

Comprehensive View on Quality Education: A Comparative Analysis of Japanese Quality Principles and Ancient Indian Philosophy

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Abstract

There is a severe requirement for quality in every sphere of human development. This paper analyzes the convergence of two different philosophies with proper educational management to achieve quality education. The quality of teaching, quality of student intake, and, quality of course structure all affect the quality of education. This paper provides the combination of two important schools of thought the Indian school of thought and the Japanese school of thought which provide a holistic solution to the problem. This paper evaluates the cross-cultural influence of two separate value systems and postulates a comprehensive model for its effective implementation.

Keywords: Indian; Japanese; quality; education; teaching.

Introduction

There are two significant methods of reasoning created on the learning the board through quality education and they are exceptionally powerful and old. The Indian way of thinking and the Japanese way of thinking. It has been seen that nobody's theory is adequate enough to give an all-encompassing answer for such a gigantic issue like achieving quality education. As indicated by Juran quality speaks to "qualification for the reason", the accentuation to forestall over detail which will prompt cost. The significance of value improves the inspiration level, improve the standard of the personnel and the understudies, improve the fulfilment level, and improve the notoriety of the association. The mix of Japanese and Indian way of thinking both give a practical and likely answer for instilling information the executives through quality education in the training framework. The Japanese ways of thinking like absolute quality administration, without a moment to spare, kaizen, muda, poka burden, kanban and so forth gives creative answers for taking care of various issues identifying with information the executives through quality education. All the while, Indian ways of thinking like master shisya reasoning, purushartha theory, gyana reasoning and so on gives different parts of answer for dealing with various issues identifying with learning the board through quality education. Along these lines, a mix of both the Japanese and Indian ways of thinking is basic for giving learning the board through quality education. The path of providing educational management through quality education is a very enduring and challenging process. It is also a continuous process. There are different factors responsible for that like the quality of faculty, the quality of course materials, the quality of educational environment, the quality of students, the quality of learning interventions etc. So, there are diversified problems relating to the quality of

education. These complex problems can be handled effectively by two important schools of thought the Indian school of thought and the Japanese school of thought. In this context the cross cultural dimension is of immense importance and therefore an educational management is to be consider by taking both the Japanese and Indian school of thoughts and moreover how these fundamental principles are effective in forming the basic structure of both the Indian educational system as well as the Japanese educational system that has to be studied. The objectives are to find out the convergence of Indian educational system with Japanese educational system; to analyse the philosophies of educational management to achieve a quality educational system in Indian and Japanese perspectives; and to find out the combined holistic approach through educational management to impart quality education.

Review of literature

The writing in the information the board assessed through different measurements with reference to quality instruction. Accomplishing quality training through Japanese quality guideline especially complete quality administration is particularly powerful as examined by Kato (2010) in his paper, it additionally examinations the advanced education who actualized the quality strategies are increasingly viable. The most acknowledged examination on saw quality and its differed components are talked about in the investigation of Parasuraman, Zeithaml, and Berry (1985), which states about servqual model for giving better help. Chappin (1995) clarifies the job of all out quality administration in the accomplishment of the association. In his paper Satish (2009) portrayed viability of value the executives' standards in the study hall training. The article discusses helpful learning and how it can improve the learning procedure among understudies as the encouraging movements from educator situated to understudy arranged. Gathered information was investigated utilizing factor examination to land at explicit center regions to improve learning. It is discovered that particular quality administration ideas can help towards expanded study hall learning for understudies. This exploration expands the extent of the relevance of value the board devices for upgraded understudies learning crosswise over fluctuated cultural settings. The advanced education segment that is described by assorted variety, understudies and course profiles are unique and how colleges help to create understudies with unmistakable qualities and characteristics. Colleges are required to work in creating employability aptitudes in their understudies by giving scholarly staff significant help and assets, coordinating these abilities into educational plan and course configuration, giving understudies work arrangements and introduction to proficient settings and giving exhortation and direction through vocation administrations. The article likewise brings to see the significance to set systems identified with programs so work abilities are defined and observed strictly, at that point the vision of India of being a created nation will be accomplished in the genuine sense by Chowdhary (2012). As indicated by Han (1871) quality instructing and learning rely on utilization of different parts of TQM in the training framework. In his paper Muralikrishnan (2009) opined that with the improvement in the quality cognizance impression of individual will build the viability of person. In the investigation of Lunenburg (2010) it is seen that with the use of value standards there was an improvement in execution of the understudies. Yeshodhara (2015) found from the investigation

