

## **Changing Dimensions of Education System in Indian Democracy**

Dr. Gayadhar Malik  
Lecturer in Political Science,  
SMV, Fakir Mohan University, Odisha

### **Abstract**

The Indian democratic regime ensures effective deliberation and discussion in which education would be the first driving force in order to enabling ethical, social and political sensibilities among citizens. This is possible when there is equal opportunity of education to all citizens of India irrespective of identity based on caste, gender, geography and religion. Although Article 21(A) of the Indian constitution promised all citizens are eligible to access education freely and shall learn how to live with a dignified and meaningful life. The present Indian democratic and education system is facing several challenges. However, it poses several questions related to role of democracy, inequality in education system, privatization of education, student teachers ratio, interaction between students and teachers etc. Studies by (Kulal, et.al., 2024) revealed that the transformation of education system from pre-colonial to newly structured New Education Policy (NEP) 2020 have significantly changed its direction. As we all know education is a tool that can be used by anyone to protect him or her from arbitrary action and to understand the complexity of social, economic and political structure of a country like India. The worry within political and education system shared by (Motsola, 2023) is to rejuvenate the ethical political education as a remedy in the face of what we call democratic recession. This chapter primarily focuses on to understand the changing nature of India's education system and how it helps citizens to diagnose the ethical deficit through the democratic decision makers. The article will also explore the different dimensions which are responsible in connection with ethical education and democratic values. The chapter has adopted both secondary and primary data which are available in research articles, government reports, newspapers, and books etc. to analyze the multiple challenges emerged due to several factors. The paper used both explorative and explanatory method. The findings of the article will suggest that through the democratic practices civic and political education would solve all the human miseries.

***Keywords: Dimensions, democracy, ethical education, Indian constitution, NEP 2020***

**Introduction:**

The ideas of democracy and education is widely recognized and held as positive sense to be ensured effective politics and quality education in political sphere started from ancient to present days. Although, democracy has intrinsic value belief on equality before the law with equal access to public services, the recent experiences of Indian education system witnessed several problems related to quality of education. This chapter focuses on how educational dimensions are changing in democracies particularly in India. The question is in what context the quality of education can be measured. Some theoretical bases have been formed to understand the complexity education process. The education is a knowledge system which has many dimensions. In this context, the quality education may incorporated with several factors i.e. equal opportunity, conducive research environment, skill development, formation of new innovative ideas, funding from both central and state governments, nature of education, and its character etc. In India, democracy has impacted on education both structurally as well as functionally (Mohanty, 2006). Unless the democratic practice and actions of people are a great part of the people the democratic value is insecure (Leach et.al. 2024). The most significant fact about the Indian education system is how consciously we care and how it makes inequality in knowledge society. The dominant of neoliberal ideology and its purpose in policy making and its implementation pay spatial attention to question over the relationship between democracy and education. Hence, neo-liberalism has now become a dominant political philosophy across the world (Sahoo, 2023).

However, the definite character of democracy and education seem to be highlighted in the light of its functioning with special focus on Indian democratic structure. The cultural democracy not only tend to holds a crucial stake in realm of education, but the values of equality, pluralism and human autonomy collide against the supremacy of prejudices on the basis of race, caste, ethnic and regional formations (Arlen & Adams, 1990). For combating the global poverty, gender injustice, urban-rural inequality, inequality access to education, and weak performance of healthcare system, the education and primacy of knowledge would perform as a driving force in growth of human capital. In this context, the human capital can be flourished through the attainment of higher education provided by the nation itself. Not only India but also some other powerful countries in the world have witnessed transformation of education system is required through the teaching-research service used to be a significant tool for the global knowledge economy (Chen, 2012). If one would try to highlight the students-teachers ratio particularly Indian context there is a very poor ratio and serious shortage of trained personnel in comparison

to other nations. Despite a boon of push to digitise Indian education, most of the schools don't have internet access. However, as per the latest report India has nearly 1.2 lakh schools with just one teacher (Times of India, 2023). Many schools have closed due to low students' attendance.

### **A brief history of Evolution of India's Education Structure**

It is believed that India is recognized as largest democratic country in the world since its adoption of constitution. However, the ancient notion of democracy and education was a corollary where the primary education was inhabitant with social practices, traditional Vedas, Brahmanas, Dharmasutras and Upanishads (Ghange, Bag and Singh, 2020). It has been noticed that the prolong process of the evolution took place since ancient period where Guru-discipline tradition was popular in every part of India. The world's first university established in India about 2700 years ago (Bhattra, 2024). The medium of learning and teaching process was usually traditional Pali and Sanskrit language. If we look at the macro level, the western practice of social and cultural life of citizens closely associated with these two languages. Basically during the Buddhist period, the Pali language was the local communication even recognized as the first traditional ancient language. During the Buddhist period all the teaching and learning process was in Pali language. Although the Sanskrit language was placed in some parts particularly in India it becomes very difficult to attain by learners because society was dismantled with caste Varna. Then the Varna system specifically had become a dominant position in Indian society when lower class people remain separated from attaining education and in democratic participation particularly Sudhras because they are untouchable. Through this process, the structural inequity on the basis of caste becomes a dominant characteristic of Indian society. Lower caste people were being deprived from attaining education. The education system was controlled by the upper-caste and the value was unknown for the lower caste.

