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# ARTICLES

## Review

## Research Paper

*Review*

# The role of cultural diversity in the enhancement of international co-operation: A Muslim perspective

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The environment in which man is born or evolved plays a significant role in his life. It emits in him a special way of living a life which later develops to what is known as a culture. Thus man is caught in meshes of customs, superstitions, selfish desires and, possibly, incorrect teachings which, sometimes have undesirable bearing on him. This development may make him pugnacious, unclean, false, and slavish and hankering after what is wrong or forbidden and deflected from the love of his fellowmen and unconsciously from the pure worship of the one True God. It is against this backdrop that an attempt will be made in this paper to look at the role of cultural diversity in the enhancement of international co-operation.

**Key words:** Culture, cultural diversity, beliefs, customs.

## INTRODUCTION

### Meaning of culture

It is often accepted without the slightest reservation that it is not easy to define a subject or a term. This is simply because the multiplicity of human thought and the diversity of perception reflect in the opinion of people about issues. It is, therefore, worthy to note that an unprofessional but informed attempt will only be made to explain the concept of culture especially as it relates to this topic. Cambridge English Dictionary defines culture as "the way of life especially general customs and beliefs of a particular group of people at a particular time." Another but similar opinion explains the term as "the beliefs, ways of life, art and customs that are shared and accepted by people in a particular society." All the above definitions of culture can fit well in a myriad of cultures in several societies. For example "the belief aspects of the Yoruba people in their traditional religion involve the worship of deities such as Ogun, Ifa, Esu, Obatala, etc. which can be referred to as the belief system of the

culture" (Kofoworola, 2009).

However, if one tries to carefully examine culture as a "way of life" as conceived above, one will surely begin to perceive the conservative implication in the functionality of culture. For example, Eric Anum exposes the die-hard nature of culture as it affects the Ga people in the Greater Accra Region of Ghana in their funeral ceremony in his article entitled: "Six feet at last: Christianization of death in the New Testament (I Thessalonians 4: 13-5: 11) and among Ga Christians" (Anum, 2005). The analysis he made provides a detailed and insightful fact about the religious syncretism of the Ga people. As Kofoworola (2009) admits, Anum refers to the issue of syncretism as "the strategies adopted by Ga Christians in responding to the issues concerning death and bereavement".

It suffices to say here, therefore, that the Longman's definition is an indication that the functionality of culture operates within a given society, thus carving for itself some kind of "cultural identity". Further to this, culture is seen within the conceptual implication of the group of

people as "the attitudes and beliefs about something that are shared by a particular group of people or in aparticular organization." This concept could be understood within the framework of people with shared beliefs and practices, that is, a group of people whose shared beliefs and practices identify the particular place, class or time to which they belong. Thus the languages spoken by different peoples and nations can be used to determine their identity. Invariably, therefore, languages can be applied in Africa such as Yoruba, Hausa, Igbo, Ewe, Fante, Asante, Dagbani, Swahili, Arabic, etc, to determine and describe the national and cultural identities of the speakers of such languages in a given environment other-wise known as geographical entity.

## MEANING OF DIVERSITY

Diversity could, however, be better understood if it is considered or expressed as the opposite of identity, individuality, uniqueness, or distinctiveness. While identity is defined as "the qualities and attitudes that a person or a group of people have that make them different from other people," diversity on the other hand, is "to change or change something so that there is greater variety." The relevant example that could be derived from the above definition is that the patterns of family life are diversifying and changing. Thus, a culture turns to be or becomes diversified with the arrival of people from different places such as immigrants. In other words, by diversity, one's mind is cast onto the fact that an assorted caliber of people with totally different civilization, societal, traditional, ethic and customary backgrounds come together intentionally or accidentally to live under the canopy of the same geographical locale.

The reference to the "beliefs" of the people in the definition of culture earlier on, is of conceptual significance in the analysis of both negative and positive impact of the cultural diversity among the people of the world whose origin and evolution stem from the same source. Thus belief which is the basis of cultural affinity is a matter so dear to the people's heart and which cannot easily be expurgated because it represents the state of the mind.

As it was observed earlier, beliefs, ways of life, and customs are matters which are interrelated in human affairs and of significance in the issues of cultural affinity. Thus the positive or negative impact of cultural identity will depend on the inherent dynamism of the art of a particular culture. This is the reason why one may not have any choice than to agree with Kofoworola (2009) when he submits:

*The referential use of impact here is meant to determine the relative quality of the arts in breaking the narrow confines of a particular culture to a universal level of acceptability and practice.*

It can, therefore, be observed from the aforementioned

submissions that the definition of culture could be described as containing some kind of tendentious leanings towards the cultural affinity of different nations of the world. More so people of different cultural identities are brought together as one in the symbolic application of artistic devices to represent the ideas in terms of national flags, music, anthems, inter-tribal marriages and the like.

## CULTURAL DIVERSITY AND ITS DIMENSIONS

The expression "Cultural diversity" is often collectively construed to mean the relationship underpinning the variegation of ethnicity. It is, however, necessary that the expression is deciphered within the structure of an expansive framework in which it acknowledges the inimitable characteristics or natural traits of all individuals. This all-encompassing framework seeking to unravel the extent of denotation of cultural diversity will focus the uniqueness of the ethnic, religious and dialectical, as well as the ideo-philosophical dimensions of culture. It is also necessary to acknowledge that cultural diversity also incorporates an assorted degrees or elements of culture. With the conceptual background already created, it can now be understood that cultural diversity can be described as a multiplicity of "ethnic, gender, racial, and socioeconomic variety in a situation, institution, or group; the coexistence of different ethnic, gender, racial, and socioeconomic groups within one social unit" (http://dictionary.reference.com/browse/cultural%20diversity).

Unfortunately, one important but often abused expression, "race", which multiplicity in a given environmental space has been one of the underpinning factors of the aforementioned perspective of cultural diversity has been challenged as having no scientific basis or ground. The new Macquarie ABC Dictionary states thus:

*Because the 19th century classification of humans into distinct races has been challenged scientifically, and has been misused, many now prefer to avoid this term when referring to a group of humans, and to replace it with another term such as 'peoples' or 'community' (Bernaid et al.2003).*

The foundation of intercultural understanding, appreciation, indulgence, tolerance and sympathy is the appreciation and subsequent recognition of the wonderful ways in which two cultures resemble one another and thereafter knowing that these "resemblances usually surface through an examination of the differences" (Valdes, 1986 [as cited at http://www.latrobe.edu.au/cdip/assets/downloads/GIF%201.pdf). Yet, rather erroneously, these differences have been used as the justification for intercultural exploitation, discrimination, and abuse. Little thought is put into the question: 'How boring would the world be if there were to be unity of gender, ethnicity, and religion, as well as socio-political and economic

philosophy within one social unit? So that the only language people would speak would be, say English, the only way people would reach their destination would be by car: One would then imagine that the world then is in an uncontrollable chaos.

Humans must disagree to agree, while recognizing that every culture and its aspects are unique in its own atmosphere and such an atmosphere needs not conform to every body's own to make any aspect of a culture work.

