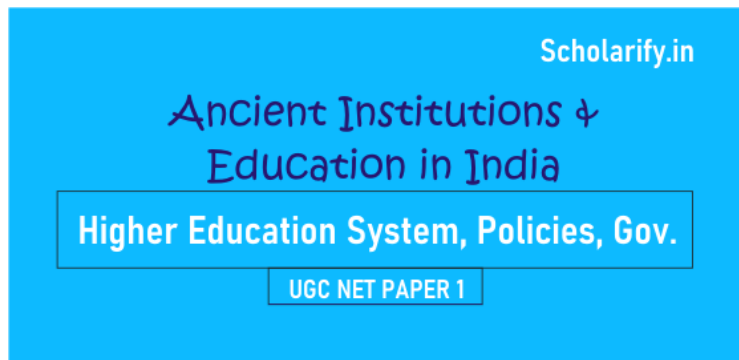


Institutions of Higher Learning and Education in Ancient India

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Institutions of Higher Learning and Education in Ancient India

Institutions and Education in Ancient India

Ancient Institutions and Education in India: India was the top destination for the travellers from various regions having different climates and cultures. To them, India was a land of wonder. The fame of Indian culture, wealth, religions, philosophies, art, architecture, as well as its educational practices had spread far and wide. The education system of ancient times was regarded as a source for the knowledge, traditions and practices that guided and encouraged humanity.

Sources of Education

The ancient system of education was the education of the **Vedas, Brahmanas, Upanishads and Dharmasutras**. You all are aware of the names of **Aryabhata, Panini, Katyayana and Patanjali**. Their writings and the medical treatises of **Charaka and Sushruta** were also some of the sources of learning. The distinction was also drawn between Shastras (learned disciplines) and Kavyas (imaginative and creative literature). Sources of learning were drawn from various disciplines such as **Itihas (history), Anviksiki (logic), Mimamsa (interpretation) Shilpashastra (architecture), Arthashastra (polity), Varta (agriculture, trade, commerce, animal husbandry) and Dhanurvedya (archery)**. Physical education too was an important curricular area and pupils participated in **krida (games, recreational activities)**,

vyayamaprakara (exercises), dhanurvedya (archery) for acquiring martial skills, and **yogasadhana (training the mind and body)** among others. The Gurus and their pupils worked conscientiously together to become proficient in all aspects of learning. In order to assess pupils' learning, **shastrartha (learned debates)** were organised. Pupils at an advanced stage of learning guided younger pupils. There also existed the system of peer learning, like you have group/peer work.

Ancient Education System in India – A Way of Life

In ancient India, both formal and informal ways of education system existed. Indigenous education was imparted at home, in temples, pathshalas, tols, chatuspadis and gurukuls. There were people in homes, villages and temples who guided young children in imbibing pious ways of life. Temples were also the centres of learning and took interest in the promotion of knowledge of our ancient system. Students went to viharas and universities for higher knowledge. Teaching was largely oral, and students remembered and meditated upon what was taught in the class.

Many monasteries/viharas were set up for monks and nuns to meditate, debate and discuss with the learned for their quest for knowledge during this period. Around these viharas, other educational centres of higher learning developed, which attracted students from China, Korea, Tibet, Burma, Ceylon, Java, Nepal and other distant countries.

Viharas and Universities

The Jataka tales, accounts given by **Xuan Zang and I-Qing (Chinese scholars)**, as well as other sources tell us that kings and society took active interest in promoting education. As a result, many famous educational centres came into existence. Among the most notable universities that evolved during this period were situated at Takshashila, Nalanda, Valabhi, Vikramshila, Odantapuri and Jagaddala. These universities developed in connection with the viharas. Those at Benaras, Navadeep and Kanchi developed in connection with temples and became centres of community life in the places where they were situated. These institutions catered to the needs of advanced level students. Such students joined the centres of higher learning and developed their knowledge by mutual discussions and debates with renowned scholars. Not only this, but there was also occasional summoning by a king to a gathering in which the scholars of the country of various viharas and universities would meet, debate and exchange their views. In this section, we will give you glimpses of two universities of the ancient period. These universities were considered

among the best centres of learning in the world. These have been recently declared heritage sites by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Ancient Institutions in Higher Learning in India

There are a number of famous ancient institutions in India, they are:

1. Takshashila (Taxila):

It was located in modern-day Pakistan. It is estimated to exist around the 5th century BC. It is believed that Chanakya composed the Arthashastra at this place. Both Buddhist and Hindu theologies were taught here. Subjects like Political Science, Hunting, medicine, law, military tactics were taught here. Noted teachers and students from Takshashila include Chanakya, Charaka, Panini, Jivaka, Prasenajit, etc

2. Nalanda:

The most renowned university in South Asia. It is not clear as to who established it; it was in existence during Gupta period. It gained prominence under Harshavardhana's reign and Pala kings. All three Buddhist doctrines were taught here, however, it was a major site for Mahayana Buddhist teachings. Subjects like Vedas, fine arts, grammar, philosophy, logic, medicine, etc were also taught here. It had eight separate compounds and even had dormitories for students. It attracted scholars from Central Asia, South-East Asia and other parts of the world. The teachings of the university deeply influenced Tibetan Buddhism. Famous scholars of Nalanda are Nagarjuna (Madhyamika Shunyavad) and Aryabhatta the astronomer. Hsuan Tsang spent two years at the university. Another Chinese scholar I-Tsing spent ten years at Nalanda in the late 7th century.

3. Valabhi:

It was situated in Saurashtra, Gujarat. It was an important centre of learning for the Hinayana Buddhism. Various disciplines like administration and statecraft, laws, philosophy etc were taught here. It was visited by the Chinese scholar, Hseun Tsang. It was supported by the grants of rulers of Maitraka Dynasty of Gujarat.

4. Vikramshila:

It is located in present-day Bhagalpur district of Bihar. It was established by King Dharmapala of Pala dynasty, primarily as a Buddhist learning centre. The scholars were invited by kings outside India to spread Buddhist teachings. The Vajrayana sect flourished here and Tantric teachings were taught. Other subjects like logic, Vedas, astronomy, urban development, law, grammar, philosophy, etc were also taught.

5. Odantapuri:

This University had been established long before the Kings of Pala dynasty came into power in Magadha. Odantpuri could not attain that level of fame and repute which either Nalanda or Vikramshila had accomplished. Still, nearly 1000 monks and students resided and received an education there. Odantapuri contributed its share in spreading the tenets of Buddhism. It attracted students from Tibet too.

6. Jagaddala:

Jagaddala Pal King, Raja Ram Pal of Bengal had set a city on the banks of Ganga. It was the beginning of the 11th century and it was named as Ranavati. He also constructed a monastery and named it as Jagaddala. Soon after this University became the centre of learning it remained the centre of Buddhist culture for about 100 years. It was destroyed by Muslims in 1203 A.D. In Jagaddala there were many scholars notable for their knowledge. Their reputation reached Tibet and their books were translated into the Tibetan language.

7. Mithila:

In the Upanishadic age, Mithila became a prominent seat of Brahmanical system of education. It was named as Videha. Raja Janak used to hold religious conferences, wherein learned Rishis and pandits took part in religious discussions. Even in the Buddhist period, it continued its glorious task and remained an important centre of learning and culture. Later on, this place produced devotees of Lord Krishna. Famous poet Vidyapati, who had written in Hindi and Jaideo who was a prominent poet of Sanskrit literature was born here.

8. Nadia:

Nadia was formerly called Navadweep. It is situated at the confluence of Ganga and Jalangi rivers in Bengal. It was the centre of trade and commerce as well as learning and culture. It had produced innumerable scholars from time to time. The lyrics of Gita Govind by Jaideva still reverberate in the ears of the people. Even during the Mohammedan rules, Nadia

enjoyed popularity and fame as an important centre of education, especially for such branches of learning as Logic, Vyakaran, Politics and Law.

9. Kancheepuram:

It was a centre of learning for Hinduism, Jainism and Buddhism from 1st century AD and achieved great name under the rule of Pallavas.

10. Manyakheta:

It is now called Malkhed (Karnataka). It rose to prominence under the Rashtrakuta rule. Scholars of Jainism, Buddhism and Hinduism studied here. It has a 'matha' of Dvaita school of thought.

11. Pushpagiri Vihara and Lalitagiri (Odisha):

It was established by Kalinga kings around 3rd century AD near the Udayagiri hills. It was mainly a Buddhist learning centre.

12. Sharada Peeth:

It is located in present-day Pakistan-occupied-Kashmir. It was an important place for the Sanskrit scholars and many important texts were written here. It also has a Sharda Devi temple.

13. Nagarjunakonda:

It is situated 160 km from Amaravathi in Andhra Pradesh, and it was a major Buddhist centre with scholars from Sri Lanka, China, etc coming for higher-education. It had many Viharas, Stupas, etc. It was named after Nagarjuna, a south Indian scholar of Mahayana Buddhism.