As (Dewey, 1938) highlighted that the progressive education as "a product of discontent with traditional education" which imposes adult standards, subject matter, and methodologies. He also pointed out that the traditional education as philosophical and just described beyond the scope of young learners. Effective education is something exclusive and it comes primarily from social interactions among citizens and the school setting must be considered as social institutions (Flinders & Thornton, 2013). Dewey also considered education should be socially inclusive with progressive experiences engaging young children for the development. As many societies strive to disseminate basic education, they face multiple challenges for providing such conditions where the genuine learning process can take place for each and every learner (Bhatia & Dash,

2011). In Indian context, the spread of education took place during 19<sup>th</sup> century when Savitribai Phule, Jyotirao Phule, Pandita Ramabai, Dr. B.R. Ambedkar, Vivekananda and others confirmed in their part that education is necessary driving force for all-round development of human life. This spread of education impact on Indian society which later consolidated with forming the democracy in India. As (Pandey, 2019) described Savitribai Phule being a female first revolutionary claim for women education, self-reliant and establishment of public schools. Relying on her stand point she configured that flourished and influenced ideals of education might assure to bring social harmony. However, the English education also universalize in third decade of 19<sup>th</sup> century. Lord William Bentinck and Raja Rammohon Roy played a crucial role in introducing English education in India. Latter on Dr. B.R. Ambedkar became an iconic star among Indians who earned immense respect and praise from both the Britishers and Indians in respect of his contributions of social democracy and education for all irrespective of caste and gender. It marks a brilliant testament that none of Indian ever tries to implement in Indian society. The cultivation of mind and brain of such social reformer in respect of the social and educational is amazing and phenomenal (Garain & Sen, 2021).

In contrast, democracy also flourished in some parts of India in different forms. During 19<sup>th</sup> and 20<sup>th</sup> century, the term democracy gained its special significance due to emerging of new movements. But it was in ancient Greek city-state where the door of democracy was opened to all although Aristotle did not considered women, artisan, and slaves as citizen. In this connection modern political scientists considered all are citizens irrespective of their identity. Modern democracies and education system are inclined in modern innovation and policy actions. It has been observed that both India and China have improved their ranking in innovation (Jain, Li & Lee, 2023). The Kothari Commission (1964-66) suggested many measures for democratic education and provided methods and strategies for introducing democracy in education for the effective implementation of the policy. The GOI strategically and carefully took it as major concern to implement the provisions. Since then several policy on education have been adopted and facilitate for democratization of education at various levels. The NEP-2020 underlines the imperative for higher education which would facilitate knowledge creation and research innovation to boost the national economy ((NEP; Ministry of Human Resource Development, 2020).

## **Structural Dimensions of Indian Education System: Some Reflections**

The persistence of multiple and dynamics of Indian education system is closely embedded in its social system. Because of the Indian social structure seems to be more different than other countries. The social, economic, political, religious and cultural dimensions are often explicitly referred to the change of education system. Within this, the complexities of Indian social structure based on caste-based discrimination, economic inequality and gender inequality has become a serious threat to acquiring knowledge particularly for the poorer classes. Apart from these, there are three important dimensions of teaching-learning process which include pedagogical knowledge, Global reflection and teaching instructions (Dwivedi, 2017). These are also consistently affecting living organisms. Power and prestige also play a crucial role in education in disseminating knowledge, improvement of skills bringing desired changes in human behaviours, values and life styles (UNESCO).

If we closely observe the education system in USA, Britain, Australia, Russia, China, France and other developed countries we may accumulate different experience. In this regard, Indian education is advocating its reform by introducing new education policy (NEP). By this, Indian government has always been a remarkable for prioritizing education system from top to bottom level. There are many public-funded and private-funded educational institutions. As India has highest population in the world, the policies, plans and programs should be framed accordingly. The negotiation between central government and state governments to introduce state-level programs and policies related to education is possible because of its federal spirit. Indian education system is completely governed by both federal and state governments (Raj & Khare, 2020). Although education comes under the purview of concurrent list, the national policies are framed to direct 28 states and 8 Union Territories to introduce in their respective states differently because of language variation. All states are agreed to implement the syllabus curriculum formulated by both the central government and state governments in their regional language or type of education system offered.

