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EDITORIAL

INTERNATIONALISATION OF HIGHER EDUCATION IN TWENTY FIRST CENTURY

Sunil Behari Mohanty

Internationalisation of higher education has helped many nations and regions. UNESCO (1995, p. 33) stated that:

“Since knowledge is universal, its pursuit, advancement and dissemination can only be achieved through the collective efforts of the international academic community—hence the inherent international dimension of academic life and of institutions, scientific societies and student organizations. International co-operation is a goal shared by the world academic community; moreover it is a sine qua non for assuring quality and efficiency in the functioning of institutions of higher education. Higher education has acquired a fundamental role in the development, transfer and sharing of knowledge, and international academic cooperation should bring its contribution to the total development of human potential.”

Analysing interaction between national policies in Central and Eastern Europe and Russia and international initiatives, Bremer (1997, p.220) stated that

“It may be evident from remarks made in earlier paragraphs that in Central and Eastern Europe and also Russia there is close interaction between international initiatives and national policy. The main orientation that seems to have become the main underlying concept for CEE internationalisation policies is the orientation towards the European Union. This entails that in policy development individual issues are tailored to increase compatibility with EU standards and practices, in higher education in general and in internationalisation in higher education.”

Haar ley (1997, p.59) stated that “Internationalisation can be characterised as a process of transformation in which areas of activity are increasingly geared to operating in international surroundings, under international market conditions and with an international professional orientation.”

Van der Wende (1997a, p.10) stated that

“It is increasingly argued that internationalisation should be considered as an integral part of higher education planning, implementation and evaluation. Consequently, national policies for internationalisation of higher education should be considered in the wider framework of national policy making on higher education.”

Van der Wende (1997b, p. 271) stated that

“Internationalised higher education is not merely training graduates for a post-industrial and service-oriented society and labour market, but more importantly also for what is characterised as an information society. Besides, the limits of physical mobility as a vehicle for internationalisation have probably been reached. Moreover the transnational delivery of higher education is increasingly supported by the use of information and communication technology (ICT), not being

hindered by any borders or barriers. These points just summarise very briefly what is a huge area of new, important, and extremely rapid developments that require intensive reflection and consideration both at the policy and the political level. It also implies that more than before, new and private (corporate) actors are entering on the higher education scene. Consequently, a number of countries that have not yet done so, will need to develop a vision on the role of ICT in internationalisation of higher education and on their own position, role and responsibility vis a vis new provisions, providers and their customers. Typical issues such as access and quality will need to be considered very carefully in this new context.”

Knight (1999, p.15) mentioned four approaches of internationalisation - Activity, Competency, Ethos and Process. Efforts to review process of internationalisation has a long history. Referring to Internationalisation Quality Review Process (IQRP), initiated by the Programme on Institutional Management in Higher Education (IMHE) of the Organisation for Economic Co-operation and Development (OECD), Knight and De Wit (1999, p. 45) stated that

“Since 1994, IMHE has had an active programme focusing on a cross-country analysis of institutional level strategies for the internationalisation of higher education. Two important issues and concerns have emerged from this work: i) quality assessment and assurance of these strategies; and ii) the contribution that internationalisation has made to enhancing the quality of higher education.”

Boehm et al. (2002, p.3) stated that The global demand for international higher education is set to grow enormously. Demand is forecast to increase from 1.8 million international students in 2000 to 7.2 million international students in 2025.” Ryan (2002, p. 2) stated that: “The term ‘borderless higher education’ refers to a range of interlocking activities - including e-learning, other forms of transnational provision and new providers (e.g. for-profit universities) - that cross a variety of ‘borders’, whether geographic, sectoral or conceptual.”

OECD (2004, pp. 25-26) stated that

“Public policies that foster the internationalisation of higher education, and increasingly of post-secondary education, have certainly contributed to the growth in cross-border educational activity. Such internationalisation has long been supported in OECD countries on academic, cultural, economic, social and political grounds. From a cultural and academic viewpoint, cross-border education affords the country’s universities and students intellectual and cultural enrichment, and gives a stimulus to academic programmes and research. Better understanding of other cultures and possible ties/ personal links between the political and economic elite of the host and sending countries gained through cross-border education can strengthen political and economic ties as well as enhance mutual understanding and social cohesion in increasingly multicultural societies.”

UNESCO/OECD (2005) referred to cross-border higher education as

“higher education that takes place in situations where the teacher, student, program, institution/provider or course materials cross national jurisdictional borders. Cross-border education may include higher education by public/private

and not-for-profit/ for-profit providers. It encompasses a wide range of modalities in a continuum from face-to-face (taking various forms from students travelling abroad and campuses abroad) to distance learning (using a range of technologies and including e-learning.”

Knight (2006, p. 19) stated that : “The demand for international education is forecast to increase from 1.8 million international students in 2000 to 7.2 million international students in 2025.” OECD (2006, p. 72) stated that

“Cross-border education is growing in part for reasons which have little to do with education policies. The fall in the cost of transport and communications, the globalisation of economies and of the labour market, and the unmet demand for higher education in some emerging countries, particularly in Asia, all go some way to explaining this growth. The demand for cross-border education has increased as a result of the birth of a middle class in certain emerging economies, of students’ desire for international experience and of increased ease of international mobility. In response to this increased demand, and other factors such as decreasing public funding per domestic student in some countries, the supply of cross-border education has also grown.”

Altbach and Knight (2007, p. 290) stated that:

“Internationalization includes the policies and practices undertaken by academic systems and institutions—and even individuals—to cope with the global academic environment. The motivations for internationalization include commercial advantage, knowledge and language acquisition, enhancing the curriculum with international content, and many others. Specific initiatives such as branch campuses, cross-border collaborative arrangements, programs for international students, establishing English-medium programs and degrees, and others have been put into place as part of internationalization. Efforts to monitor international initiatives and ensure quality are integral to the international higher education environment.”

Knight (2007, p. 22) stated that:

“A fascinating but very complex world of cross-border higher education is emerging. For instance, Phoenix University has become the largest private university in the United States (owned and operated by the Apollo Group company) and is now present or delivering courses in Puerto Rico, the Netherlands, Mexico and Canada. Other Apollo companies are offering courses in Brazil, India and China.”

Vincent-Lancrin (2007, p. 49) stated that

“A final approach to the internationalisation of higher education, more prevalent in emerging economies, is the capacity-building approach. This perspective is that of an importing country, which perceives cross-border education as a means to cater for unmet demand as well as to assist in building the capacity of high quality higher education. This rationale is also present in the mutual understanding approach and hence found in all countries, but it has greater significance in countries, where the higher education system does not meet domestic demand, both in terms of quantity or quality. Indeed, some South-East Asian countries support imports of cross-border education services for capacity-building purposes.”

Knight (2008, p. 13) stated that:

“At the heart of the debate for many educators is the impact of increased commercial cross border education on the purpose, role, and values of higher education. The growth in new commercial and private providers, the commodification of education, and the prospect of new trade policy frameworks are catalysts for stimulating serious reflection on the role, social commitment, and funding of public higher education institutions in society. The trinity of teaching/learning, research, and service to society has traditionally guided the evolution of universities and their contribution to the social, cultural, human, scientific, and economic development of a nation. Is the combination of these roles still valid, or can they be disaggregated and rendered by different providers?

Pointers for Policy development for Internationalisation in tertiary education mentioned in OECD (2008, p. 390) were:

Overall strategy and steering of internationalisation policy

Develop a national strategy and comprehensive policy framework for internationalisation

Improve national policy coordination

Encourage TEIs to become proactive actors of internationalisation

Promote sustainable strategies of internationalisation

Create structures to assist TEIs in their internationalisation strategies

Attractiveness and international competitiveness of the tertiary education system

Create structures to promote the national tertiary education system

Enhance the international comparability of tertiary education

Develop alternatives to current global rankings

Improve information to prospective international students

Foster centres of excellence at post-graduate level...

... but ensure quality provision in under-graduate cross-border education as well

Internal dimension of internationalisation

Develop on-campus internationalisation

Encourage the mobility of domestic academic staff and students

Optimisation of internationalisation strategy

Inform policy-making in the area of internationalisation

Take advantage of international complementarities

Manage the migration impact of internationalisation

Exploring relation between ranking and the measurement of success in internationalisation, Coelen (2009, p. 39) stated that:

“In the race for the acquisition of talent in the global arena (as an aspect of internationalisation) the two processes of ranking and internationalisation have become intertwined. Both apparently exert an influence on each other. Recruiting talented staff with good credentials will improve an institution’s performance

in ranking and, in turn, good performance in ranking will enhance the chances of recruiting talented students. The ranking and the measurement of success in internationalisation could therefore be viewed as two complimentary forces. The higher the ranking, the easier it is to recruit talented international staff and students. This improvement in internationalisation (if it were measured as such) could in turn lead to a higher ranking (if only through increased foreign presence, but more likely through higher published output).”

De Wit (2009a, p. 1) stated,

“Increasing competition in higher education and the commercialisation and cross-border delivery of higher education have challenged the value traditionally attached to exchanges and partnerships. The international dimension and the position of higher education in the global arena are given greater emphasis in international, national and institutional documents and mission statements than ever before.”

De Wit (2009b, p.131) stated that

“The benchmarking exercise of European and Latin American universities shows that differences and similarities in their strategies emerge from a comparison of the strategies of institutions across regional and national borders. Differences and similarities in relation to regional and national contexts have their impact on the internationalisation strategy of each university, since internationalisation strategies are filtered and contextualised by the specific internal context of the university and the way they are embedded in their national context.”

Differentiating between and internationalisation and globalisation, Marginson and van der Wende (2009, p.23) stated that

“Globalisation and internationalisation in higher education are potentially conflicting, while at the same time interactive and mutually generative. For example in higher education policy, one possible response to the globalisation of societies, cultures, economies and labour markets is to take measures encouraging a more controlled internationalisation of higher education, rendering institutions more effective in response to the global challenge; as by definition, internationalisation is a process more readily steerable by governments than is globalisation. By the same token, single governments have only a partial purchase on global developments through the medium of internationalisation. This poses policy questions about the multi-lateral ordering of higher education, and highlights the strategic importance of regional forms of association as in Europe.”

Altbach (2010, p.3) referring to expansion of branch campus strategies, said that “Branch campuses may be the “flavor of the month,” but the pitfalls, with resulting damage to academic reputations, financial losses, and of course poor service to students, loom as significant prospects.” Basilio and Paloma Sánchez (2010, p.392) stated that “Although it is generally assumed that the effect of the internationalisation process has great impact on universities, it is important to have in mind that these institutions were developed in a national context and are still mostly guided by national regulatory and funding frameworks.” Becker (2010, pp. 4-5) pointed out that:

“The fast expansion in the number of international branch campuses worldwide is likely to lead to increased global competition for international students, along with several successes and a number of failures. Partly in response to recent branch-campus closures, higher education institutions have become more aware of the long-term costs and risks involved in branch-campus establishment and are more often looking for sponsors and entering into public-private partnerships to share and reduce such risks.”

According to Holm-Nielsen, Thorn, Brunner and Balán (2010, p. 61)

“The internationalization of higher education provides new opportunities for Latin America to access new knowledge, attract talented individuals, and learn from practices in higher education abroad. International connectivity in advanced education and research also holds considerable potential for strengthening national innovation systems in Latin America.”

De Wit (2010, p. 5) stated that

“Stimulated in the 1980’s by European programmes for cooperation and exchange in education and research, internationalisation over these years has moved from a reactive to a pro-active strategic issue, from added value to mainstream, and also has seen its focus, scope and content evolve substantially. Increasing competition in higher education and the commercialisation and cross-border delivery of higher education, have challenged the value traditionally attached to cooperation: exchanges and partnerships. At the same time, the internationalisation of the curriculum and the teaching and learning process (also referred to as ‘internationalisation at home’) has become as relevant as the traditional focus on mobility (both degree mobility and mobility as part of your home degree). Internationalisation has become an indicator for quality in higher education, and at the same time there is more debate about the quality of internationalisation itself.”

Jaramillo (2010, p. 181) stated that “At the beginning of the twenty-first century, the scenario has become unpredictable and uncertain, in a world in which knowledge has become a tradable commodity and the university a negotiator of this knowledge. Knight (2010, p. 67) stated

“The term Internationalization is used in a variety of ways as it means different things to different people and is thus used in a variety of ways. While it is encouraging to see the increased use and attention being given to internationalization, there is a great deal of confusion about exactly what it means. For some it means international activities, such as academic mobility for students and teachers; international linkages, partnerships, and projects; and new international academic programs and research initiatives. For others it means the delivery of education to other countries through new types of arrangements, such as branch campuses or franchises, and the use of a variety of face to face and distance techniques. To many it means the inclusion of an international, intercultural, or global dimension in the curriculum and the teaching/ learning process. Still others see international development projects and the increasing emphasis on trade in higher education as internationalization.”

According to Laus and Morosini (2010, p. 144),

“Enhancing internationalization is key to strengthening education at the national, institutional, individual, and professional level. Public and institutional policies promote internationalization by diversifying and strengthening the scientific and technological basis of sustainable development while preserving national interests and incentives to implement networks for excellence in scientific and technological research.”

De Wit (2011, p. 39) stated that

“The changing landscape of internationalisation is not developing in similar ways in higher education throughout Europe and the world as a whole. There are different accents and approaches. Internationalisation strategies are filtered and contextualised by the specific internal context of the university, by the type of university, and how they are embedded nationally. Internationalisation strategies are shaped at the programme level by the different relationship these programmes have to the market and society.”

2009 World Conference on Higher Education: The New Dynamics of Higher Education and Research for Societal Change and Development stated that

“31. Cross-border provision of higher education can make a significant contribution to higher education provided it offers quality education, promotes academic values, maintains relevance and respects the basic principles of dialogue and cooperation, mutual recognition and respect for human rights, diversity and national sovereignty.