Jean Snell, clinical professor of Teacher Education at the University of Maryland, once remarked that:

*There is a richness that comes ... I have learned so much and the most important and awe inspiring thing that I have learned is that we are so much more alike than we think.*
*(http://ask.reference.com/related/Why+Is+Cultural+Divers ity+Important?qsrc=2892&l=dir&o=10601).*

In a statement at a ceremony for "ECF Princess Margriet Award for Cultural Diversity" under the kind auspices of Her Royal Highness, Princess Margriet, the European Cultural Foundations and the Dutch Ministries of Culture and Foreign Affairs, in Europe in 2008, the laureate Stuart Hall indicated thus:

*Cultural diversity is the name we give to a certain kind of 'learning', which gives us insight into the inner landscapes of how other people live their lives, how they experience and dream their worlds; how they cope with the broken hopes and possibilities of making a new life in a strange land; how they try to resolve the contradictory realities of belongingness; and how they, in turn – disturbingly - see into ours. It teaches us how to express, to find significant form, whatever the medium, for our innermost thoughts, feelings and desires. Learning through culture and the arts works by indirection. It is the slow, mutual, dialogic unfolding of reciprocal under-standing. It 'teaches' us in ways which pure information, knowledge of the rational and logical kind, cannot supply. It constitutes in practice that acknowledgement of our radical dependence on 'the other'; on 'the other' who completes us, who is our 'constitutive outside'; on what Jacques Lacan called that radically de-centering experi-ence of seeing ourselves 'from the place of the other'. It may stop us from projecting our fears and anxieties – the 'bad' parts of ourselves - into 'the other'. This is a kind of 'knowledge' which teaches us how to listen and look, to learn through listening and looking, and vice versa. It learns through the body, as well as the mind and the intellect. Its terrain is that of the imagination (http://www. eurocult.org/uploads/docs/1148.pdf).*

It must have been realized from the above extracts that cultural diversity exists by nature to bring about variety in the life of humanity. If one environment gets monotonous and unexciting to one individual or group of individuals, another environment of diversity will provide an inspiring alternative.

The dimensions of cultural diversity can be grouped under primary and secondary. The primary dimensions include age, ethnic heritage, gender, mental/physical abilities and characteristics, colour affiliation, and sexual orientation. These variations are important dimensions of cultural diversity as they put forth a significant impact on one's initial or immediate socialisation and a dominant and protracted influence on one's knowhow, experiences, values, assumptions and expectations throughout every stage of his life. The secondary dimensions include among others family background, natural or geographical background, exposure to learning or level of compre-hension, language background and religion. The aggre-gation of the aforementioned dimensions of diversity impacts on every human being in society and each of them introduces a stratum of complication to human identity and it is the dynamic interaction among all the dimensions that influence self-image, values, opportunities and expectations. Together, the primary and secondary dimensions of diversity give definition and meaning to our lives by contributing to a synergistic, integrated whole– the diverse person (http://www.latrobe. edu.au/cdip/assets/downloads/GIF%201.pdf).

## CAUSES OF CULTURAL DIVERSITIES

A myriad of reasons could be advanced for cultural diversity. But because of limitation of this work, it suffices to identify geographical location or catchment area, language, and custom and dressing as some of the basic causes of cultural diversity, under which some other alien elements would creep in. These elements include among other things, history, language, religion, social system, customs and traditions. All these elements are of significance in the conceptual framework of reference to the definition of "culture" namely beliefs, customs, tradi-tions or ways of life and cultural heritage.

The elements are therefore seen from different per-spectives by people in a given environment. In other words, elements of negativity or positivity would be penetrating as a result of either superiority or inferiority complex depending on the advancement of the people involved either through factors of educational development, superiority of language, exposure to other advanced cultural affinities and the like. These negative indices of such a traumatic experience often lead to identity crisis which could negate international co-operation. The African experience could be used here as a springboard for the entire globe as taken from the research book titled, "African survivals in Trinidad and Tobago" when it is said thus:

"For over a quarter two problems have plagued African

on both sides of the Atlantic as well as white and black students of New World Culture history. The first and most important in the matter of New World Black peoples alleged failure to regard themselves as Africans or agreeing to be identified as such. The second is the equally controversial problem of establishing the identity, geographically and ethically, of the black people who were forcefully taken out of Africa under the 'Atlantic Slave Trade' for some four centuries and whose descendants today inhabit North and South America and the West Indies (Elder, 1988)"

If the quotation above is positively considered one would venture into saying that, apart from the traumatic experience of warfare and slavery as well as deprivation of fundamental human rights, the fact remains that the Africans involved in the movement had gotten another abode for cultural conglomeration and absorptions which could, to some extent, be adopted advantageously. Secondly, if they (Africans) are seen as humans by their host after four centuries of "settlement" in another man's land, but under the same planet, the quest should be for enhancement of international co-operation. They (Africans) should not see themselves as people who live on borrowed culture who often go to extremes that their models and mentors had never intended (Yarindra, 1921).

The above submission so far indicates that the environmental or geographical diversity provides a good example of the influence of nature on the identity of culture. For example Kofoworola (2009) asserts that "the geographical factors of influence can be observed in certain features of cultural identity, which he identifies as the following: The physical structures of the body, characteristics behaviours, occupations, costumes, make-ups and modes of dress, modes of greetings, types of foods, mannerisms, customs, etc. Consequently, the natural or geographical factor provides us with the influence of nature as a major determinant of cultural identity.

From the aforementioned, one could assert without any fear of contradiction that several reasons are responsible for people's desire towards their cultural identity. The pride of history and cultural values are driving forces in this regard. Thus, there is fervent desire by the people to preserve their culture, yet one should not lose sight of the fact that the acclaimed culture evolved from a single pair. Culture, they say dies very hard, the preservation of one's culture is a quest for the knowledge of the past which could be regarded as the torch bearer of the cultural heritage, and the motivator of the future direction; yet, it should not be to the detriment of international co-operation.

Another important cause of cultural diversity is language. Language is an important determinant of our level of understanding and a sure vehicle of communication in every culture. Indeed, it is a notable index of culture,

experience of reality, and the only means of communication of cultural values. It is a system of communication or speech with its own set of conventions. Language can also be used in ways which exclude, reject, or discriminate against specific social groups. Language, no matter the intention of the speaker or writer, has the potential to bring three problems in every social setting: Exclusion, definition of people in stereotypical ways, and degradation of other people's perception. Language can distinguish or differentiate people from others in the ways in which they are spoken (style of communication) and the style of writing.

Custom and dressing are also another cause of cultural diversity. The way people dress speak volumes about cultural identities. By this token, Africans are distinguished by the way they dress. Ghanaians can be distinguished from Nigerians by the way each of them dresses. During occasions, both the noble and the commoners in these geographical settings display their artistic style or beauty through dressing or the use of certain specific cloths made from specific fabrics. In Ghana, for example, there is the smug among the ethnic groups of the north, where as among the Asante of the interior, cloths made from 'kente' are a privileged style for both the noble and the commoners. Even foot wear has variations. Among the Fante and the Asante of Ghana, the 'Ahemaa' is a privileged foot wear for the noble class. Among the Yoruba in Nigeria, a combination of the smug and a hat tilted to either the ear or the forehead is a customary dress. Customarily, drumming and dancing, musketeering of guns are common characteristics of celebrations during festivals among most ethnic groups in Ghana. The custom surrounding the disposal and treatment of dead bodies varies across cultures. While some, like Indians, burn down the dead bodies into ashes before burial, other ethnic groups would like to bury them even in their homes while still others, like Egyptians, mummify them.  These diversities must exist to bring about variety in outlook and thought.

## ENHANCING INTERNATIONAL CO-OPERATION WITH CULTURAL DIVERSITY

It has been said previously that environment, resources and other material things are the major influences on cultural change or diversity, yet judging cultures on their own terms make a tremendous impact on international cooperation. The principle is that people should not judge the behaviour of others using the standards of their own culture, and that each culture must be analyzed on its own merit. Sudden exposure to unfamiliar culture, the feelings of confusion and anxiety experienced by somebody suddenly as a result of encountering unfamiliar cultural environment, should not constitute barrier to one's relationship with such a people. This fruitful result can better be fetched if one tries to surrender

unconditionally one's thoughts about one's own culture and at any material moment attempts to understand other people's own through the "bracketing" of one's culture. This is because if one faces or tries to understand other people's culture from the spectacles of his own or by using the standards set by his own, one will likely be bias and in so doing judge incorrectly and subsequently be unfavourably disposed towards that culture and its people.