Apart from above-mentioned institutions, there are a system of gurukuls, Matth, and Ashrams for education and learning which were not worked as institutions of higher learning in ancient India.

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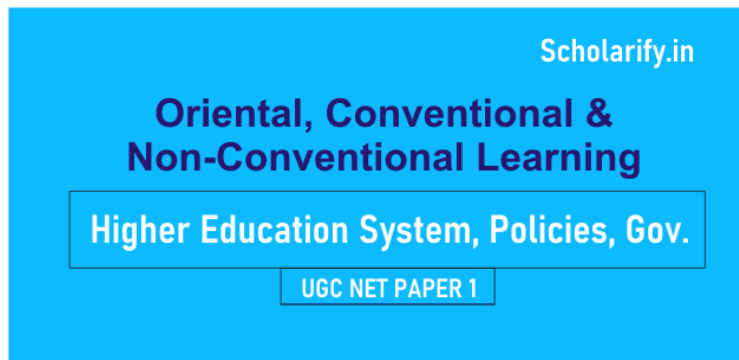
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Oriental, Conventional and Non-conventional learning programmes in India

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Oriental, Conventional & Non-Conventional Learning

Oriental Learning

Oriental learning: The word **“Oriental”** is derived from the term **“Orient”**. According to the oxford dictionary, the meaning of “Orient” is “the countries of the East, especially East Asia.” Merriam-Webster dictionary defined as “regions or countries lying to the east of a specified or implied point, the eastern regions or countries of the world.”

The Orient is a historical term for the East, traditionally comprising anything that belongs to the Eastern world. The term oriental is often used to describe anything from the Orient (East Asia).

Before the East India Company embarked on its political career in India, there was no organised education organised and supported by the state. Both Hindus and Muslims had their own indigenous systems, each deeply rooted with the great tradition of learning and scholarship behind them. The study of ancient and traditional education was called Oriental learning by European and Britishers.

Oriental learning Programmes

In ancient India, both formal and informal ways of education system existed. Indigenous education was imparted at home, in temples, pathshalas, tols, chatuspadis and gurukuls.

There were people in homes, villages and temples who guided young children in imbibing pious ways of life. Temples were also the centres of learning and took an interest in the promotion of knowledge of our ancient system. Students went to viharas and universities for higher knowledge. Teaching was largely oral, and students remembered and meditated upon what was taught in the class.

With the disappearance of the Gurukula system and the ancient universities like those at Nālandā and Takṣaśilā (Taxila, now in Pakistan) as also the gradual dissolution of the powerful kingdoms by conquests from outside, it became necessary to evolve a method by which the ancient knowledge and wisdom of the East, especially of India, could be revived and preserved.

It is the Western scholars of the 19th and the 20th centuries who were mainly responsible for this revival, though many an Indian scholar also has contributed considerably to it. Further, they started to preserve the ancient knowledge and education system, information, culture, etc. by setting up institutes and libraries.

Oriental Research Institutes

A lot of the ancient wisdom has been buried in the millions of manuscripts lying uncared for, in our temples, Maṭhas (monasteries) and private libraries of scholars or their descendants. The various Oriental Research Institutes in our country have successfully collected quite a lot of them, are taking care of them and are also bringing them out as printed books. Modern science and technology are being put to good use in this noble work. But for the struggle of these institutes, our appalling ignorance of our glorious ancient culture would have been more appalling.

There are around 16 institutes/libraries whose work is consisted chiefly in collecting and collating rare manuscripts in the oriental languages (like Prākṛt and Sanskrit) dealing with religion, philosophy, literature, grammar, arts and sciences, editing them and publishing them with or without translations and explanatory notes.

1. Adyar Library

The Theosophical Society of Madras was started in A. D. 1882 at Adyar (a suburb of Madras) and the Library in A. D. 1886 by Col. Olcott (A. D. 1832-1907). This Library has gradually grown into a research centre in oriental studies.

The Library also has been publishing a journal **Brahmavidyā** since A. D. 1937. It gives all help and assistance to those scholars who intend to do research and special study.

2. Asiatic Society:

One of the good results of the British conquest of India is the deep interest aroused in Indological studies in the Western intellectuals and scholars. The person who gave an institutional framework to such studies was **Sir William Jones (A. D. 1746-94)**. He did it by starting 'The Asiatic Society' in A. D. 1794.

The name of the Society underwent several changes during the last two centuries, such as the Asiatic Society (A. D. 1784-1825); The Asiatic Society (A. D. 1825-1832); The Asiatic Society of Bengal (A. D. 1832-1935); The Royal Society of Bengal (A. D. 1936-1951) and the Asiatic Society again since July 1951.

3. Bhaṇḍārkar Oriental Research Institute (Pune)

This institute (often abbreviated as BORI) was started in A. D. 1917 at Pune to commemorate the life and works of R. G. Bhaṇḍārkar (A. D. 1875-1950), a distinguished pioneer of scientific Orientalology in India. The Institute is also bringing out periodically, **the Annals**, containing research papers.

4. Gaṅgānāth Jhā Kendriya Saṁskṛta Vidyāpīṭha (Allahabad)

Established in A. D. 1934, it was formerly known as G. N. Jhā Research Institute. It was started to perpetuate the memory of Gaṅgānāth Jhā (A. D. 1872-1941) who was an eminent Indologist, a great scholar in Sanskrit and a Vice-chancellor of the Allahabad University for nine years. The Institute was taken over by the Government of India in A. D. 1945, placed under the Rāṣṭriya Saṁskṛta Saṁsthāna of Delhi and renamed 'Gaṅgānāth Jhā Kendriya Saṁskṛta Vidyāpīṭha'.

5. Kuppusvāmi Śāstrī Research Institute (Madras/Chennai)

This Institute was founded in A. D. 1944 in memory of the great savant S. Kuppusvāmi Śāstrī (A. D. 1880-1943) in A. D. 1944. It is bringing out a **Journal of Oriental Research**.

6. Madras Sanskrit College (Chennai)

The College was founded in A. D. 1905 by V. Krishnaswamy Iyer (b. A. D. 1863) and started working from February 1906. The course was for a duration of five years and was modelled on the traditional methods of teaching. The certificate awarded to successful students was for Viśārada degree, the subjects being Vedas, Vedānta, Mīmāṃsā, Smṛtis and some allied subjects.

7. Mythic Society (Bangalore)

An institution devoted to the study and research of religion, philosophy, history, ethnology and culture, the Mythic Society of Bangalore (Karnataka State) was founded in A. D. 1909, primarily at the initiative of F. J. Richards, the then Collector of Civil and Military Station (Cantonment) of Bangalore.

8. Oriental Institute (Baroda)

This institute was first founded at the instance of Sayyāji Rao Gāyakvāḍ (Gaekwad), the third (A. D. 1875-1939), by the then dewan in A. D. 1893 with a small collection of manuscripts and printed texts. It formed a part of the Sanskrit section of the central library of Baroda. The now-famous Gaekwad's Oriental Series was started in A. D. 1915. The Kāvya-mīmāṃsā of Rājaśekhara (circa A. D. 900) was the first publication.

9. Oriental Manuscripts Library (Trivandrum)

Started in A. D. 1911 as a department of the Government of Travancore, it was amalgamated with the Manuscripts Library of the Kerala University in A. D. 1940. It has a collection of over 50,000 manuscripts in Sanskrit, Malayāḷam and other languages. It is publishing two journals, one in Sanskrit (Journal of the Kerala University Oriental Manuscripts Library) and the other in Malayāḷam (Bhāṣātraīmāsikam).

10. Oriental Research Institute (Mysore)

Chamaraja Wodeyar (A. D. 1863-1894) the Mahārāja (king) of the erstwhile Mysore State, who was a staunch admirer and follower of Hindu values of life, founded this Oriental Institute in A. D. 1891. It was then known as 'Oriental Library'.

Starting with the publication of the Āpastambasūtra (with the commentary of Sudarśanācārya) in A. D. 1893, and the Ādipurāṇa (in Kannaḍa) of the great poet Pampa (A.

D. 941) the institution has so far brought out a very large number of books both in Sanskrit and in Kannaḍa. By A. D. 1979, 127 Sanskrit books had been published.

11. Oriental Research Institute (Tirupati)

The temple town of Tirupati in Andhra Pradesh is not only a place of pilgrimage but also a place of oriental learning. The management of the Tirumala-Tirupati Devasthānams has been spending a part of the surplus funds for the propagation of education and spread of Hindu religion and culture. As a part of this, the Oriental Research Institute of Tirupati came into being in A. D. 1941. When the Sri Venkateshwara University was started in A. D. 1954, Tirupati became its seat. The Institute was handed over to it in A. D. 1956.