32. Cross-border higher education can also create opportunities for fraudulent and low-quality providers of higher education that need to be counteracted. Spurious providers (‘degree mills’) are a serious problem. Combating ‘degree mills’ requires multi-pronged efforts at national and international levels”(UNESCO 2010, p. 5).

Adams and De Wit (2011, p. 38) stated that

“Global competition for highly skilled manpower is becoming a strong pull factor in international student circulation. The greying societies of Europe are competing with North America, Australia, and Japan for top talent around the world, all of which need to fill the gaps in their knowledge economies. At the same time, they have to compete with the emerging economies in Asia, Latin America, and Africa, who perhaps need such talents even more.”

De Wit and Brandenburg (2011, p. 28) stated that

“The future of higher education is a global one and it is our job to help preparing the higher education world for this. Therefore, what we need are people who understand and define their role within a global community, transcending the national borders and embracing the concepts of sustainability, equity of rights and access, advancement of education and research, and much more. But essentially, we need to re-affirm the core role of universities: to help understand this world and to improve our dealing with it. What we need is a common commitment at the

institutional and personal level of how we and our students will be prepared to life and work in a global community. Possibly we have even to leave the old concepts of internationalization and globalization and move to a fresh unbiased paradigm. The most important in any case is to rethink and redefine the way we look at the internationalization of higher education in the present time.”

Tilak (2011, p.19) stated that “In the first decade of the twenty- first century, globalization and internationalization have been the dominant themes of policy discussions on higher education in almost all countries of the world.” Nine myths in international higher education reported in De Wit, H. (2012) were: 1. Education in English language, 2. Studying or staying ab road, 3. An international subject, 4. Having many international students, 5. Few international students guarantees success, 6. No need to test intercultural and international competencies, 7. The more partnerships, then more international, 8. Higher education-international by nature, and 9. Internationalisation as a precise goal. Knight (2012, p. 4) reported three generations of internationalisation. Primary focus in case of each generation was:

1. First: *Student/People Mobility* - Movement of students to foreign country for education purposes;
2. Second: *Programme and Provider Mobility* - Movement of programmes or institutions/companies across jurisdictional borders for delivery of education;
- Third: *Education Hubs* - Countries attract foreign students, researchers, workers, programmes, providers, R&D companies for education, training, knowledge production, innovation purposes.

Knight (2012, p. 19) stated that:

“While ‘brain drain and brain gain’ are well known concepts, research is showing that students are increasingly interested in taking a degree in Country A, followed by a second degree or perhaps internship in Country B, leading to employment in Country C and probably D, finally returning to their home country after eight to twelve years of international study and work experience.”

British Council (2014a) reported following findings of a study on transnational education in ten countries:

1. TNE reaching a different profile of student;
2. Career development the main motivation for choosing TNE;
3. Importance of international outlook and intercultural competence for students;
4. Cost of TNE – both a positive and negative;
5. Academic impacts of TNE predominate at the national level;
6. Lack of awareness of TNE;
7. TNE graduates highly skilled but not necessarily addressing local skills gaps;
8. Studying abroad and internships –important components of TNE; and
9. Benefits outweigh the risks.

Girdzijauskaitė and Radzevičienė (2014, p. 301) stated that:

“Institutions are enhancing internationalisation to increase the quality of education and research, to expand the scope of these activities, to overcome the rivals, position themselves internationally, and diversify the income. The business models are increasingly transferred into HE practices. An international branch campus is one of the most risky and unexplored entry modes to international markets in higher education and the topic of interest around the globe, however little knowledge has been gathered about this internationalisation mode.”

Discussing internationalisation of higher education in the European context, De Wit, and Hunter (2015, p. 57) stated that

“Implementing a more strategic approach while developing a more coherent international dimension in an increasingly competitive and uncertain environment often takes universities into uncharted waters. For many it is not a free choice but an inevitable one, and many are operating in less than ideal circumstances when the change becomes an externally driven imperative. Many strategies for internationalisation are introduced on a trial-and-error basis, with varying degrees of success. There is much to learn from the experiences across a broad range of national and institutional contexts to help universities (and governments) identify and develop a successful and sustainable international dimension.”

Ilieva and Peak (2016, p. 4) stated that:

“The countries and territories which (from policymakers’ perspectives) have the most supportive IHE policies are Germany, the Netherlands, Malaysia and Hong Kong (SAR). Through a commitment to resource IHE and system-to-system arrangements, their policies show a strong government support for mobility of students, academics and academic programmes.”

Analysing national policies for higher education internationalisation, Crăciun (2018, pp. 100-101) stated that

“If we look at the distribution of the countries according to world regions (based on United Nations Country Grouping) we find the following distribution of countries which have a national higher education internationalization strategy: 13 in Europe, 5 in Asia, 2 in Oceania, 1 in North America, 1 in the Caribbean, and zero in Africa, Central America, the Middle East, and respectively South America. Nevertheless, internationalization is not so much related to the Bologna Process and the European Higher Education Area (which have 49 member countries) as it seems to be to the European Union (11 out of the 13 countries are EU member states).”

Knight (2018a, pp.637-638) stated that

“International education hubs are the latest development. Labeled the third generation of cross-border education, they build on the first generation of student mobility and the second generation of program and provider mobility. Education hubs can be at the country, zone, or city level and involve a critical mass of and collaboration between international-local universities, students, research institutes, and private industry.”

Knight (2018b, p. 9) stated that:

“There are many unanswered questions about the concept of knowledge diplomacy. Will politicians appreciate knowledge diplomacy as an international relations instrument that can advance the interests of some nations without limiting the prospects of others? Can knowledge diplomacy be operationalised in light of competing priorities within and between countries/regions? Can the contribution and impact of knowledge diplomacy be measured? Is it feasible to develop mechanisms where education, research and innovation complement each other to achieve goals that each could not accomplish on their own? Will knowledge diplomacy be seen as a two-way process whereby strong relations between and among countries will help to strengthen higher education and research? These are but a few of the questions that need to be explored.

Developing a framework, strategies and commitment to knowledge diplomacy cannot be done without facing the harsh realities of international politics and the challenges of the more competitive and turbulent world in which we live. However, the question must be asked whether we can afford to ignore the potential of knowledge diplomacy to address and contribute to the resolution of national, regional and global challenges.”

Almeida, et al. (2019, p. 200) stated that “Internationalization at Home (IaH) has become a strategic priority in higher education research, policy and practice, although there is still a lack of conceptual clarity around its meaning and practical applications and implications.” De Wit (2019, p. 14) stated that

“As internationalization and global engagement become entrenched around the world as mainstream components of quality in higher education, the need to ensure high quality professional preparation of those responsible for the internationalization agenda in their respective institutions or systems of higher education becomes more widespread and sustained.”

OECD (2019, p. 260) stated that “Host countries benefit most clearly from the pool of qualified individuals entering their countries to study or work, while the countries of origin can benefit from the increased human capital of returnees, but also through the establishment of social and business networks with the more developed countries where they work.” De Wit and Deca (2020, p.5) stated that

“Traditional values that did drive international activities in higher education in the past, such as exchange and cooperation, peace and mutual understanding, human capital development and solidarity, although still present in the vocabulary of international education, have moved in that process to the sideline in a strive for competition, revenue and reputation/branding.”

Di Pietro (2020, p. 3) stated that “being part of an international academic environment, where domestic students can interact more frequently with international students, helps motivate them to undertake study abroad.” Knight (2021, p. 66) stated that

“Internationalization has been one of the most critical factors shaping higher education in the last three decades. Not only has the international dimension transformed higher education, it has substantially changed itself. The bifurcation of internationalization into two interdependent pillars: ‘at home’ and ‘abroad’

is evidence of this change. The international dimension of the curriculum has progressed from an area studies and foreign language approach to the integration of international, global, intercultural and comparative perspectives into the teaching/ learning process and program content.”

Knight (2010, p. 67) stated

“The term Internationalization is used in a variety of ways as it means different things to different people and is thus used in a variety of ways. While it is encouraging to see the increased use and attention being given to internationalization, there is a great deal of confusion about exactly what it means. For some it means international activities, such as academic mobility for students and teachers; international linkages, partnerships, and projects; and new international academic programs and research initiatives. For others it means the delivery of education to other countries through new types of arrangements, such as branch campuses or franchises, and the use of a variety of face to face and distance techniques. To many it means the inclusion of an international, intercultural, or global dimension in the curriculum and the teaching/ learning process. Still others see international development projects and the increasing emphasis on trade in higher education as internationalization.”

Asia-Europe Foundation (ASEF) (2022, p. 5) stated that

“Given today’s globalised and interconnected world, inclusive opportunities for international education are also a key challenge to ensure students’ success. Since access to internationalisation opportunities provides students with key skills for their future career, reserving access to these for an advantaged minority further reinforces educational and societal inequalities. As such, equitable access and success in HE goes hand-in-hand with equitable access to internationalisation opportunities. Both issues must be addressed in tandem to achieve the overarching goal of quality education for all.”

DeLaquil et al. (2022, p. 283) stated that

“International collaboration has arguably been the cornerstone of the internationalisation of higher education policies, which have been developed in response to globalisation in most countries in the world. International academic collaboration can include activities which relate to all three traditional functions of universities, i.e. research, teaching and service. Specific forms include international student mobility (both short and long-term); the growth of international programmes and institutions (dual and joint degrees, international branch campuses); international scholar mobility, leading to joint regional and international research projects, as well as increasingly international disciplinary conferences and workshops; the increase of funding allocated to scholar mobility to enable joint research; and the possibility of shared access to cutting-edge instruments and physical facilities.”

De Wit and Jones (2022, p. 147) stated that

“ Internationalization continues to both reflect and exacerbate the inequalities in global societies. Access to higher education is still only available to a small

proportion of the global population, and travelling to study in another country for short or longer periods will always be the preserve of a relatively wealthy, middle-class elite. The prevailing result of institutional internationalization strategies which predominantly focus on mobility, will be inequality of access, opportunity and outcomes. Sadly, this focus continues to be the dominant paradigm as far as many institutional leaders are concerned. With such limited numbers taking part, mobility can neither solve the growing demands by employers for graduates able to work across countries and cultures, nor will it enable local knowledge and contexts to contribute to solving major global issues, such as those highlighted in the SDGs.”

Guadalupe (2022, p. 27) stated that “Policies regarding open access to what is funded with public resources should become non-negotiable. Promoting free access through interoperable information systems and repositories is a promising avenue to be expanded.” Heiser (2022, p. 256) stated that

“Due to the forces of globalization, higher education institutions have increased their participation in international partnerships and the flow of academic services and resources across borders. This international academic mobility is known as internationalization, and transnational distance education is an example of an innovative internationalization strategy. Despite the exponential growth and the projected acceleration of transnational distance education enrollment, there is a dearth of knowledge in the measurement and practice of international quality dimensions and learning outcome indicators to support internationalization efforts for transnational distance education.”

According to Hopbach (2022, p. 8), UNESCO-OECD Guidelines for Quality Provision in Cross-border Higher Education address six relevant actors: 1. Governments; 2. Higher education providers including higher education academic staff; 3. Student bodies; 4. Quality assurance and accreditation bodies; 5. Academic recognition bodies; and 6. Professional bodies. Karakhanyan (2022, p. 2) stated that

“With the widened and deepened diversification of learning demands, the issue of higher education responsiveness to the social and economic needs while maintaining relevance and quality of provisions becomes of paramount importance if countries are to meet their commitments to sustainable development. The evolutionary call is to look at higher education from a broader perspective, moving beyond the formal education, to embrace, credit and officially recognize innovative education models (formal, non-formal and informal) to enhance opportunities for diversity of learners so crucial in the era of globalization.”

Knight (2022, p. 1) stated that

“Few would question the changing landscape of international higher education, research and innovation (IHERI) or the increased complexities and interconnectedness of the relationships between and among countries of the world. But paradoxically, there is a lack of research on the intersection of these two evolving phenomenon.”

According to Makoe (2022, p. 2) four scenarios in the futures of higher education may be : 1. Open higher education; 2. Technology enabled networked learning hubs; 3. Sustainable

higher education; and 4. Development driven higher education. Mwiria (2022, p. 2) stated

“Good higher education governance is about quality decision-making for effective oversight of relationships between higher education institutions (HEIs) and their internal and external constituents, which include students and the academic and professional staff as well as the State, private sector, civil society, suppliers, the free press, and others. There are three main HEIs governance types: internal, external, and, market-oriented and their implications for the smooth governance of HEIs. It is suggested that irrespective of the stakeholder, the key for governance remains consensus-building to ensure diverse perspectives and possibilities for future institutional design and development.”

According to Paniagua, Villó and Escrivà-Beltran (2022, p.1037), “The international expansion of higher education has intensified in recent decades with a rapidly growing number of international branch campuses appearing on the scene.” In an essay on the unstoppable spread of English in the global university, Salomone (2022, p. 9) stated that

“A global knowledge economy, combined with the pressure of international rankings, has set universities around the world on a mission to internationalize. That mission has influenced course offerings, student recruitment, faculty hiring, and scholarship, all tied directly to English as the dominant world lingua franca. Policymakers, educators, and the intellectual elite continue to debate the consequent benefits and burdens for faculty members and students, and challenges for institutions, particularly in Europe, with intermittent judicial input. Key points of contestation are the quality of the education programs; the levels of English proficiency among students and professors; and the impact on national languages, identity, and knowledge production and dissemination. Even the Nordic countries and the Netherlands, which were in the forefront of the movement, are now questioning whether they may have gone too far in internationalizing through English.”