It is an incontrovertible fact that each nation or tribe of the globe has its cultural heritage which includes folklore, religion, history, philosophy, traditions, customs, myths and legends. These cultural phenomena should be studied with unbiased mind and intellectualism with a notion to know the nitty-gritty of those people's cultural heritage and with a view to seeing areas of identity and diversity. This would enhance cultural affinity, through the identification of the possible areas of similarity or otherwise. Cultures look alike; it is the people who have different ways of perceiving those look-alikes. The core point that should be effectively ruminated upon and pondered over is the universality of religion from which the uniqueness of the Supreme is understood; being, the cause of all causes and the originator of these cultural diversities. From the Islamic concept of brotherhood, the Qur'an has this to say:

*O mankind We created you from a single (pair) of a male and a female, and make you into nations and tribes that you may know each other (Not) that you may despise (each other) …(Qur'an 49: 13) [the emphasis is mine].*

This Qur'anic declaration, according to Yusuf Ali "is addressed to all mankind and not only to the Muslims (one religious brotherhood) (Yusuf, 1411 AH). The simple reason is that mankind is descended from one pair of parents. Yusuf Ali further says in this respect that "their tribes, races and nations are convenient labels by which we may know certain differing characteristics" (Yusuf, 1411 AH).  An Arab poet lends credence to this Qur'anic assertion when he says: "their (mankind) father is Adam and their mother is Hawwah" (Shawai, 1411). A cursory look at the Qur'anic verse shows, as emphasized, that the purpose of diversity in man's cultural identities is for identification of one another and not to despise one another.

Thus, international co-operation can be realised if mankind see themselves as an entity from the same source and that differences in colour, race, nation and culture are mere unifying factors and accidental in order to appreciate the organic whole of the universe and the wonders of the Greatest Fashioner and Designer – God. Qur'an 2: 213 says further "mankind was one single nation".  It says elsewhere "mankind was but one nation but differed, later" (Qur'an 10: 19).  These verses are undisputable pointers to the fact that all mankind was created one and God's message to  mankind is in essence one, the message of unity and truth. But, as

Yusuf Ali submits, "selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His (Allah) infinite mercies, He sent them messengers and messages to suit their varying mentality" (Yusuf, 1411 AH).

It is therefore a conviction that knowledge about other people's cultural heritage and critical appraisal of their customary practices will go a long way in creating a conducive atmosphere for the enhancement of international co-operation through cultural diversities. Of significance is the fact that the origin of man is an indivisible entity.  It is observed that cultural revivalism is a strong tool for the understanding of cultural diversities, and through that a congenial atmosphere would be created for international co-operation.

## CONCLUSION

This paper examines the potentiality of cultural revivalism as an instrument in the propagation of cultural affinity.  It observes, however, that a claim to cultural superiority might be counterproductive in the quest for the universalism of the fundamental human rights, freedom and social justice. Efforts were made to show case the need to make the pursuits of cultural revivalism desirable for international co-operation. It is however, observed that the source of man is one indivisible entity and that mankind should strive to promote cordiality, peace and tranquility in human relations through the study of differing cultures.

### Conflict of Interests

The author has not declared any conflict of interests.

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*Review*

# Study on historical memorial archways in ancient Huizhou: Tangyue memorial archway group

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**Memorial archways were built in ancient Huizhou as early as in 14th century. And they were regarded as culture symbols of Chinese ancient architectures of feudal society. Owing to the natural and man-made factors, many of them were damaged and even vanished. In this paper, the origin, evolution and culture connotation of Huizhou memorial archways were discussed with examples of existing Tangyue memorial archway group. Several risks to these memorial archways are presented, which can be categorized as natural reasons and man-made reasons. Weathering, flood, earthquake and landslide etc. are categorized as natural reasons while intended demolition, influences of adjacent modern constructions etc. are regarded as man-made reasons. Furthermore, the results of numerical analyses are presented to evaluate the building's potential seismic performance of the archway.**

**Key words:** Memorial archway, Tangyue, risks, numerical analysis.

## INTRODUCTION

Residence door, which is seemed as embryonic form of memorial archway, originally act as partition and entrance of yard. Then, some of residence doors evolved to symbols to distinguish different district when they were built in the entrance of streets or lanes. Later, some of them evolved to decorative and iconic buildings without their original function. Finally, they became mature as commonly accepted memorial archways in Song Dynasty (960-1279). The current concepts of memorial archways in Huizhou also appeared from that time. Owing to the natural and man-made reasons, many memorial archways disappeared without record. Today, a of total 129 memorial archways, which include 101 and half in She County, 14 in Jixi County, 8 in Xiuning County, 3 in Qimen County, 2 in Yi county and half in Wuyuan County, are scattered in the ancient Huizhou region since Song

dynasty. Here, the half means foundation relics in Zheng Village of She County or frame relics in Wuyuan County (Bian, 2003).

The assessment of seismic safety for archaeological heritages is important for improving their pertinent resistance. Based on the case study, one typical archway was modeled and analyzed. The aim of the analysis is to assess the behavior of the buildings under seismic excitation.

## ARCHITECTURAL CHARACTERISTICS AND CULTURE FEATURES

The basic structural elements of memorial archways are columns and horizontal beams, which are essential

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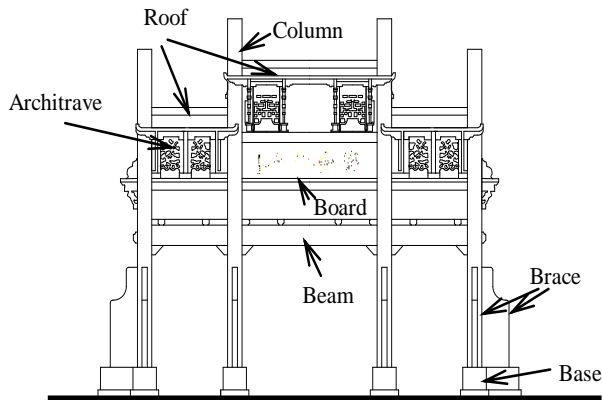
**Figure 1.** Typical memorial archway.

elements irrespective of their different styles and complicated structures. Columns and beams are typical architectural characteristic of memorial archways in view of building technology. Some of them were carved with complicated patterns, elegant and refined, while the others are simple and unembellished.

Flexible layout plan of columns, together with free combination of roofs, can provide broad development for diverse styles. A representative memorial archway consists of foundation, column, architrave, board, brace and roof (optional) sections, as illustrated in Figure 1. When it comes to architecture styles, columns going through roof and hipped roof were mostly adopted for memorial archways. The archways can also be divided to timber, stone and brick categories according to their materials. And the stone archways are predominant ones. In the initial stage, memorial archways were erected as iconic signs for tomb, road or just an entrance to street. Constructions of Memorial archways gradually became vital social activities in feudal society. And they were constructed after approval by the government and they were in honor of fame, morality, or chaste. Usually, each memorial archways is built in praise of one person or in memory of one event. However, one memorial archway can also be built for several causes.

Memorial archways of Huizhou are closely related to the local culture, economic and Confucian metaphysics and ethics. In modern society, as a physical solid culture symbol, memorial archways exhibit important academic values to study political, economic, clan and culture education systems of Huizhou in Ming Dynasty (1368-1644) and Qing Dynasty (1644-1911).

## HISTORY INFORMATION OF TANGYUE MEMORIAL ARCHWAY GROUP

Tangyue memorial archway group, which locates in The County, consists of seven archways that are delegates of the famous archways groups in ancient Huizhou. The archway group was arranged in a curved line (Figure 4). The memorial archway group, which vividly illustrates typical lives in ancient Huizhou, is closely related to the Clan with surname "Bao". Each memorial archway was built in praise family member(s) of the clan. Story details and built time of these archways are listed in Table 1 and Figure 2. Their social functions are to propagate feudal orthodox ideas of loyalty, filial piety, moral integrity and righteousness. Among seven memorial archways, three archways were in praise of their contribution the society, two archways were in praise of their moral integrity in family life and two archways were in praise of women chastity. All these memorial archways possess informative historical materials and they were protected by government as historic buildings.

## RISKS TO MEMORIAL ARCHWAYS

The existing memorial archways are still under the threat of destruction. Since memorial archways are all standing outside and exposed in the air. They are directly affected by rain, wind and alternating temperatures. Such as weathering process together with worsen climate increase the vulnerability of archways. As a mountainous district, memorial archways sometimes are jeopardized by natural disasters, such as floods and landslides and the like. Earthquake risk is also an important menace to the ancient buildings. Recently observations in Wenchuan earthquake (2008) revealed many historic buildings were devastated (Figure 3). Necessary rehabilitations are necessary during the life cycle of historic buildings. Figure 4 illustrates the replaced columns were left near the original ones.