12. Saṁskṛta Academy (Madras/Chennai)

The Samskrita Academy of Madras (now Chennai) was started in A. D. 1927 in the Senate Hall of the Old Senate building of the University of Madras by Paṇḍit Madan Mohan Māḷavīya (A. D. 1861- 1946). The well-known savant Kuppusvāmi Śāstrī [Kuppuswami Sastry (A. D. 1880-1943)] was chosen as the first president.

13. Saṁskṛta Sāhitya Pariṣat (Calcutta/Kolkata)

This institution owes its origin to a handful of Sanskrit pundits with limited financial resources but endowed with unlimited love and zeal for the rich heritage of the country. Founded in A. D. 1916 in a tiny rented house, it is now housed in its own spacious three-storeyed building. It has now become an advanced centre of Sanskrit learning and research.

14. Government Sanskrit College (Calcutta/Kolkata)

This College was established in A. D. 1824 by the East India Company. The method of teaching Sanskrit was traditional. The subjects taught too were the usual traditional ones like Nyāya and other systems of philosophy, grammar, astrology and āyurveda (health-sciences). When Īśvaracandra Vidyāsāgara (A. D. 1820-1898) became its principal in 1851, he introduced the Western method of teaching in the college.

15. Sarasvati Mahal Library (Tanjavur)

Known to contain one of the largest and the most important collection of Indian manuscripts in the world, the Sarasvatī Mahal Library of Thanjavur (in Tamil Nadu) was

probably established by the end of the 16th Century A. D. Its full official name is “**Thanjavur Maharaja Serfoji’s Sarasvati Mahal Library**”.

16. Viśveśvarānand Viśvabandhu Institute of Sanskrit and Indological Studies (Hoshiarpur)

Two saṁnyāsins, Svāmis Viśveśvarānanda and Nityānanda, launched a project at Simla (now in Himachal Pradesh) in A. D. 1903 to prepare word-indices for the four principles Vedic Saṁhitās. After the passing away of Svāmi Nityānanda and after changing the place ultimately to Lahore (now in Pakistan) in A.D. 1923, Svāmi Viśveśvarānanda handed over the work and the project to Ācārya Viśvabandhu.

The Institute was originally known as ‘The Vishveshvaranand Vedic Research Institute’ (at Sadhu Ashram). The Punjab University took it over in A. D. 1965 and renamed it as ‘The Vishveshvaranand Vishvabandhu Institute of Sanskrit and Indological Studies’ (VVBIS & IS).

For Further Study: [Oriental learning Institutes](#)

Conventional Learning (Education) Programmes

Conventional education, also known as back-to-basics, traditional education or customary education, c-learning refers to long-established customs that society traditionally used in schools and colleges or universities. It also refers to conventional education within a brick-and-mortar classroom facility.

Conventional education uses traditional teaching-learning methods in which instructors (teachers) and students (learners) are involved by interacting in a face-to-face manner in the classroom. These instructors initiate discussions in the classroom and focus exclusively on knowing content in textbooks and notes. Students receive the information passively and reiterate the information memorized in the exams.

Characteristics of Convention education

- It is on-campus education with fixed time
- Require regular attendance
- Prescribed curriculum
- Emphasis more on teaching, not on learning
- Teacher centred learning
- Student learn through listening and observation

- Student assessment through traditional way i.e. written exams.

Non-Conventional Learning Programmes

The Education system in which teaching-learning activities is offered other than the on-campus with fixed time classrooms. For examples, evening learning, distance learning, vocational studies, skill-based courses, online learning, etc.

Non-conventional education is inspired by the **P.H. Coombs, and Ahmed** who has worked on non-formal education for the poor.

Characteristics of Non-conventional education

- Learners oriented
- No fixed curriculum
- Cost-effective
- Linked to employment
- Continuous
- For improvement of Quality

Target groups of non-conventional education are unemployed youths, the school dropped out, underprivileged group, women and girls, Tribal and Minority population. This type of education is also for literacy programmes.

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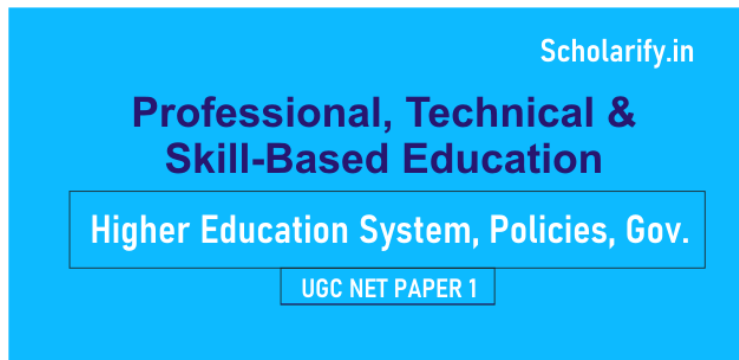
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Professional, Technical and Skill Based Education

Indian Education System

The Indian education system is based on (10+2+3) pattern under the Ministry of Human Resource Development (MHRD). The MHRD was created on **September 26, 1985**, through the 174th amendment to the Government of India (Allocation of Business) Rules, 1961.

The main objectives of the Ministry would be:

- Formulating the National Policy on Education and to ensure that it is implemented in letter and spirit
- The planned development, including expanding access and improving quality of the educational institutions throughout the country, including in the regions where people do not have easy access to education.
- Paying special attention to disadvantaged groups like the poor, females and the minorities
- Provide financial help in the form of scholarships, loan subsidy, etc to deserving students from deprived sections of the society.
- Encouraging international cooperation in the field of education, including working closely with the UNESCO and foreign governments as well as Universities, to enhance the educational opportunities in the country.

The MHRD works through two departments:

- Department of School Education & Literacy
- Department of Higher Education

Structure of Indian Education System

The Indian education system works for primary education to research specialised education. It can be categorised as follows:

1. School Education & Literacy

- Primary Schooling
- Secondary education
- Senior Secondary Education

2. Higher Education (Tertiary Education)

- Academic Degrees (Non-professional)
- Professional Degrees
- Technical Degrees

3. Vocational Education (Skilled Based)

According to the new revised syllabus of UGC NET, we have to study only related to higher and skilled based education.

Higher Education System

Higher education is also called the **tertiary education system**. Indian higher education system is the third-largest in the world, next to the United States and China, comprising academic, professional and technical degrees.

This section will discuss Professional, Technical and Skill Based Education

Academic Degrees (Non-Professional Education)

Non-professional education emphasizes the theoretical study and is not primarily designed as preparation for professional careers. These degree programs may lead to research, thereby conferring the title of 'doctor'. These courses prepare the student for a life of scholarship in an academic discipline, rather than specific applications of knowledge to professional practices. Moreover, students earning academic qualification do not often make use of the degree in their profession.

Examples of such degree courses are Bachelor of Arts (B.A.), Bachelor of Science (B.Sc), Master of Arts (M.A.), Master of Science (M.Sc), Master of Philosophy (M.Phil), Doctor of Philosophy (PhD), etc.

Academic degrees, such as BA, B.Sc. and B.Com have been considered more 'traditional' and well-established forms of higher education and are available in a variety of specializations, such as B.A Economics, B.A English, B.A Hindi, B.Sc. Physics, B.Sc. Computer Science, B.Sc Applied Science, and the list goes on. An academic degree typically provides a thorough education and knowledge on the specific subject, after which the student can pursue a master's degree or a professional course.

Traditionally, academic degree courses held more value, but the popularity of professional courses in recent times have firmly established their ground in the job market.

Non-professional Education:

1. Keeps More Career Options Open
2. Helps You Specialise
3. Doesn't Make You Job-Ready like professional degrees

Professional Education

A **professional degree** helps students prepare for careers in specific fields, such as law, pharmacy, medicine, and education. Professional education is a formalized approach to specialized training in a professional school through which participants acquire content knowledge and learn to apply techniques.

Some common goals of professional education include:

- incorporating the knowledge and values basic to a professional discipline;
- understanding the central concepts, principles, and techniques applied in practice;
- attaining a level of competence necessary for responsible entry into professional practice; and
- accepting responsibility for the continued development of competence.

Examples of Professional Education (degrees)

- Surgery and Medicines (MBBS, MS, MD)
- Dentistry (BDS)
- Management Studies (MBA)

- Law (LLB, LLM)
- Education (B.Ed., M.Ed.)
- CA, ICWA, CS etc.

Technical Education (Technical Degree)

According to Britannica, “Technical education is the academic and technical preparation of students for jobs involving applied science and modern technology. It emphasises the understanding and practical application of basic principles of science and mathematics.

In Indian context, technical education covers programmes in engineering, technology, management, architecture, town planning, pharmacy, applied arts & crafts, hotel management and catering technology.

The apex body of Technical Education is All India Council for Technical Education (AICTE). was set up in November 1945 as a national-level apex advisory body to conduct a survey on the facilities available for technical education and to promote development in the country in a coordinated and integrated manner. Later, AICTE was established by AICTE Act, 1987.

Examples of Technical Education:

- Engineering and Technology (Diploma, B.Tech, M.Tech)
- Architecture (B.Arch, M.Arch)
- Pharmacy (B.Pharm, M.Pharm), etc.

