

The Goal of Education at the Secondary Level

Mahrus Esam Maroun

Department of Education

Kaboora Institute of Higher Education

Email: memahrus56@yahoo.com (Author of Correspondence)

Afghanistan

Abstract

To develop their knowledge, skills and outlook so that future citizens of Bangladesh can lead a healthy, productive and fulfilling life. To make aware of the heritage of citizens, rich cultural diversity and the heritage of religious tolerance. A well-intentioned mind and rational thinking is the power, which serves as a successful growth for the citizens of higher education and workplace. Under the influence of globalization, the international labor market supports the ability to respond positively to the negligible demand, such as literacy, mathematical knowledge, and information and communication technology, communication through English. The deprived person is entitled to the qualities that the true falsehood is able to solve the problems of daily life by acquiring the right living standards of citizenship rights and responsibilities of good living and environmental personal liability.

Keywords: Succession; Rich Cultural Variations; Religious Tolerance.

1. Introduction

Education is the most basic necessity. It is the most treasured privilege that one can have. It is the extremely important for an individual's mental and social growth. Education in general is very important and everybody must get the access to basic education right from their childhood. Secondary school is important because those are the years before entering the bigger and serious part of education that is career. It is extremely important to focus during these years. Students get into their teenage and are all excited about so many things. Secondary school gives the student a wider scope and perspective about the education and what career choice to make in the future. They get a detailed knowledge about intermediate courses, college options, entrance exams, etc. They're basically being prepared for the longer run. Right from counselling in school to studying from the boards and picking the right subjects for 11th and 12th. This entire process is extremely important. It leads the students towards a brighter and successful future.

2. Idea of Secondary Education

Secondary education is education beyond the elementary grades; provided by a high school or college preparatory school. A secondary school is both an organization that provides secondary education and the building where this takes place. A secondary school locally may be called high school or senior high school. First stage of secondary education building on primary education, typically with a more subject-oriented curriculum. Second/final stage of secondary education preparing for tertiary education or providing skills relevant to employment. Usually with an increased range of subject options and streams. Programmes providing learning experiences that build on secondary education and prepare for labour market entry or tertiary education. The content is broader than secondary but not as complex as tertiary education. Short first tertiary programmes that are typically practically based, occupationally specific and prepare for labour market entry. These programmes may also provide a pathway to other tertiary programmes. Each country will have a different education system and priorities. Schools need to accommodate students, staff, storage, mechanical and electrical systems, storage, support staff, ancillary staff and administration. The number of rooms required can be determined from the predicted roll of the school and the area needed.

3. Idea of Succession and It's Planning

This succession means a number of people or things of a similar kind following one after the other. It is the action or process of inheriting a title, office, property, etc. Succession is the act or process of following in order or sequence. Succession Planning can be defined as a purposeful and systematic effort made by an organization to ensure leadership continuity, retain and develop knowledge and intellectual capital for the future, and encourage individual employee growth and development. Succession Planning is a systematic

approach to ensuring leadership continuity. Within an organization by recruiting and/or encouraging individual employee growth and development. Succession planning is a process of developing talent to meet the needs of the organization now and in the future. Replacement planning is about finding backups to fill vacancies on an organization chart. But succession planning is about grooming the talent needed for the future. They are related but different. It's not about having people...it's about having the right people, in the right place, at the right time. As described in the article Performance Management, Succession Planning, and Professional Learning Communities by Hall, Salamone, & Standley, the concept of formal succession planning for building and sustaining leadership is not something that most school districts consider. When Brevard started its planning efforts, it became clear that the district was a pioneer in this area, which was less than ideal because it required so much more work! Address succession planning in your school with this article. Learn how to identify future leadership needs, develop potential leaders and survey staff to understand their skills and aspirations. Succession planning is a single-person event. Succession planning is a single-occurrence instead of planned process.