In India, too, the democratization of education is fostered both qualitatively and quantitatively at all levels. However, the structural changes in functional domain of education pose questions regarding the literacy, inequality in education and causes of dropout. As it is evident that the implementation of old education policy system invariably impacted on student-teacher ratio and teaching learning process. With this, the maximum loss gained marginalized sections

particularly SCs and STs communities. However, such education policy is christened to enhance and increase literacy rate both at the rural and urban level in India. The 1986 and 1992 education policy brought incremental growth of education system with democratization of education in order to localize higher education in some extent. And such policy also framed to foster the Indian education and knowledge system and eventually invariably it ignored the marginalized groups and their major concerns and representations. Economic hardship led marginalised not to provide good education to their children. To ensure their upliftment and development, both the central and state governments made desirable changes in state-sponsored schemes. In this context, the new syllabus from time to time with changes of pattern grounded through more objective and less subjective questions and answers. These change not only to increase knowledge system of India but also to reduce the fail ratio in secondary, higher secondary and intermediate level. Through the framing of multiple-type question which causes failing into gain the subjective knowledge. As India's people are suffering economic hardship particularly SC, ST, OBC and Women, both the central and state governments designed to provide financial security through stipend and scholarship schemes even the meritorious students are also allied with this system.

India is not only merely a democratization inclusion but also a social exclusion that caste biases in school textbooks in the state of Odisha's education system especially in the subject of social sciences and Odia literature (Nayak & Surendran, 2021). It seems the democratization of education lacks clarity in understanding of school textbooks. The children would not find the social dominance in school textbooks because they are adolescence. Discrimination based on caste and violence against marginalized students in educational institution is intrinsically related to the Brahminic culture of dominance (Thirumal,2021). As author stated that post-independence India's modern secular education has completely failed to replace the Brahminic cultural psyche in higher education institutions as it is marked to modification of behaviour, character making and man making. Several empirical findings have been analysed later in the chapter.

### **Educational Rights under Indian Constitution: Its Significance and Implementation**

The demand for free and compulsory education in India began from colonial period (Mandol,2022). During the British rule the aspiration for free and compulsory education remained unfulfilled vision for Indians. After independence from British on 15<sup>th</sup> August, 1947 India got its significance. The transition from traditional term *Raj* to Independence India mark as

a remarkable journey by change as well as continuity (Ayyr,2017). The post-colonial period marked India as a sovereign state when its constitution came into effect on 26<sup>th</sup> January, 1950. From that day India's vision for free and compulsory education remained as directive principles under article 45 of the Indian constitution which is 'non-justifiable' right to achieve its objectives within a period of ten years from its commencement. But after five decades of its commencement the states are failed to do so and eventually Right to Education (RTE) Act 2009 and it came into effect on 1<sup>st</sup> April, 2010 with prime objective to provide free and compulsory elementary education to all children aged 6-14 years. The 86th constitutional amendment act of the Indian constitution in 2002 and RTE Act 2009 had recognized children in the age group of 6–14 years as 'right holders' while the Indian state had been identified as the 'duty bearer' (Kumar & Sharma, 2021). More than five decades of the constitution, the Indian government envisioned in pursuance of elementary education must be a fundamental right.

The intuitional framing of the Right to Education Act, 2009 marks a significant change not only in the formal policy and legal frameworks governing education but also the way that the education system should be conceptualized (Srivastava & Naronha, 2018). Despite having an institutionalised mechanism and laudable objectives, the result of the protracted process witnessed many controversies. The implementation of the RTE Act caused much controversies that on section 12 (1)(c) compelling all private schools to allocate 25% of their place in class 1 for free education for children belonging to weaker section and marginalized groups to be retained until they complete elementary education. This seems truncated the private schools business which eventually meets serious contestation and controversy across the country. It has been witnessed that in India the contestation, controversy and irregularities in respect of education are not new to address the unequal access of education and undermine the free and compulsory education to all children. Many debates took place on implementation of mandatory admission of children in private schools with exemption from paying tuition fee and other additional fees for children belonging disadvantaged groups. It has been observed that to get admission in these institutions fake certificate produced which is completely gross violation of quota system (Sarangapani et al., 2014). Many school principals and teachers say for the socially disadvantaged children it would become more difficult to acquire because lack of parental support at home, they are slow learning, and no conducive atmosphere at their home for studies. Institutional heads had have sense of social hierarchy that socially disadvantaged groups students should maintain social distance from rest of the pupils at schools are socially unbridgeable (Mavalankar, 2018). Many principals say for this group students separate class sessions must be