SHARE (2022, p.2) stated that “International higher education partnerships bring countries together to learn from and empower one another in the common course towards realisation of the goals. They enable both local and global alignment, cross-border mobility to drive engagement in SDG-related projects,” Speller (2022, p. 555) stated that

“In 2010, Brazil was a pioneer in the international integration of universities by bringing together the countries of Latin America and Africa to form the universities of UNILA and UNILAB, which grew out of the multilateral foreign policy of South-South international integration pursued by President Lula (2003-2011), in cooperation with countries of the Global North, specifically the European Union and its Iberian members Portugal and Spain. Unlike all other Brazilian public universities, both UNILA and UNILAB have been given formal autonomy to pursue internationalisation.”

Marginson (04 Oct 2023, p. 19) referring to definition of internationalisation of higher education, stated that:

“It is essential to start again, with an approach less ambitious and more ambitious. Less ambitious, in that it abandons the unrealistic conceit of uniting all cross-border

practices. More ambitious, in being internally coherent, more explanatory, more effective in shaping reciprocity in cross-border higher education, and combining discussion of the inter-national with the global and worldwide scales.”

The European Association for International Education (EAIE) Barometer, Third Edition reported that “A clear strategy, inspiring and effective institutional leadership, and strong support amongst administrative and academic staff were considered the main drivers to successfully establishing a clearly defined set of goals for internationalisation.”(Rumbley & Hoekstra-Selten 2024, p.13). European Commission / EACEA / Eurydice (2024, p. 145) stated that

“International experiences through learning mobility improve the quality of learning outcomes in higher education. Public authorities and higher education institutions should ensure equal access for all to the learning opportunities offered by national and international learning and training mobility programmes and actively address obstacles to mobility for vulnerable, disadvantaged or underrepresented groups of students and staff.”

Gover et al. (2024, p. 9) stated

“The use, benefits and costs of cross-border quality assurance reviews for institutions may vary from country to country, and also depend heavily on whether the review by a foreign quality assurance agency is done in place of that usually conducted by a national agency therefore carrying regulatory consequences, or whether it is an additional voluntary process for the higher education institution. This differentiation is also fundamental for quality assurance agencies and has implications for the motivations, type of activity and adaptations to processes or criteria.”

Marioni and Cardona (2024, pp. 43-44) stated that

“Enhanced international cooperation and capacity building remains the most important benefit of internationalization at global level and in all regions except North America, as was the case in the 5th Global Survey. “Increased global, international and intercultural knowledge, skills and competences for both students and staff” is the second most important benefit at global level and the first in North America.”

Velkoska and Nuredin (2024, p. 89) stated that:

“The internationalization process within higher education has emerged as a crucial element for academic institutions worldwide. It serves as an integral component of university performance and accountability to society, representing a noteworthy quality assurance indicator and a key focus of quality evaluation in higher education. The breadth of internationalizing higher education has garnered diverse levels of attention and focal points. These include conventional study abroad initiatives, attending courses at foreign institutions either online or in-person, such as branch campuses or franchises, forging international partnerships, developing academic programs and research endeavours that prioritize enhancing perspectives

and skills of international students, advocating for foreign language programs, and facilitating access to cross-cultural comprehension.”

International Branch Campuses

Wilkins, and Muratov, (2024, p. 25) stated that

“At the start of 2024, Uzbekistan had 38 transnational higher education institutions, including 30 international branch campuses. This has resulted in the country becoming host to the third largest number of international branch campuses globally, behind only China and the United Arab Emirates.”

Internationalisation of Education in Europe

Rumbley and Hoekstra-Selten (2024, p.30) stated that:

“Internationalization, whether considered in the narrower context of the European Union or in the wider arena of the European Higher Education Area, is understood to be a key ingredient in the mid- to longer-term strategies for the region that are focused on economic, political and social vitality. Developing workforces, fostering economic performance, shoring up democratic processes, competing and collaborating globally—many of these aspirations can be linked to higher education systems and institutions whose work is elevated through different aspects of internationalization policy and practice.”

Internationalisation of Education in Finland

Ollikainen (1997, p. 73) stated that :

“The Finnish education policy is based on the overall principle of lifelong learning, with special emphasis on raising the educational level of the population, renewing educational contents, improving equality of opportunity and increasing the possibilities for optionality and individual choice. The most important development objectives are enhancement of quality and internationalisation, streamlining the educational system, ensuring the appropriate resources and combating unemployment by means of education. This takes place through offering an opportunity to post-compulsory education for everyone and promoting tighter links between education and the working life.”

Internationalisation of Education in Germany

Kehm and Last (1997, p.98) stated taut

“Priorities of national policy International cooperation in the field of higher education in Germany is codetermined by a number of policy arenas of which the main ones are foreign cultural policy, policies concerning support for developing countries, educational policy, and last but not least economic policy. In the course of the various historical phases of the development of international cooperation in higher education the weight of each of these policies has shifted several times.”

Internationalisation of Education in Russia

Referring to Russian higher education, Yudkevich (2024, p. 37) stated that

“The high degree of centralization and regulation by the state, the dominance of state funding, short faculty contracts (which can easily be terminated), the possibility of quickly changing the rules of allocation of funding for universities— all this leads to the fact that when the state’s priorities change, a new model of the higher education system takes shape very quickly.”

Internationalisation of Education in United Kingdom

Elliott (1997, pp.199-200) stated that:

“Probably internationalisation’s most pronounced impact on UK higher education institutions is through its engendering ‘professional’ education exporters. Virtually all universities have teams dedicated to international promotion, recruitment, contract negotiation, advertising, fund raising and alumni relations as well as welfare support. While much of this would have developed as a concomitant of HE’s ‘massification’ and the related requirement for HEIs to diversify, their income streams, the conversion of non-EU students into income yielding customers and the proliferation of ‘off-shore’ opportunities has been a powerful additional stimulus.”

Internationalisation of Education in India

Bhalla (2005, p. 4) stated that:

“The countries that sent increased numbers of students in 2003–2004 include Bahrain, Kuwait, Oman, Saudi Arabia, the United Arab Emirates, Iran, Malaysia, Vietnam, Sudan, Ghana, Ethiopia, Mauritius, Canada, and the United States. The same period (2003–2004) has seen a decrease in the number of students from North Korea, Syria, Yemen, Bangladesh, Bhutan, Nepal, Sri Lanka, Thailand, Eritrea, Kenya, Somalia, Tanzania, and Uganda. In the same year, the largest number of students came from Malaysia (806). In 2003–2004, the largest number attended the Manipal Academy of Higher Education (2,031), followed by the University of Pune (1,416) and the University of Delhi (1,077).

As regards foreign universities in India, Sudhansu Bhusan (2005, p. 5) stated that:

“The concern for policymakers in India is that the new market-driven trend backed by strong demand defies the domestic regulatory system, which clearly stipulates that only universities established under central or state control have the authority to confer degrees. On the other hand, regulating foreign education providers amounts to accepting their existence, amending the University Grants Commission act and setting standards and quality assurance for cross-border education. All these issues might put pressure on the government to improve the competitiveness of public universities, which would in turn amount to committing resources for higher education. As there sources are limited for funding public universities, a market-driven trend might lead to further privatization.”

British Council (2014b, p. 4) stated that

“Despite significant progress over the last ten years, Indian higher education is faced with four broad challenges:

The supply-demand gap: India has a low rate of enrolment in higher education, at only 18%, compared with 26% in China and 36% in Brazil. There is enormous unmet demand for higher education. By 2020, the Indian government aims to achieve 30% gross enrolment, which will mean providing 40 million university places, an increase of 14 million in six years.

The low quality of teaching and learning: The system is beset by issues of quality in many of its institutions: a chronic shortage of faculty, poor quality teaching, outdated and rigid curricula and pedagogy, lack of accountability and quality assurance and separation of research and teaching.

Constraints on research capacity and innovation: With a very low level of PhD enrolment, India does not have enough high quality researchers; there are few opportunities for interdisciplinary and multidisciplinary working, lack of early stage research experience; a weak ecosystem for innovation, and low levels of industry engagement.

Uneven growth and access to opportunity: Socially, India remains highly divided; access to higher education is uneven with multidimensional inequalities in enrolment across population groups and geographies.”

According to MHRD (2014, p.1), in 2012, more than 189 thousand Indian students were studying in other countries and this population was 4.7% of the total population of foreign students in various countries and majority of these students were in the United States (51%), followed by UK (16%), Australia (6%), Canada (4%), New Zealand (4%), and UAE(4%). Majority of foreign students studying in India were from Nepal, followed by Bhutan, Afghanistan, Malayasia, Sudan and Iraq.

In 2015, the Government of India started the Global Initiative for Academic Networks (GIAN). Eligibility for Joining GIAN Scheme - All Government (State or Central) higher education Institutions / University which are in top 200 in NIRF overall rankings and having at least NAAC ‘A’ grade (3.0 and above). Garrett (2016, p.1) referring to confused situation in India in 2016, stated that “When it comes to foreign higher education, India has yet to find the right balance between regulation and innovation. Until that day comes, the government will experience TNE as a headache rather than a benefit.”

Indian National Education Policy 2020 stated that:

“12.7. The various initiatives mentioned above will also help in having larger numbers of international students studying in India, and provide greater mobility to students in India who may wish to visit, study at, transfer credits to, or carry out research at institutions abroad, and vice versa. Courses and programmes in subjects, such as Indology, Indian languages, AYUSH systems of medicine, yoga, arts, music, history, culture, and modern India, internationally relevant curricula in the sciences, social sciences, and beyond, meaningful opportunities for social engagement, quality residential facilities and on-campus support, etc. will be fostered to attain this goal of global quality standards, attract greater numbers of international students, and achieve the goal of ‘internationalization at home’.

12.8. India will be promoted as a global study destination providing premium education at affordable costs thereby helping to restore its role as a Vishwa Guru.

An International Students Office at each HEI hosting foreign students will be set up to coordinate all matters relating to welcoming and supporting students arriving from abroad. Research/teaching collaborations and faculty/student exchanges with high-quality foreign institutions will be facilitated, and relevant mutually beneficial MOUs with foreign countries will be signed. High performing Indian universities will be encouraged to set up campuses in other countries, and similarly, selected universities e.g., those from among the top 100 universities in the world will be facilitated to operate in India. A legislative framework facilitating such entry will be put in place, and such universities will be given special dispensation regarding regulatory, governance, and content norms on par with other autonomous institutions of India. Furthermore, research collaboration and student exchanges between Indian institutions and global institutions will be promoted through special efforts. Credits acquired in foreign universities will be permitted, where appropriate as per the requirements of each HEI, to be counted for the award of a degree.”

University Grants Commission, India (2021, p. 7) stated that

“Internationalisation of higher education promotes sharing of best academic and research practices through interactions between diverse education systems, and helps in developing global citizens through mobility of students and scholars. Mobility of scholars to pursue their scholarly activities and access the vast resources of the university system across the globe is an age old practice. In Indian context too, this aspect of internationalisation of higher education is as old as education itself. Student mobility and global exchange took place in ancient India starting from Takshashila, which attracted thousands of students from all over the world studying in numerous subject areas at this university. Later on, University of Nalanda also attracted many scholars from various parts of the globe.”

Foreign Enrolment: The total number of foreign students enrolled in higher education is 46,878. Varghese and Mathews (2021, p. 20) stated that

“The NEP 2020 condition that India will only welcome branch campuses from top-ranking institutions may act as a constraint against expanding the scope of institutional mobility to India. Informal discussions with officials at some top-ranking institutions indicate that only a few are keen to establish campuses in India, for several reasons. First, they are likely to continue to focus their efforts on retaining, if not improving, their place in global rankings. Second, their decision would be driven by the profitability of investments: There is a need for more clarity on their authority to decide the level of student fees. Third, legal provisions regarding repatriation of income generated by foreign providers are still unclear. Fourth, many of these institutions are welcoming Indian students in their home campuses, with a financial benefit that is arguably higher than what they would levy in India with a branch campus.”

Annual Report 2023-24 of the Ministry of Education, Government of India mentioned that “The foreign students have come from 170 different countries. In 2021-22, the highest share of foreign students are from Nepal (28%), followed by Afghanistan (6.7%), United States (6.2%), Bangladesh (5.6%), UAE (4.9%), and Bhutan (3.3%).” (MOE 2024, p. 13)

CONCLUSION

Momentum of the process of internationalisation in India is going to be enhanced speedily due to stress given on quality in case of both private and government institutions. Low cost of living along with low tuition fees will no doubt make India more acceptable than many other countries which had been drawing foreign students.

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KNOWLEDGE-CONSTRUCTION AND MEDIAPEDAGOGY

B. K. Passi

CONCERNS

1. Does knowledge-construction involve the processes of subjectivity and components of affective domain? Let's re-word this question: Is knowledge objective or subjective”?
2. Do media play a neutral role and employ objective principles for instructional operations?
3. How does media-specific-pedagogy play its role in instructional processes?
4. How do media play its role in information delivery (I have avoided knowledge delivery)?

Such questions bother me whenever! confront Issues of curricular framework for distance education, including distance teacher education. I think one should ask these four questions from the point of view of the learner? I am sure that the nature of questions will change as a result of the answers, This change will automatically demand a complete alteration of the mind-sets of open-education providers. How do I, as a learner, create personal meanings in my process of knowledge construction? The knowledge will thus become a personal affair. How do I, as a learner, create an access to the media and use the principles of media in my choice of tools? Will media principles play neutral roles for my learning activities (not instructional operations)? How do media -specific-pedagogy play its role in learning-processes (not instructional processes)? How do media play its role in knowledge-creation (knowledge-construction) and information delivery (I have avoided knowledge delivery)?