As a mountainous area with agriculture, some memorial archways were inappropriate used, such as retaining structure for haystack or pig bed. With the development of local economics, some constructions such as new houses, electricity transmission towers, agriculture development and the expansion of irrigation systems influenced the original features and eco environment of memorial archways. And even worse thing is that some people are ignorance and unawareness of the importance and vulnerability of memorial archways.

During the site investigation of Tangyue archway group, many degenerations and damaged locations were found and typical examples were shown from Figures 5 and 6. Dark red rusts were found on the face of stone material. Some growing plants and moss were also observed on the surface of Memorial archways due to outside field conditions. Nearly 2 mm width crack was found near the foundation of "Shangshu Memorial Archway". Similar crack was also found in the column of "Xiaozi Memorial Archway for Bao Fengchang". Large area of peeling off of column end is detrimental to the structural safety for whole structure (Figure 5). Brace is connected to foundation by steel anchors, which is important to the global integrity. However, some of them were lost or substituted
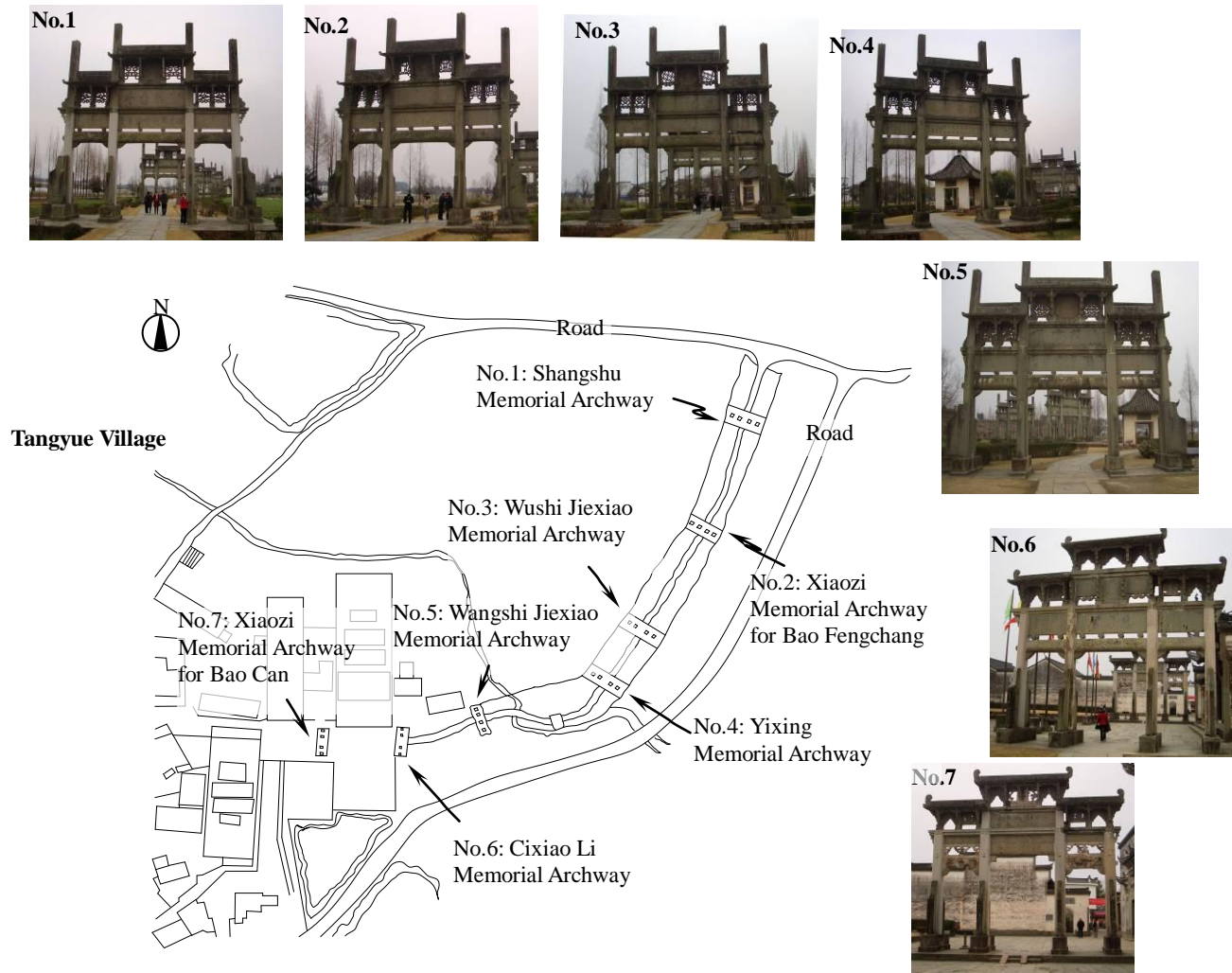
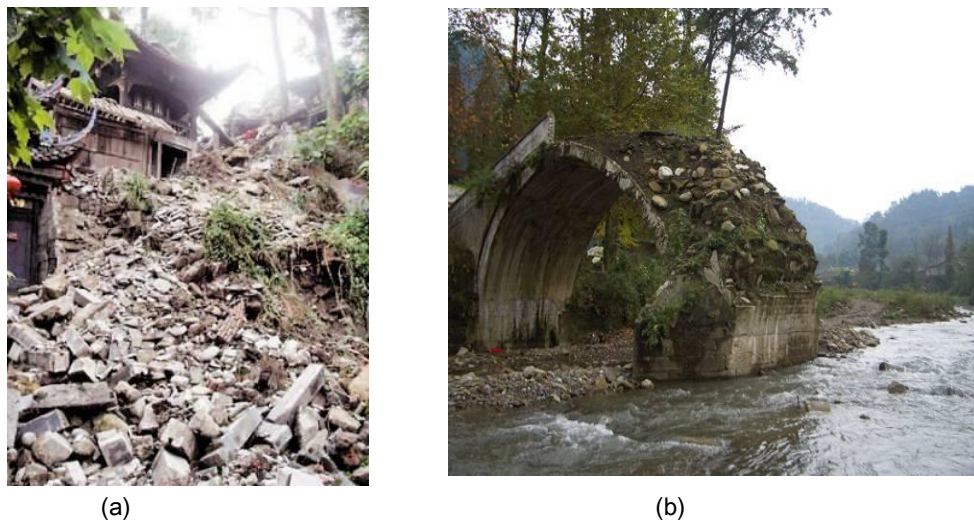**Figure 2.** Tangyue archway group (Bao and Bao, 2008).