arranged for better solutions ((Sarin & Gupta, 2014, p. 70). This has become a big challenge for teachers how to foster student integrated and friendly classrooms because social marginalized basically SC and ST were treated differently although Indian social structure placed them they are impure and historically underprivileged groups. The social exclusion in Indian society and social inclusion in educational institutions become serious challenges for marginalised parents and teachers how to secure inclusion policy made by government in private schools. It is pertinent to say that the private autonomous schools felt the RTE Act, 2009 is a serious threatens to their organizational management. Benefits through hiking admission fees became limited by this Act. But one must visualize that in one country different arrangements in private schools. Although, the court judgement is to maintain socially inclusive policy but the fact remains challenging. This remains to expose the attitude of private schools teachers that they seem to failed to translate the actual intent and spirit of the RTE Act legislation into practice (Mavalankar,2018). Most of the teachers failed to disseminate the value of this Act. It seems, the business like private schools will never expose the fact and sometimes congruently with mutual negotiations with government official. The focus to bringing marginalised groups into mainstream remains in a distance dream particularly in private schools. Teachers in these schools feel the students of disadvantaged groups come from less than ideal home environment (Jha et. al 2013). It is noticed that the role of teachers are not well-considered, lacked clarity and several challenges lies even political leaders and political parties are failed to fill the gap.

### **Analysis of Education System: Lessons from India**

As India is a largest democratic country in the world, its mere political and educational framework need to be analyzed in order to understand the dynamics of complexity. Containing 28 states and 8 union territories with more than 141 crore population starting from colonial times to the present prefers to unravel the larger institutionalised education system in respect of democracy in all states in India. As per the 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Act (CAA) in 1992, created an additional tier government and it extended education to the gram panchayats and local urban bodies to localize education (Bhatty, 2022). When we speak of constitutional mechanism, we prefer to say right-based approach rather than welfare approach. In India, the school education system faces crucial challenges because at present millions of rural children live under poverty roof and suffer educational discrimination due to their social identity and multiple disadvantages (Mavalankar, 2018). It is a matter of fact that the education data in India is primarily collected from schools and through the household surveys. This data is gathered by DISE a departmental source of school-based data from both private and public schools which

provides a wide range of school data and it is presented in school 'report cards' (Bhatty, 2022). The recent decades have also been seen unprecedented expansion of the Indian schooling system with emergence of new complexities in relations between states actors and market sphere where the tensions arose between equity and value of social justice, and right-based education (Mehendale et. al. 2021). In this context, it is noteworthy to highlight state-wise literacy rate to understand the level of literacy rate which entrenched country's social, economic, political and cultural dimensions.

As per National Statistical Office (NSO) data 2023, there are few states in India where the literacy rate is high namely Kerala, Delhi, Mizoram, Punjab, Maharashtra, Assam, Goa, Himachal Pradesh, and Tripura respectively. Kerala is occupied higher literacy rate (96.2%) followed by Mizoram and Delhi. Along with other states, Andhra Pradesh has lowest literacy rate as it is reflected in the table.1. Among the literacy rate, it is pertinent to have an idea about rural and urban literacy rate that is 87.7.% in urban area and 73.5% in rural area literacy rate. As per the 2011 census data and NSO data, there is significant variation in male and female literacy rate. Male are higher than female members as it is historically witnessed. Literacy rate is a matter of prudence in economic development, democratic participation and understanding the existence of social complexity. Lack of education among people remains them in knowing their social existence and their rights. However, education is a yardstick to measure the country's intellectual's ideology, economic growth and understanding political leader's perceptions about social responsibility. Making these outward, the mere ambiguities would replace by educating people. But the social hierarchy maintains its stand with using the repressive power sometimes it becomes hard for lower classes due to their low socio-economic background that limits their educational opportunities. The state of Kerala is exceptional because of its power structure. The post-independence history governed by communist government and ideology. However, these experiences of Kerala model lies in its power structure that during 1970s and 1980s poverty becomes the serious threat to development.

The 21<sup>st</sup> century is marked a significant achievement for Kerala that its first priority to education and health system. As development does not mean to provide opportunity to health and education it also embedded with rights and freedom of individuals (Sen,1998).Tracing back to the traditional social stratification, the present inequality on the basis of caste and religion has significant relevant to the future course of action that qualitative utility matters. With this educational process the deliberative and participatory democracy can flourish as it is well functioning practices designed in the constitution. It is well documented that the teaching –