Skill Based Education (Vocational Education)

Vocational education also called Career and Technical Education (CTE), prepares learners for jobs that are based in manual or practical activities, traditionally non-academic and totally related to a specific trade, occupation or vocation, hence the term, in which the learner participates. It is sometimes referred to as technical education, as the learner directly develops expertise in a particular group of techniques or technology.

Vocational Education is a skill-based education, where learners get skill through practical and academical knowledge. The Skill based Education is fully job oriented for a specific field.

Examples of Skill Based Education (Vocational Education)

- ITIs
- Pradhan Mantri Kaushal Vikas Yojana (PMKVY)
- SANKALP (Skills Acquisition and Knowledge Awareness for Livelihood Promotion)
- Udaan
- Polytechnic Schemes
- Promote Vocational education in School and Higher Education

Professional Councils

Professional councils are responsible for recognition of courses, promotion of professional institutions and providing grants to undergraduate programmes and various awards. The statutory professional councils are:

1. **All India Council of Technical Education (AICTE)**
2. **Medical Council of India (MCI)**
3. **Indian Council for Agricultural Research (ICAR)**
4. **National Council for Teacher Education (NCTE)**
5. **Dental Council of India (DCI)**
6. **Pharmacy Council of India (PCI) Indian**
7. **Nursing Council (INC)**
8. **Bar Council of India (BCI)**
9. **Central Council of Homeopathy (CCH) Central**
10. **Council for Indian Medicine (CCIM)**
11. **Council of Architecture**
12. **Distance Education Council (DEC)**
13. **Rehabilitation Council**
14. **National Council for Rural Institutes (NCRI)**
15. **State Councils of Higher Education (SCHE)**

1. All India Council of Technical Education (AICTE), Faridabad

All India Council for Technical Education has been established under the AICTE Act, 1987. The council is authorized to take all steps that are considered appropriate for ensuring coordinated and integrated development of technical education and for maintenance of standards.

2. Medical Council of India (MCI), New Delhi

The Medical Council of India (MCI) was set up by the Indian Medical Council Act, 1956, amended in 1993. The council is empowered to prescribe minimum standards for medical education required for granting recognized medical qualifications by universities or medical institutions in India.

3. Indian Council for Agricultural Research (ICAR), New Delhi

ICAR has established various research centres in order to meet the agricultural research and education needs of the country. It is actively pursuing human resource development in the field of agricultural sciences by setting up numerous agricultural universities spanning the entire country. It provides funding to nearly 30(Thirty) State Agricultural Universities, one Central University and several Deemed Universities. These universities employ about 26,000 scientists for teaching, research and extension education; of these over 6000 scientists are employed in the ICAR supported coordinated projects.

4. National Council for Teacher Education (NCTE), New Delhi

The National Council for Teacher Education is a statutory body set up under the National Council for Teacher Education Act, 1993 to facilitate planned and coordinated development of the teacher education system in the country, and for regulation and proper maintenance of norms and standards in the teacher education system. The mandate given to the NCTE is very broad and covers the whole gamut of teacher education programs including research and training of persons to equip them to teach at preprimary, primary, secondary and senior secondary stages in schools, and nonformal education, part-time education, adult education and distance (correspondence) education courses.

5. Dental Council of India (DCI), New Delhi

Dental Council of India, constituted under the Dentists Act, 1948, is a Statutory Body incorporated under an Act of Parliament to regulate the dental education and the profession of Dentistry throughout India. The Council is responsible for according recognition to dental degree awarded by various universities and also for maintaining uniform standards of dental education in India. The Dental Council of India (DCI) lays down minimum requirements in respect of staff and infrastructure and prescribes the syllabus and the scheme of examinations.

6. Pharmacy Council of India (PCI), New Delhi

The Pharmacy Council of India (PCI), also known as Central council, was constituted under section 3 of the Pharmacy Act, 1948. The PCI controls pharmacy education and profession in India up to graduate level. The Council prescribes the minimum standard of education for qualification as a pharmacist.

7. Indian Nursing Council (INC), New Delhi

The Indian Nursing Council is a statutory body constituted under the Indian Nursing Council Act, 1947. The Council is responsible for regulation and maintenance of a uniform standard of training for Nurses, Midwives, Auxiliary NurseMidwives and Health Visitors.

8. Bar Council of India (BCI), New Delhi

The Bar Council of India is empowered to make rules to discharge its functions under the Advocates Act 1961. An important rulemaking power is with reference to laying down guidelines for the standards of professional conduct and etiquette to be observed by advocates. The Bar Council of India Rules may prescribe for a class or category of the person entitled to be enrolled as an advocate. The Bar Council of India can also specify the conditions subject to which an advocate must have the right to practise and the circumstances under which a person must be deemed to practise as an advocate in a court.

9. Central Council of Homeopathy (CCH), New Delhi

The Central Council of Homeopathy was established under the Homeopathy Central Council Act, 1973. The Council prescribes and recognizes all homoeopathic medicine qualifications. Any university or medical institutions that desire to grant a medical qualification in homoeopathy is required to apply to the Council. The Council is responsible for constitution and maintenance of a Central Register of Homeopathy and for matters connected therewith. All universities and the Board of medical institutions in India are required to furnish all information regarding courses of study and examination. The Council is empowered to appoint inspectors at examinations and visitors to examine facilities.

10. Central Council for Indian Medicine (CCIM), New Delhi

The Central Council of Indian Medicine is the statutory body constituted under the Indian Medicine Central Council Act, 1970. This Council prescribes minimum standards of

education in Indian Systems of Medicine viz. Ayurved, Siddha, Unani Tibb. The Council is responsible to maintain a Central Register on Indian Medicine and prescribes Standards of Professional Conduct, Etiquette and Code of Ethics to be observed by the practitioners. The Council is empowered to appoint medical inspectors to observe the conduct of examinations, and visitors to inspect facilities in colleges, hospitals and other institutions imparting instruction in Indian medicine.

11. Council of Architecture, New Delhi

The Council of Architecture (COA) was constituted under the provisions of the Architects Act, 1972, enacted by the Parliament of India. The Act provides for registration of Architects, standards of education, recognized qualifications and standards of practice to be complied with by the practising architects. The Council of Architecture is responsible to regulate the education and practice of profession throughout India besides maintaining the register of architects. Any person desirous of carrying on the profession of "Architect" must register himself with Council of Architecture.

12. Distance Education Council, New Delhi

Distance Education Council was constituted under statute 28 arising from Section 25 of the Indira Gandhi National Open University Act, 1985. The Distance Education Council (DEC) is responsible for the promotion and coordination of the open university and distance education system and for determination of its standards. The Council provides academic guidelines to promote excellence, encourage the use of innovative technologies and approaches, enable the convergence of all systems and sharing of resources through collaborative networking for access to sustainable education, skill up-gradation and training to all.

13. Rehabilitation Council of India, New Delhi

The Rehabilitation Council of India was set up as a registered society in 1986. However, it was soon found that a Society could not ensure proper standardization and acceptance of the standards by other Organizations. The Parliament enacted Rehabilitation Council of India Act in 1992. The Rehabilitation Council of India become Statutory Body on 22nd June 1993. The RCI Act was amended by the Parliament in 2000 to work it more broad-based. The Act casts onerous responsibility on the Council. It also prescribes that any one delivering services to people with disability, who does not possess qualifications recognised by RCI, could be prosecuted. Thus the Council has the twin responsibility of standardizing

and regulating the training of personnel and professional in the field of Rehabilitation and Special Education.

14. National Council for Rural Institutes, Hyderabad

National Council of Rural Institutes is an autonomous society fully funded by the Ministry of HRD, Govt. of India. Registered on 19th October 1995 with its Headquarter at Hyderabad, It was established with the main objective of promoting Rural Higher Education for advancing rural livelihoods with the instrument of education on the lines of Mahatma Gandhiji's revolutionary concept of Nai Talim, a functional education based on the values proposed by Gandhiji. Other objectives of the council include teachers training, extension and research by networking with policy-making bodies such as UGC, AICTE and research organizations like CSIR, AICTE etc., in addition to encouraging other educational institutions and voluntary agencies to develop in accordance with Gandhian Philosophy of education.

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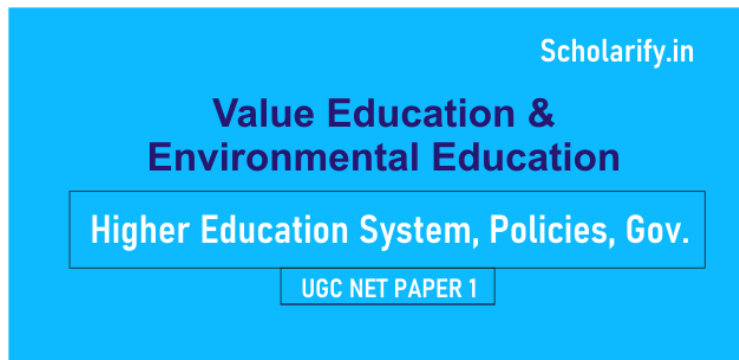
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Value education and environmental education

Value and Environmental Education

Value and environmental education are two important topics for the education system of any country. Before going for further details, we must know about the term "Values".