that quality administration has an essentially positive effect upon the strengthening of lady's educators. Crawford and Shutler (1999) applied Crosby (1984) model to propose a handy methodology for utilizing TQM standards in training. Their methodology concentrated on the nature of the training framework utilized as opposed to on understudies' assessment results. They contend that assessments are symptomatic apparatuses for guaranteeing the nature of the educating framework. To fulfil the instructive needs of understudies, nonstop improvement endeavours should be coordinated to educational program and conveyance administrations. There is a developing enthusiasm for applying TQM in instruction and for a wide assortment of reasons (Thakkar et al. 2006; Temponi 2005) of giving quality instruction. Another investigation of (Juran and Gryna 1980) states about the significance of Quality Circles for quality training. It clarifies about a sorted out route for critical thinking. Srivanci (2004) portray the usage of absolute quality administration for accomplishing quality training. Effect of TQM in advanced education is little because of hierarchical idleness to change, inability to concentrate on significant inquiries, non-open of scholastic culture to TQM (Koch, 2003). (Shastri, 2010) has been attempted to draw out a reasonable status of advanced education and developing needs to improve the nature of advanced education. Globalization of higher instructive administrations has become a territory of key concentration for some nations in post WTO situation. Clegg and Rowland (2010) expounded on the significance of generosity in quality instructive practice which is one of the significant parts of old Indian training framework. The significance of 'Adoration' is underscored in the investigation of Freire's (1970) which advanced with the hypothesis that there is increment results in training not founded on advertise requests, yet as far as human improvement. Dr. Nasrin (2012) talked about in the examination that Truth, moral, direct, amicability; love and serenity are the fundamental qualities that ought to be coordinated in the learning program. Kareena Bhatia and Manoj kumar (2011) give the essentialness of significant worth based training which creates self-manageability by embracing business abilities inside a person. India is among top three biggest nations in advanced education structure. John Hare (2010) investigated the planned methodology of comprehensive training that extend just as widening procedure of instruction by advancing the improvement of social abilities, energize individual responsibility and inspirational frame of mind for learning. Pargament (1985) watched job of religion in dealing with the pressure procedure. It can serve turning into a reason itself: become a component to deal with the pressure and become outcome of stress. Individual as a rule utilizes religion as stress buster to diminish pressure. Nandish Patel (2003) depicts the mix approach quality training essentially into instructing process. It prepares understudy's certainty and make them subordinate. Self perceives, making personal growth and social setting of learning through the learning method and connection to singular help to know the need.

Data and methods

The method adopted is through secondary research of literature and putting forth an abstract model on the combined holistic approach on educational management through quality education basing upon the Indo-Japanese philosophies of education. An expert panel interview is conducted to analyse various aspects of Indo Japanese technique to achieve quality education

descriptive analysis the Spectrum Method (Meilgaard et al 1999) of data analysis is adopted. There are 30 panel members submitted their expert opinions. The members are expertise in Indian and Japanese system of education and experience ranging from 20 to 30 years.