learning process as democratic education emphasizes on the fundamental values of democratic values of democratic societies (Joseph, 2017). As education system is christened to improve the well participation and deliberation at the grassroots level but the existing studies revealed that lack of basic education barred the citizens to involve in knowing the educational, social and political problems in the societies (Malik, 2021). More generously, Indian male members tend to have larger advantages over females, particularly in terms of fulfilling their educational preferences (Laishram & Haokip, 2022). Less opportunity particularly for women to participate in democratic process will never bring social harmony and healthy democracy. As it is evidence from the states like Odisha, West Bengal, Karnataka, Maharashtra, Gujarat, Bihar, Madhya Pradesh and others the education system has become most probably a challenging due to COVID-19 pandemic. This period witnessed serious threat to human health as well as education. These two major issues become over burden for households those are poor and marginalized to some extent the cooperative federalism placed in Indian subcontinent. However, the situations in all the states become tense how to run simultaneously education and health system. To access the education from primary to higher level during COVID-19, several states suffered a lot. Historically, it has been witnessed that any humanitarian crisis first made the dalits and marginalised victim not only in the cities but also in the localities (Malik, 2022). Several states have their different course curriculum with specific syllabus to boost the knowledge in different fields. This course structure sometimes creates distress among dalit students at the Under Graduate (UG) level. However, author is a lecturer in a college where he reported several problems pertaining to strength of faculty members and students' and their level of understanding in the classrooms. Sometimes guest faculties are engaged in the teaching-learning process constraint the state finance. Although native language is not compulsory for all a few students prefer to write in English medium as they are instigated by their subject teachers. As many believe that students from privileged class are well advanced and sometimes lack of willingness among students and engagement in domestic works. The study carried out by (Sasson, 2019) and found that a lack of motivation has defined as insufficient desire and enthusiasm to carrying out a task.

### ***Public and Private Educational institutions Management System***

The Indian state has their autonomy power to make the education more accessible, standardised and inclusive through various plans and policies. The Sarva Shiksha Abhiyan (SSA) scheme started in 2002 keeping in mind the education for all which brought ample scope of academic supports to all schools. Subsequently the Midday Meal (MDM) scheme was launched in 1995

known for a feeding programme in the world to improve the quality of education, increase student enrolment and nutrition of children particularly in primary schools. Such reports at the national level brought out significant evidences that how inequality still persists at the school level that is private and public school distinction. However, the teaching-learning processes in the private schools are more advanced than government schools. For instance, the extra tuition, parent guidance, daily home works and test scores can find more advanced than government school students. There is a variation in public school management system in India for instance, *Kendriya Vidyalaya* which is completely run by central government and the children of central employee can access the higher education test score and sufficient teachers with good academic score whereas poorly achieving public schools at both the rural and urban levels struggle to provide basic learning. Students from disadvantaged groups find it difficult to learn in speaking and interacting their wealthy students. Most interestingly, the English speaking and good mathematical minded students can find in private schools. Because students from underprivileged groups particularly SCs and STs not able to access this benefits because of their social identity and family background. The learning processes in the private schools are not same as public schools. Sometimes it vary the subjects framed by private schools and government schools that (Desai et. al, 2002) conducted a national level study and highlighted that, the performance of students in public schools in Indian states (Kerala, Chhattisgarh and Himachal Pradesh) is consistently better than that of private school students. Several research studies show the teachers in the private schools are paid less but receives various incentives compared that of the public-schools counterparts. This is possible because of advanced technological supports, smart classrooms and new instruments are provided to the private school teachers to deliver better results as they paid low-cost ((Muralidharan & Sundaraman, 2011; Owens et al., 2002). The argument can be made in this respect that although they paid less remuneration and secures good remarks why teachers in the private schools not appearing for government job? Will government focus on this matter to signalise the sense of educational structure that must be similar with private schools. This notion creates many questions that why private schools have become a first preference for parents from privileged classes. Will the government focus on “One Nation One Education” system in order to reinforce enthusiasm among students, teachers and parents? The greater effectiveness of public school is a distant dream. Lack of classrooms, lack of teachers and insufficient modern technologies in government schools are the major findings of the study. A few states have designed to improve the quality education at rural as well as urban areas.

In Indian state, the primary teachers are engaged in distributing MDM and preparing list of voter list population through moving house to house instead they engage in teaching. It may corrode the teaching-learning process from the primary stage. In contrast, in private school no teachers can find to engage in these activities. Because they pay their fees as per the school management committee decided. Parents from upper socioeconomic strata prefer to send their children to private schools. It becomes difficulties for parents those are come from lower socioeconomic strata to send their children to the private school. It is evident that the management system of private schools result poorly understood. The ignorance of government and political leaders over the inequality seem partially owed that both private and public have different socio, economic and cultural capacities....and respond to different incentives (Freeman, 2000).

