

## **RIGHT TO EDUCATION-A NEED TO MODERN SOCIO-POLITICAL SET-UP**

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The fundamental link between the right to work and the right to education established at the conferences on education policy held by the Federation of German Trade Unions in 1976 is one of those elements of trade-union policy in which, with education understood as “participation” in progress in science, research and “technology”, trade union policy necessarily assumed an anti-capitalist, democratic character. In it, education is no longer conceived as qualification alone, but as a human right, which is equated with the right to work and hence points, in the same way as this right to the limits to economic, capitalist and social organization.

### **Fundamental Right to Education**

It is essential to think of the essence of the educational process concerning social reproduction and to the formation and development of the individual, to demonstrate, based on a materialistic theory of education and upbringing, the fundamental nature of the right to education, from the process of social life.

However, if we take our starting point the unit formed by the individual, university formed by their history of the species and also by actual society, with the life context of the society, then education and upbringing are found to be a social process in which, through the transmission of accumulated experience combined into a social knowledge, not only the continuance of society is ensured, but also individuality as the mode of the social life of human beings, but only, if the process of man historical development is included in education and upbringing.

An important defining characteristic of man at this level of theoretical consideration is that his life relationship as a member of the species appears again, in theory, in every individual in some form of his activity, defined as assimilation of the objective and external social conditions, and also the acquisition of the subjective conditions. Since, therefore, this acquisition is a prerequisite for individuality in general, in the interaction with nature and history, every active individual participates in the general process of social assimilation, by his nature and as single existence.

### **Education-An Essentially Material Concept**

The universal process of assimilation of external nature and acquisition of their nature by people is characterized by work as an expression of life. Work is not only a necessary burden of the human race—as bourgeoisie sociology often conceives—from which it has to free itself, to replace it with a fundamentally different form of activity as a basis.

It can be said that, just as it is relatively uninteresting to know that work has been done ever since man came into existence, it is not of much importance to know that education and upbringing do not yet by themselves constitute an adequate definition. The elevation of crafts and guilds by industrial work was necessary before the general notion of work as the central element of a political economy of the middle-class society could be formed. And, similarly, this stage of the historical development of the process of social life was needed, to acquire the knowledge and skills, that were formally required individually in the job structure and new knowledge and skills required on a wider scale, to achieve themselves a general quality as knowledge and to assume, as educational processes, the culture of general education. It is only when the individual forms of work have to take account of a general degree of interrelation or reciprocity, that are adequately related to general knowledge for processes of general, social education to emerge from them as a social necessity.

### **Education---Is it the division of Labour?**

Just as the reduction of human activity to work in producing goods and for-profit has its contraction in the materiality of the products and in the use-value of the goods the reduction of education and upbringing to diluted ideological abstractions and formalisms of the bourgeois society does not eliminate the fact that the process of education and upbringing consists in communicating matters, from which people have to build their future.

The most elementary knowledge that is necessary to impart necessarily exceeds the particular form of social nature of work and life. Thus, to emphasize the qualification—aspect for future

work is not sufficient, because this aspect, treated in isolation, embraces only the system-specific restriction of the relationship between work and education. The consequence of this isolation is that it is no longer considered possible to try to achieve a historically anticipative, qualitative definition of educational matter.

### **The Right to Education—Is it a form of the right to life?**

The considerations discussed above indicate that the right to education is a right that derives directly from the historical process, from the social quality of labour, and comes to the individual as a positive right, just from the simple fact of his social existence and his work. The results of social labour and also social know-how or knowledge, general labour, are therefore defined as congealed humanity and are as much a part of man as his hands, head and intellect.

These considerations that the right to education is not realized where there is no right to work are correct. In other words, to deprive anyone of the right to education means nothing less than to bring into dispute his sharing in the state of his development, reached historically, as an individual member of the human species; to close to this individual or to this category of people the universal character of developed social activity and appropriation of nature, in actual practice to deprive them, as active producers and as real universalists of their prerequisites of life. To dispute or even only to disregard the right to education to life, to a right to survival.

Summing up, the question posed in the title of this write-up whether education is a right has been most certainly answered, through the arguments and illustrations in the body of the above description that Education is very much a right and the most legitimate right, then the right to life.

### **Conclusion**

The Right to Education Act mandates that an out of school child should be admitted to an age-appropriate class and provided with special training to enable the child to come up to age-appropriate learning level. The Right to Education Act 2009 provides for the development of a curriculum, which would ensure the all-around development of every child. Build a child's knowledge, human potential and talent.

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