Conceptual analysis

TQM is a savvy framework for coordinating the nonstop quality improvement endeavours of individuals at all levels in the association to convey items and administrations which guarantee client satisfaction. TQM is a blend of social and specialized procedures. TQM means playing out each action of the procedure right first time and all occasions. The advanced way to deal with quality (TQM) stresses incorporating quality with the item by considering and improving exercises that influence quality, directly from advertising through plan to assembling. Kaizen is an administration upheld, worker driven procedure, where representatives look for advancement of their own capacities by testing existing framework and discovering improvement in them. Kaizen when utilized with regards to an administration procedure has come to mean as constant and moderate improvement in each part of the board. MUDA is a Japanese word for waste and waste methods, anything (or any action) which doesn't increase the value of the item. A specialist looking, despite the fact that lovingly, at a programmed machine doesn't include any worthwhile machine does (MUDA of Waiting). An upkeep engineer who strolls over a long separation with device in his grasp, doesn't include any worth (esteem is included when he utilizes the instrument to fix the machine) (MUDA of Transport). Heaps of material lying in racks in the stores doesn't add any esteem yet add to cost (MUDA of Stock). A material handler while pushing an overwhelming trolley brimming with parts, despite the fact that perspiring, includes no worth (MUDA of Transport). An gathering administrator, overstressing his hand to get parts for get together, includes no worth yet aims weakness to him (MUDA of Motion). A welding activity, performed to join metal portions of get together constituent, adds esteem yet the welding activity performed to fix weld a blowhole in employment is a non-esteem included movement (MUDA of Processing). Poka-Yoke is a mix of two Japanese words, "Poka" signifying "accidental blunders" and "Burden" (got from Japanese word Yokerie) signifying "to maintain a strategic distance from" and together they interpret as "Blunder/slip-up sealing" or "Trick sealing" a work procedure framework to dispose of coincidental mistakes. Quality circles is essentially a gathering of representatives (or even understudies) – who volunteer to meet consistently to attempt business related ventures – quality, profitability, wellbeing, productivity, cost, working conditions, and so on, and develop proposals to improve viability in the chose utilitarian territory. Perfect size of circle is eight to ten individuals in a specific work region. Cut down waiting as diminished arrangement time makes it conceivable to run littler parts. We anticipate that our machines should work without disappointments, produce great yield, and simultaneously expend exceptionally less labor, crude materials, electrical vitality, instruments/consumables and so forth. Quality depends on zero misfortune methods of reasoning, viz. zero mishaps, zero imperfections and zero breakdowns, which render hardware profoundly "viable". Kanban is a framework to control the strategic chain from a creation perspective, and is a stock control framework. Kanban was created by Taiichi Ohno, a mechanical designer at Toyota, as a

framework to improve and keep up an elevated level of generation. Kanban is one strategy to accomplish JIT.

The syllable "Gu" signifies "dimness" and "ru" signifies who "disperse" them. Along these lines, master is the individual who scatters the dimness of obliviousness and edifies us through the light of knowledge. It gives the profound relationship of shared trust, common belongingness, love, regard, discipline and the inward want to obtain learning. An Ashrama in India is one of four age-based life stages talked about in old India. The four are: The Brhamachaya (understudy), The Gryhatha (householder), The Vanaprastha (resigned) and the sanyasa (renunciation). There are four legitimate points of life in Indian way of thinking as indicated by this way of thinking are, to be specific, Dhrma (devotion, profound quality, obligations), Artha (riches, wellbeing, methods forever), Kama (love, connections, feelings) and Mokhsa (freedom, opportunity, self-acknowledgment). Gyana yoga is the way of shrewdness, information, and direct understanding of Brahman as a definitive reality. The way revokes the two wants and activities, and is in this way delineated as being steep and extremely troublesome in the Bhagavad Gita. So, it is said that "Agyanam timirandhaysa Gyananjana salakaya, Chakhyur unmilanjena tasmeyshree gurabe namah". Therefore, there is the requirement of a guru who will dispel the darkness of ignorance through the light of "gyana". Yoga theory alludes to the ability of association with a definitive reality. The root importance of yoga is "burdening" or "planning"; he proposes the essential signifying "otherworldly exercise", which passes on the different subtleties in the most ideal manner. The Guru is numerous things, including being an educator of abilities, an instructor, one who aides in the introduction of psyche and acknowledgment of one's spirit, who imparts values and experiential information, a model, a motivation and who helps direct an understudy's otherworldly improvement, extreme freedom, happiness, opportunity as moksha and internal flawlessness. It is said that "Yogah karmasu kausalama" These stanza advices us to play out our dispensed obligation in a fantastic way. "As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man. The fruit is of the same quality as the action"—*Mahabharata*. Karma is the executed "deed", "work", "activity", or "act", and it is additionally the "object", the "purpose". karma is (1) the executed activity as a result of that action, just as (2) the expectation of the on-screen character behind an executed activity or an arranged activity (portrayed by certain researchers as powerful buildup left in the on-screen character). A decent activity makes great karma, as does great purpose. A terrible activity makes awful karma, as does awful expectation. Dharma can signify "law of the universe," "social and strict standards", as well as one's own individual crucial reason. On the individual level, it can likewise mean various things. For instance, in the Gita, Krishna indicates out Arjuna that his Dharma is to be a warrior regardless of his likeness. He can't get away from his Dharma and he should satisfy it. Arjuna is a warrior for what is correct and just. He isn't only a warrior for the wellbeing of fighting. His Dharma must be grounded in a legitimate reason. Whatever job we are satisfying right now is our Dharma right then and there. "Sarbe vhabantu sukhinah, sabre santu niramaya, sabre vadrani pasyantu, maa kaschit dukhaba bvabet" – Veda. It says that Om, May All get Happy, may all be Healthy free from Illness, May All observe what is Auspicious, may nobody Suffer in any capacity. It depicts the soul of unity, the way of thinking