### ***Social Stratification and Discrimination in Education***

The traditional social structure need to be emphasized the social hierarchical that has become a major debatable discourse in academic curricula. Indian society designed with caste complexities with discrimination in education. Traditionally, the socially excluded groups were not allowed to access education it was only for the upper caste Brahmins to take these benefits. The knowledge was inheriting with Vedas and Puranas. For reading this Vedas and Purans were not allowed them who are come from lower strata i.e. Dalits and STs. In this context, national and international policy makers try to highlight the issue of inequalities and claimed for inclusion in education institutions. In thinking about the inclusion and exclusion policy the Indian constitution designed to provide free and compulsory education to all sections of children irrespective of their social identities. But with the time being the school become the reinforce of discrimination place and it become the upper caste culture as Bourdieu argues. In India, the discrimination against dalit has become a everyday practice. The dominance of one culture never recognised the daits cultural capital in Indian schools. Discrimination and harassment against dalits and STs in schools, Universities and IITs are clearly visible as some cases have been reported. It is a new model of discrimination that segregate marginalised sections even none can find the dalit lesson in the school textbooks that deals with Dalit as a topic (Nambissan (1996).

### ***Evidence from some Indian states***

As it is the case that a 16-year-old class 11 Dalit student was beaten in UP for drinking water from principal's bottle (*The Hindu*, 2023). Rajasthan case is also highly significant that in a Dalit boy was allegedly beaten for touching water from principal's bottle in Bharatpur district.

Odisha is not exception in this regard, in 2013 where a group of Dalit students were prevented from praying in Lord Ganesh Puja. The sources said that during the events some parents and teachers from upper caste abused them and most of them committed offence under SC and ST (Atrocity Prevention) Act. Another Dalit student of Shaheed Bhagat Singh College, Delhi University witnessed harassment, assault and caste based discrimination by his principal. After the incident, on next day both students and teachers demanded for the principals resignation (*The Hindu*, 2024). The 21<sup>st</sup> century is constant discrimination that in the Indian universities, dalit girls experienced sexual harassment and the circumscribed by upper castes and dominant classes (Vandana, 2020). The reason of this treatment lies in the caste hierarchy which become difficult for the Dalit students for seeking higher education. The study of oppressive nature in the schools and universities has become a variable for academicians and researchers to challenge the current practices of higher authorities. From traditional to modern era the caste based discrimination in educational institutions would never end until the removal of caste system in Indian society.

### ***Future of Indian Education***

It is sympathetically glance that in the past decade of Indian education system has changed its structure. With the rapid growth of economic system, technological advancements and demographic changes have a major focus to understand the future directions of education system of India. If we analyse the higher education system particularly after Post Graduate (PG) that is predominant Master of Philosophy (Mphil.) programme has been discontinued although some argue that this course was consolidated with pre-research work before Ph.D. Even this also limited the courses in IITs and other top institutions. Now the scope of research has been limited at the Mphil level. It creates distress those who have qualified University Grants Commission (UGC) NET/JRF. Earlier it had wide scope for the scholars who had UGC JRF certificate to register Ph.D in their respective research areas and had down monthly scholarship for their research work. As per the NEP-2020, this course structure further included at the Under Graduate (UG) level with 4 years and there is elimination after one year. I argue that the NEP-2020 has some positive and negative impacts on both students and teachers respectively. As Prof. Prabhat Patnaik an Indian eminent economist stated that this NEP-2020 is a businesslike system where public educations more likely to be capitalize and privatize in its future course of action. He also stated that this policy is to exclude the students not include explicitly. The dropout rate may increase in some extent. He adds that the policy seeks to homogenise education that is necessary to form a labour market to cater the capitalistic needs (*The Hindu*, 2020). With this the reality behind this analysis is to convey the policy makers, researchers and academicians

to reformulate and rethink about the NEP-2020 that could able to provide effective educational governance at both the rural and urban areas. As (Sudhanshu Bhushan, 2019) in his book carefully analysed the future of Indian education system and has made significant contribution how to mitigate inequalities in the higher education system and to adopt inclusive policy approach to generate sufficient employment to the students in the labour market. The future perspective must be reformative approach, equality, financing governance and improve global competitiveness.

### **Conclusion**

Although India is a largest democratic country in the world, the foregoing analysis of this chapter on changing dimensions of Indian education system poses several questions and challenges. It reveals that there is a driven force from the central government to restructure the existing education system. The challenges have also been made against traditional legacy and to introduce new education policy to boost the employment and enhance how India can become a global education hub. But the mere perspective remains unchanged that socio-economic factor. Thus, the country has made significant changes in education structure; there is still distress and dissatisfaction among scholars, academicians and students. The problem of education lies not only in its structure but also in its policy formulations that the difference between public and private educational institutions. This chapter suggests that the dichotomy of public and private institutions must be balanced in its course structure. Sometimes the distinctions between public and private educational institutions become serious threat to students those who are marginalized. The culture of dominance, discrimination and harassment against marginalized students in both public and private educational institutions still visible and must be taken into serious concern by the government. The RTE Act of Indian constitution needs to be continuously evaluated because the child labours are seen in most parts in India. Through the extensive analysis, the present paper highlights different dimensions of education which are responsible to meet the objective of present NEP-2020. Policymakers, decision-makers, educators and stakeholders must extend their support for inclusive educational landscape in order to enhance the equity, equality, and community-based learning process. At last, in-depth evaluation of different educational components should be done to tackle the pitfall of this system.