KNOWLEDGE CONSTRUCTION

Epistemological implications:

Let us understand the epistemological implications of some of the selected issues. Let us understand the common sense meaning of epistemology, We find that epistemology is a branch of philosophy that studies knowledge. Epistemology attempts to answer basic questions about the nature of knowledge, and also the process of knowledge construction. A history of the development of epistemology shows that the meanings of epistemology have changed with times. The philosophers of yore believed that knowledge was absolute, universal and objective. Over the years, ‘empiricism’ and ‘rationalism’ have become popular processes for constructing knowledge. Later, the pragmatic approach to knowledge emerged in the shape of logical positivism’. And, soon, we started hearing about models of subjective problem-solving.

Constructivism:

A radical viewpoint emerged in the form of constructivism. This approach assumes that all knowledge is built by the learner In fact, it asserts that all ‘knowledge’ is the outcome of individual personal processes. Knowledge gets constructed in the mind of the learner.

Knowledge-construction may not be linear. Objective transmission of knowledge from one mind to another does not take place in a simplistic manner. There is nothing like 'given knowledge' neither objective empirical facts, nor inborn cognitive structures which can be used for packing the knowledge. Individuals create coherence on the bases of their personal experiences. 'Social constructivism' goes beyond this view. This group believes that social consensus plays its role in knowledge-construction. This leads to the vital question: What are implications of such views for distance education?

Ground-theory of Knowledge:

Knowledge grows in quantum and evolves over time. If the ground theory of knowledge is the basic process within the framework of constructivism then we would find multiple, independent, and sometimes contradictory substances of knowledge. We may encounter multiple criteria of knowledge. We might discover multiple approaches to epistemology. We may synthesise the traditional and less traditional views of knowledge to work out a pattern of distance pedagogy where all conventional and modern thinking about epistemology merge.

Knowledge Media:

In 1995, Eisenstadt introduced the idea of 'Knowledge Media'. He argues that teaching also, and especially teaching through the media, often starts from an impoverished view of what knowledge is: 'Now, is knowledge the answer to what fits onto CD-ROMs, what "sits" on a file server, or what "travels" down the information highway?' Most emphatically not! Knowledge is an emergent property which transcends the fixed-size-and-space concepts of media and information, just as it

transcends the notion that you can impart it to students by "filling" them up from the teacher's "vessel". Knowledge is a dynamic process, a vibrant, living thing, resting on shared assumptions, beliefs, complex perceptions, sophisticated, yet sometimes crazy logic, and with the ability to go beyond the information given. "Knowledge" is the correct abstraction for describing what people communicate to one another "Content" is not."

MEDIA CHARACTERISTICS

Special characteristics of media.

Each media has its unique structure and unique characteristics. This uniqueness of media generates particularized functions, A particular media has a particularized pedagogy Let us take the example of introducing textbooks for the instructional process. A textbook represents organized knowledge through accepted symbols. This intervention has influenced the status of the teacher who previously used to be the provider of all. Prior to the textbook, a teacher was the only source of knowledge. The textbook has reduced the overarching monopoly of oral pedagogy. The skills of reading and writing thus received new and added attention along with speaking and listening skills. The ordinary textbooks however, excluded blind learners from the education scenario. In fact, we should know that later, brailled and audio textbooks were introduced to overcome the limitations of ordinary

textbooks. The exclusive learning objectives of memorization have to now accommodate the additional objectives of critical analysis and reflections, We may appreciate the fact that one could conduct analysis and reflections in pre-textbook pedagogy. The important point for us to focus on is that the over emphasis on memory was cut to size. Many more pedagogical principles can be listed similarly.

Since tools by themselves cannot operate, the specific media pedagogy would have to be selected. As an illustration, let us take one example of the new pedagogy of using computers in school learning. It is a medium where we know that the computers have taken over the controls of learning from the teachers and have handed over the controls to the learners. The providers of information have thus taken a back seat, with the learners are in the driving seat. The learners are monitoring the learning interactions. The learners are in command. The controls on the substance of learning, space of learning, pace of learning, and also the context of learning are in the hands of the learners even though they are isolated and distributed all around. Hew relationships between teachers, learners, and computers are emerging. It appears as though while staying back in their homes or workplace or some other place, the computers are helping the learners to learn even when the traditional teacher is not present.

To illustrate this point further, the other day the senior Vice-President of NIIT was explaining the possibilities of self-learning through computers. He was describing an experiment of learning behaviour of children living in a slum area of Delhi. He quoted an experiment conducted by NIIT New Delhi. It was found that the slum children learnt internet-browsing by unsupervised self-efforts. He further researched into this learning feat and discovered that the children played a few pro-active-tricks. Apart from trial and error, these learners had identified a local boy of that very slum Nathulal (as a surrogate teacher), who was working as a peon in an office where computers were installed. This peon-boy became “the grand-teacher” of the enthusiastic slum-learners, who were learning browsing on a computer installed by NIIT. The researchers asserted, as a result of this experience, young children can learn new things through their own efforts; and further they have the capacity to teach, what they have learnt, to their elders including teachers. This experiment has turned the tables upside-down and the young learners have become the “teachers of teachers”. This has truly created a new environment.

In this new environment of self-learning, the hierarchical relationship between the teacher and the taught has melted into “relationships of equality. In fact, the children and the teachers have acquired a new sense of camaraderie, The computers have introduced a humanizing effect in a situation that was predominantly impersonal and bureaucratic. Is this not an interesting phenomenon? How do we use these findings for a new pedagogy of cooperative learning? Accordingly how do we design new support systems for creating friendly environments? Let us extend it further to the four pillars of learning - learning to learn; learning to be; learning to do; and learning to live together.

We have to understand that each tool has its own pedagogy and tool-specific procedures developed to use it. We should be looking for a Interface between -tool-specific-pedagogy

and subject-structures. We are aware of the fact that each subject has its own discipline structure. A given subject organizes its knowledge structure in its own manner. Each subject develops its concepts, principles, and generalizations in a very unique fashion. For example, methods of observations used in geography are useless in mathematics. The methods of historical analysis may not be useful in the disciplines of languages. Thus, subject-pedagogy depends upon the nature of the subject. The nature of the subject further depends upon the substance of the subject and the special methodology

of constructing the knowledge of that subject. We should be clear that we are talking about specific-methods of researching in specific disciplines. We are talking about the specific substance of each of the disciplines. We ought to, therefore, understand the specific pedagogy of the respective media. We shall therefore have to explore the special characteristics of the tools of the media for delivery systems. In order to design instructional systems one should have a deeper understands of the above mentioned four components - subject substance, subject research method, specific media characteristics, and media specific pedagogy

PEDAGOGY OF KNOWLEDGE MEDIA

Media has been using gestures, images, symbols, voices, and other medium for expression and communication. Knowledge media has travelled a long journey, a journey where milestones like oral expression, written language, print formations, radio/TV broadcasting, and global hyper medium have played their roles in many ways and in many spheres of life. Information media have influenced areas of recreation and education. It has also influenced areas of culture.

Media Shapes Knowledge and Culture

{Adapted from the work of Simon, Buckingham and Shurn}

Media	Knowledge	Culture
Oral	“You know only what you can recall”; knowledge is dramatized; repetitive; concrete; situated; participatory; personal; historically fragile.	Intellectually conservative; prominence of ritual and storytelling; and wisdom was associated with people
Written	Not restricted to human memory limitations; abstract; decontextualized; and reproducible.	Primacy of mind over emotions; contemplative tradition,
Print	Infinitely reproducible; objective and precise; indexible; referenceable.	Scientific rationalism; development of highly linguistic/ literacy styles.
Radio / TV	Instantaneously accessible; soundbite. sized; image based; passively absorbed; increasingly, packed and filtered.	Expects knowledge and opinions on tap; beginning to lose meaning in the data

Hyper-media Global	Transient (digital); changeable perspectivized; interlinked; open- ended; dynamic; public not private; breadth at expense of depth.	Information-rich (knowledge -rich, wisdom-rich); loss of linear modes of reasoning; loss of linear model of history.
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We have seen in the table that with the change of media, the nature of knowledge, knowledge-construction, patterns of delivery of knowledge, and its impact upon culture got transformed from stage to stage. The knowledge transformed itself from ‘concrete; situated; participatory; personal; historically fragile’ to “transient (digital); changeable; perspectivized; interlinked; open-ended; dynamic; public not private; breadth at the expense of depth”. The simple face-to-face oral delivery mechanisms got transformed to global hypermedia delivery without any delay. With the latter mechanism, the same message without any loss of quality and delay is present simultaneously everywhere. What a paradigm where equivalence is available overtime,space and quality.

The oral medium culture was having a fervour of intellectual conservatism; prominence of ritual and storytelling; and wisdom was associated with people. This got transformed to information-rich, to knowledge-rich, and to wisdom rich cultures. We lost the dominance of linear modes of reasoning. We began to prefer joint inter plays of left-right brains through integrated systems of thinking. We also lost linear models of history. Instead, started looking for holistic patterns of behaviours.

An example will illustrate the evolving path of media and concomitant roles. Let us imagine the period when textbooks were introduced in schools. A lot of people were expressing apprehensions

and fears all around. The popular image of teachers holding encyclopaedic knowledge was substituted by the power of books. In fact, the roles of teachers were modified from mere teaching to teaching-cum-writing textbooks. The emphasis from verbal interaction between the teacher and the students got shifted to reading-writing of textbooks. The pedagogical focus shifted from memorizing facts to reasoning and a higher order of thinking. Emphasis shifted from listening-speaking skills to reading-writing skills. Instant long-term memory lost its currency. Rote learning was replaced by analytical-synthetic understanding. There were many more implications of this innovation called the printed word (books).

PRINCIPLES OF MEDIA

Apart from the genera! characteristics, many of us believe that media have certain special characteristics. We have to cautiously discern their features and characteristics and study their impact upon special groups. One cannot follow an omnibus approach of using any media anywhere. An inappropriate use of media can have a backlash effect. Media can act in a biased fashion. Media can even distort the objectives. We know people saying that media is the message. We may invest scarce financial resources and create more problems for the society at large. Adverse outcomes can happen inadvertently. Sometimes, we may not be able to control the outcomes. Hence, media tools have to be used with careful thought,

extreme sensitivity, and adequate planning. These tools of technology should extend their access to education for the general population, and be used in particular for the training of the knowledge-deficient groups, The un-reached, the isolated and those who have been ignored for too long must be attended to on a priority basis, We should therefore, choose pro-poor- (not in terms of money but in terms of knowledge deficiency) technologies.

One must thoroughly understand the media before using it. We may, perhaps, give equal emphasis to low cost indigenous systems of knowledge technology One should have a knowledge about the inherent and implicit characteristics of media.

Principles of Technology

In this context, Neil Postman has asserted that technologies have their biases and strengths. The author has listed eleven principles in favour of this point These principles are listed here, (i) "All technological change is a Faustian bargain, For every advantage, a new technology offers, there is always a corresponding disadvantage. The advantages and disadvantages of new technologies are never distributed evenly among the population. This means every new technology benefits some and harms others, (ii) Embedded in every technology there is a powerful idea, sometimes two or three, powerful ideas, (iii) Like language itself, a technology predisposes us to favour and value certain perspectives and accomplishments and to subordinate others, (iv) Every technology has a philosophy which is given expression in how the technology makes people use their minds; in what it makes us do with our bodies; in how it codifies the world; in which of our senses it amplifies; in which of our emotional and intellectual tendencies it disregards, (v) A new technology usually makes war against an old technology. It competes with it for time, attention, money, prestige, and a "world view", (vi) Technological-change is not additive, rather it is ecological. A new technology does not merely add something; it changes everything, (vii) Because of the symbolic forms in which information is encoded, different technologies have different intellectual and emotional biases, (viii) Because of the accessibility and speed of their information, different technologies have different political biases, (ix) Because of their physical form, different technologies have different sensory biases, (x) Because of the conditions in which we attend them, different technologies have different social biases, (xi) Because of their technical and economic structure, different technologies have different content biases."

We have undertaken a close scrutiny of all these eleven principles. All these principles have their pedagogical implications. The principles can be divided into three categories. The first, four principles can be called philosophical principles. Representing the fifth and sixth principles, the second set of principles can be called "technology interplay principles", The third set of principles are related to "specific bias producing" principles. The five categories of biases are intellectual and emotional biases, political biases, social biases, sensory biases and content biases. We have to be alert and conscious of the ever present implicit undercurrents.

CONCLUSION

Knowledge paradigms based on the principles of post-positivism should become the base for curriculum designs. Technologies are here there and everywhere - reaching far and wide. These technologies can reduce the unit cost of communication. These technologies are becoming the driving force of “knowledge-based” societies all over the globe. One should know the media-details in terms of its features and pedagogic principle while designing instructional systems. In the area of staff development, technology can provide quality training at a faster speed at a cheaper rate, at chosen places, at convenient times for larger masses, with untiring repetitions and continuities. One can now reach the otherwise un-reached groups. All these years, technology was us:

to learn better. Now it is time that we should learn to use the new technology better for our own individual benefits.

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TEACHER EDUCATION - TIME FOR RETHINKING

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The success or the failure of the new system of education which the Government of India have decided to introduce throughout the country largely depends on the quality of teachers who are always the centre of the educational process, Challenges of Education : A Policy Perspective (1985), the National Policy on Education 1986 and the Programme of Action have ushered in a new era in the field of education. Then national efforts need positive contribution from all concerned. It is the opportune time for the teacher-education institutions to do a lot of re-thinking both collectively and individually so that they can determine how best can they serve the social challenges. The burning questions to-day are : Has the teacher-education programme been successful in producing more effective classroom teachers ? Have the schools accepted the methods being taught in the teacher-education institutions ? Can the teachers after training, practice whatever is being taught to them in the classroom.

It is the time for self-introspection for those who are associated with the teacher-education programme. Such an exercise will provide answer to many questions related to the curriculum, method of teaching used in the teacher education programme and the needed research in this area.