of useful for all and prosperity of the humanity. “Bhakti” describes the devotion of an individual for someone or something. It is another means to achieve Moksha. The ultimate unity can be possible if there will be unwavering bhakti to attain the ‘Brahma’ (Table.1).

Table 1: Profiling of Indian and Japanese Techniques in Education System

Aspects	Attributes	Indicators	Definition	Score Total No. of Panel Members = 30	Rating Scale
Indian	Dharma	1. Purity 2. Compassion 3. Conduct	Dharma can signify "law of the universe," "social and strict standards".	Japan = 7 India = 8 (76.67 % panel members has the perception)	0 = no emphasis on 10 = full emphasis on dharma dharmic
	Gyana	1. Cognition 2. Knowledge 3. Wisdom	Gyana yoga is the way of shrewdness, information, and direct understanding of Brahman.	Japan = 8 India = 7 (83.34% panel members has the perception)	0 = no emphasis on 10 = full emphasis on gyana
	Karma	1. Regularity 2. Hardworking 3. Sincerity	Karma is the executed "deed", "work", "activity", or "act", and it is additionally the "object", the "purpose".	Japan = 9 India = 7 (86.67% panel members has the perception)	0 = no emphasis on 10 = full emphasis on Karma karma
	Yoga	1. Patience 2. Perseverance 3. Practice	Yoga theory alludes to the ability of association with a definitive reality.	Japan = 7 India = 9 (76.67% panel members has the perception)	0 = no emphasis on 10 = full emphasis on yoga
	Bhakti	1. Devotion 2. Politeness 3. Respectful	“Bhakti” describes the devotion. It is another means to achieve Moksha.	Japan = 8 India = 8 (83.34% panel members has the perception)	0 = no emphasis on 10 = full emphasis on bhakti

	Dhyana	<ol style="list-style-type: none"> 1. Discipline 2. Stable state of mind 3. Concentration 	The process of manana or meditating.	Japan = 8 India = 9 (66.67% panel members has the perception)	0 = no emphasis on dhyana 10 = full emphasis on dhyana
Japanese	Kaizen	<ol style="list-style-type: none"> 1. Continuous Improvement 2. Standardize Practice 3. Quality Control 	Kaizen is an administration upheld, worker driven procedure, where representatives look for advancement of their own capacities by testing existing framework.	Japan = 8 India = 6 (76.67% panel members has the perception)	0 = no emphasis on kaizen 10 = full emphasis on kaizen
	MUDA	<ol style="list-style-type: none"> 1. Increase productivity 2. Reduction in time of waste activity 3. Improve satisfaction 	MUDA is a Japanese word for waste and waste methods.	Japan = 9 India = 6 (96.67% panel members has the perception)	0 = no emphasis on MUDA 10 = full emphasis on MUDA
	Poka-Yoke	<ol style="list-style-type: none"> 1. Prevention of defects 2. Detection of defects 3. Reduction of defects 	It is a work procedure framework to dispose of coincidental mistakes.	Japan = 9 India = 5 (83.34% panel members has the perception)	0 = no emphasis on poka –yoke 10 = full emphasis on poka -yoke
	Quality circles	<ol style="list-style-type: none"> 1. Identification of work problem 2. Analysis of the problem 3. Solution for the problem 	It is essentially a gathering of representatives (or even understudies) – who volunteer to meet consistently to attempt business related ventures.	Japan = 8 India = 6 (93.34% panel members has the perception)	0 = no emphasis on quality circle 10 = full emphasis on quality circle

