2 YEARS B.Ed New Syllabus

Uniform curriculum Structure for 2 Year B.Ed. Programme in West Bengal

Semester-II
Course-VIII (A)

KNOWLEDGE AND CURRICULUM

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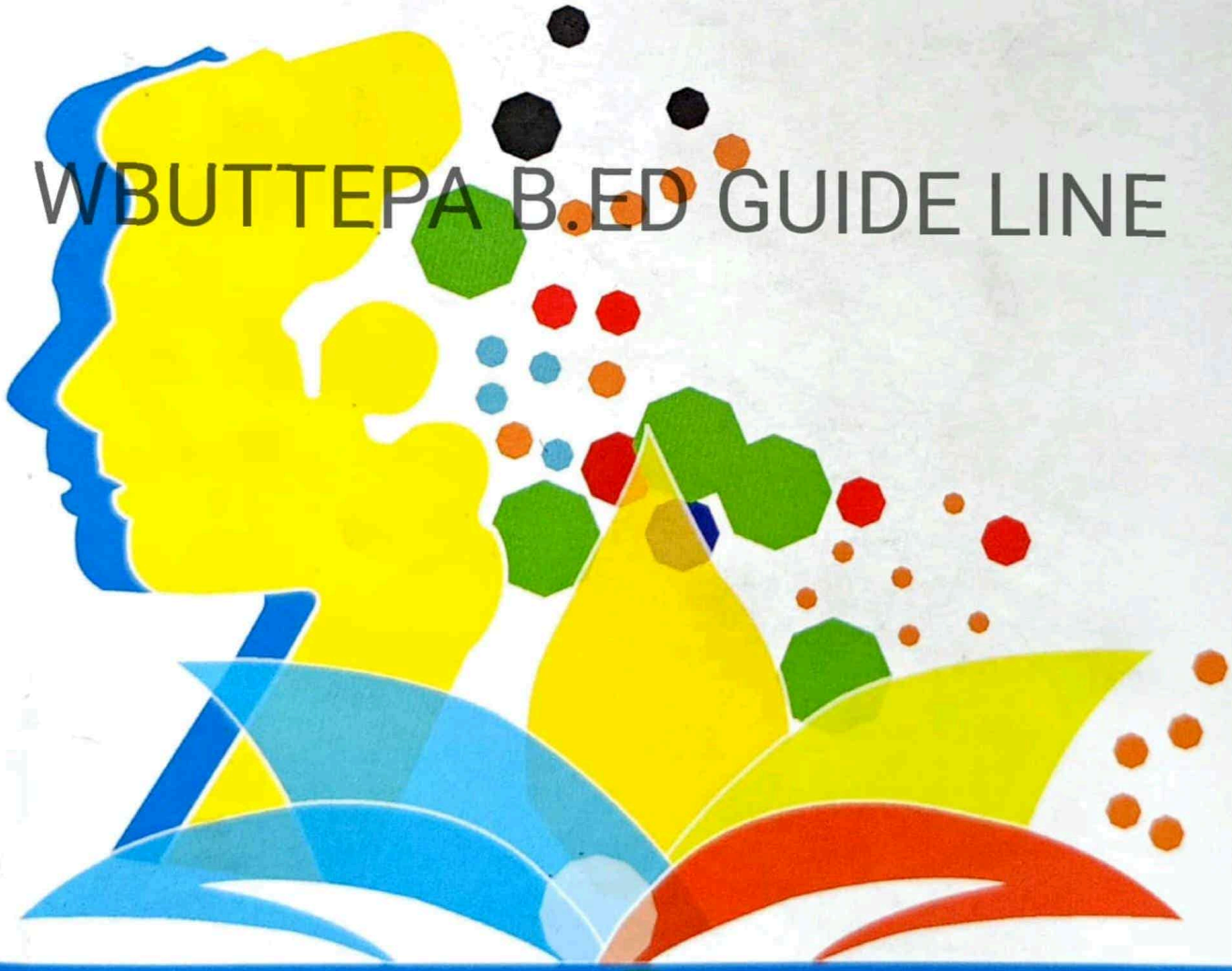