What are Values?

Values are principles, fundamental convictions, ideals, and standards of life which act as a general guide to behaviour or as a reference point in decision making. Values are beliefs about what is right and what is wrong and what is important in life.

- It is a set of principles which guide the standard of behaviour. Values are desirable and held in esteem. They give strength to a person's character by occupying a central place in his life. It reflects one's attitudes, choices, decisions, judgments, relationships, dreams and vision.
- Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. The moral values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself.

Categories of Values

Personal Values: Personal values mean the desires of individual whatever they are in the social relationship. Some of the personal values are excellence, honesty, self-confidence, self-motivation, punctuality, ambition, courage, creativity, imagination etc.

Social Values: Individual cannot live in the world without having interaction with others. People want social values like love, affection, friendship, peer group, reference group, impartiality, hospitality, courageous, service, justice, freedom, patience, forgiveness, coordination, sympathy, tolerance etc. Social values are more important for a healthy, good environment for every organization.

Moral Values: Moral values impart respecting others and ourselves, respecting the right of others, keeping promises avoiding unnecessary problems with others avoiding cheating and dishonesty, showing gratitude to others and encourage them to work.

Spiritual values: The ultimate ethical value is called spiritual value. Spiritual values are piety, meditation, yoga, self-discipline, control, purity, and devotion to God etc. Spiritual values highlight the principles of self-restraint. Self-discipline contentment, reduction of wants, freedom from general greed and austerity.

Universal Values: It is universal values that indicate the essence of the human condition. It is through Universal Values that we link ourselves with humanity and the cosmos. Universal Values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity.

Cultural Values: Cultural values are concerned with right and wrong, good and bad, customs and behaviour. Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind.

After classifying values, we must be determining which of the above values are most meaningful. Universal values are at the top of the list. The others have their place but it is through Universal values that we experience a sense of oneness with the human race. Universal values must be our foundation if we are to enjoy a rich, profound, fulfilling life.

Value Education

Value education is a process of teaching and learning about the ideals that society considers them to be important. Value education can take place in different forms, but the main aim of providing it to students in their educational institutions is to make them

understand the importance of good values; use and reflect them in their behaviour and attitudes; and finally contribute to the society through their good responsibility and ethics.

In simpler terms, Value education is defined as the process by which people give moral values to others. It can be seen as an activity taken place in an institution or organisation in which people are assisted or helped by others, who are elder or have more experience or have authority over the people. This activity of value education will be used to make an individual better and it is important to assess the result of it in order to see the long-term well-being of an individual and others.

In the words of **John Dewey (1966)**, "Value education means primarily to prize to esteem to appraise, holding it dear and also, the act of passing judgment upon the nature and amount of its value as compared with something else".

Objectives of Value Education:

- To improve the integral growth of human beings.
- To create attitudes and improvement towards a sustainable lifestyle.
- To increase awareness about our national history our cultural heritage, constitutional rights, national integration, community development and environment.
- To create and develop awareness about the values and their significance and role.
- To know about various living and non-living organisms and their interaction with the environment

Need for Value Education

Mahatma Gandhi found that there is a great deal of moral degradation in society. The main causes of moral degeneration are:

- Lack of respect for the sanctity of human life.
- Breakdown of parental control of children in families
- Lack of respect for authority, seen through the brazen breaking of the law and total disregard for rules and regulations
- Crime and corruption
- Abuse of alcohol and drugs
- Abuse of women and children, and other vulnerable members of society.
- Lack of respect for other people and property.

Other Reasons for Value Education

- to teach the values of the culture and society
- to enable them to distinguish between right and wrong
- to form the conscience of youngsters
- to continue the traditions of society
- to make meaningful the practices and beliefs
- to connect to every human being in the right way

Value Education in India

In the history of **Value Education**, we see rather slow development of the system in India. In the 1980s, the government was more responsive to the needs of **Value Education** in our schools.

Ancient India: Value Education in India from ancient times has held a prime place of importance. From the gurukul stage, the child not only learnt skills of reading and archery but more the philosophy of life in relation to its impermanence. Hence education in India was born of this vision to achieve one's experience in the absolute as a spark of the divine and in this process practice of one's duty accompanies the acquisition of knowledge.

In the modern school system value education, was termed moral education or moral science. British were absolutely neutral in their policy towards religion and value education.

- CAGE – (1943-46) emphasized spiritual and moral education. It was the responsibility of the home and community.
- Committee on Emotional Integration (1961) pointed out that the science students should have at least some background of humanities; it opined that there should be a compulsory paper on India's cultural heritage.
- Education Commission (1964-66) recommended moral, social and spiritual values at all levels.
- UNESCO (1972) felt that the education system should promote values of world peace and international understanding and unity of mankind.
- National Policy on Education (NPE 1986) proposed readjustments in the curriculum to make education a forceful tool to inculcate social and moral values; to eliminate obscurantism, fanaticism, superstition, illiteracy and fatalism. The National Policy on Education (NPE), 1986 envisages a national system of education based on a National

Curricular Framework containing a common core along with other components that are flexible.

The common core includes the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, etiquette, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper.

Environmental Education

Environmental education has been defined and redefined over the last twenty-five years. Definitional issues are inherent in a field this broad and encompassing. It is generally agreed that environmental education is a process that creates awareness and understanding of the relationship between humans and their many environments – natural, 17 man-made, cultural and technology. Environmental education is concerned with knowledge, values, attitudes, application and has as its aim responsible environmental behaviour (NEEAC, 1996).

Environmental education is a process that allows individuals to explore environmental issues, engage in problem-solving and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions.

The components of environmental education are:

- **Awareness and sensitivity** to the environment and environmental challenges
- **Knowledge and understanding** of the environment and environmental challenges
- **Attitudes** of concern for the environment and motivation to improve or maintain environmental quality
- **Skills** to identify and help resolve environmental challenges
- **Participation** in activities that lead to the resolution of environmental challenges

Environmental education does not advocate a particular viewpoint or course of action. Rather, environmental education teaches individuals how to weigh various sides of an issue through critical thinking and it enhances their own problem-solving and decision-making skills.

Need for Environmental Education

The need to protect the environment hence the rationales for environmental education arise as a result of the following:

- The environment is the basis of all life and therefore deserves proper care and management.
- If the environment is threatened on a continuous basis, numerous problems which would constitute a danger to human existence could arise.
- The environment is part of our cultural heritage which should be handed down to prosperity.
- Some resources of the environment are not easily replaceable and should be managed on a sustainable basis, to prevent the extinction of certain components of the environment such as plants and animals.
- There is a need to enhance the sanity and aesthetic quality of our environment in order to promote healthy living.
- The environment is part of nature and needs to be preserved for its own sake.

Value and Environmental Education is an important part of the school curriculum. At higher education, there is a narrow scope for value and environmental educations. Teaching and learning are more specific to the subjects after schooling except for subjects like spirituality, religions, etc.

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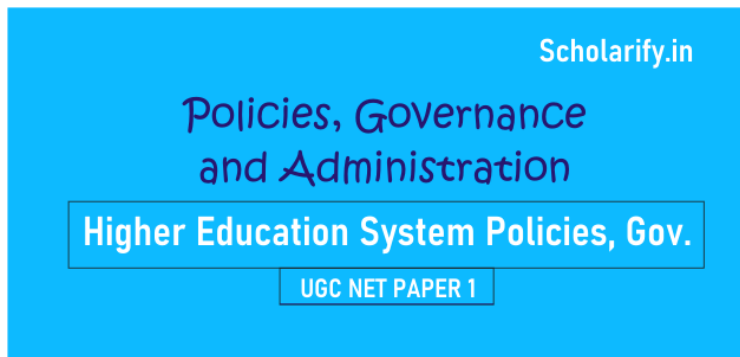
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Policies, Governance, and Administration

Policies, Governance and Administration

The topic “Policies, Governance and Administration” is not a new topic of Higher Education System. The only change is the word from “Polity” to “Policies” on revised UGC NET syllabus of Paper 1. The Policies, Governance and Administration of India are run by the Constitution of India.

Basics of Indian Constitution

The Constitution of India is the supreme law of India. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers, and duties of government institutions, and sets out fundamental rights, directive principles, and the duties of citizens.

The Constitution of India is the longest written constitution of any sovereign country in the world, containing 448 articles in 25 parts, 12 schedules and 104 amendments.

But the Indian Constitution has 395 articles in 22 parts and 8 schedules at the time of commencement. Besides the English version, there is an official Hindi translation.