The revision of the teacher-education curriculum should receive utmost priority. The present curriculum with minor changes here and there remains almost the same as had been handed over to the educationists by the British administrators. No sincere effort has been made to tailor the curriculum according to the life, needs and aspirations of the people of the country. The result is that there is a wide gap between the teacher-education programmes and the school practices. It is an established fact that the methods propagated by the teacher-education institutions are not, in general, being practised by the trained teachers. Rather the new trained teachers are discouraged by the experienced teachers and the headmasters. One of the reasons put forward for the non-implementation of the Teacher-education college methods is that these methods cannot be practised in the prevailing situations in most of our schools. How can one expect the teachers to prepare four to five page lesson plans when they are teaching about 30 to 36 lessons in a week ?

There is undue emphasis on theoretical studies in the teacher-education programmes* The students as well as the student-teachers give more weightage to the preparation of theory papers while preparing for the final examination which has remained with these institutions the only and the ultimate measure of evaluation. Therefore, the teacher education institutions have failed to ensure a careful, sincere and conscious involvement of student-teachers in experiences that are essential for an effective teacher.

This situation has forced even the most enthusiastic teacher-educators to fall into the rut and they prefer to remain helpless observers. Some others prefer to make the best use of the prevailing chaotic situation and are contributing to the already confusing situation by providing the student-teachers with readymade notes that are considered essential for assuring them success in the final examination. Because of the system of external assessment the student-teachers do not study throughout the session and prefer to go through cheap bazaar notes to achieve success. Careful planning of experiences, systematic preparation for acquainting the teachers with modern techniques of classroom organization etc. are

conspicuous by their absence. The practice teaching programmes have come to stay as mere rituals to be performed religiously by each student-teacher keeping an eye always at the final show (or farce) which they have to present before the Pandits who have neither time nor patience to witness the show.

There is, therefore, a strong case for complete overhauling of the teacher-education programmes so that the Teacher Education Institutions can keep pace with the revolution that the country has decided to launch through the National Policy on Education 1986 and the Programme of Action. No patch work can keep them alive for a long time. The teacher-educators should either make sincere efforts to improve things or quit.

The teacher-education programmes should be enriched and made more realistic to prepare more effective teachers. The society 'can no longer tolerate Institutions situated in ivory towers. Those who are responsible for framing the Teacher-education Curriculum must remember that it is a professional course and not a pure academic course. Therefore, undue stress need not be put on the theoretical aspect of the course. More emphasis, should be laid on preparing skilled teachers who are ready to face the challenges which the new system of education has brought for them.

Some Suggestions :

The revision of the curriculum must not be done in a hurry. Researches conducted in the area should be looked into and proper planning be made to revise the curriculum. The teacher-educators from all over the country should be involved in the process of curriculum construction. One thing that is to be kept in mind is that the duration of the training period is one academic session i. e. about ten months. It 'cannot be extended at least for the present. Therefore, the curriculum framers must consider:

- (a) the total time available and how best to utilise the time;
- (b) ways and means to bring the training courses closer to the actual school situation;
- (c) as to how to put the teacher-education institutions in on thread.

The writer attempts to give some suggestions to set the ball rolling. They are :

1. In most of the teacher education curriculum 70 to 80% weightage is given to the theory papers and only 30 % to 20 % to practical aspect of the training programme. The writer strongly feels that the weightage in terms of marks as well as time spent on teaching theoretical aspects must be reduced and the time thus saved should be allotted to providing practical experiences to the student-teachers. The writer proposes fifty-fifty, if not more should be the basis.

2. The units to be included in the Theory papers should be only those that have a direct bearing on what the student-teachers will be required to do in the schools when they join as regular teachers.

3. Before the academic session begins the student-teachers should be oriented to the task ahead. A visit to the local schools would be helpful. The student-teachers will get acquainted with the programmes of the school. They should be asked to read at least one good book on education and submit a review of the same in about 300 to 400 words. Discussions may be

organized on the reviews submitted and presented.

4. Seminars should become an essential feature of the total teacher education programme. This will give them an opportunity to share their experiences with others.

5. Teaching practice as being organized these days through strong lessons, does not provide adequate experiences to the student-teachers. The student-teacher is the most unwanted person in the class and s/he does not feel at home in the artificial situation. It is suggested that a well thought out as well as well planned programme should be launched so that the student-teacher is attached to a school where s/he works as a regular teacher right from the morning assembly till the close of the school day. A group of students may be attached to a school under the supervision of the college staff. The student-teachers and the supervisor(s) must understand that during the period the student teachers are attached to a school, they are under the control of the Head of that school. This would involve the whole school in providing proper experiences to the student-teachers.

6. In the mad rush to enter the twenty-first century first, the teacher educators are giving undue stress to the teaching of Educational Technology. It is most unfortunate that in a developing country like India, the Chalkboard (usually called Blackboard)—the primary visual aid is not receiving the attention it ought to from the audio-visual experts, teacher-educators and the school teachers. The writer firmly believes that the chalk-stick and the chalkboard are the best friends of the teacher. His teacher Prof. C. S. Bhandari of G. C. P. I., Allahabad, used to stress in their classes that, “a teacher who can effectively teach with a chalks tick and the blackboard is the best teacher”. The writer cannot find better words to press for the well-planned proper training in Chalkboard use than that of Dale’s: “The Chalk-board is not itself a visual material but a vehicle for a variety of visual materials.”

7. The teacher-educators must be prepared to practice what they preach. They cannot convince the student-teachers of the importance of participatory approach through lecture method. An integrated approach to the whole problem of learning is necessary.

8. The methodology of teaching school subjects must give place to content-cum-methodology approach. The Graduates and Post-Graduates must learn the skill of organizing the content according to age, ability and aptitude of the children of the class.

9. The teacher educators must have faith in the dynamic methods of teaching. They must have conviction that there is nothing like the method of teaching a subject. The student-teachers must develop a scientific outlook towards the learning process and the faculty of the teacher education institution has to shoulder this responsibility. The student-teacher must acquire the competence to select the method or methods which would suit the classroom situation the best. No human being can visualise all the situations which might be faced by the teachers in the classroom. Therefore, it would not be wise to suggest patent method(s) for teaching a subject or a topic.

The teacher-education programme must overhaul itself so that the targets set, by the National Policy on Education 1986 and the Programme of Action can be achieved. The need of the hour is a heart searching by those who are associated with the teacher-education programme. A ‘new look’ is a necessary pre-requisite to the educational revolution that the country has launched recently.

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MANAGEMENT TRAINING FOR EDUCATION : AN ACTION RESEARCH APPROACH

Pamela Lomax

Participants are senior personnel from schools and colleges. The management training programme, the second year of an MA, involves an action research approach to managing change and writing up the results in a dissertation. This paper describes how headteachers' action research is negotiated and clarified within the programme. The examples are from case studies in 1992/3 by primary school headteachers. I intend to pinpoint problematic issues and identify strategies that deal with them.

The Centrality of Values

The clarification of educational values, personal and institutional, is central to the programme. Management and administrative skills are developed primarily to support the special educational mission of the professional educator. The programme view of professionalism is one in which teachers in the ranks are seen as experts who should be part of a school's decision making process. Managing change in schools, the practical focus of the training, is about changing situations to improve the practices within them. Values are not prescribed but treated as "problematic", there is no evangelising and the "intentionality" of the manager is respected. In her report "How do I clarify the needs of the senior staff and set about meeting them?" Brown distinguishes between core values and values open to modification. She admits a number of value dilemmas: "I value teamwork but I must be the leader... I value democracy but .. I want the final say. I value collaboration but expect...colleagues to work on their own initiative" (pp.3~4). This critical stance is encouraged; participants also develop rationales for their work, inviting critique; they investigate their own actions, questioning their assumptions; and they must be prepared to change the way they conceptualise issues. Monk in his report "How do I design a statement of partnership to meet the needs of the school community shown an openness to change : "I consider my investigation to be an intensive professional development opportunity that will encourage change to my practice in some ways of which as yet I am unaware (p9)...we must be prepared to accept that one's values may change" (p. 17).

Other principles underpin the programme : that participants are independent learners, continuing their "training" after completing the programme; that research skills are essential, not narrowly prescribed research skills but the ability to plan, act and monitor one's actions in order to inform further action; that managing is a formative process in which the activity contains its own momentum for improvement; and that the training programme should correspond with work situation and trainees should themselves experience what they facilitate as managers.

Emphasis on Relevance :

The programme facilitates skills and strategies to cope with unique situations and intransigent people. How is this addressed by an action research approach? The key principles are

that managers focus on their own practice with a view to improving it, develop a close working relationship with their colleagues and take a critical stance in basing claims on evidence about practice (Lomax 1990 pp.7-19). These principles apply to the development and operation of the programme (Lomax 1989 pp.99-113) and to the evaluation of the managers' work. A cyclical pattern of plan, act, monitor, evaluate and replan is followed, similar to other forms of management training, but more rigorous in the way action is monitored and requiring peer review (Lomax 1991 pp.102-113).

Tutors are accountable to students for providing a relevant programme but students must be clear about their commitment to the programme and its philosophy. This is commitment to study one's own management practice and to question and test theory in practice. In his report "How can I improve the behaviour of children in the playground?" Lack says: "It was not until work was well under way that I began to understand the implication of commitment and the importance of filtering my studies through a fine mesh of evaluation and reflection" (p. 102).

It is in the pre-registration meeting between tutor and participant that a mutual understanding of the informal contract must be made, later, the formal process of course review can mop up misunderstanding.

Getting Started :

How do managers start? They establish a specific focus and develop a realistic proposal. The action research is practical: theory is operationalised immediately or developed in a plan of action- The dilemma is not a shortage of changes to manage but thinking small and precisely. Headteachers' work is particularly diffuse. In her report *How can I Improve the Teaching of Mathematics in a First School*. McKeon explains: "I considered several concerns within the school,... connected with curriculum development... I imagined that I could work with all the coordinators...this idea was too large...I decided that I would be carrying out part of my management tasks if I gave support to my maths coordinator and helped her with her classroom practice. It occurred me that this was an unusual way of working towards a whole school policy in teaching mathematics, which was my ultimate aim (p45);..ray

support set who were all head teachers experienced similar difficulty at the start of our enquiries. We had many attempts...at finding the right level at which to begin because of the attitudes we brought with us engendered by the complexities of our job (p.117).

McKeon "started small" by working in her Maths coordinator's classroom, solving a second dilemma for headteachers, that of choosing a focus that is demonstrably educational. We define educational relevance in terms of our relations with students, yet many perceptions of "management work" exclude students. Girdler, like McKeon worked directly with pupils to manage whole school change as part of her solution to *How can I develop a structure for teaching and ancillary staff to work within that will enable the learning of statement ed children to be enhanced*. The powerfulness of action research in managing change becomes apparent when compared to unsuccessful ways. McKeon : "I had already tried several

ways... We had attended inservice days as a whole staff, invited advisers...to speak to us and to run courses...we had drawn up policy documents... once the influence of the outsider ceased and the documents had been completed, teachers returned to the isolation of their rooms and it was difficult to keep new initiatives alive (p. 35).”

But how to get started ? I am conscious of the pain that students feel when they take responsibility for starting action research. Lack resorts to metaphor to describe his apprehension: “Would you tell me please” said Alice, “which way I ought to go from here ?”. “That depends a good deal on where you want to get” said the cat (p. 23).

Reconnaissance :

The college programme supports students these periods of apprehension. It is structured by work in whole cohort sessions, tutorial groups, and support sets. The programme operates one night each week, At the same time participants must conduct a reconnaissance at work. They must establish a critical stance to routine practice; consult others; gain access to documentary information; and develop an information resource list. This reconnaissance is not a traditional “review of the literature” but an exploration of the research context. To aid this process students write a proposal based on the questions: What is my concern ? What are the reasons for my concern ? What can I do about it ? How will I know that I have been successful ? What resources will I need ? Students are encouraged to formulate the proposal in terms of a question like “How can I improve this process of managing here” the “here” being a specific and manageable intervention. They are encouraged to use this question as the title of their dissertation. The proposal is the first requirement and is followed by an interim report, a public validation meeting and the dissertation.

Critical Friends :

Early on, students establish a critical friend at work who will talk through the research as an insider. This relationship underpins the peer review process. Lack: “I was fortunate enough to have a colleague who was to prove an extremely effective ‘critical’ friend... One of the criticisms of critical friends is that they are not critical enough, this was not to be a problem in my case (p25).” There are difficulties establishing this relationship where hierarchical relationships exist or where a head is new and has not established relationships with staff. Some heads chose a critical friend from outside their schools. Even without these problems, the researcher must help develop her friend’s critical skills. Girdler: “It took me for this level of trust...that enabled the critical friend to become ‘critical’ in a probing way, asking questions to clarify reasons for actions (p105).” In her report The implementation of the recommendations outlined in a whole school inspection report, Richards describes how her critical friend typically ought to behave: “getting the drift of what I am trying to say; accepting me for what I am; being interested in me; perceiving what kind of a person I really am, recognising when something is bothering me; and respecting me apart from my skills and status (p61).”

Collaborative Goals

Headteachers who use action research in managing change, cannot afford to be traditional line managers. They need a special relationship and responsibility to less senior colleagues who nevertheless are professional equals. Lack: "A school needs to be convinced of the importance of collaborative planning within a collegial framework... Practices, traditions had grown up over the years, individuals had ceased for the most part, to question why they did things the way they did. And yet I, as headteacher* was aware that all had not been well for some time. ..There was an internal contradiction between my subscription to the values of collaborative dialogue and my failure to enter into discussion..."(p. 8).

The action research approach fits the special nature of schools and colleges as collegiate organisations. It reinforces collaborative enquiry and colleagues becoming co-researchers. The integrity of the individual is maintained by the requirement that we focus on our own practice and encourage others to focus on theirs. We should not speak for others without their permission nor should we ignore our responsibility to make difficult decisions.

How is this achieved ?