**Figure 3.** "Damaged historic buildings in Wenchuan earthquake (2008). (a) "Er Wang" Temple (b) Sino-French Bridge.
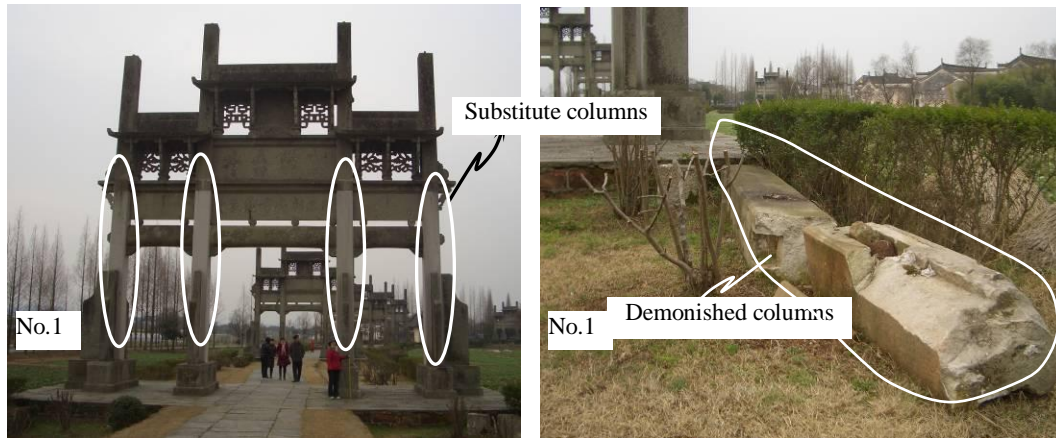
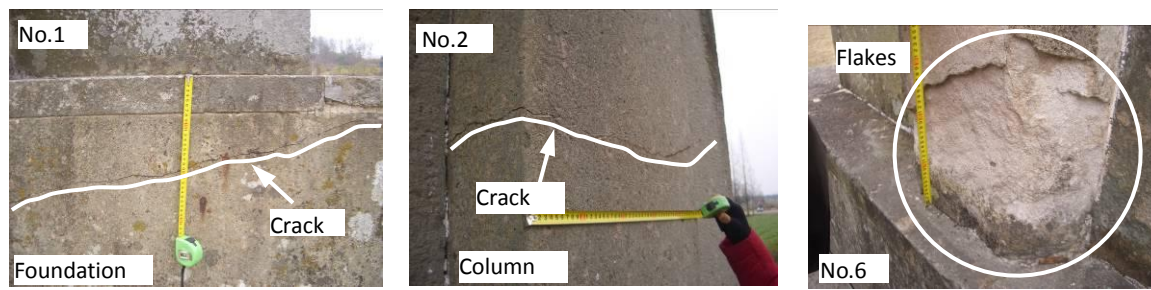**Figure 4.** "Shangshu memorial archway" and demolished columns.



**Figure 5.** Cracks and flakes.

by lime, as shown in Figure 6.

Cement and lime materials were used which made their appearances are dissimilar from original stone material. Unknown epoxy material was also injected as repairing method. This can bring impairment to original features. Around 7mm gap was observed between column and lateral brace for "Xiaozi Memorial Archway for Bao Fengchang". This may due to farm irrigation near foundation. Doodling was also found on the memorial archway surface.

## NUMERICAL ANALYSIS OF MEMORIAL ARCHWAY

A commercial program was used (ANSYS) in order to execute the modal and time history analyses. The development of the three dimensional numerical model started with the generation of a geometry model based on the information taken from photo materials and mea-surements on site for No. 1 stone memorial archway presented in the previous section.

Shangshu memorial archway is a typical example of the memorial archways with symmetry configuration. It consists of four columns, which heights are 10.005 and 9.202 m respectively. Every two columns are connected by two beams. The columns rest separately on stone

bases. The dimensions of bases are 0.670 m × 2.502 m × 0.600 m. The cross section of columns is 0.430 m × 0.510 m. The cross section of lower beam is 0.410 m × 0.540 m, while cross section of upper beam is 0.410 m × 0.350 m. The thickness of stone braces is 0.170 m and their height is 2.640 m.

The masonry stone were simulated by three dimen-sional elements (SOLID65) and it is assumed that the structure is a homogeneous continuum. Figure 7 illustrates the numerical model with meshing.

The main mechanical parameters of the material model, which has been identified as granite, have been assumed on the basis of similar researches for stone structures (Giordano et al., 2002; Jiang et al., 2005; GB/T, 18601-2009, 2009). The mechanical parameters used in the analysis are summarized in Table 2.

Modal analysis was conducted in order to give a preliminary estimate of the dynamic response of the structure. The first natural frequency is computed to be 8.2588 Hz, which corresponds to a period of 0.1211 s. The first and third modal deformations are basically connected to bending in the two orthogonal directions. The first torsional shape is linked to the second natural frequency. Figure 8 illustrates the first four modes of the model.
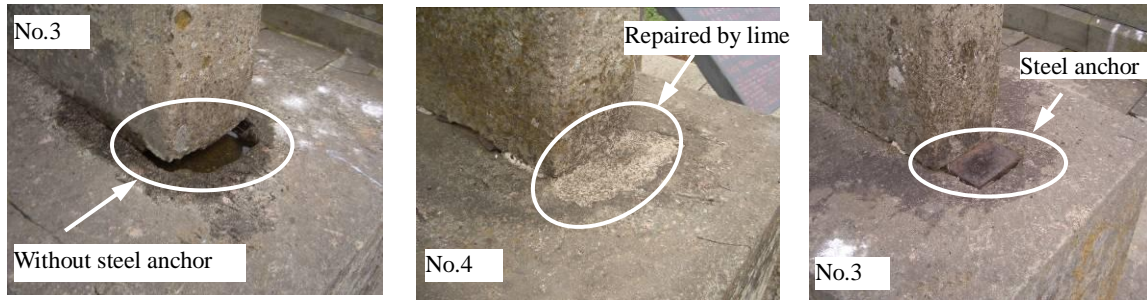
**Figure 6.** Current state of brace connection.
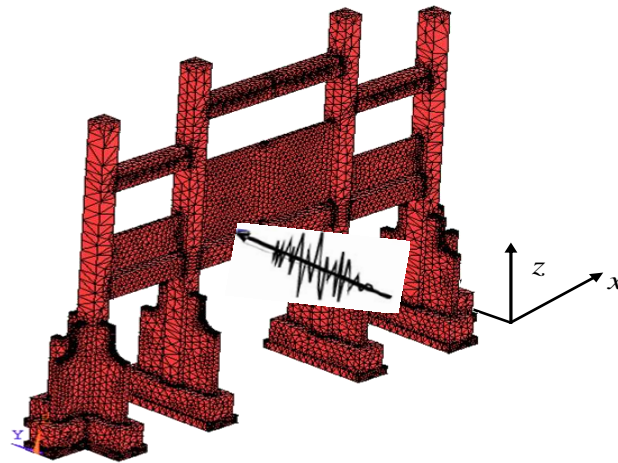


**Figure 7.** Finite element model of the memorial archway.



(a)                      (b)                      (c)                      (d)
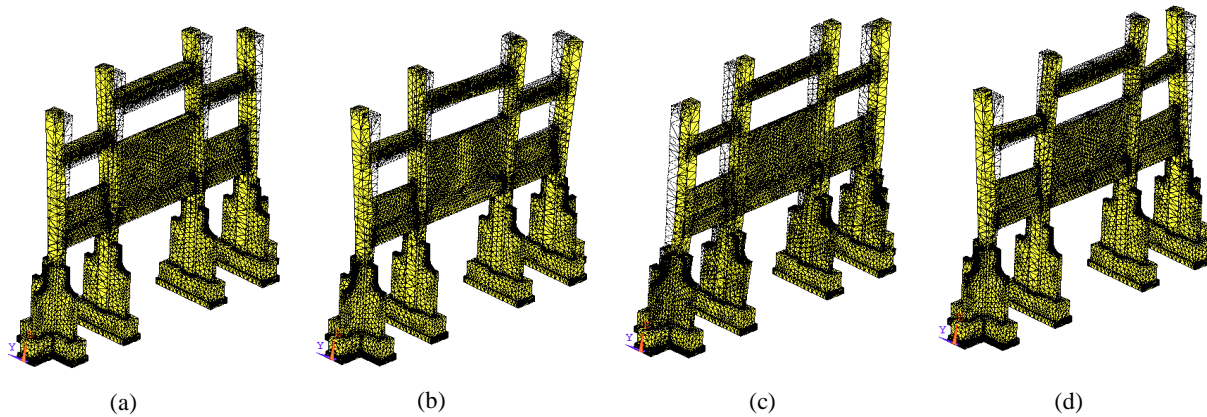
**Figure 8.** Four modes of the model. (a) The first mode (8.259Hz); (b) The second mode (14.715z); (c) The third mode (24.946Hz); (d) The fourth mode (26.538Hz)

Time history analysis was carried out under north–south component of El-Centro earthquake (Peknold version, 1940) having PGA 0.3 g available in the literature (Chopra, 1998). The accelerogram is applied in the y direction. The critical damping of 5% for masonry buildings at fixed base condition is considered (Peña et al., 2010). The results indicate that the maximum top displacement is 1.7 mm, which is 1/5885 of the height. It is shown that the integrity of the memorial archway can be sustained under the current excitation.