Various Subject Committees like the Committee on Fundamental Rights and Union Constitution Committee had submitted their respective proposals and after a general discussion on all the proposals, a Drafting Committee chaired **by Dr. BR Ambedkar** was appointed. The Drafting Committee had the full authority to add, modify or delete any of the proposals submitted by the committees. The finalized draft of the Indian Constitution got the signature of the President of the Constituent Assembly, Dr. Rajender Prasad on Nov 26, 1949, which is referred to as the ***Date of Passing***. Since the Constituent Assembly, which finalized the Constitution was duly elected by means of indirect election by the people of India, *The Constitution of India derives its authority from the people of India*. The Constitution was thus enacted by the Constituent Assembly on **26 November 1949 and came into effect on 26 January 1950**. The date 26 January was chosen to commemorate the **Purna Swaraj** declaration of independence of 1930. With its adoption, the Union of India officially became the modern and contemporary Republic of India and it replaced the Government of India Act 1935 as the country's fundamental governing document.

The Indian Constitution has borrowed heavily from other constitutions of the world and can be called a **"beautiful patchwork"**.

Some of the prominent features which have been borrowed are as under:

Feature	Source / Inspiration
1. Fundamental Rights	USA
2. The Parliamentary System of Government	UK
3. Directive Principles of State Policy	Ireland (Eire)
4. Emergency Provisions	Germany (Third Reich)
5. Amendment Procedure	South Africa
6. Preamble to The Constitution of India	France
7. Federal Model of Governance	Canada

Structure: The Constitution, in its current form, consists of a preamble, 25 parts containing 448 articles, 12 schedules, 2 appendices and 104 amendments.

The Preamble: The draft of the Preamble was prepared by Jawaharlal Nehru and is based on the American model. The **42nd Amendment added the words "Secular and Socialist"** and

now the preamble reads as follows:

“We the People of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens:

Justice; social, economic and political;

Liberty; of thought, expression, belief, faith and worship;

Equality; of status and of opportunity; and to promote among them all;

Fraternity; assuring the dignity of the individual and the unity and integrity of the nation;

In our Constituent Assembly, November 26, 1949, do hereby adopt, enact and give to ourselves this constitution”.

The Preamble is, technically, *not* a part of the Constitution (and this has been confirmed by the SC also), but it contains the basic philosophy of the whole Constitution and the ideals of the constitution-makers. It can be used by the Courts to help them in the interpretation of the Constitution in certain matters where the Constitution itself is silent.

Parts of Constitution

The individual Articles of the Constitution are grouped together into the following Parts:

Preamble

Part I – Union and its Territory

Part II– Citizenship.

Part III – Fundamental Rights.

Part IV – Directive Principles of State Policy

Part IVA – Fundamental Duties.

Part V – The Union.

Part VI – The States.

Part VII – States in the B part of the First schedule (*Repealed*).

Part VIII– The Union Territories

Part IX – The Panchayats.

Part IXA – The Municipalities.

Part IXB – The Cooperative Societies

Part X – The scheduled and Tribal Areas

Part XI – Relations between the Union and the States.

Part XII – Finance, Property, Contracts and Suits

Part XIII – Trade and Commerce within the territory of India

Part XIV – Services Under the Union, the States.

Part XIVA – Tribunals.

Part XV – Elections

Part XVI – Special Provisions Relating to certain Classes.

Part XVII – Languages

Part XVIII – Emergency Provisions

Part XIX – Miscellaneous

Part XX – Amendment of the Constitution

Part XXI – Temporary, Transitional and Special Provisions

Part XXII – Short title, date of commencement, Authoritative text in Hindi and Repeals

Part	Article	Articles of the Constitution Deals with
Part I	Articles 1-4	Territory of India, admission, establishment or formation of new states
Part II	Articles 5-11	Citizenship
Part III	Articles 12-35	Fundamental Rights
Part IV	Articles 36-51	Directive Principles of State Policy
Part IV A	Article 51-A	Duties of a citizen of India. It was added by the 42nd Amendment in 1976
Part V	Articles 52-151	Government at the Union level
Part VI	Articles 152-237	Government at the State level
Part VII	Article 238	Deals with states in Part B of the First Schedule. It was repealed by 7th Amendment in 1956
Part VIII	Articles 239-241	Administration of Union Territories
Part IX	Article 242-243	Territories in Part D of the First Schedule and other territories. It was repealed by 7th Amendment in 1956
Part X	Articles 244-244 A	Scheduled and tribal areas
Part XI	Articles 245-263	Relations between the Union and States

Part XII	Articles 264-300	Finance, property, contracts and suits
Part XIII	Articles 301-307	Trade, commerce and travel within the territory of India
Part XIV	Articles 308-323	Services under the Union and States
Part XIV-A	Articles 323A-323B	Added by the 42nd Amendment in 1976 and deals with administrative tribunals to hear disputes and other Complaints
Part XV	Articles 324-329	Election and Election Commission
Part XVI	Articles 330-342	Special provision to certain classes ST/SC and Anglo Indians
Part XVII	Articles 343-351	Official languages
Part XVIII	Articles 352-360	Emergency provisions
Part XIX	Articles 361-367	Miscellaneous provision regarding exemption of the President and governors from criminal proceedings
Part XX	Article 368	Amendment of Constitution
Part XXI	Articles 369-392	Temporary, transitional and special provisions
Part XXII	Articles 393-395	Short title, commencement and repeal of the Constitution

The Federal System

Article 1 of the Indian Constitution describes India as a “Union of States”. The term “Union” implies that:

1. The Indian federation is *not* the result of a voluntary agreement by the states themselves. As is well known, after India’s independence, more than 550 states were integrated into the Union of India by the then Home Minister, Sardar Vallabh Bhai Patel, leading to his being branded as the “Iron Man of India”. So, their inclusion in India is purely involuntary.
2. The components of the Indian Union have no freedom to secede from it. (unlike the erstwhile USSR or the present-day USA where such freedom was/is vested in the

states).

The Indian federal system is unique in the sense that in spite of its being a federal set-up, it still does not have many features characteristic of a typical federal set-up (like the USA). In general, the Indian set-up has been mostly described as ***quasi-federal or semi-federal*** due to the fact that the balance of power tilts heavily in favour of the Centre i.e. the states enjoy comparatively lesser powers in most spheres as compared with the Centre.

Territory of the Union

The territory of India comprises the entire geographical territory over which the sovereignty of India, for the time being, prevails. On the other hand, the Union of India includes only those component units, i.e., the states, which share power with the Centre. The UTs are centrally administered areas governed by the President acting through an Administrator appointed by him. As on date, the territory of **India consists of 28 states, 7 UTs and 1 National Capital Territory of Delhi (NCT- Delhi is neither a full state nor a UT)**. India is a federal constitutional republic governed under a parliamentary system consisting of 28 states and 7 union territories. All states, as well as the union territories of Puducherry and the National Capital Territory of Delhi, have elected legislatures and governments, both patterned on the Westminster model. A newly created UT, Jammu & Kashmir will also have legislatures and governments. The remaining five union territories are directly ruled by the Centre through appointed administrators. In 1956, under the States Reorganisation Act, states were reorganised on a linguistic basis.

Making use of this provision, several landmark changes have been brought about in the political composition of the Indian territory, some of which are found in the table below:

1	States Reorganization Act, 1956	Andhra, Kerala formed (Andhra-first state on linguistic basis)
2	Bombay Reorganization Act, 1960	Gujarat, Maharashtra born as new states
3	The Panjab Reorganization Act, 1966	Panjab, Haryana and Chandigarh created
4	Mysore State Act, 1973	The name Mysore changed to Karnataka
5	State of Mizoram Act, 1986	Mizoram, earlier a UT, made a State
6	State of Arunachal Pradesh Act, 1986	Arunachal Pradesh elevated to statehood
7	Goa, Daman and Diu	Goa made a state

Fundamental Rights

Fundamental rights are the basic human rights enshrined in the Constitution of India which are guaranteed to all citizens. They are applicable without discrimination on the basis of race, religion, caste, gender, etc. Significantly, fundamental rights are enforceable by the courts, subject to certain conditions.

These rights are called fundamental rights because of two reasons:

1. They are enshrined in the Constitution which guarantees them.
2. They are justiciable (enforceable by courts). In case of a violation, a person can approach a court of law.

The Fundamental Rights were Seven when the constitution of India was enacted, but one right was removed later.

- Right to equality (Article 14-18)
- Right to freedom (Article 19-22)
- Right against exploitation (Article 23-24)
- Right to freedom of religion (Articles 25-28)
- Cultural & educational rights (Articles 29-30)
- **Right to Property (Article 31) (It was removed later)**
- Right to constitutional remedies (Article 32).

Six Fundamental Rights

There are six fundamental rights mentioned in the Indian Constitution. They are listed below:

1. Right to equality (Articles 14-18)

Article 14: Equality before the law and equal protection of the law

Article 15: Prohibition of discrimination on grounds only of religion, race, caste, sex or place of birth.