There is a practical dilemma in fixing oneself at the centre of a reflective and evaluative process when the job of senior management is diffuse and involves delegation. Working with people rather than through them necessitates a special way of managing that can expose vulnerability and is often uncomfortable* Girdler: 'The role of researcher was often in conflict with my role as headteacher. As a researcher I would need evidence to validate the research claims. I had to consider the balance between collecting this evidence in a way that was sensitive to my perception ,of the needs of others and the research claims that would be made, (p 103)" The dilemma for the headteacher is demonstrably

monitoring her management practice and at the same time empowering others by facilitating their ownership of a project that contains the data upon which her claims to improvement; will be based.

Heads must engage with change* not demand it from some snug office further up a management line. They must also stand back and allow others' responsibility. McKeon explains how the desire to get things done 'can lead to unreasonable expectations: "I did not perceive that they needed time to assimilate, ideas...or...carry them into practice. I discovered as time went by that nothing appeared to be happening. For a while I would become despondent and then many changes would occur at once.. As my skills improved I became more adept at anticipating the pace of change (p53).. Later she describes some of the rewards of "letting go".

McKeon: My role was. ' changing. I was being drawn into conversations with staff who were carrying out work together and coming to me with their, discoveries. Rather than supporting, I was. reviewing critically some of the happenings in their rooms. We were acting as a group of colleagues, equally unsure about interpreting some of our problems (p56)-" But. standing back is not comfortable. Lack notes the contradiction of wanting

collaborative planning but not wanting to let go: My decision to remain silent, when there was confusion as to my participation in the drafting group, is a sign that I can relinquish ownership of a project, though with some sense of loss (p 36).

There are also disconcerting questions to answer. How do headteachers deal with staff who are unwilling to participate? What kind of participation should they expect from others? Can they judge the “quality” of another’s participation? Should they be working towards an acceptable standard? These are questions students bring, back to the programme.

Setting Up the Support :

The tutorial group is front-line support. It promotes talk, an active process through which managers learn long before they start to listen. Initially there is little-understanding of others’ perspectives. By the time members must work together to peer assess their interim report, the tutorial group has become a critical community of co-researchers.

The support set is a sub-group of the tutor group, providing the opportunity to work more intensively. It needs tutor support in its formative stage, though tutors must “let go” later. McKeon: One of the most powerful change agents was the challenge of the support set who by their objectivity and often opposing viewpoints cast light when it was difficult to perceive the next step forward (128). This view is supported by Stevens in his report *Laying the foundation for implementing total quality management*: “we are in an isolated position in the school with no equivalent peer group. As heads we are constantly exposed to scrutiny both internally and externally but how much good quality feedback do we get?

When a headteacher conducts research within his or her own school it is particularly important that the project is set up to provide a critical community that does question the heads values, and that the power relationships in the research are examined (p17)”. Richards suggests criteria for successful support sets; that groups “share a clear conception of the purposes of the group; are effective at getting things done; develop close personal relationships within the group; feel a strong sense of personal commitment to the group (p. 58)”. Within the programme, the support set has delegated responsibilities; helping members focus proposals; commenting upon the draft interim report; supporting members through the validation meeting; and reading members’ draft dissertations.

Most headteachers recognised the support sets’ dual function of support and critique. Lack; “They were to prove a great help when it came to giving moral support, acting rather like boxing seconds, flapping wet towels in my face, mopping me down between action before sending me out for another round (p26)”. But Lack is critical of colleagues’ lack of commitment. Richards lists wasted opportunities : “Important ideas and information took longer to emerge than they should have done. Meetings were insufficiently disciplined... The groups need for leadership was not met. Time available to the group was not used to the best advantage. The group did not make full use of the skills of its members” (p.60). Jarman, in a study of headteacher management development during a period leading to the introduction of a school focused staff development policy, worked in two support sets. The problem was that whilst we came, through extensive meetings and discussion, to understand

each other's projects, we had not 'been in at the beginning' and something of the impetus of the newly formed set was therefore lost (p.101). Continuity is important for Girdler, with colleagues; being able to contribute with increasingly better-informed ideas...not only a result of colleagues' increased knowledge about the project but also a consequence of our increased confidence and trust in each other (p. 104)".

Validating The Work :

Students submit their work periodically for scrutiny. This begins with tutor scrutiny of the initial proposal, and is followed by peer scrutiny of the draft interim report. Making public only happens after students have had feedback from tutors and peers and the opportunity to redraft.

The interim report is seen by external examiners who monitor the academic rigour of the work. The next part of the validation process is the validation meeting. The validation group includes peers and tutors but also critical friends from work and critical but supportive strangers from other groups within the programme. The semi-public context of the validation meeting is stressful where criticism of the project is taken as implied criticism of practice. The validation meeting is "going public" on a small scale and involves issues of confidentiality and ethics. McKeon claimed to have; "gained insight into the strengths and weaknesses of staff (p. 121)", and it was a credit to the collaborative effort of her staff that at her validation meeting teachers were willing to talk about their development for themselves.

For many headteachers, the most important aspect of the programme is the worth and relevance of the changes that have been managed in terms of concrete outcomes for individuals and for the school community. The requirement to present written accounts is peculiar to work within an award linked course, but my view is .that it is an essential aspect of learning. If the account of the process by 'which this learning has happened remains hidden in the private history of individual schools, it would be very sad indeed.

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(Reference styles belongs to author- different from current style followed in JAIAER)

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RABINDRANATH TAGORE (1861-1941)

Narmadeshwar Jha

Rabindranath Tagore's reputation as a poet has so eclipsed his contributions to other fields that these have seldom received the attention and appreciation they deserve.

The purpose of this profile is to give a more comprehensive account of Tagore's educational views and experiments and to indicate the influences which made him devote the latter half of his life to education in India in general and to the rural education problem in particular.

Family background and early influences

Rabindranath Tagore was born on 7 May 1861. At some time towards the end of the seventeenth century, his forefathers had migrated from their native lands to Govindpur, one of the three villages which later came to constitute Calcutta. In the course of time, the family came to acquire property and considerable business interests through the pursuit of commercial and banking activities. They had particularly benefited from the growing power of the British East India Company. Rabindranath's grandfather, Dwarkanath Tagore, lived lavishly and broke the Hindu religious ban of those times by travelling to Europe, just like his contemporary, Rammohan Roy, the nineteenth century social and religious reformer.

Roy started a religious reform movement in 1828 which came to be known as the Brahma Samaj Movement. Rabindranath's grandfather supported Roy in his attempts at reforming Hindu society. Dwarkanath's son, Devendranath Tagore, also became a staunch supporter of the Brahma Samaj Movement. In order to encourage its spread, in 1863 he established a meditation centre and guest house on some land about 100 miles from Calcutta at a place called 'Santiniketan', the Abode of Peace.

Although deeply steeped in Hindu and Islamic traditions, Tagore's family contributed large sums of money for the introduction of Western education, including colleges for the study of science and medicine. This peculiar situation explains the combination of tradition and experiment that came to characterize Rabindranath Tagore's attitude to life.

Rabindranath's father was one of the leading figures of the newly awakened phase of Bengali society. He had been educated at one stage in Rammohan Roy's Anglo-Hindu school and had been greatly influenced by Roy's character, ideals and religious devotion. Devendranath Tagore was well versed in European philosophy and, though deeply religious, did not accept all aspects of Hinduism. He was to have a profound influence on his son's mental and practical attitudes.

Rabindranath was the fourteenth child of his parents. His brothers and sisters were poets, musicians, playwrights and novelists and the Tagore home was thus filled with musical, literary and dramatic pursuits. The family was also involved with diverse activities at the national level.

Important changes were taking place in Bengal at the time Rabindranath was born. Iswar Chandra Vidyasagar had been attempting to reform the position of women in society. Schools using English as the language of teaching were being established, alongside the traditional Sanskrit schools. Vidyasagar had established Bengali-medium schools at different places in Bengal with little or limited government support. He had also established a centre to train teachers for these schools. Rabindranath attended this school and, as he says himself, owed his love of Bengali language and literature to it. He was also sent to a number of English-speaking schools, but he did not like their teaching style and had no wish to be taught in a foreign language.

He gradually withdrew from formal schooling when he was around 14 years old. The remainder of his education was carried out at home through his own personal efforts and with the help of tutors in various subjects. He also had lessons from professionals in wrestling, music and drawing. The manner of his early schooling was to leave a deep impression on him.¹

When Rabindranath was 12, his father took him to Santiniketan, the meditation centre established in 1863. During their brief stay there, Devendranath gave his son lessons in Sanskrit, astronomy and the scriptures which formed the basis of his reformed religion. After these lessons were over, Rabindranath was free to roam among the fields and forests. This routine continued when father and son journeyed on and stayed at Dalhousie in the Himalayan foothills. After lessons in Sanskrit, English literature and religion, the would-be poet explored the mountains and forests. Life in close proximity to nature was unknown to him in the urban surroundings of Calcutta.

The close and affectionate contact between teacher and pupil which he felt when his father taught him was also completely absent in Calcutta. It was this childhood experience of the willing pupil enthusiastically following lessons given by his father in the manner of a noble teacher among agreeable surroundings which guided Rabindranath in establishing a school at Santiniketan in 1901.

In 1878, when he was 17, he was sent to London by his father to qualify for the Indian Civil Service or as a lawyer. He took his matriculation examination and then joined University College, London. He came to like his lessons in English literature, and became exposed to British social life and Western music, both of which he enjoyed. But he returned home suddenly after some eighteen months without completing his education. However, he did gain the impression that human nature was perhaps the same everywhere.

Back in India he continued with his personal education and his creative writing and music. His *Sandhya Sangeet* [Evening Songs], a volume of Bengali verse, came out in 1882. It was at about this time that he had a kind of mystical experience which led him to appreciate the unity of all that exists and himself as an integral part of it. In the same year, he wrote his famous poem *Nirjharer Swapna Bhanga* [The Awakening of the Fountain]. He became aware of his unusual talent as a poet. Between 1884 and 1890 various volumes of his poems appeared, together with a profuse output of prose articles, criticism, plays and novels.

Tagore married when he was 23. At this stage, beyond his literary pursuits, he had begun sharing his father's religious responsibilities. In 1890 he made a second trip to the United Kingdom, but came back after a month to look after the family estates.

This responsibility opened up new vistas of inspiration for him. Whereas his previous literary work had been primarily based on imagination, he now came to acquire a direct and intimate experience of the wretched life led by the poor Bengali peasants. This new experience led to the composition of *Galpaguccha* [A Bunch of Stories] (1900), and the many letters he wrote to his niece, subsequently published as *Chhinnapatra* [Torn Letters] and *Chhinnapatravali* [A Collection of Torn Letters], considered to be landmarks in the writing of Bengali prose and in describing the countryside of Bengal.

Tagore was overwhelmed by the economic, social and political misery in which the peasants lived. He gave a description of them at a later date:

*Our so-called responsible classes live In comfort because the common man has not yet understood his situation. That is why the landlord beats him. The money-lender holds him in his clutches; the foreman abuses him; the policeman fleeces him; the priest exploits him; and the magistrate picks his pocket*²

These conditions, he thought, cannot be changed by appealing to the religious sentiments of the landlord, policeman or money-lender. In human society, necessity is a greater force than charity. The first requirement therefore is that people should discover the bond which holds them together as a society. If there is one path likely to achieve this, it is education. Tagore realized from his own experience of the farmers' attitudes and their social behaviour that strength can be generated only in a self-reliant village society developing its own locus of power and its own momentum of growth. He turned again and again in various contexts to this theme of local self-reliance, local initiatives, local leadership and local self-government centring around co-operative ways of life. This could be the basis for reorganizing India's fragmented rural society, and could serve as an instrument of welfare. Tagore realized that education and village councils or *panchayats* were the only available instruments of economic and social change, and that the villagers should obtain various forms of expert help from outside to accomplish this change. As he says: 'Poverty springs from disunity and wealth from co-operation. From all points of view this is the fundamental truth of human civilization.'³

As a young landlord managing his family's rural estates, Tagore came to realize the possibilities of introducing education and co-operation to transform rural life. Thus he began to turn his thoughts towards the problems of education. He spoke publicly on 'The Vicissitudes of Education'⁴ in which he made a strong plea for the use of the mother-tongue. His first experiments in teaching also date from this period. He started his own school in Seliadah, the headquarters of his estate, to which he sent his own children to be taught by teachers in various subjects, including an Englishman to teach them the English language. He also started organizing co-operatives, schools and hospitals in the villages of his estates and tried to introduce improved farming methods. All these efforts for rural

reconstruction went on while he pursued his creative writing. Tagore called this the period of his *Sadhana* - preparation, reflection, austerity and self-education for an active social life. He lived either at Seliadah or on his houseboat on the river Padma, visiting villages, talking to people and listening to their problems. Tagore's later educational experiments arose from this experience.

In 1901 he left Seliadah where he had undertaken these experiments and moved to Santiniketan where, with his father's consent, he started a boarding school. The Brahmacharyashram (or Ashram) School was inaugurated on 22 December 1901 with only a few pupils, his son being one of them, and with an equal number of teachers. It was to be run on the pattern of teachers and pupils living together amidst natural surroundings and willingly accepting an austere standard of living, often working with their own hands. Of the five teachers, three were Christians - two of whom were Catholics and the third was his son's English teacher from Seliadah. The orthodox Hindus were offended by this situation and he did not get any assistance from them. No fees were accepted from students, all expenses being borne by Tagore himself. In the course of time, this Ashram School expanded as the poet's reputation grew.

Life at Santiniketan left its impression on the poet's literary work. He wrote about India's past and present, and stories of noble self-sacrifice. He published more realistic novels such as *Choker Bali* [Eyesore] (1901), *Naukadubi* [The Wreck] (1903) and *Gora* (1910). He was trying to discover the eternal India which succeeds in achieving unity amidst a bewildering diversity of races, cultures and religions.