## References

Arlene, G., & Adams, D. (1990). Cultural policy and cultural democracy in G. Arlene, & D. Adams (Eds.), *Crossroads: Reflections on the politics of Culture*. CA: DNA Press.

Ayyar R. V.V. (2017). *History of education policymaking in India 1947-2026*. Oxford University Press.

Bhatia, K., & Dash, M. K. (2011). A demand of value based higher education system in India: A comparative study. *Journal of Public Administration and Policy Research*, 3(5), 156-173.

Bhattacharai, Tikaram, Living Values Education: An Inter-generational Transition (April 2, 2024). Available at

SSRN: <https://ssrn.com/abstract=4781812> or <http://dx.doi.org/10.2139/ssrn.478182>

Bhatty, K. (2022). The education system in India: promises to keep. *The Round Table*, 111(3), 365–380. <https://doi.org/10.1080/00358533.2022.2082690>

Bourdieu, P (1985). “The social space and the genesis of groups” *Theory and Society*, 14(6), pp.723–744

Chen S-Y (2012) Contributing knowledge and knowledge workers: the role of Chinese universities in the knowledge economy. *London Review of Education* 10(1): 101–112.

Chinglen Laishram & Khaikholen Haokip, 2023. "Implications of Social Capital on Life satisfaction in a Stratified Society: Gendering the Bonding, Bridging, and Linking framework using representative samples of India," *Quality & Quantity: International Journal of Methodology*, Springer, vol. 57(4), pages 3039-3063, August.

Desai, S., Dubey, A., Vanneman, R., & Banerjee, R. (2002). Private schooling in India: A new educational landscape. *NCAER Policy Review*. 1–58. [https://www.ncaer.org/image/userfiles/file/S%20Desai\\_A%20Dubey\\_R%20Vanneman\\_R%20Banerji.pdf](https://www.ncaer.org/image/userfiles/file/S%20Desai_A%20Dubey_R%20Vanneman_R%20Banerji.pdf)

Dewey, J. (1938). *Experience and education*. New York: Macmillan.

Dwivedi, Dr. R. P., *Dimensions of Education in Teaching Learning Process* (March 4, 2017). IJRAR - International Journal of Research and Analytical Reviews (IJRAR), E-ISSN 2348-1269, P- ISSN 2349-5138, Volume.4, Issue 1, Page No pp.467-469, March 2017, Available at SSRN: <https://ssrn.com/abstract=3674578>

Flinders, D.J., Thornton, S.J., Flinders, D.j., & Thornton, S.J. (Eds.). (2004). *Curriculum Studies Reader E2* (2<sup>nd</sup> ed.). Routledge. <https://doi.org/10.4324/9780203017609>

Freeman, J. (2000). The private role in public governance. *NYU Law Review*, pp. 543. <https://www.nyulawreview.org/issues/volume-75-number-3/the-private-role-in-public-governance/>