Article 16: Equality of opportunity in matters of public employment

Article 17: End of untouchability

Article 18: Abolition

2. Right to freedom (Articles 19-22)

Article 19: It guarantees the citizens of India the following six fundamental freedoms:

- *Freedom of Speech and Expression*
- *Freedom of Assembly*
- *Freedom of form Associations*
- *Freedom of Movement*
- *Freedom of Residence and Settlement*
- *Freedom of Profession, Occupation, Trade and Business*

Article 20: Protection in respect of conviction for offences

Article 21: Protection of life and personal liberty

Article 21 A: Right to education

Article 22: Protection against arrest and detention in certain cases

3. Right against exploitation (Articles 23-24)

Article 23: Prohibition of traffic in human beings and forced labour

Article 24: Prohibition of employment of children in factories, etc.

4. Right to freedom of religion (Articles 25-28)

Article 25: Freedom of conscience and free profession, practice and propagation of religion

Article 26: Freedom to manage religious affairs

Article 27: Prohibits taxes on religious grounds

Article 28: Freedom as to attendance at religious ceremonies in certain educational institutions

5. Cultural and educational rights (Articles 29-30)

Article 29: Protection of interests of minorities

Article 30: Right of minorities to establish and administer educational institutions

Article 31: Omitted by the 44th Amendment Act

6. Right to constitutional remedies (Articles 32-35)

Article 32: Right to move to Supreme Court (and high courts also) for getting his fundamental rights protected

Article 33: Power of Parliament to modify the rights.

Article 34: Restriction on rights while martial law is in force in any area.

Article 35: Legislation to give effect to the provisions.

What is a Writ?

Writs are written order issued by the Supreme Court of India to provide constitutional remedies in order to protect the fundamental rights of citizens from a violation.

Type of Writs

The Constitution empowers the Supreme Court and High Courts to issue orders or writs. The types of writs are followings:

- **Habeas Corpus**
- **Certiorari**
- **Prohibition**
- **Mandamus**
- **Quo Warranto**

Fundamental Duties

The fundamental duties which were added by the 42nd Amendment of the Constitution in 1976, in addition to creating and promoting culture, also strengthen the hands of the legislature in enforcing these duties vis-a-vis the fundamental rights.

The list of 11 Fundamental Duties under article 51-A to be obeyed by every Indian citizen is given below:

1. ***Abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem.***
2. ***Cherish and follow the noble ideals that inspired the national struggle for freedom.***
3. ***Uphold and protect the sovereignty, unity and integrity of India.***
4. ***Defend the country and render national service when called upon to do so.***
5. ***Promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities and to***

renounce practices derogatory to the dignity of women.

6. *Value and preserve the rich heritage of the country's composite culture.*
7. *Protect and improve the natural environment including forests, lakes, rivers and wildlife and to have compassion for living creatures.*
8. *Develop scientific temper, humanism and the spirit of inquiry and reform.*
9. *Safeguard public property and to abjure violence.*
10. *Strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.*
11. *Provide opportunities for education to his child or ward between the age of six and fourteen years. This duty was added by the 86th Constitutional Amendment.*

The President

At the head of the Union Executive stands the President of India, who is elected by indirect election i.e. by an electoral college, in accordance with the system of proportional representation by a single transferable vote.

This electoral college comprises –

1. Elected members of both Houses of Parliament
2. Elected members of State Legislative Assemblies

Eligibility Conditions:

In order to contest for Indian Presidency, a person must

- be a citizen of India
- have completed 35 years of age
- be eligible for election to the Lok Sabha
- not hold any office of profit under the Government of India or any State Government or under any local or other authority subject to the control of Central/State Governments.

The office tenure of the President is 5 years from the date of assuming office, but he will be eligible for re-election. **There is no bar on the number of times** for which a person can become the President of India. However, his office may terminate before 5 years in case of:

1. his resignation in writing which is addressed to the Vice-President of India
2. his removal by impeachment.

Emoluments and Allowances: The President gets a monthly salary of Rs. 5,00,000/- only apart from an official residence for use (free of cost) with other allowances. He is also eligible for an annual pension if he is not re-elected as President.

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Different Powers:

Administrative Powers: The Indian President remains the formal Head of the Union Administration and as such, all executive functions of the Union are expressed to be taken in his name. Further, all officers of the Union shall be subordinate to him and ***“He will have a right to be informed of the affairs of the Union”. (Art 78)***

But simply, it means that he can ask for any file/document or information relating to the affairs of the Union.

The administrative power includes the power to appoint and remove certain high dignitaries of the State. The President enjoys the power to appoint

1. The Prime Minister
2. Other Central Ministers on PM's advice
3. The Attorney-General of India
4. The Comptroller and Auditor-General of India
5. Supreme Court Judges including the CJI
6. High Court Judges including the Chief Justice
7. The Governor of a State
8. The Finance Commission
9. The Union Public Service Commission and Joint Commission for a group of States
10. A special officer for SC/STs
11. A Commission on Scheduled Areas
12. A Commission on Official Languages
13. A special officer for Linguistic Minorities
14. The Chief Election Commissioner and other Election Commissioners
15. A Commission for Backward Classes

He is competent to remove:

1. the Union Ministers (on the advice of the PM)
2. the Attorney-General of India

3. the Chairman or a member of the Union Public Service Commission on the report of the Supreme Court.
4. a Supreme Court/High Court Judge/Election Commissioner, on an address of Parliament.

Military Powers: The President is the Supreme Commander of the Armed Forces in India and as such, has the right to declare *war* or *peace* with any country. However, such powers are subject to parliamentary control.

Diplomatic Powers: The task of negotiating international treaties and agreements belongs to the President, who acts according to ministerial advice in such matters. This again is subject to ratification by the Parliament.

Legislative Powers: The President is component part of the Union Parliament (though not a member of either House) and enjoys the following legislative powers:

1. Summoning, Prorogation, Dissolution: The President has the power to summon (call) or prorogue (end the session) the Houses of Parliament and to dissolve the Lok Sabha.
2. He also enjoys the right to call a Joint Sitting of both the Houses to resolve a deadlock over any bill (Art 108)
3. He addresses the first session after each general election and at the first session of each year.
4. He can nominate 12 members to the Rajya Sabha from persons with special achievements/experience in literature, science, art and social service. Similarly, he has the right to nominate 2 Anglo-Indians to the Lok Sabha, if he feels their representation is not sufficient.

It is obligatory to obtain Presidential sanction beforehand in case of certain bills like –

1. a bill for forming a new state/change of state boundaries
2. a money bill
3. a bill affecting taxation in which states are also interested

A Bill becomes an Act only after getting Presidential assent. The President is competent to take any of the following steps if a Bill is presented to him for his assent:

1. He may give assent to the Bill enabling it to become a law
2. He may withhold his assent
3. He may return the Bill for reconsideration (except Money Bills) to the Parliament. If the Bill is re-presented to him in this case after reconsideration, it is obligatory for him to

give his assent to it.

The above is true of ordinary bills (bills except for Money and Amendment Bills).

The President of India ***cannot refuse to sign a bill***. At the most, he can withhold his assent from the bill, which is the equivalent of not approving a Bill. Also, there is no time-limit prescribed for him to give his assent to a Bill. Theoretically speaking, he may keep the Bill in his pocket for an indefinite time.

An example in this regard is **Mr. Zail Singh's**, who kept the Postal Amendment Bill with him, and it lapsed without his approval once he retired from office. This type of veto power is known as **"Pocket Veto"**. In case of sending back the Bill for reconsideration, if the Bill again comes back to him, the only effect of sending back the bill is suspending the process of assent for some days. This is referred to as **"Suspensive Veto"**.

Ordinance-Making Power: The President enjoys the power to issue an ordinance at a time when the Parliament is not in session. An ordinance, for all practical purposes, has the effect of a normal law passed by the Parliament. This power is exercised by him on Cabinet advice. The ordinance issued by the President must be passed by the Parliament within 6 weeks of reassembly otherwise it will cease to be in operation. (Art 123)

The Pardoning Powers: He can grant pardon, reprieve, respite, suspension, remission or commutation in punishment in cases where a death sentence is awarded by the Courts (even by a Court-Martial). He is the only authority for pardoning a death sentence.

Miscellaneous Powers:

1. Power to draw up and notify the lists of Scheduled Castes and Scheduled Tribes for each state separately and UTs.
2. To refer any matter to the Supreme Court for its advice (Art. 143)

Emergency Powers: Three types of emergency have been prescribed under the Constitution to deal with exigencies.

The President can –

1. Proclamation of Emergency: The president can declare an emergency due to *threat to the security of India or any part of it*. It can last for six months by passing each such resolution by the requisite majority.

2. Proclaim a state emergency (Art 356) *due to breakdown of governmental machinery in any state* if he is satisfied that the government there cannot be carried out according to Constitutional provisions. Normally, it is imposed for **two months** initially and is to be approved by the Parliament. This duration can be extended, however, by **six months each up to a maximum of three years** by passing resolutions in the Parliament.