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The West Bengal University of Teachers Training, Education Planning and Administration

SEMESTER-II

Course-VIII-(A) (1.2.8A)	Knowledge and Curriculum-Part-I	Theory	Engagement With the Field	Credit	2+2
		50	50	Class Hours	32+32
Objectives	The student teachers will be able to :- 1. Introduce themselves to perspectives in education focusing on epistemological, philosophical and sociological bases of education. 2. Distinguish between knowledge and skill, teaching and training, knowledge and information and reason and belief. 3. Understand education in relation to constitutional goal, social issues and modern values. 4. Understand the concept, scope and objectives of education. 5. of Realize the concepts of curriculum and syllabi. 6. Design curriculum in the context school experiences, evaluation, power, ideology, process and practice & its transactional modes.				
COURSE CONTENT/SYLLABUS					
Unit-I	**Epistemological bases of Education:** ● Meaning of epistemology with reference to the process of knowledge building and generation. ● Distinction and relationship between: Knowledge and skill. Teaching and training. Knowledge and information. Reason and belief.				6 hrs.
Unit-II	**Philosophical Foundation of Education:** ● Significance of Philosophy in Education. ● Brief account of the tenets of the following philosophers of education-Swami Vivekananda, Gandhi, Tagore, Aurobindo, Dewey, Dr.Sarvapalli Radhakrishnan and Sir Asutosh Mookherjee. ● Relevance of the philosophy of the aforesaid philosophers in Indian education with regard to activity, discovery and dialogue.				7 hrs.

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Unit-III	**Sociological bases of education:** • Constitutional goal for Indian Education. • Social issues in education -globalization, multiculturalism, secularism, education for sustainable development. • Nationalism, universalism and secularism-their interrelationship with education. • Illiteracy, poverty, socially disadvantaged groups gender inequality	7 hrs.
Unit-IV	**Concepts and scope of education:** • Four pillars of education. • Aims of education: Personal, Social, Economic and National Development. • Education for generation, conservation and transmission of knowledge. • Agencies of education: home, school, community and media. • Types of education: formal, non-formal, informal and role of their agencies.	6 hrs.
Unit-V	**Dynamics of Curriculum Development:** • Determinants of curriculum development • Theories of curriculum development • Stage Specific Curriculum-Pre-primary, Primary, Secondary, Higher Secondary • Curriculum reforms in India; National Curriculum Frameworks	6 hrs.
Engagement with Field/ Practicum	Any one of the following :- • Policy analysis National Curriculum Frame works. • Identification of core, hidden, null and latent curriculum in textbooks. • Designing an activity based curriculum. Analysis of School Curriculum at different stages	32 hrs.
Mode of Transaction	Group discussion, lecture-cum-discussion, pair and share, group work, panel discussion, symposium, assignments, school visits and sharing of experiences	

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Unit 1

Epistemological Bases of Education

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1.2 Distinction and Relationship between : Knowledge and Skill, Teaching and Training, Knowledge and Information, Reason and Belief

- 1.2.1 Knowledge and Skill : Concept, Interrelation and Distinction.
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1.1 Intoduction : Meaning of Epistemology :

- The term "epistemology" has been derived or come from the Greek word "episteme", meaning "knowledge" and "logos" meaning, roughly, "study or science of" or "speech / word", in this context denoting "codified knowledge of".
- "Logos" is the root of all the terms ending in "- ology -" such as Zoology, Psychology, Sociology - and of "Logic" and has many other related meanings.
- Epistemology is the study of knowledge. Epistemologists concern themeselves with a number of tasks, which we might be able sort into two categories, that are as follows–
  (a) determination of nature of knowledge.
  (b) determination of the extent of human knowledge.

Tasks of Epistemologists

(a) Determination of Nature of Knowledge.

[we must determine the *nature* of knowledge; that is, what does it mean to say that someone knows, or fails to know, something? This is a matter of understanding what knowledge is, and how to distinguish between cases in which someone knows something and cases in which someone does not know something. While there is some general agreement about some aspects of this issue, we shall see that this question is much more difficult than one might imagine.]

(b) Determination of the Extent of Human Knowledge.