In 1912 Tagore left for the United Kingdom once again. Some of his poems and writings had already been translated into English and had attracted the attention of the well-known English painter Sir William Rothenstein and the poet W. B. Yeats. He made such an impression on the British writers and intellectuals that he was at once accepted as a great poet and intellectual. He was awarded the Nobel Prize for Literature in November 1913 and came back to India after visiting the United States of America, delivering there his 'Sadhana' lectures (*The Realization of Life*, 1913). In 1916 Tagore went abroad again to Japan and then to the United States of America delivering lectures, published later in two volumes as *Nationalism* (1917b) and *Personality* (1917c).

This international experience gave him a new idea, that he must bring his country into contact with the world at large. He felt that overemphasis on narrow nationalism led men and countries into paths of conflict. There should be an institution which emphasized the unity of the world's cultures and streams of knowledge. He considered Santiniketan to be that institution. He was thus already contemplating the foundation of Visva Bharati, an international centre of culture and humanistic studies.

The foundation stone of Visva Bharati was laid on 24 December 1918. A separate institution called Sri Niketan was established in 1921.⁵

Education in India: historical background

By 1857, four years before Rabindranath was born, British power in India had been consolidated and the general foundation of a colonial system of education had been laid. The stated aim of British policy was the promotion of English studies with English language as the medium of instruction and the creation of a class of Indians who had been brought up in an English way. As a result, the traditional system of village, Sanskrit and Islamic schools languished.⁶

National universities had been established at Bombay, Madras and Calcutta, but secondary schools and universities were still the reserve of a small elite. The gulf between the fortunate upper classes and the vast masses of rural poor continued to widen. On the other hand, great socio-economic changes were taking place in the country, and especially in Calcutta and in other towns as they grew in size. Railways were built; factories sprang up; municipal water supplies arrived. A new class of people came to adopt European dress, manners, attitudes and life styles. Old values and traditions came to be questioned. It was a period of social upheaval and reforms in India.

Towards the end of the nineteenth and in the early twentieth centuries the middle class, which had come into being following the establishment of universities in 1857, began to protest against the imposed system of education and its parallel language policy. It is true that in the middle of the nineteenth century, when the British system was being introduced, a powerful group of urban classes expressed their preference for such studies. But, seeing the consequences and with a growing awareness of the Indian cultural heritage and history, the middle classes had come to resent the education which was being offered. While Tagore preferred the traditional system to the new one, he did not want to bring it back without considerable changes.

This period also saw a rise in Indian nationalism. There was resentment against an imitation of British lifestyles and against British rule, coupled with increased awareness and appreciation of India's cultural traditions. Tagore's educational and other writings of the period reflect this nationalist trend. His concern with educational reform grew in intensity after 1901, and more so after 1905. Dissatisfaction with the existing system of education led to a general concern with reform.

A tragic series of family bereavements probably caused Tagore's withdrawal from the growing national struggle for independence in the country. He retired to his Ashram School to concentrate on its development and on the task of village reconstruction which he had initiated at Seliadah.

TAGORE ON EDUCATION

The difficulty in writing about Tagore's educational ideas lies in the fact that he did not set them down in a connected account. His views are found scattered in a large number of independent essays and journal articles, in speeches to various audiences and in letters to individuals over a number of years. Addresses to

foreign audiences about his school at Santiniketan and on Visva Bharati are, of course, in English. Only recently have attempts been made to collect and publish these pieces in their original Bengali. There has been a tendency to group these diffuse writings into three broad divisions.

THE FIRST PHASE: 1892-1901

Tagore considered lack of education to be the main obstacle in the way of India's progress and at the root of all its problems. The prevailing, colonial education system he found unsatisfactory since the only objective it appeared to serve was to produce clerks to man government offices and British businesses in India. The

basic objectives of any worthwhile national education system, such as promoting creativity, freedom, joy and an awareness of a country's cultural heritage, were completely ignored.

The education offered was not even modern, since it was unrelated to any developments going on the field of education outside India. Irrespective of the content, the medium of education was English - a foreign language - so that learning this language was an additional burden for young Indian students. Particularly, the educational process failed to develop scientific attitudes and the spirit of inquiry. On the other hand, it divided the Indian people into two classes: those who received this education and those who did not. The second group, comprising nearly everyone living in the countryside, remained almost completely cut off from the affluent, educated, English-speaking class living in cities and towns.

In the pre-colonial system, a common language promoted an unobstructed flow of culture, even if formal education was not available to all. However, there was no place even in informal educational activities for modern subjects, like history, science and geography, and it did not promote objectivity in thinking, nor facilitate desirable social change.

THE SECOND PHASE, 1901-18

Tagore's preoccupation during this second phase was with developing an appropriate system of national education *for* India. Each nation was different and this fact should be reflected, he thought, in its system of education. The Ashram School at Santiniketan was founded in 1901 on the basis of the ancient Indian forest schools.

In *Tapoban* [The Forest Schools of India] (1909) Tagore asserted that the forest school was typical of the Indian system of education with its emphasis on three basic elements of Indian culture, namely *Adl'aita* (non-duality) in the field of knowledge, friendship *for* all in the field of feeling, and fulfilment of one's duties without concern for the outcomes in the field of action. In his view, the forest school integrated education with *Sadhana* (disciplining one's senses and one's own life). But Tagore updated this form of school to include science and similar modern subjects.

The second significant essay of this period was *Shikshar Vahana* [The Vehicle of Education] (1915) emphasizing the importance of the mother-tongue as the medium of education. The use of English in education hindered assimilation of what was taught, and kept education

confined to urban centres and the upper classes. Thus, if the vast rural masses were to benefit, it was absolutely essential to switch over to the use of Bengali in the context of Bengal at all levels of education, including higher education. The ideal school, according to Tagore, should be established away from the turmoil of human habitation under an open sky and surrounded by vistas of fields, trees and plants. Living in a forest was also associated with austere pursuits and renunciation. The vast background of nature represented a grand perspective against which all objects, all feelings assumed their due proportions. He also referred to the significance of educating feelings as distinct from educating the senses and the intellect.

The word 'forest' used in this context, he explained, was not dense jungle, but *Tapovana*, the forest clearing.⁸

A national system of education in India should try to discover the characteristic truths of its civilization. Those truths are not commercialism, imperialism or nationalism, but rather universalism. The aim was all-round development of the individual personality through harmonious interaction and union of the spirit with the environment.

About the place of religion in education, Rabindranath said: 'Nature and human spirit, wedded together, would constitute our temple and selfless good deeds our worship' (*Dharma Sikhsha*, 1912).

Tagore himself was a teacher at the Ashram School and also gave thought to educational methods. He taught English language, and in the evenings related stories from Indian history to the children. He wrote plays for the students to perform and entertaining verse for children, as well as simple textbooks in various subjects.⁹

Tagore was against any conspicuous emphasis on materials, buildings, furniture or books which imitated Western educational institutions in India. He thought that this would make education too expensive for the common people. He was against bookish learning:

*Books have come between our mind and life. They deprive us of our natural faculty of getting knowledge directly from nature and life and have generated Within us the habit of knowing everything through books. We touch the world not with our mind, but with our books. They dehumanize and make us unsocial. ... Let the students gather knowledge and materials from different regions of the country, from direct sources and from their own independent efforts.*¹⁰

THE THIRD PHASE, 1918-41

Visva Bharati, Tagore's conception of a world university, was founded at the end of the First World War with a determination to go beyond aggressive nationalism and to build friendship with all nations.

After 1913, his travels abroad made him increasingly aware of what was going on in other countries. He came also to know a large number of intellectuals in the countries he visited. This in turn led him to emphasize co-operation between East and West, North and South

(in today's jargon), in the field of humanistic studies and culture. From children's education and rural development, he increasingly shifted his attention to university education and developing the surrounding villages as one of the university's functions during this third phase. He wanted to devise an alternative form of education.

In every nation, education is intimately associated with the life of the people. For us, modern education is relevant only to turning out clerks, lawyers, doctors, magistrates and policemen.... This education has not reached the farmer, the oil grinder, nor the potter. No other educated society has been struck with such disaster.... If ever a truly Indian university is established It must from the very beginning implement India's own knowledge of economics, agriculture, health, medicine and of all other everyday science from the surrounding villages. Then alone can the school or university become the centre of the country's way of living. This school must practise agriculture, dairying and weaving using the best modern methods.... I have proposed to call this school Visva Bharati. ¹¹

Tagore was convinced that no form of education offered in India, be it at school or at university level, would be complete without knowledge of patterns of rural living and without an effort by the universities to rejuvenate rural life. He considered this to be an important aspect of Visva Bharati's total activity. ¹²

Writing about them in 1919 in his paper *Ashantosh Karon* [Cause of Dissatisfaction], he expressed his deep anguish at the contemporary attempts in India to establish new universities in exactly the same mould as existing ones due to a lack of will or a lack of courage to attempt new forms. This had become imperative in view of the fact that the civil service was saturated and, as the student members grew, the majority of graduates failed to get clerical or any other type of white-collar jobs and were good for nothing else. The time had thus come, Tagore urged, to attempt a change in the aims of university education.

How to make education real and our life force? In the addresses he gave and the essays he wrote from 1919 to 1936 he tried to answer this question. In his own words:

We must try to understand how Indian genius expressed Itself ... Unless we try to put these together and discover the integrating factors behind these diverse streams of thought and make them a subject of study at our Universities, we would only be borrowing knowledge from abroad. The natural habitat for knowledge is where it is produced. The main task of universities is to produce knowledge, its dissemination is its secondary function. We must invite those intellectuals and scholars to our universities who are engaged in research, invention or creative activity. ¹³

While nations sought primarily to give their citizens a means of livelihood through education, Tagore believed that there was a more important aim – that of personal fulfilment and self-improvement. It was important to borrow knowledge and experience from abroad, but not to use them as the foundation for Indian education.

Even so, if there was one European quality which Indian university students must acquire it was 'the desire to know, to find out about the laws of nature and to use them for the betterment of the conditions of human beings'.¹⁴ Science and its applications in the form of technology have led to the power and prosperity of Western countries. Unless India acquired knowledge of science and technology through its universities and schools, poverty and powerlessness would continue. To transform life and make it richer, healthier and more educated, it was imperative to resort to technology and science. But Tagore wanted science to be taught along with India's own philosophical and spiritual knowledge at Indian universities.¹⁵

However, science without the constraint of self-knowledge, without appreciating that the quest for knowledge is the most important aim of human existence, leads to an endless desire for material goods and well-being, and the meaningless pursuit of the instruments of war and power, which are often the origin of conflict between nations and end, ultimately, in the suppression of the weaker by the stronger. That is why both spiritual and scientific knowledge are considered by Tagore as equally important.

In an address on the functions of the university,¹⁶ Tagore argued that a university is an attempt by a nation to aggregate knowledge at one place, to develop it and to disseminate it to the younger generation.

Long before universities in the West had been established, there existed in India universities, such as Nalanda and Vikramshila, where various branches of knowledge had been pursued by scholars for centuries during the Buddhist period of India's history. Students came to these universities from far and near in Asia to learn about the subjects taught, and to live with the teachers who were respected for their exemplary way of life. When universities came to be founded in Europe, the hold of religion was loosened. New methods of acquiring knowledge led to rapid growth in the fields of social, physical and life sciences. Modern universities collect existing knowledge in various fields from within a country or abroad, preserve and develop it and make it available to the younger generations. But contemporary Indian universities had not been concerned about collecting and preserving the national heritage, and enriching it by fusing it with knowledge coming from abroad. Neither had they been concerned about improving life in the villages. *'Universities here are like a lighted railway compartment in a train passing through the countryside which is enveloped in darkness.'*

Furthermore the use of the English language at universities presents a language barrier confining the flow of knowledge and information. Unless a beginning was made in using the mother-tongue as a medium of instruction in regional universities the flow of knowledge to the countryside would not be restored. Of course, English was needed to build bridges so as to benefit from the growing corpus of knowledge existing abroad in the fields of science, technology and other subjects, but its central importance in India's education process would cease.

In his *Shikhar Suwangeekaran* [Make Education Your Own] (1936), he returned to his recurrent theme of the unnaturalness of the system of education in India, its lack of links with the nation and its management which was in the hands of a foreign government. The working of the government, its courts of law and its education system were conducted in a language completely unintelligible to the majority of Indians. He contrasted the situation in India with what he had seen in the USSR and in Japan, where the governments had been able to educate their people within a very short time. Educating India's entire population and restoring the flow of culture from the educated classes to the rural population would not come about unless the mother-tongue was adopted as the medium of teaching.

THE SECOND EXPERIMENT: SRI NIKETAN

Santiniketan developed continuously from 1901 to 1921. The school, called Patha Bhawan, eventually became affiliated to Calcutta University and students could thus take the matriculation examination. For a long time, the funding of the school was entirely assumed by Tagore. This was possible because teachers' salaries were very low. Most of Tagore's personal income, proceeds from the sale of his property, most of the Nobel Prize money and royalties from his books were the sources of school finance. Only after receiving the Nobel Prize and after being knighted by the British did the Indian Government begin to take an interest in him.