4. Rich Cultural Variations

Cultural variation refers to the rich diversity in social practices that different cultures exhibit around the world. cuisine and art all change from one culture to the next, but so do gender roles, economic systems, and social hierarchy among any number of other humanly organized behaviors. Cultural variation can be studied across cultures or across generations and is often a subject studied by anthropologists, sociologists and cultural theorists with subspecialties in the fields of economic anthropology, ethnomusicology, health sociology etc. In recent years, cultural variation has become a rich source of study in neuro anthropology, cultural neuroscience, and social neuroscience. Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, the global monoculture, or a homogenization of cultures, akin to cultural decay. The phrase cultural diversity can also refer to having different cultures respect each other's differences. The phrase "cultural diversity" is also sometimes used to mean the variety of human societies or cultures in a specific region, or in the world as a whole. Globalization is often said to have a negative effect on the world's cultural diversity.

5. Religion and Religious Tolerance

The notion of tolerance has various connotations, meanings and values attached to it; language, culture and tradition play important roles in shaping and understanding those nuances. In the English language, the word "tolerate" means "to bear" or "to allow"; in German the meaning of "tolerance" is closer to "acceptance" and "respect". In French, Le Petit Robert describes the term as "indulgence and comprehension of the other,

acceptance of a different opinion, not without the possibility to forbid or to require". In Turkish, hoşgörü refers to "understanding and allowing."1 In Arabic tasâmuh, according to Lissan al-Arab, is "to ease the process mutually and on an equal basis from both parties". Another word in Arabic, musamaha, refers to smoothing mutually and equally in cases of contestation, slander, defamation, dispute or enmity. In Hebrew, savlanut means "patience", which also refers to acknowledging and legitimizing opinions and/or beliefs different from one's own or what one is used to. Tolerance implies no lack of commitment to one's own beliefs. Rather it condemns the oppression or persecution of others. Religious tolerance in many philosophical circles is now known as the "New Tolerance." This is the politically correct position that all beliefs and life styles should be accepted no matter how illogical or misguided. It seems that the only exception to New Tolerance is Christianity, because of its so-called "exclusive" nature. The biblical and traditional position of tolerance in Christianity is to be tolerant of all people and religious beliefs, but intolerant of sin. Religion deals with:

- a) Selfhood - "Who am I?" "Where did I come from?"
- b) Meaning - "Why am I?" "Where will I go when I die?"
- c) Purpose - "What do I do?" "What is the purpose of life?" Religion is human involvement with what is considered to be the realm of the sacred.

Dimensions of Religion are-

It is expressed in three forms:

THEORETICAL (Thought): myths, experiential and doctrines.

PRACTICAL (Action): rituals, worships and ethics.

SOCIAL (community): carries on the tradition in groups that give the believer identity.

Other dimensions of Religion are-

Rules about human behavior (often regarded as revealed from supernatural realm)

Doctrinal and philosophical: systematic formulation of religious teachings in an intellectually coherent form

Material: ordinary objects or places that symbolize or manifest the sacred or supernatural

Leadership/Mentorship –Founders of religions

Some Functions of Religion are-

- a) Ethical and legal: Rules about human behavior (often regarded as revealed from supernatural realm)

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- b) Doctrinal and philosophical: systematic formulation of religious teachings in an intellectually coherent form
- c) Material: ordinary objects or places that symbolize or manifest the sacred or supernatural
- d) Leadership/Mentorship Founders of religions

Individual's action and cultural behavior can be assessed on the basis of his or her religious convictions. It serves as basis for justifying actions of individuals, groups, and even nations. It plays different functions in a legal systems of different countries. It influences how individuals and groups in diverse societies perceive each other and the world at large.