**Table 1.** Tangyue archway group.

| No. | Name | Built time | Remarks |
|-----|------|-----------|---------|
| 1 | Shangshu Memorial Archway | Built in 2nd Tianqi year of Ming Dynasty (1622 AD) and renovated in Qing Dynasty (1795 AD) | In praise of Xiangxian Bao for his contributions during Jiajing Period |
| 2 | Xiaozi Memorial Archway for Bao Fengchang | Built in 2nd Jiaqing year of Qing Dynasty (1797 AD) | In praise of Fengchang Bao for his fealty to parents |
| 3 | Wushi Jiexiao Memorial Archway | Built in 52nd Qianlong year of Qing Dynasty (1787 AD) | In praise of Wenyuan Bao's wife whose surname is Wu. Wu is Bao's second wife and become widow since 29. She brought up young son as step mother and remained a chaste widow until died |
| 4 | Yixing Memorial Archway | Built in 25th Jiaqing year of Qing Dynasty (1820 AD) | In praise of Shufang Bao and Jun Bao (father and son) for their great contribution and donation in terms of salt taxes, military supplies, and hydraulic construction projects and so on |
| 5 | Wangshi Jiexiao Memorial Archway | Built in 34th Qianlong year of Qing Dynasty (1769 AD) | In praise of Wenling Bao's wife for her raise of only son and chastity |
| 6 | Cixiao Li Memorial Archway | Built in Yongle year of Ming Dynasty (1420 AD) and renovated in 14th Qianlong year of Qing Dynasty (1749 AD) | In praise of Yanzhong Bao (father) and Shousong Bao (son). They were kidnapped by rebels and strove to die for each other. |
| 7 | Xiaozi Memorial Archway for Bao Can | Built in 13th Jiajing year of Ming Dynasty (1534 AD) and renovated in 14th Qianlong year of Qing Dynasty (1749 AD) | In praise of Can Bao for his fealty and great contribution to country of his grandson. |

**Table 2.** Mechanical parameters.

| Parameter | Value |
|-----------|-------|
| Young's Modulus, E | $0.8 \times 10^5$ MPa |
| Poisson ratio, v | 0.125 |
| Density | 2700 kg/m$^3$ |
| Tensile strength | 23 MPa |
| Compressive strength | 230 MPa |

## DISCUSSION

Memorial archways are characterized by a historic architectural characteristics and culture features. Based on the performed case analyses with site investigations, some risks to the memorial archways were also illustrated. These risks include, but are not limited to, floods, landslides, earthquake and human's activities. Site investigations indicates several memorial archways were damaged after hundreds years of service. Essential rehabilitations are in urgent need. However, the methodology for repair and strengthening of these historic buildings may need more professional techniques that should not affect the architecture performance. Cracks in the base should be repaired by appropriate materials. Settlement of the existing buildings may be prevented by injection of the foundation.

Stone masonry is liable to collapse under external excitations. Special attention was paid to the seismic vulnerability of memorial archways. Modal analysis indicates the basic structural information for the memorial archways. However, site measurement and monitoring are necessary for the aged structures. Time history analysis is adopted to analyze the fragility of the structures. This is an effective way to assess the seismic behavior.

Ancient memorial archways are embolic buildings of Chinese feudal society. In current situation, the survey of the similar archways should be extended to the whole region of ancient Huizhou. Further investigations should focus on the disclosure of the reservation significance to the public and the preservation practice of these heritage buildings.

## CONCLUSIONS

The present study attempts to illustrate the history, culture connotation and risks of memorial archways in ancient Huizhou. A brief history of memorial archways is presented. Many memorial archways were built during Ming and Qing Dynasty. They are combining results of the Huizhou's long history, clan organization system and economic circumstance. Some risks to memorial archways were analyzed with example of Tangyue Memorial Archway Group. This indicates many efforts are still required to preserve these relics. The numerical analysis will help to assess the vulnerability of historic buildings and may form a basis to strengthen and retrofit these buildings with high national and global value.

## Conflict of Interests

The author has not declared any conflict of interests.

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*Full Length Research Paper*

# Indian education development and school administration with special reference to Tamil Nadu- A historical perspective

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**Educational administration means the capacity of an individual or organization to manage all the activities of that educational institute. It is also defined as, the activity of a government or state in the exercise of its powers and duties. Educational administrators have education backgrounds similar to school guidance counsellors, librarians, curriculum coordinators, educational specialists and teachers. Understanding the requirements and expectations of various other educational jobs helps administrators lead others in an empathic capacity. Educational administrators usually have advanced degrees in teaching, administration or educational leadership. Most administrators have many years of experience as teachers, leaders and mentors. Additionally, many educational administrators are required to participate in ongoing training and professional development to learn new methods and policies of school leadership. Educational administration refers to secretarial and authority roles in an institution or school, and educational management is a role in management of grounds, security and repairs, etc.**

**Key words:** School administration, education development, training, educational management.

## INTRODUCTION

### Tamil Nadu at a glance

Tamil Nadu is one of the 35 states of India. It lies on the eastern coast of the southern Indian peninsula bordered by Puducherry, Kerala, Karnataka and Andhra Pradesh. Tamil Nadu is bound by the Eastern Ghats in the north, the Nilgiris, the Annamalai Hills, and Palakkad on the west, Bay of Bengal in the east, Gulf of Mannar, Palk Strait in the south east and Indian Ocean in the south. Tamil Nadu is the homeland of the Tamilians and has existed since prehistoric times. The culture and artwork of this region are considered to be some of the oldest in the world. It is home to one of the classical languages of World, Tamil. The language has been documented as being around for at least 5,000 years in the form script

and but was spoken long before that. Tamil Nadu also has one of the oldest culinary heritages in the world. It is one of the foremost states in the country in terms of overall development. One of the most industrialized and urbanized states in India (Agarwal, 1967), it is home to many natural resources, rare flora and fauna, cool hill stations, grand Hindu temples of Dravidian architecture, beach resorts, multi-religious pilgrimage sites and three UNESCO world heritage site.

Tamil Nadu covers an area of 130,058 km² and is the eleventh largest state in India. Tamil Nadu has a coast-line of about 1000 km which forms about 18% of the country's coastline (third longest). The 32 districts of Tamil Nadu are listed in Table 1.

According to Census 2011, the state's population is 72

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**Table 1.** The 32 districts of Tamil Nadu.

| 1. | Ariyalur | 2. | Chennai | 3. | Coimbatore | 4. | Cuddalore |
|---|---|---|---|---|---|---|---|
| 5. | Dharmapuri | 6. | Dindigul | 7. | Erode | 8. | Kancheepuram |
| 9. | Kanyakumari | 10. | Karur | 11. | Krishnagiri | 12. | Madurai |
| 13. | Nagapattinam | 14. | Namakkal | 15. | Perambalur | 16. | Pudukottai |
| 17. | Ramanathapuram | 18. | Salem | 19. | Sivaganga | 20. | Thanjavur |
| 21. | The Nilgiris | 22. | Theni | 23. | Thiruvallur | 24. | Thiruvannamalai |
| 25. | Thiruvarur | 26. | Thirunelveli | 27. | Tiruppur | 28. | Trichirappalli |
| 29. | Tuticorin | 30. | Vellore | 31. | Villupuram | 32. | Virudhunagar |

million. It is the seventh most populous state in the country. Except for Kerala, Tamil Nadu recorded the lowest population growth rate in 1991-2001 among all the states and Union territories in India. The decadal (2001-2011) growth rate is 15.60 percent. The population sex ratio, defined as the number of females per 1000 males in the population, works out to 995 in 2011 compared to 987 in 2001 and 974 in 1991. However, the child sex ratio, defined as the number of girls per 1000 boys in the age group of 0-6 years, has gone up from 942 in 2001 to 946 in 2011. The density of the population is 555 persons per sq. km in 2011 against 478 in 2001 and 429 in 1991. Life expectancy is projected to be 65.2 years for males and 67.6 years for females.