3. Declare a Financial Emergency under (Art. 360), if he feels that the creditworthiness of India or any part of it is in danger. The objective of such an emergency is to maintain the financial stability of India by controlling the expenditures and by reducing the salaries of all government servants. **Such an emergency has never been imposed so far.**

The Union Council of Ministers

While the Prime Minister is selected by the President, all other ministers are appointed by him on the advice of the Prime Minister. While selecting a Prime Minister, the President is restricted to the leader of the majority party at the Centre or the person who is in a position to form a government and prove is majority later on. The allocation of portfolios to the Ministers is also done by the President as per the Prime Ministerial advice.

The PM is at the head of the Council of Ministers and the Council *cannot* continue to exist in the event of resignation or death of the Prime Minister.

Eligibility to be the Prime Minister of India: The person should be an elected member of either Lok Sabha or Rajya Sabha.

Powers and functions of Prime Minister:

- recommends persons who can be appointed as ministers by the President.
- can recommend dissolution of the Lok Sabha to the President at any time.

The PM is the chairman of the Niti Ayog, National Development Council, National Integration Council, Inter-State Council and National Water Resources Council.

The term Council of Minister refers to all the Ministers, whether Cabinet, State or Deputy Ministers.

The Union Legislature

The union legislature comprises the President, the Lok Sabha and the Rajya Sabha.

The Lok Sabha: The maximum strength of the House envisaged by the Constitution is 552, which is made up by the election of up to 530 members to represent the States, up to 20 members to represent the Union Territories and not more than 2 members of the Anglo-Indian Community to be nominated by the Hon'ble President, if, in his/her opinion, that community is not adequately represented in the House.

Members of the Lok Sabha are elected by an electoral college of all adult citizens (of **not less 18 years** and who is **not disqualified for non-residence, unsoundness of mind, crime or corrupt or illegal practices-Universal Adult Franchise –Art. 326**). The normal duration of a Lok Sabha is **5 years** unless dissolved earlier by the President. **The duration can be increased by a maximum of 1 year at a time only during an Emergency.**

The Speaker: The Speaker is the person who presides over the Lok Sabha sittings. Soon after its formation, the new Lok Sabha chooses its Speaker and the Deputy Speaker.

The Speaker may cease to be so

1. if he loses the Lok Sabha membership for some reason
2. if he submits his resignation in writing to the Deputy Speaker and vice-versa.
3. If he is removed from the post by a Lok Sabha resolution supported by a majority all the members of the House.

Normally, the Speaker exercises the **casting vote** in case of a tie over a bill in the House.

Besides, the LS Speaker presides over a Joint Sitting of both the Houses. The Speaker also ratifies a bill as Money Bill and his decision in this matter is final. During a vacancy in the office of the LS Speaker, the Deputy Speaker performs his duties.

After the first General Elections in 1951, GV Mavlankar became the *first* Speaker of the Lok Sabha.

The Rajya Sabha: It is a permanent House (cannot be dissolved) with a member having a **term of 6 years**. One-third of its members retire after every two years. Consequently, there will be an election of one-third of the Rajya Sabha at the beginning of every 3rd year.

It is the duty of the President to summon both Houses of Parliament at such intervals that not more than 6 months elapse between two successive sessions.

The Vice-President of India is the **ex-office chairman of the Rajya Sabha**. During his absence, the Deputy Chairman discharges his duties in the House.

The State Executive

Our Constitution provides for a federal set-up and contains provisions for the administration of the Union and the State governments. The procedure laid down for the governance of the States is equally applicable to all.

The Governor: The State Governor is largely parallel to the Union President in matters of his role in the legislative and executive process. The Governor, appointed by the President, holds office at the President's pleasure and enjoys the formal executive authority in a state. Any Indian Citizen above **35 years of age** is eligible for Governorship, but he must not hold any office of profit, nor he is a member of the Union or a State Legislature. The powers of appointment to the State Council of Ministers, the Advocate-General, recommending Money- Bills etc. enjoyed by the Governor are largely analogous to those held by the President at the Centre.

The normal office term of a Governor is 5 years, terminable earlier by resignation to the President or dismissal by the President.

The State Legislature: Some of the states are unicameral i.e. have got only the State Legislative Assembly. In some others, apart from it, there is a State Legislative Council e.g. Bihar. The SLC is largely analogous to the Rajya Sabha while the State Legislative Assembly is the equivalent of the Rajya Sabha.

The Indian Judicial System

Supreme Court

The Supreme Court of India sits at the apex of the judicial system in India and the Parliament is competent to make any changes regarding its constitution, jurisdiction and the salaries payable to its judges. The Supreme Court comprises a Chief Justice of India and 33 other Judges. Besides, the CJI, with presidential consent, can request a retired SC Judge to act as a Temporary Judge in case of lack of quorum.

Qualifications and Tenures of Judges

A person, in order to be appointed an SC Judge, must

1. be a citizen of India

2. Be either a distinguished jurist or have at least 10 years' High Court practice as an advocate OR
3. have been a High Court Judge for at least 5 years.

No minimum age nor any fixed tenure has been prescribed. An SC Judge may cease to be so

1. on attaining the age of 65 years
2. by sending his resignation to the President
3. being impeached

The only grounds upon which an SC Judge can be removed are:

1. *proven misbehaviour*
2. *incapacity*

A Guarantor of The Constitution: The Supreme Court is the final interpreter the Constitution and Other laws. It tries to ensure adherence to both and thus acts a guarantor of individual rights in India granted by the law and the Constitution.

The High Courts

A High Court stands at the head of the judiciary in each state. But the Parliament has the power to establish a common High Court for two or more states (like the common HC for the North-Eastern states). A High Court comprises a Chief Justice and a number of other Judges, as may be decided by the President.

The HC enjoys the jurisdiction over the territorial limits of the state and has the power of superintendence and control over all Courts and Tribunals in that area.

In order to be appointed an HC Judge, a person must

1. be an Indian citizen
2. not be above 62 years of age
3. have held a judicial office in India OR
4. have been an advocate of an HC or of two more such courts in succession

In appointing HC Judges, the President shall consult the CJI, the State Governor (and also the CJ of the State HC in case a judge other than the CJ is to be appointed) an HC Judge holds office till 62 years of age. However, the Judge may vacate his post-

1. by resignation in writing to the President
2. on appointment as an SC Judge
3. by impeachment in Parliament.

The mode of removal of both SC and HC Judges is the same i.e. impeachment by Parliament and both hold office during “good behaviour”. Both categories of Judges, in addition to a monthly salary, are entitled to the use of an official residence, free of cost.

Some Important Political Terms

Lame-duck Government: Is defined as that government which has lost the motion of no-confidence in the Lok Sabha and does not have the constitutional authority to run the government. Still, on being asked by the President, such a government has to continue until alternative arrangements are made. Such a government is referred to as a lame-duck government.

Left Parties: Are those parties that adopt a radical political ideology. For instance, the CPI, CPI(M) and RSP etc.

Right Parties: Are defined as those parties which adopt a politically conservative ideology e.g. the BJP, Shiv Sena etc.

Centrist Parties: Are those which adopt a political position which is a via media between the leftist and the rightist political ideologies.

Cut Motion: A motion moved to effect a cut in the Annual Budget. If an insignificant cut is proposed, such a motion is known as a token cut-motion. It has great political significance because if it is carried through in the Parliament, the government is under a moral obligation to resign as a consequence.

Zero Hour: That time during parliamentary proceedings in the day when any matter of urgent national importance without any prior notice.

Starred Question: Those the answers to which are given orally by the Minister concerned in the

Unstarred Questions: The answers to which are given in writing in Parliament by the Minister

Vote-On–Account: Is passed without discussions pending final approval by the Parliament if money is required urgently.

Guillotine: A motion is said to be guillotined if it is passed without any discussion on it in parliament in view of the urgency of the issue under question.

Filibuster: Is a person who, in order to block the passage of a bill in Parliament, makes a long speech just before voting is going to take place. This term has British origins. Such a person and such a speech, both are referred to as filibuster.

Whip: A whip is a person who regulates the presence and conduct of the members of a particular political party in Parliament. He is supposed to ensure their presence and voting on particular days and in a particular manner. Before voting on any matter in Parliament, an order is issued by the whip to all party MPs. Such an order is also known as a whip. Under the provisions of the Anti-Defection Law, violating a party whip can attract disqualification from Parliament. However, as per current provisions, which are likely to undergo a drastic change in future, party splits (i.e. if one-thirds or more legislators from a particular party leave it and join another one) are not termed as defections and do not attract penal provisions.

Conclusion

The study material for policies, governance, and administration are in brief and covered important topics. We advise you to read some other books or related topics on the internet. The syllabus is vast and can not be summarised in limited words or sentences.

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