RESEARCH PAPER

Manpower Planning in Education in India: A Common Study

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ABSTECT

We are now in 21st century. Equal and controlled misdistributions of resources are very essential for the wellbeing of the mankind. Besides the natural resources, manpower plays an important role in the development of mankind. Human beings are sometimes referred to as manpower when they are being considered as a part of the process of producing goods or providing services. Education serves as a social function when it seeks to respond to the demands of individuals or communities for an education suited to their particular needs, aspirations and cultural traditions. It serves as a manpower function when it seeks to provide the economy with trained personnel to ensure that there are sufficient teachers to meet the needs of society as a whole. In the teacher education, manpower is divided into different segments as teachers, management, principal, non-teaching staffs etc. - all play their crucial part for the development of the institution. Teachers, as manpower, teach and guide the students, execute the curriculum. Management controls and develops the institution, maintains the administrative body. Principal works as a bridge among the management, teachers and the students. Non-teaching stuffs enhances in all the above mentioned official purposes. Manpower planning for teacher education in India has presented the scenario of expansion of elementary and secondary school education, persisting backlog of untrained teachers, the need for in service and continuing teacher education programmes, the need for overhauling of such programmes so as to increase the quality of inputs, processes and outputs. Manpower planning in teacher education programmes demands a fresh look in the entire system of teacher education in India for an effective manpower planning. In this respect two strategies may be followed-firstly, developing performance indicators for teacher education institutions and programmes and secondly, a need for a consortium of teacher education so as to undertake a variety of tasks of curriculum development, course development and multi-media approach to teacher education for effective manpower planning and utilization in teacher education. Manpower planning is essential in teacher education as well as for the upliftment of mankind. Teacher education institutions are part of society and manpower as a conductive part to the teacher education system also broaden the paths of teacher education programmes.
Key words: manpower, Gurukul, Parishad, Ashram, multi-media

INTRODUCTION

Ancient India had her own institutions like the Gurukul, The Parishad, The Ashrams & the University. All these institutions were autonomous in their administration. The teacher was the sole authority to make decisions on curricula, methods of study, admission of students as also there discipline, punishment or even expulsion. He drew up the school and list of rituals. The teacher controlled the space, depth and pace of learning for each pupil. And He was the examining and certifying authority.

Modern education system during the 19th century, they was no national system of education before this country and only a small section of the child population received any schooling opportunities for a formal education where existed mainly in schools and colleges. Where they existed at all, school had been established through the initiative of wealthy local benefactors or pupil who show is as a means of making a living little else. The 1948 Education Act had provided free secondary education for all peoples. However not all of the acts objective were put into practices. Some of the great educators opined that the education system in 19th century explained through curriculum. The views of some educators are given "The widest road leading to the solution of all our problems is Education." Rabindranath Tagore, Mahatma Gandhi gives the priority to pragmatism in the field of education, with special reference of Ahimsa. Dr. Sarvepally

Radhakrishnan concept and function of education, aims of education, curriculum, methods of teaching, discipline, role of teacher and relevance of his educational thought in today's India.

MANPOWER PLANNING IN MODERN EDUCATION SYSTEM

The Modern education system started under the British rule. Lord Macaulay introduced western educational philosophy in India. The educational views of Macaulay gave importance to the propagation of European literature and science, and this, eventually led to the neglect of vernacular Indian literature and the arts (Viswanathan, 1989). The British administrators and pedagogues in Europe prescribed and controlled the entire education system in India. Many scholars opine that the British educational system initiated a political and social awareness in the country. It also developed the cultural and literary consciousness for the nation. This education system had a dual purpose: it strengthened the foundations of the colonial superpower that is, British rule and reinforced the theological and philosophical tenets of Christianity (Bhatia, 1992). Several scholars have critiqued the British philosophy of education, considering it to be against national interest. While we laid out, in quite schematic fashion, the several changes and influences that Indian educational philosophy surpassed, I now turn towards a few specific pedagogues who had a key role in shaping a distinct sense of Indian philosophy of education. These philosophers of education attempted to reconstruct the ideals, educational values, rebridge the cleavages between philosophies, culture and Indian education system as an alternative educational approach.

MANPOWER PLANNING IN EDUCATION FOR INDIAN EDUCATORS

RABINDRANATH TAGORE:

Tagore's experimentation resulted in a unique sense of educational philosophy: the belief in unity in humanity. Rabindranath Tagore established Santiniketan with several objectives towards understanding citizenship, connections between man, nature and education and so forth. However, this later grew as a spiritual centre to change the inner life of participants. Rabindranath Tagore's ideals of educational philosophy resonates the harmony of the diverse facets of life, including, educational, cultural, artistic, political, social and intellectual.