Religious toleration is people allowing other people to think or practice other religions and beliefs. In a country with a state religion, toleration means that the government allows other religions to be there. Many countries in past centuries allowed other religions but only in privacy. This has become rare. Others allow public religion but practice religious discrimination in other ways. The emergence of the New Tolerance philosophy, by simply changing the definition in a subtle way and merging the behavior that requires tolerance with the person himself, has turned the concept of religious tolerance upside down. This subtle change in the definition is based upon the philosophy of relative truth. Relative truth negates the belief that some beliefs are true and some are false. As a consequence, all beliefs are equally valid and all must be accepted. Combining the behavior with the person makes anyone not accepting the behavior "intolerant." Consequently, by accepting the New Tolerance we've gone from rejecting bad behavior to accepting it. Religious tolerance and the New Tolerance philosophy is built on a foundation of relative truth and cultural relativism. However, proponents of the "New Tolerance" seem to be intolerant of Christianity. As Christians, we're called to a higher standard than "tolerance" -- we're called to love our neighbor. Simply, we must love the sinner, yet remain intolerant to the actual. Individual's action and cultural behavior can be assessed on the basis of his or her religious convictions. It serves as basis for justifying actions of individuals, groups, and even nations. It plays different functions in a legal systems of different countries. It influences how individuals and groups in diverse societies perceive each other and the world at large. Religion is an issue that most young people have to deal with in their daily lives at home, in public, at work or at school. Youth work can help to making religious differences a factor of cultural enrichment for young people, instead of being a source of confrontation, especially through the lenses of mutual understanding, tolerance and acceptance of difference. This chapter aims to be a contribution to this by exploring the major concepts that are often used in relation to religion, such as religious tolerance, diversity, pluralism, inter-religious/inter-faith dialogue and secularism. In addition, this chapter provides some basic information about the Baha'i

Faith, Christianity, Druze, Islam, Judaism and Yazidism as examples of some of the religions and faiths that have flourished in Mediterranean lands and have been followed by millions of European and Mediterranean adherents for centuries. It should be noted that exploring these subjects to ensure unbiased and objective information on religions is not an easy task. Firstly, this is because of the depth and variety of information and speculation about the religions concerned, and secondly a result of the great sensitivity of the issue of religion, especially in the Euro-Mediterranean context. Accordingly, the information provided here should be considered as an introduction, with a selection of stimulating questions for any youth work leaders who may be interested in the basic concepts, discussions and starting points in relation to religions, religious diversity and inter-religious dialogue.

6. Goal of Secondary Level Education

Secondary education requires teachers to master a specific subject and be able to train their students not only in content areas but in critical thinking so they may be college ready. As a secondary teacher of 25+ years, it is essential to keep abreast of educational state mandates as they are constantly changing. The state curriculum helps to narrow where to begin in formulating objectives for every lesson and the skills students are expected to master. Training in specific subject matters is also essential i.e. Advanced Placement courses given by the College Board. These organizations provide excellent curriculum outlines and also establish skill expectations. Teachers must also invest in outside institutions to constantly expand their own skills i.e. membership with historical associations, to be able to provide fresh materials and creative ways to reinvent older ones. The teacher that never stops learning will always be on the cutting edge of successfully achieving helping their students reach all curriculum goals. If you are in the secondary school and looking for some basic counselling about your future or have already entered high school and looking for guidance regarding your career choices, please feel free to connect with Univariety. Secondary Education is important because it provides a broad education to everyone. We already live in a world which evolution, global warming, and basic statistics are doubted and people's lack of knowledge about other cultures and our own government are used to manipulate them. I feel much better that we have a secondary education system that tries to educate everyone. Imagine how much worse if people did not get to study science, history, and literature. It might not be the best, but it at least offers a panacea against further ignorance. Secondary education requires teachers to master a specific subject and be able to train their students not only in content areas but in critical thinking so they may be college ready. As a secondary teacher of 25+ years, it is essential to keep abreast of educational state mandates as they are constantly changing. The state curriculum helps to narrow where to begin in formulating objectives for every lesson and the skills students are expected to master. Training in specific subject matters is also essential i.e. Advanced Placement courses given by the College Board. These

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7. Problems of Secondary Education and Solutions to Them

