution is also called university of cooperative education, but a Duale Hochschule also offers Master degrees.

Hong Kong
College of Higher Vocational Studies of the City University of Hong Kong
Hong Kong Institute of Vocational Education

India
While the terms vocational university and professional university do not have a clear legal definition in India, the University Grants Commission (UGC), which is the body that recognises universities in India, drawing its power from the University Grants Commission Act, 1956,[1] shares power with 15 professional councils. These councils are "responsible for recognition of courses, promotion of professional institutions and providing grants to undergraduate programmes and various awards" in the relevant areas. The bodies relevant for professional education are:

- All India Council of Technical Education (AICTE)
- Medical Council of India (MCI)
- Indian Council for Agricultural Research (ICAR)
- National Council for Teacher Education (NCTE)
- Dental Council of India (DCI)
- Pharmacy Council of India (PCI)
- Indian Nursing Council (INC)
- Bar Council of India (BCI)
- Central Council of Homeopathy (CCH)
- Central Council of Indian Medicine (CCIM)
- Council of Architecture (COA)
- Distance Education Council (DEC)

Netherlands
As of January 29, 2008, a Dutch hogeschool (hbo) is called a university of applied sciences in English.[3] See List of universities of applied sciences in the Netherlands. Universities of Applied Sciences offer Bachelor degrees, Master degrees (but neither "of Arts" nor "of Science") and no doctorates.

Hogeschools in the Netherlands have been provided with the right to conduct research by the revised Higher Education and Research Act (WHOO)2010.

Sri Lanka
In 2009, the first University of Vocational Technology was established under the purview of the Ministry of Vocational and Technical Training. There are also nine Technical Colleges in Sri Lanka.
References:

7. (source: A Brief History of India - By Alain Danielou p. 165-166).
14. According to Alain Danielou (1907-1994) son of French aristocracy, author of numerous books on philosophy, religion, history and arts of India:
15. Arthur Anthony Macdonell (1854-1930) author of A History of Sanskrit Literature
17. Philip H. Coombs C G O   I  Unesco : International Institute for ~ Educational Planning