Tagore's philosophy aims to develop the spiritual as well as the physical growth of the learner as he believed that the manifestation of personality depends upon the self-realisation, spiritual knowledge and health of an individual. Education, he asserted, teaches people to realise the oneness of the globe and establish a universal brotherhood and based on intercultural understanding.

In Tagore's humanism, the need of co-relation between man and nature is essential for ensuring peace and justice. He also asserted that since language expresses people's expression so it is essential that the medium of instruction be in mother tongue for the children's education. Tagore gave importance on spiritual and moral education rather than on scriptural knowledge for an integral development of a human. He considered cooperation, selfless activities, love towards fellows and in the learner's life. Education has to contribute towards the reformation of the economy of the country, ensure national integrity and help build cohesion and solidarity in the society.

SWAMI VIVEKANANDA:

The educational philosophy of Swami Vivekananda considers education to be a powerful instrument of social change. Education is the continuous process of "the manifestation of perfection that is already in man". It covers all the aspects of life such as intellectual, physical, material, emotional, spiritual and moral and it can remove the major evils as priest-craft, ignorance, poverty and tyranny of the wise.

The foundation of the philosophy of education in India is in its cultural context that strengthens the political and social strength of the nation. The educational thought of Swami Vivekananda has much significance to the modern education system which has lost its connection with the

values of human life. The education system now emphasizes on rote learning without paying attention to a reformation of the mind.

There is a need to remove the obstacles and provide all the necessary opportunities to students so that they develop an understanding of concentration to acquire knowledge. True education, he added, contributes to the nation and should not be restricted by individual ambitions (Banerjee & Mahi, 2015).

INDUCTION OF MANPOWER IN EDUCATIONAL PHILOSOPHY SYSTEM

The educational philosophy traced so far provides a foundation for the intellectual debate and dialogue that could deepen the understanding of educational philosophy and practice in the current context of India. The current education system in India is unable to address the learner's interest and be relevant to the learner and the educational values he/she needs to inculcate in the fast changing world (Griffiths, 2014; Hayden, 2012). It focuses only on employment and creates the obsession to memorise, rote learn and pass the examinations. This is a crucial time to look at the educational philosophies of great Indian philosophers and re-examine their educational thoughts and ideas for their relevance today. There is a need for an education system which not only nurtures the learner's souls with knowledge but also gives importance to instil a sense of sympathy for others. Additionally, it needs to help students move towards self- improvement and personal fulfilment (Bhattacharjee, 2014). It is in this context, I argue, that there is a need for the universities to have a deeper understanding of the educational theory and practice of Indian educational philosophers to provide the needed perspective for intellectual dialogues.

There is also a lack of quality, clarity and rigour to promote the consistency and semantic meaningfulness of our educational philosophies. Coupled with a lack of scholarly research as well as the perspective for an informed debate in the field of educational philosophy, there is a conspicuous absence of communication between „pure" philosophers and philosophers of education, which has proved to be detrimental for its growth. Specifically, this gap has led to the failure in making education of today relevant, contemporary and yet rooted in our local contexts. Implication of the study the paper aims to the present education system which not only neglects the spiritual values but also fails to provide an adequate training for the mind. Plethora of indiscriminate information is forced on students, which fails to stimulate the thinking process.

The educational philosophies of Indian educational philosophers, Rabindranath Tagore, Mahatma Gandhi, Swami Vivekananda and Sri Aurobindo are only taught in the classrooms but they are not transferred to students; values such as cutivation of humanity, morality and tolerance therefore, remains locked as unfulfilled promises within the scriptures as promising philosophical doctrines (Banerjee & Mahi, 2015; Bhattacharjee, 2014). It is important, at this juncture, to weave the basic principles of an educational philosophical framework as posited by these abovementioned educators. Taking the commonalities across these philosophers, we would observe that they argued for an education system that is effective in establishing equality, secularism and primacy of knowledge. They had also asserted that there is a need to engage with the rural society to bridge the gap between citizens of a state. They envisioned that the role of education is to develop creativity, skills and make students self reliant, conscious and situated in a local context.

This, they thought would build the democratic forever of the nation and strengthen its secular fabric, the achievement of which, we had pledged in the constitution. To contribute to the democratic social transformation of the society, this paper proposes, the need to prepare a national educational framework that develops and encourages an integrated approach towards educational philosophy. The Indian education system has the responsibility to prepare the future learners to understand the value of culture and tradition, which when coupled with this framework, should pledge to instil a democratic vision, scientific temper and need for just and tolerant society in all students and learners.

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