Tagore was convinced that some new form of schooling could be worked out for the village children in India based on life in the countryside. He had purchased an old building and some land at a village called Surul, not far from Santiniketan. Fortunately for Santiniketan, Tagore met Leonard Elmhirst in the United States in 1921. Elmhirst was at that time reading agricultural science at Cornell University and was keen on spending some time in India doing rural reconstruction work. Tagore requested Elmhirst to join him. He told Elmhirst that Santiniketan was surrounded by a number of villages which, 'for some reason, appeared to be in a state of steady decline',¹⁷ There was no sign of effort on the part of the villagers: there was no joy, no food, no health, no idea of the importance of their own initiative and no co-operation among them. Tagore wanted Elmhirst first to find out why and then suggest remedial action. The objective was to raise the villagers' income, but the higher aim according to Tagore was to make them happy.¹⁸

Tagore was somewhat disappointed that Santiniketan had failed to achieve the ideal of bringing scientific knowledge to bear on life in the countryside. In order to improve the human condition in the villages of Eastern India, the population had to throw off their belief in fate and realize the importance of depending upon their own efforts. This is what Tagore had in mind when he launched the rural reconstruction work at Sri Niketan in a school called Shikshasastra. The objective of the new school was to provide an all-round education for village children, enabling them to earn a decent livelihood but also equipping them to improve rural life in all its aspects.¹⁹

From the very beginning, the major thrust of the programme at Sri Niketan under Elmhirst came to be increasing the productivity of the land. But Tagore also wanted a

total improvement covering agriculture, education, health and social life in the villages. Agricultural research and experiments would be undertaken at Sri Niketan and the fruits of this research were to be carried to the villages. At the same time, medical care and the eradication of malaria were considered equally important. At the centre, specialists in various fields worked together to overcome the difficulties of rural life. In addition, a scout movement was organized to mobilize the children as a starting point for drawing their parents into the village development programme.

A fundamental area of instruction at Sri Niketan was handicrafts; it was compulsory for all students to learn a trade. Another major activity was the launching of some 200 co-operative societies for agricultural credit, irrigation, granaries, etc. Experiments were made on new crops and on new varieties of existing crops which appeared to be suitable for local conditions. A dairy farm gave practical demonstrations of animal husbandry on scientific lines. The villagers were expected to adopt rural industries to supplement their income. The village welfare department initiated public works (repairing and excavating reservoirs), looked after village schools, maintained a mobile library for villages, organized social and cultural activities and ran the scout movement. There was a health section with a central dispensary; and a maternity and child-welfare section was added in 1940.

Sri Niketan aimed at combining work with joy. Picnics, excursions, games, music, theatrical performances and celebrating socio-religious festivals constituted regular features of the calendar. New Year's Day, the Rainy Season festival, the New Rice festival, the Spring festival were - and still are - all regular features. Tagore added *Halkarshan* (ploughing the land festival) and *VanMahotosava* (tree planting). Apart from adding joy to dreary village life, some of these festivals brought students and villagers to work together.

For years Tagore tried to convince his countrymen through his speeches, stories, novels, poems and songs to work for rural revival. The call went unheeded until Gandhi came on the Indian political scene. Single handed, the poet had started his work: 'They call you mad. Wait for tomorrow and keep silent' (Poems, 1942).

Of course, turning out songs is my proper vocation. But those who are unfortunate cannot afford to limit their choice to the works they do. They must also bear the burden of tasks they cannot do. The scale of our enterprise can never be a matter of pride to us, but let us hope that its truth will be. Ideas, if they have the vitality of truth in them, grow and spread in the course of time.²⁰

How correct Tagore was in this respect. The entire programme followed at Sri Niketan for rural development was adopted by India's five-year plans as the correct approach to rural community development.

INFLUENCES

Apart from the three remarkable Englishmen who were Tagore's collaborators, namely C. F. Andrews, William Pearson and Leonard Elmhirst, numerous other scholars came to Santiniketan at the poet's invitation to participate in the teaching programmes.²¹

Tagore disowned being influenced by any of the well-known educationists. It was not any new theory of education but the memory of his schooldays that led him to establish his residential schools. 'I established my institution in a beautiful spot away from the town where the children had the greatest freedom possible under the shade of ancient trees.'²²

Through contact with nature, by making them aware of community relations and with the help of literature, festivals and religious teaching, he tried to develop the souls of his children. But this turned out to be not quite enough, so he introduced work education as 'a joyous exercise of our inventive and constructive energies that help to build up character.'²³

In many respects Tagore's ideas relating to the education of children resemble those of Rousseau, Froebel, Dewey, Montessori and others. For instance, Rousseau considered nature as children's teacher, as does Tagore, but unlike Rousseau he retains a significant role for the teacher. Froebel and Tagore both advocate harmony with all that exists to be achieved through education; they are both in favour of play and domestic activities as part of education during infancy and activity in the community as part of the educational process during childhood. Froebel stops here; but Tagore includes subsequent education under the purview of activity-oriented education. Both are for joy and festivities, and an awareness of the child's dignity as part of the educational environment. The resemblances between Froebel and Tagore's ideas are indeed striking. The same is true to some extent of his approach to children's education compared with some of his contemporaries, such as Dewey, Maria Montessori and Tolstoy.²⁴

As Sarkar (1961) points out, Tagore was familiar with many of these views, but all who knew the poet were aware that he was in no way indebted to them. His views were linked with the development of his own mind and spirit, and his profound understanding of India's traditional educational experience and philosophy.

His activity-oriented school for village children appears to have inspired Gandhi's ideas on basic education. Tagore's influence can also be seen in the report of the Kothari Commission on Education in India.

In Tagore's view, the higher aim of education was the same as that of a person's life, that is, to achieve fulfilment and completeness. There was a lesser aim, that of providing the individual with a satisfactory means of livelihood, without which a person would not be able to satisfy his/her basic requirements and thus fail to achieve either of these two aims. Tagore also imagined that the limitless development of man is possible only in an environment free from any kind of bondage. Apart from the scriptures, it would seem that he was influenced by the attitudes which arose in Europe during the Renaissance and the Age of Reason.

In his view, education was not intellectual development alone. It should also develop a student's aesthetic nature and creativity. The quest for knowledge and physical activity in an agreeable environment were integral parts of the process. Freedom and creativity are linked in Tagore's thought, one conditioning the other. The more people go beyond the limitations of their animal nature, the closer they come to humanism, freedom and unity

and are then able to develop their creativity. This quest alone gives a meaning to life, and education is an effort to make life meaningful. Here the aims of the individual and those of the community have become almost one.

Tagore did not neglect the lesser aims of life and education. In the colonial system of education which existed at that time the whole focus of education was on employment, to the complete neglect of the higher aims of life. His intention was to correct this wrong emphasis, without ignoring science, technology and agricultural sciences, as well as training in village crafts. Without these, it was not possible to revive the derelict life of rural India. Both categories of aims should thus be considered the objective of education.

It was necessary, Tagore felt, to make the younger generation aware of their national cultural heritage and to grasp its significance for them. At the same time, education should bring children face to face with the cultures of other countries and persuade them to learn from them.

Tagore put great emphasis on the use of a national language as the vehicle of education at all stages of education. He wanted Indian universities to integrate themselves with society and make an effort to educate people living in the countryside. He did not want education to remain confined to the cities and to particular classes of society.

He was very much concerned with women's education. His educational institutions have almost always been co-educational and the number of female students is conspicuously large at Santiniketan. He wanted women and men to be offered similar theoretical courses with separate practical courses for women, since their roles in life differed from those of men.

Tagore considered teachers to be very important in any scheme of education. He wanted teachers to help young children to grow on their own as a gardener helps the young plants to grow. He wanted to use education as an instrument of change to make Indian young men and women more rational and less subject to meaningless social and individual rituals.

Tagore wanted his students to acquire a scientific temper; in other words, he wanted teachers to stimulate constructive doubt, the love of mental adventure, the courage and longing to conquer the world by enterprise and boldness in thought and in action. These were the virtues cultivation of which had made the West forge ahead.

Tagore was against any form of corporal punishment to impose discipline. He wanted discipline to come from within, from the pursuit of noble and high ambitions in life. Discipline would follow naturally when minor impulses and desires were willingly forgone to pursue grand creative desires.

He wanted his students to think in terms of the whole of mankind. He wanted them to become universal men and women like himself and to overcome feelings of narrow nationalism in order that the world could live and grow in peace and fellowship.

The poet passed away in 1941. The two institutions specific to Tagore's educational ideas and

experiments still survive in the form of Patha Bhawan (the school section) at Santiniketan and in the form of Sikshasastra and Sri Niketan of course, they have been modified a good deal over this long stretch of time. They form the core of the Santiniketan ideal. Visva Bharati survives too; it is now a central university and has changed considerably. The emphasis that Tagore placed on the teaching of the fine arts and crafts, and on music, continues in the form of two separate autonomous institutions under the general supervision of Visva Bharati. These institutions are: the Kala Bhawan (the school of fine arts); and the Sangeet Bhawan (the school of music and dance). Emphasis on the teaching of various Indian languages and on the teaching of Asian cultures, and the presence of an international faculty are not very evident. But there is a Cheena Bhawan (the school of Chinese language and culture), Hindi Bhawan, a School of Islamic Studies, and a good number of students from Far Eastern countries, particularly in the Kala Bhawan and the Sangeet Bhawan.

But one can see that Tagore's memory still dominates life on the university campus. The following poem from *Gitanjali* [Song Offerings] brings together the ideals the poet kept before the nation, before mankind, and before his educational institutions.

*Where the mind is without fear,
and the heart is held high,
Where the world is not broken up into fragments
by narrow domestic walls,
Where the words came out from
the depths of truth,
Where tireless striving stretches its arms
towards perfection;
Where the clear stream of reason has not lost its
way into the dreary desert sand of dead habits,
Where the mind is led forward by thee into
ever widening thought and action -
Into that heaven of freedom,
My father, let my country awake.²⁵*

Notes

1. Rabindranath Tagore, 'My School', in: *Personality*, London, Macmillan, 1917. For a detailed account of his early schooling see: *My Reminiscences*, London, Macmillan, 1917 (a translation of *Jivan Smriti*); and *My Boyhood Days*, Santiniketan, Visva Bharati, 1940 (a translation of *Chhelebel*).
2. R. Tagore, *Social Work*, 1915. Translated into English by B. N. Ganguh for the Seminar on the Human Factor in the Growth of the Rural Economy, *Visva Bharati Quarterly* (Santiniketan), Vol' 7, 1961, pp. 19-30.
3. Ibid.
4. Rabindranath Tagore, 'Shiskar Herpher' (1892) in: *Siksha* [A Collection of Essays on Education], pp. 17-19, Visva Bharati, 1990. English translation: R. Tagore, *Towards Universal Man*, Bombay, Asia, 1961.

5. K. Kripalani, *Rabindranath Tagore: A Biography*, Santiniketan, Visva Bharati; B. Chandhuri et al. (eds.), *Introduction to Tagore*, Santiniketan, Visva Bharati, 1982; Bhabatosh Dutta, *A Short Biography*, Santiniketan, Visva Bharati.
6. For an account of education under British rule, see: H. B. Mukherjee, *Education for Fullness*, Bombay, ASIA, 1962.
7. See: Tagore, *Siksha*, op. cit.
8. 'Tapovana' in Tagore, *Siksha*, op. cit., pp. 78-101.
9. Tagore wrote the following English primers in Bengali: *Engrezee Sopan*, 2 vols., 1904, 1906; *Engrezee Patha*, 1909; and *Anuvad Charcha* [A Discussion of Translations] in two parts: 'Engrezee Sruti Siksha', 1929; 'Engrezee Sahaj Siksha', 1930. At the age of 70 he wrote a primer in Bengali for young children: *Sahaj Patha*, 1932.
10. 'Avaran' [Children's Clothes] (1906) in *Siksha*, op. cit., pp. 15-77.
11. Rabindranath Tagore, *Addresses by Tagore*, pp. 9-10, Santiniketan, Visva Bharati, 1963. For an English translation, M. Das Gupta, *Santiniketan and Sn Niketan*, Calcutta, Visva Bharati, 1983.
12. This was an intensive period of university building in India, for instance: BanarasHindu, 1915; Patna, 1917; Mysore, 1916; Osmania, Hyderabad, 1918; Aligarh, 1921; Lucknow, 1921; Dacca, 1921; Delhi, 1922; etc.
13. *Visva Bharati Bulletin* (Santiniketan), No. 1, 1919.
14. 'Akanksha' [Ambition], *Shanti Niketan Patnka*, 1919, pp. 8-9.
15. Shikshar Milan [Meeting of the Two Branches of Education] (1921), *Siksha*, op. cit., pp. 180-98.
16. Rabindranath Tagore, *Visva Vidyalayer Roop* [The Functions of a University], 1932; *Ashramer Roop O Vlka* [The Form of the Ashram School], Santiniketan, Visva Bharati, 1941.
17. Quoted in L. K. Elmhirst (ed.), *Rabindranath Tagore: a Pioneer in Education. Essays and Exchanges between Rabindranath Tagore and L. K. Elmhirst*. London, John Murray, 1962.
18. Ibid.
19. *Visva Bharati Bulletin* (Santiniketan), No. 21, 1936.
20. Sudhir Sen (ed.), *Rabindranath Tagore on Rural Reconstruction*, Santiniketan, Visva Bharati, 1943.
21. Kripalani, op. cit., p. 316; also Prabir Kumar Devanath, *Ram tir the Videshi* [Foreigners in Rabindranath's Holy Place], Calcutta, Book Home, 1986.
22. Tagore, *Personality*, op. cit.
23. Rabindranath Tagore, 'My Educational Mission' in *The Modern Review*, June 1931, pp. 621-23.
24. Manindra Nath Jana, *Education for Life: Tagore and Modern Thinkers*, Calcutta, Firma K.L.M. (Pvt.) Ltd., 1984; Mukherjee, op. cit.; Sunil Chandra Sarkar, *Tagore: Educational Philosophy and Experiment*, Santiniketan, Visva Bharati, 1961. Profiles of Dewey, Frobel, Montessori, Rousseau and Tolstoy are included in this series of '100 Thinkers on Education' - Ed.
25. Rabindranath Tagore, *Gitanjali* [Song Offerings]. English translation in prose by Tagore himself in a book of 103 of his poems published by London, The Indian Society, 1912.

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