[we must determine the extent of human knowledge; that is, how much do we, or can we, know? How can we use our reason, our senses, the testimony of others, and other resources to acquire knowledge? Are there limits to what we can know? For instance, are some things unknowable? Is it possible that we do not know nearly as much as we think we do? Should we have a legitimate worry about skepticism, the view that we do not or cannot know anything at all?]

➤ J. F. Ferrier, coined the term 'epistemology' on the basis of the model of "Ontology", to designate the branch of Philosophy which aims at discovering the meaning of knowledge and explained it also as the "true begining of philosophy."

➤ Epistemology is the study of nature, origin, and limits of human knowledge. Epistemology has a long history, beginning with the ancient Greeks ans continuing to the present. Along with metaphysics, logic, and ethics, it is one of the four main branches of philosophy, and nearly every great philosopher has contributed to it.

Types of Epistemology

Virtue Epistemology (Epistemology, as commonly practiced, focuses on the subject's beliefs. According to virtue epistemology, the order of analysis ought to be reversed. We need to begin with the subject herself and assess her epistemic virtues and vices; good and bad ways of forming beliefs. It is the very notion of reliability that we should employ to capture the difference between epistemic virtues and vices. Stable ways of forming beliefs are epistemic virtues, if and only if they tend to result in true beliefs, epistemic vices, if and only if they tend to result in false beliefs. Virtue epistemology, thus conceived, is a form of reliablism.)

Social Epistemology (When we conceive of epistemology as including knowledge and justified belief, as they are positioned within a particular social and historical context, epistemology becomes social epistemology.)

Feminist Epistemology (When construed in a non-controversial way, the subject matter of feminist epistemology consists of issues having to do with fair and equal access of women to, and their participation in, the institutions and processes through which knowledge is generated and transmitted. At the extreme end, feminist epistemology is closely associated with postmodernism and its radical attack on truth and the notion of objective reality.)

Religious Epistemology (In the history of philosophy, there are several famous arguments for the existence of God : the ontological argument, the cosmological argument, and the argument from design. From epistemological point of view, the question is whether such arguments can constitute a rational foundation of faith, or even give us knowledge of God. A further question is whether, if God exists, knowledge of God might not also be possible in other ways, for example, on the basis of perception or perhaps mystical esperiences.)

Moral Epistemology (The basic moral categories are those of right and wrong action. When we do theoretical ethics, we wish to find out what it is that makes a right action right and a wrong action wrong. Knowledge requires truth and thus, objective reality. When we do practical or applied ethics, we attempt to find out which actions are right and which are wrong. The epistemological question these areas of philosophy raise is this : How can we know any of that? Traditionally, philosophers have attempted to answer the questions of ethics via intuition, a prior reasoning and the consideration of hypothetical cases. A further important question is whether moral knowledge is at all possible.)

Naturalistic Epistemology (According to an extreme version of naturalistic epistemology, the project of traditional epistemology, pursued in an a priori fashion from the philosopher's armchair, is completely misguided. The fruits of such activity are demonstrably false theories such as foundationalism, as well as endless and arcane debates in the attempt to tackle questions, to which there are no answers. To bring epistemology on the right path, it must be made a part of the natural sciences and become congnitive psychology. The aim of naturalistic epistemology, thus understood, is to replace traditional epistemology with an altogether new and redefined project.)

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■ Knowledge and Epistemology : (Propositional Knowledge)