The present secondary education in our country is not congenial to effective, democratic and productive citizenship which is the need of the hour. We need able, dutiful and self-dedicated citizens for making our infant democracy a success, who are imbued with the spirit of intelligent patriotism contributing to the rapid prosperity of the country. Our secondary education does not help to develop civic sense in children and to shoulder gallantly multifarious civic duties and responsibilities. Independent India requires citizens trained in democratic values of life and citizenship. Different committees and commissions before and after independence have mentioned various aims of secondary education. But secondary educational institutions in practice do not try to materialize those aims. The so-called aims are practically paper-aims. During pre-independence days the only aim of secondary education was to secure white-collar jobs, this is no doubt a very narrow aim. Development of social efficiency is not possible in the present set-up of secondary education in our country. Every individual has a social self. For an integrated personality development of this social self is essential which is neglected by our secondary education. There is also close relationship between education and society. If social aspect of education is neglected no society can prosper and attain the desired growth. Secondary education today neglects co-curricular activities. Mere curricular activities cannot help to develop all round personality of an individual. Here lies the need of organization of a co-curricular activities. Physical education is not emphasized by the present system of secondary education in our country. Today we need Spartan outlook. Human beings are essentially psycho-physical in nature. National security depends to a large extent on its able bodied citizens. Sound mind is not possible without sound body. Swami Vivekananda greatly emphasized physical education. "We can reach God even through football", Swamiji remarked. Most of the secondary schools of our country possess minimum facilities for physical education. Many of them have no play-grounds. This is particularly true in cities where the students play in the streets. 60% of secondary students suffer from malnutrition. However, new Education Policy (1986) has emphasized physical education. Many secondary schools still suffer from the inadequate number of able and trained teachers. Training is a pre-requisite condition for successful teaching and professional growth. Able and suitable teachers are also not available everywhere particularly in rural Areas.

Our secondary teachers' training programme is also faulty and has made the problem crucial. Teachers should be trained in basic and vocational curriculum also. Teachers are like the spinal cord of the school. The school cannot function well if the teachers are inefficient and inadequate in number. Today the schools have few able teachers. Now we need urgently vocationally trained teachers to make the scheme of vocationalization of secondary education a success. Still many secondary teachers are untrained. Dearth of efficient and properly trained teachers is a peculiar feature of present-day secondary schools. The teaching profession does not attract talented students. Conditions of work and service of teachers should be improved. Private tuition by teachers should also be discouraged. The curriculum poses a great problem in the field of secondary education. It is difficult to have a universally accepted curriculum because the needs of one state differ from the others. Our country is a multi-lingual and multi-religious country. The NCERT and the All India Council for Secondary Education are trying to forge out a universally accepted curriculum. In recent years the Secondary School Curriculum is almost uniform with some variations according to local needs. In spite of this there are some inherent defects in the curriculum. Both the Mudaliar and Kothan Commissions made some fruitful suggestions to make the secondary-school curriculum up-to-date and useful. But these have not produced the desired results. Many defects still persist in the curriculum and new defects have appeared. It does not properly reflect the needs of the individual as well as the society. It is narrowly conceived and is largely of unilateral character. There is not sufficient variety and elasticity. It is theoretical, bookish, unpractical and not life-centred. "The education imparted in most secondary schools is, generally speaking, of the academic type leading at the end of the school course to university admission rather than entry into a vocation". The curriculum is heavy and overloaded particularly at the plus-two stage. The curriculum still lays great emphasis on the acquisition of the knowledge and comparatively little on the building up of those skills, aptitudes, values and interests which are essential for the full development of the student personality". There is little scope for vocational training which is essential for rapid economic development, proper utilization of natural and human resources of the country. The curriculum has intimate connection with the method of teaching. The method followed by most of the secondary teachers is stereotyped, obsolete and un-psychological. Modern activity-centred methods are not applied by the teachers. Many of them are not familiar with these methods and as such they fail to attract the attention of the students. As a result the lessons become unproductive and the effects are far from satisfactory. There are practical difficulties also in way of applying modern methods of teaching in our school situations. Many schools are not properly equipped with laboratory and library facilities, necessary teaching aids and appliances. Most of the secondary schools are over-crowded, ill-staffed and suffer from inadequate number of teachers and accommodation. The average teacher-pupil ratio is 1: 50. But for effective and creative teaching it should be 1: 30. There is little scope for tutorial work. No fruitful teaching is possible without