Tamil Nadu is today the most urbanized state in India with 43 percent of the population living in urban areas. Tamil Nadu's urban slum population in 2001 census is 2.9 million, which is 10.6% of the total urban population of the State. More than 30% of Chennai's population live in slums. The population of Scheduled Castes (SCs) is 19% in 2001 against 19.2% in 1991, higher than the national percentage of 16.2 in 2001 and 16.3 in 1991. However, Tamil Nadu has a lower percentage of Scheduled Tribes (ST) 1% of the state's population ¬ in 2001 against the national average of 8.2 %. Tamil Nadu is one of the educationally more advanced states in the country. The literacy rate stands at 80.3 percent (male literacy, 86.8% and female literacy, 73.9%), higher than the national literacy rate of 74.0%. As per the Human Development Index prepared by the State Planning Commission, the districts that fare well in terms of both HDI and Gender Development Index (GDI) are Chennai, Kanyakumari, Thoothukudi, Kancheepuram, Coimbatore and the Nilgiris. The poorly performing districts include Pudukottai, Thiruvannamalai, Villupuram and Dharmapuri.

**Educational administration**

Educational Administration means the capacity of an individual or organization to manage all the activities of that educational institute. It is also defined the activity of a government or state in the exercise of its powers and duties. Educational administrators have education back-grounds similar to school guidance counsellors, librarians, curriculum coordinators, educational specialists and tea-chers. Understanding the requirements and expectations of various other educational jobs helps administrators lead others in an empathic capacity. Educational admini-strators usually have advanced degrees in teaching, administration or educational leadership. Most admini-strators have many years of experience as teachers, leaders and mentors. Additionally, many educational administrators are required to participate in ongoing training and professional development to learn new methods and policies of school leadership (Jagannath, 2003). Educational administration refers to secretarial and authority roles in an institution or school, and educational management is a role in management of grounds, security and repairs, etc.

**DEVELOPMENT OF MODERN CONCEPT FROM 1900 TO THE PRESENT DAY**

1. Increasing the public debate on alternative approaches towards educational excellence
2. Creating possibilities and opportunities to promote innovation and piloting of new ideas/approaches
3. Supporting state and central governments to move towards a quality education revolution
4. Serving as a resource centre for the country in the areas of education and development
5. Emerging as a centre of excellence in education policy and implementation.

**EDUCATION IN INDIA- BACKGROUND**

Indian education is mainly provided by the public sector, with control and funding coming from three levels: federal, state, and local. Child education is compulsory. The Nalanda University was the oldest university-system of education in the world. Western education became ingrained into Indian society with the establishment of the British Raj. Education in India falls under the control of both the Union Government and the states, with some responsibilities lying with the Union and the states having

autonomy for others. The various articles of the Indian Constitution provide for education as a fundamental right. Most universities in India are Union or State Government controlled.

A Monastic order of education under the supervision of a guru was a favoured form of education for the nobility in ancient India. The knowledge in these orders was often related to the tasks a section of the society had to perform. The priest classes, the Brahmins, were imparted knowledge of religion, philosophy, and other ancillary branches while the warrior classes, the Kshatriya, were trained in the various aspects of warfare. The business classes, the Vaishya, were taught their trade and the lowered class of the Shudras was generally deprived of educational advantages. The book of laws, the Manusmriti, and the treatise on statecraft the Arthashastra were among the influential works of this era which reflect the outlook and understanding of the world at the time.

Apart from the monastic orders, institutions of higher learning and universities flourished in India well before the Common Era, and continued to deliver education into the Common Era. Secular Buddhist institutions cropped up along with monasteries. These institutions imparted practical education, e.g. medicine. A number of urban learning centres became increasingly visible from the period between 200 BCE to 400 CE. The important urban centres of learning were Taxila and Nalanda, among others. These institutions systematically imparted knowledge and attracted a number of foreign students to study topics such as logic, grammar, medicine, metaphysics, and arts and crafts. By the time of the visit of the Islamic scholar Alberuni (973-1048 CE), India already had a sophisticated system of mathematics and science in place, and had made a number of inventions and discoveries. With the arrival of the British Raj in India a class of Westernized elite was versed in the Western system of education which the British had introduced. This system soon became solidified in India as a number of primary, secondary, and tertiary centres for education cropped up during the colonial era. Between 1867 and 1941 the British increased the percentage of the population in Primary and Secondary Education from around 0.6% of the population in 1867 to over 3.5% of the population in 1941.

However this was much lower than the equivalent figures for Europe where in 1911 between 8 and 18% of the population were in Primary and Secondary education. Additionally literacy was also improved. In 1901 the literacy rate in India was only about 5% though by Independence it was nearly 20%. Following independence in 1947, Maulana Azad, India's first education minister envisaged strong central government control over education throughout the country, with a uniform educational system. However, given the cultural and linguistic diversity of India, it was only the higher education dealing with science and technology that came under the jurisdiction of the central government. The government also held powers to make national policies for educational deve-

lopment and could regulate selected aspects of education throughout India (Blaug and Woodhall, 1979). The Central Government of India formulated the National Policy on Education (NPE) in 1986 and also reinforced the Programme of Action (POA) in 1986. The government initiated several measures: the launching of DPEP (District Primary Education Programme) and SSA (Sarva Shiksha Abhiyan, India's initiative for Education for All) and setting up of Navodaya Vidyalaya and other selective schools in every district, advances in female education, inter-disciplinary research and establishment of open universities.

India's NPE also contains the National System of Education, which ensures some uniformity while taking into account regional education needs. The NPE also stresses on higher spending on education, envisaging a budget of more than 6% of the Gross Domestic Product. While the need for wider reform in the primary and secondary sectors is recognized as an issue, the emphasis is also on the development of science and technology education infrastructure on sex.

## Primary education

The Indian government lays emphasis on primary education up to the age of fourteen years (referred to as Elementary Education in India. The Indian government has also banned child labour in order to ensure that children do not enter unsafe working conditions. However, both free education and the ban on child labour are difficult to enforce due to economic disparity and social conditions. 80% of all recognized schools at the Elementary Stage are government run or supported, making it the largest provider of education in the country. However, due to shortage of resources and lack of political will, this system suffers from massive gaps including high pupil teacher ratios, shortage of infrastructure and poor level of teacher training. Education has also been made free for children for six to 16 years of age or up to class X under the Right of Children to Free and Compulsory Education Act 2009.

There have been several efforts to enhance quality made by the government. The District Primary Education Programme (DPEP) was launched in 1994 with an aim to universalize primary education in India by reforming and vitalizing the existing primary education system. 85% of the DPEP was funded by the central government and the remaining 15 percent was funded by the states. The DPEP, which had opened 160000 new schools including 84000 alternative education schools delivering alternative education to approximately 3.5 million children, was also supported by UNICEF and other international programmes. This primary education scheme has also shown a high Gross Enrolment Ratio of 93–95% for the last three years in some states. Significant improvement in staffing and enrolment of girls has also been made as a part of this scheme. The current scheme for Universalization of

Education for All is the Sarva Shiksha Abhiyan (SSA) which is one of the largest education initiatives in the world. Enrolment has been enhanced, but the levels of quality remain low.

## Secondary education

The National Policy on Education (NPE) 1986 has provided for environment awareness, science and technology education, and introduction of traditional elements such as Yoga into the Indian secondary school system. Secondary education covers children 14-18 which covers 88.5 million children according to the of Census, 2001. However, enrolment figures show that only 31 million of these children were attending schools in 2001-02, which means that two-third of the population remained out of school. A significant feature of India's secondary school system is the emphasis on inclusion of the disadvantaged sections of the society. Professionals from established institutes are often called to support in vocational training. Another feature of India's secondary school system is its emphasis on profession based vocational training to help students attain skills for finding a vocation of his/her choosing. A significant new feature has been the extension of SSA to secondary education in the form of the Madhyamik Shiksha Abhiyan.