- Jain, R., Ping Hung Li, E., & Lee, J. T.-H. (2023). The Role of the Indian Political Regime in Higher Education Reforms for Innovation Drive: Key Comparisons With China. *Journal of Asian and African Studies*, 58(8), 1665-1685. <https://doi.org/10.1177/00219096221097666>
- Jha, J., Chandrasekharan, S., Minni, P., Ghatak, N., Gade, M., & Tiyagarajan, R. (2013). *A study on quality of acceptance of children admitted in private unaided schools in Bangalore under section 12(1)(c) of the RTE Act: A report*. Bangalore: Centre for Budget and Policy Studies.
- Joseph, Alex. "Management of Education for Deepening Democracy in India." (2017).
- Kiran Bhatta (2022) The education system in India: promises to keep, *The Round Table*, 111:3, 365-380, DOI: 10.1080/00358533.2022.2082690
- Kumar, M., & Sharma, R. (2021). Legislating Right, Contemplating Duty: Parliamentary Debate on RTE Second Amendment Bill. *Journal of Human Values*, 27(3), 204-224. <https://doi.org/10.1177/09716858211025329>
- Kulal, A., N., A., Dinesh, S., Bhat, D. C., & Girish, A. (2024). Evaluating the Promise and Pitfalls of India's National Education Policy 2020: Insights from the Perspectives of Students, Teachers, and Experts. *Sage Open*, 14(4). <https://doi.org/10.1177/21582440241279367>
- Kumar, A., Shukla, S. K., Panmei, M., & Narayan, V. (2019). Right to Education Act: Universalisation or Entrenched Exclusion? *Journal of Social Inclusion Studies*, 5(1), 89-111. <https://doi.org/10.1177/2394481119849272>
- Malik, G., & Nayak, S. (2021). Participatory Democracy of Women in Rural India: A Field-based Experience of Palli Sabha from Odisha. *Contemporary Voice of Dalit*, 0(0). <https://doi.org/10.1177/2455328X211020540>
- Malik, G. (2022). Response of Local Government towards the Rural Dalits during the Second Wave of COVID-19: A Ground Experience from Remuna Block in the Balasore District of Odisha. *Contemporary Voice of Dalit*, 0(0). <https://doi.org/10.1177/2455328X221115610>
- Malvankar, A. (2018). Elementary School Education and the Right to Education Act, 2009. *Sociological Bulletin*, 67(2), 220-235. <https://doi.org/10.1177/0038022918775503>
- Matlosa, K. (2023). Global trends and impact of democratic recession: Hard choices for the Global South. *South African Journal of International Affairs*, 30(3), 337-355. <https://doi.org/10.1080/10220461.2023.2269149>
- Mehendale, A., Mukhopadhyay, R. (2021). School System and Education Policy in India. In: Sarangapani, P.M., Pappu, R. (eds) *Handbook of Education Systems in South Asia*. Global Education Systems. Springer, Singapore. [https://doi.org/10.1007/978-981-15-0032-9\\_13](https://doi.org/10.1007/978-981-15-0032-9_13)
- Mohanty, J. (2006). The Education and Success of Democracy in India. *Odisha review*.

Mondal, A. (2022). Dynamics of Transformation of Right to Education in India from Directive Principle to Fundamental Right: A History of Denial. *Journal of Social Inclusion Studies*, 8(2), 177-202. <https://doi.org/10.1177/23944811221128950>

M. Ghonge, Mangesh, et al. 'Indian Education: Ancient, Medieval and Modern'. *Education at the Intersection of Globalization and Technology*, IntechOpen, 7 Apr. 2021. Crossref, doi:10.5772/intechopen.93420.

Muralidharan, K., & Sundaraman, V. (2011). Teacher performance pay: Experimental evidence from India. *Journal of Political Economy*, 119(1), 39–77. <https://doi.org/10.1086/659655>

Nambissan, G, B. (1996) 'Equity in Education? Schooling of Dalit Children in India', *Economic and Political Weekly*, 31 (16-17), pp.

Nayak, S., & Surendran, A. (2021). Caste biases in school textbooks: a case study from Odisha, India. *Journal of Curriculum Studies*, 54(3), 317–335. <https://doi.org/10.1080/00220272.2021.1947389>

Owens, R. F., Hester, J. L., & Teale, W. H. (2002). Where do you want to go today? Inquiry-based learning and technology integration. *The Reading Teacher*, 55(7), 616–625. Pandey, R. (2019). Locating Savitribai Phule's Feminism in the Trajectory of Global Feminist Thought. *Indian Historical Review*, 46(1), 86-105. <https://doi.org/10.1177/0376983619856480>

Raj, Utsav and Khare, Shivank, Indian Education System In Fight Against COVID-19 Pandemic (November 19, 2020). The impact of COVID19 on the international education system. Published: November 19th, 2020; ISBN: 978-1-8381524-0-6 DOI:10.51432/978-1-8381524-0-6\_6, Available at SSRN: <https://ssrn.com/abstract=3758853>

Sahoo, Ranjan (2023). Neo liberalism And The Changing Notion Of Indian Higher Education *European Journal of Education Studies*.

Sarangapani, P., Mehendale, A., Mukhopadhyaya, R., & Namala, A. (2014). *Inclusion of marginalized children in private unaided schools under the right of children to free and compulsory education act, 2009: An exploratory study*. New Delhi: Oxfam India.

Sarin, A., & Gupta, S. (2014). *Quotas under the right to education: Not leading towards an egalitarian system*. *Economic and Political Weekly*, XLIX(38), 65–72.

Sasson, R. (2019). Lack of Motivation and Enthusiasm. Accessed from <https://www.successconsciousness.com/lack-motivation-enthusiasm>.

Sen, A. (1998). *Development as Freedom*. Oxford University Press.

Srivastava, Prachi, And Claire Noronha. "Institutional Framing of the Right to Education Act: Contestation, Controversy and Concessions." *Economic and Political Weekly*, vol. 49, no. 18, 2014, pp. 51–58. *JSTOR*, <http://www.jstor.org/stable/24480224>. Accessed 3 Feb. 2025.

Thirumal, P. (2023). Regurgitative Violence. *EPW, Vo.56, Issue No. 23, 05 January 2021*