	Kanban	<ol style="list-style-type: none"> 1. Visualization of work 2. Limit work in progress 3. Maximize efficiency 	It is a framework to control the strategic chain from a creation perspective, and is a stock control framework.	Japan = 9 India = 6 (96.67% panel members has the perception)	0 = no emphasis on kanban 10 = full emphasis on kanban
	JIT	<ol style="list-style-type: none"> 1. Speed to market 2. Cost in inventory 3. Efficiency level 	The materials are scheduled to arrive when it is required.	Japan = 9 India = 5 (86.67% panel members has the perception)	0 = no emphasis on JIT 10 = full emphasis on JIT

Results

It is observed that in the Japanese education system the dharma aspect is comparatively less as compared to the Indian education where adherence to dharma and its practices are more. More religious ceremony is organised in the schools and colleges. The expert has the opinion that the gyana and karma attribute more significantly present in the Japanese education compared to its Indian counterpart. The emphasis of yoga and bhakti is more or less of same importance. Whereas Indian education gave more stress on concentration, meditation and dhyana. It is observed from the analysis that there is poor performance of Indian education system in implementation of Japanese technique like kaizen, muda, poka yoke, kanban, quality circle and JIT as compared to the Japanese who have excellently implement their quality concepts in their educational system. Therefore, it is observed that the quality education in Japan is comparatively better to Indian education system. As, the Japanese education system implement both ancient Indian philosophies and at the same time the Japanese quality concepts it has more relevant and effective education system. It is evident from the graph that the implementation of Indian value systems is more in Japanese education as compared to the influence of the Japanese techniques in Indian educational system.

Conclusions

The Comprehensive model is an inclusive aspect of both the Japanese way of thinking and the Indian way of thinking. Where, the Japanese way of thinking speaks to the quality, profitability, security, effectiveness, cost and no imperfection while giving training where the Indian way of thinking speaks to the shared trust, regard, love, commitment, discipline, virtue of work, the objective of work and so on. It has seen that both the methods of reasoning give answers for various kinds of issues in training. While the Japanese way of thinking give answer for issues like how the education framework ought to be the TQM tells the nature of training must be carefully observed in each phase of figuring out how to give extreme fulfilment to the understudies, the Kaizen reasoning where understudies look for advancement of their own

capacities by testing existing framework and discovering improvement in them, the MUDA and POKA YOKE express that there must be important and blunder free training to be given to the understudies. The quality circle depends on the participative job of the understudies. Though the TPM dependent on the blunder free learning and conveying theory of training and kanban mirror the limit working of the understudies their information base. The Indian way of thinking of Guru Shishya speaks to the way of life of adoration and warmth, control, regard and trust between the master and shishya. The ashram and purushartha theory mirrors the phases of understudy improvement, point of the understudy and how one should advance in the way of accomplishing his objective; the gyana and karma reasoning speak to the procedure of and motivation behind obtaining information and the way to accomplish the concerned objective. The dharma reasoning speaks to what one ought to do as an understudy and what one ought not, while the comprehensive way of thinking mirrors the individual development through aggregate development, the soul of collaboration, participation and initiative inside the understudies. The suggestion is best on the nature of instructing and realizing, which underscores on the angles like significant dialog and activity to improve the nature of training must utilize solid data about students in the study hall. Instructive quality is connected to accomplishing learning results. Hence data about student execution gives information on what is found out. Improving the nature of training in the homeroom must incorporate data about educational practice, and the study hall condition. All endeavours to change any part of education at last should arrive at the homeroom. What Happens there must be known and imparted to assorted spectators. It is very difficult to address all the problems through only one school of thought therefore a combined approach is to be applied to address all the problems which will provide a sustainable and inclusive solution for providing educational management through quality education. The Indian philosophies are based on the value based holistic education, whereas Japanese philosophies are based on quality and error free education. Quality is an abstract term for which every individual has their own definition. It may be a trait of an item that bears on its capacity to fulfil the suggested and expressed needs. It may be an item or administration free of inadequacies. As per Philip Crosby "quality is a characteristic not a variable, quality isn't relative i.e no high or low quality, an item either fits in with particular or not".

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