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personal contact between the teacher and the taught. 16) Next comes the problem of text-books which is also intimately connected with the problem of curriculum and methodology of teaching. Many students suffer from want of text-books which are very costly. Text-books are often changed. This has added fuel to the fire. 45% of the population in our country lives below the subsistence level. It is not possible for them to purchase text-books for their children and to supply necessary stationery needed for educational purposes. They cannot bear other educational expenses of their wards. It might have been better if text-books could be supplied free of cost. In many socialistic as well as capitalistic countries text books are supplied free of cost upto secondary level. But our educational system has not yet been nationalized and the budgetary provision for education is very scanty. It is only 2½ %. Under the circumstances, the Govt. should give financial assistance to the private publishers so that the prices of text-books may be kept at reasonable level. Due to competition the private publishers also will be forced to maintain the reasonable quality or standard. The entire system of education is vitiated by examination. The educational achievements of students are measured by the single measuring rod known as examination. The prevailing essay-type examination dominates the educational arena. But it has developed a large number of defects and as such it is no longer regarded as the only measuring rod for determining the academic achievements of students. The main charge against the essay-type examination is that it is vitiated by subjectivity. For this reason, along with essay-type examination which has its own intrinsic merits objective type tests and short-answer type tests have been introduced. But the latter two are not entirely free from defects. It is true that these have improved the examination process and made the system more scientific and reliable. We cannot reject the essay type examination altogether. But it should be reformed in the desired channels. Some reforms are needed after careful thinking and a good deal of research. The Radhakrishna Commission, the Hartog Committee, the Mudaliar Commission and the Kothari Commission all have made important recommendations and observations in respect to examination reform. Many of these have been put into operation and still many are under consideration. External examination alone should not be accepted as a tool for measuring the academic achievements of students. Even secondary education is not complete by itself. It is a stepping-stone for admissions in colleges and universities. Secondary education is thus re-garded as a passport for higher education. Hence the main defect of secondary education is its aimlessness. Secondary education must have definite aims related to practical life and the secondary schools should try to realise those aims in every possible manner. Secondary education is theoretical, bookish, narrowly conceived and unpractical. It creates social misfits and does not fulfill the needs of life. It is not life-centred. It should not increase unemployment and should help to produce able, self-dependent and patriotic citizens. The current secondary education has aggravated the un-employment problem. Therefore we have to make our secondary education

so useful that the students having passed this stage do not run only for admission to universities and unemployment does not increase and they become economically independent by having acquired some vocational skills of productive nature. The present secondary education is not related to productivity. In most of the western countries secondary education is highly related to productivity. But this is not so in our country. Secondary education in India does not help to augment national production both in agricultural as well as in industrial. Both the Mudaliar Commission (1952-53) and the Kothari Commission (1964-66) strongly recommended for making secondary education productive. But this has not been achieved at the desired level. The schemes of core periphery and work experience have failed miserably and the plus-two stage has not yet been vocationalised as proposed. The secondary education in our country is not helpful for economic development of the nation and rapid social transformation. No man-power training is possible in the present set-up of secondary education in India. Secondary education must prepare an adolescent for India's technical and industrial growth through proper utilization of the natural resources. There is little scope for character training in the present system of secondary education. Character is the crown of life. Value education is essential for character training but our secondary education does not attach much importance to education for values such as toleration, cooperation, fellow-feeling, truthfulness, modesty, respect to teachers or elders, spirit of self-respect, faith in national cultural tradition, secularism etc.

8. Conclusion

Finally, I want to say that these are significant points I have included here. This discussion will help you to understand clearly about some important goals of secondary level education. I want to add that I have been researching public education for decades. And, there is one issue that cuts across urban, suburban, and rural districts that does not seem to be improving—that issue is the disempowerment of teachers. Internally, teacher authority is routinely thwarted by a standardized testing and administrative practices aimed at controlling and limiting teacher creativity and decision making. So the authority must focus on this and many problems.

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