A special Integrated Education for Disabled Children (IEDC) programme was started in 1974 with a focus on primary education, but which was converted into Inclusive Education at Secondary Stage. Another notable special programme, the Kendriya Vidyalaya project, was started for the employees of the central government of India, are distributed throughout the country. The government started the project in 1965 to provide uniform education in institutions following the same syllabus at the same pace regardless of the location to which the employee's family has been transferred.

A multilingual web portal on Primary Education is available with rich multimedia content for children and forums to discuss on the Educational issues. India Development Gateway is a nationwide initiative that seeks to facilitate rural empowerment through provision of responsive information, products and services in local languages.

## Tertiary education

India's higher education system is the third largest in the world, after China and the United States (Agarwal, 1993; 2006). The main governing body at the tertiary level is the University Grants Commission (India), which enforces its standards, advises the government, and helps coordinate between the centre and the state. Accreditation for higher learning is overseen by 12 autonomous institutions established by the University Grants Commission.

As of 2009, India has 20 central universities, 215 state universities, 100 deemed universities, 5 institutions established and functioning under the State Act, and 13 institutes which are of national importance. Other institutions include 16000 colleges, including 1800 exclusive women's colleges, functioning under these universities and institutions. The emphasis in the tertiary level of education lies on science and technology. Indian educational institutions by 2004 consisted of a large number of technology institutes. Distance learning is also a feature of the Indian higher education system.

Some institutions of India, such as the Indian Institutes of Technology (IITs), have been globally acclaimed for their standard of education. The IITs enrol about 8000 students annually and the alumni have contributed to both the growth of the private sector and the public sectors of India. However, India has failed to produce world class universities like Harvard or Cambridge. Besides top rated universities which provide highly competitive world class education to their pupil, India is also home to many universities which have been founded with the sole objective of making easy money. Regulatory authorities like UGC and AICTE have been trying very hard to extirpate the menace of private universities which are running courses without any affiliation or recognition. Students from rural and semi urban background often fall prey to these institutes and colleges. Three Indian universities were listed in the Times Higher Education list of the world's top 200 universities-Indian Institutes of Technology, Indian Institutes of Management, and Jawaharlal Nehru University in 2005 and 2006. Six Indian Institutes of Technology and the Birla Institute of Technology and Science - Pilani were listed among the top 20 science and technology schools in Asia by Asia week. The Indian School of Business situated in Hydera-bad was ranked number 12 in global MBA rankings by the Financial Times of London in 2010 while the All India Institute of Medical Sciences has been recognized as a global leader in medical research and treatment.

## INDIAN EDUCATION ADMINISTRATION

Education in India is mainly provided by the public sector, with control and funding coming from three levels: federal, state, and local. Child education is compulsory. The Nalanda University was the oldest university-system of education in the world. Western education became ingrained into Indian society with the establishment of the British Raj. Education in India falls under the control of both the Union Government and the states, with some responsibilities lying with the Union and the states having autonomy for others. The various articles of the Indian Constitution provide for education as a fundamental right. Most universities in India are Union or State Government controlled.

India has made a  huge progress in terms of increasing

primary education attendance rate and expanding literacy to approximately two thirds of the population. India's improved education system is often cited as one of the main contributors to the economic rise of India. Much of the progress in education has been credited to various private institutions. The private education market in India is estimated to be worth $40 billion in 2008 and will increase to $68 billion by 2012. However, India continues to face stern challenges. Despite growing investment in education, 35% of its population is still illiterate; only 15% of Indian students reach high school, and just 7% graduate. As of 2008, India's post-secondary high schools offer only enough seats for 7% of India's college-age population, 25% of teaching positions nationwide are vacant, and 57% of college professors lack either a master's or PhD degree. As of 2007, there is 1522 degree-granting engineering colleges in India with an annual student intake of 582,000, plus 1,244 polytechnics with an annual intake of 265,000. However, these institutions face shortage of faculty and concerns have been raised over the quality of education. The Educational Portal is linked with three main areas;

1. Primary Education (Private education, Home schooling)
2. Secondary Education
3. Higher Education (Including Technical Education)

For administration wise, The National Council of Educational Research and Training (NCERT) is the apex body for curriculum related matters for school education in India. The NCERT provides support and technical assistance to a number of schools in India and oversees many aspects of enforcement of education policies. In India, the various curriculum bodies governing school education system are:

1. The state government boards, in which the majority of Indian children are enrolled.
2. The Central Board of Secondary Education (CBSE) board.
3. The Council for the Indian School Certificate Examinations (CISCE) board.
4. The National Institute of Open Schooling (NIOS) board.
5. International schools affiliated to the International Baccalaureate Programme and/or the Cambridge International Examinations.
6. Islamic Madrasah schools, whose boards are controlled by local state governments, or autonomous, or affiliated with Darul Uloom Deoband.
7. Autonomous schools like Woodstock School, Auroville, Patha Bhavan and Ananda Marga Gurukula.

In addition, NUEPA (National University of Educational Planning and Administration) and NCTE (National Council for Teacher Education) are responsible for the management of the education system and teacher accreditation.

Some of the laws are;

(a) National Policy on Education (NPE), 1986, 1992;
(b) Right of Children to free and Compulsory Education Act 2009 and
(c) Kendriya Vidyalaya project, 1995 was used to administer the Education.

The UGC (Accreditation for higher learning) is overseen by 12 autonomous institutions established by the University Grants Commission. As of 2009, India has 20 central universities, 215 state universities, 100 deemed universities, 5 institutions established and functioning under the State Act, and 13 institutes which are of national importance. Other institutions include 16000 colleges, including 1800 exclusive women's colleges, functioning under these universities and institutions. The emphasis in the tertiary level of education lies on science and technology. Indian educational institutions by 2004 consisted of a large number of technology institutes. Distance learning is also a feature of the Indian higher education system)

## SCHOOL ADMINISTRATION IN TAMIL NADU

Each school is headed by one Headmaster. The head of an institution is solely responsible for institutional planning and management. He or she decides how to use the available resources and how to initiate steps to mobilize the resources. He or she involves the teachers, parents, other associations etc. towards the achievement of qualitative education for younger generations.

### Powers of head of the institution

1. Supervising the teachers
2. Maintaining attendance of teachers and records
3. Reviewing the notes of lessons
4. Sanctioning of leave to teachers
5. Preparation of statement for claiming pay for teachers
6. Conducting District Level examination
(Quarterly-Sep, Half Yearly-December, Annually- Mar/Apr)

Generally academic year of the educational institution begins with first day of June of the year and ends with the 15th day of April of the following year.
Working Pattern of a School

## ADVISORY BOARDS AND COMMITTEES

Government of Tamil Nadu has set up some advisory bodies and boards for strengthening educational planning and administration in the state. Composition and functions of some important boards and committees are as follows:

1. The State Board of School Examination merging erstwhile Board of Secondary Education and Board of Higher Secondary Examination was constituted in the year 2001 to advise the Director of Government Examination in all matters relating to high and higher secondary examination including teacher education examination.

2. The state government in 1985 has reconstituted the Board of Matriculation Schools. The Director of School Education is the chairman of the Board. The Board is the advisory body to advise the Director of School Education from time to time on all matters relating to matriculation education, namely, the courses of study, syllabus, textbooks for these schools, etc.

3. The implementation of DPEP scheme in 7 Districts is almost over. Subsequently a scheme of education for all Sarva Shiksha Abhiyan has been introduced in the State of Tamil Nadu from the year 2001-2002. To monitor the scheme a state level Empowered Committee, District Level Committee, Block Level committee, Village Level committee have been formed.

4. Committee on revision of syllabus has been formed to prescribe curriculum and syllabus for standards from six to twelve. For introduction in phased manner from the year 2003-2004.

5. A committee has been formed in the year 2001 on the functioning of matriculation schools and report is awaited

6. A committee has been formed on the codification of different educational rules in the year 2002. The report is awaited.

7. The state government in 2000 has constituted the Committee on Nursery and Primary Schools.

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