- **Epistemology** is concerned with delineating the boundary between justified belief and opinion, and involved generally with a theoretical philosophical study of knowledge. The primary problem in epistemology is to understand exactly what is needed in order for us to have knowledge.
- In a notion derived from **Plato's** dialogue *Theaetetus*, where the epistemology of Socrates (Platon) most clearly departs from that of the sophists, who at the time of Plato seem to have defined knowledge as what is here expressed as **"justified true belief."**
- The tendency to translate from belief (here: doxa - common opinion) to knowledge (here: episteme), which Plato (e.g. Socrates of the dialogue) utterly dismisses, results from failing to distinguish a dispositive belief (gr. 'doxa', not 'pistis') from knowledge (episteme) when the opinion is regarded ***true*** (here: orthe), in terms of right, and juristically so (according to the premises of the dialogue). Which was the task of the rhetors to prove. Plato dismisses this possibility of an affirmative relation between belief (i.e. opinion) and knowledge even when the one who opines grounds his belief on the rule, and is able to add ***justification*** (gr. logos: reasonable and necessarily plausible assertions/evidence/guidance) to it.
- It is important to keep in mind that the sort of belief in the context of *Theaetetus*, is not derived from the theological concept of belief, which is *pistis*, but *doxa*, which in theological terms refers to acceptance in the form of praise and glory.
- Strangely, or not, Plato has been credited for the ***"justified true belief"*** theory of knowledge, even though Plato in the Theaetetus (dialogue) elegantly dismisses it, and even posits this argument of Socrates as a cause for his death penalty. Among **American epistemologists, Gettier (1963) and Goldman (1967), have questioned the "justified true belief" definition, and challenged the "sophists" of their time.**
- The word **"Knowledge"** and its cognates are used in a variety of ways. One common use of the word "know" is as an expression of psychological conviction. For instance, we might hear someone say,

"I just knew it wouldn't rain, but then it did." While this may an appropriate usage, philosophers tend to use the word "know" in a *factive* sense, so that one cannot know something that is not the case.

- Even if we restrict ourselves to factive usages, there are still multiple senses of "knowledge," and so we need to distinguish between them. One kind of knowledge is **procedural knowledge**, sometimes called **competence** or **"know-how,"** for example, one can know how to ride a bicycle, or one can know how to drive from Washington, DC to New York. Another kind of knowledge is acquaintance knowledge or familiarity; for instance, one can know the department chairperson, or one can know Philadelphia.
- Epistemologists typically do not focus on procedural or acquaintance knowledge, however, instead preferring to focus on *propositional* knowledge. **A proposition is something which can be expressed by a declarative sentence, and which purports to describe a fact or a state of affairs**, such as "Cows are mammals," "2+2=7," "It is wrong to murder innocent people for fun." (Note that a proposition may be true or false; that is, it need not *actually* express a fact.) Propositional knowledge, then, can be called knowledge-that; statements of propositional knowledge (or the lack thereof) are properly expressed using "that"-clauses, such as "He knows that Houston is in Texas," or "She does not know that the square root of 81 is 9." In what follows, we will be concerned only with propositional knowledge.
- **Propositional knowledge,** obviously, encompasses knowledge about a wide range of matters: scientific knowledge, geographical knowledge, mathematical knowledge, self-knowledge, and knowledge about any field of study whatever. Any truth might, in principle, be knowable, although there might be unknowable truths. One goal of epistemology is to determine the criteria for knowledge so that we can know what can or cannot be known, in other words, the study of epistemology fundamentally includes the study of meta-epistemology (what we can know about knowledge itself).
- We can also distinguish between different types of **propositional knowledge,** based on the source of that knowledge. **Non-empirical or *a priori* knowledge** is possible independently of, or prior to, any

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experience, and requires only the use of reason; examples include knowledge of logical truths such as the law of non-contradiction, as well as knowledge of abstract claims (such as ethical claims or claims about various conceptual matters).

- **Empirical or *a posteriori* knowledge** is possible only subsequent, or posterior, to certain sense experiences (in addition to the use of reason); examples include knowledge of the color or shape of a physical object or knowledge of geographical locations. (Some philosophers, called rationalists, believe that all knowledge is ultimately grounded upon reason; others, called empiricists, believe that all knowledge is ultimately grounded upon experience.) A thorough epistemology should, of course, address all kinds of knowledge, although there might be different standards for *a priori* and *a posteriori* knowledge.
- We can also distinguish between individual knowledge and collective knowledge. Social epistemology is the subfield of epistemology that addresses the way that groups, institutions, or other collective bodies might come to acquire knowledge.
- In our daily discourse, we very often use the word 'Know', but we do not exactly spell out what is meant by the word 'Know'.
- What is knowledge ? —to such questions we only mention some examples of knowledge. For example, we say 'I Know Asha', 'I Know how to play a sitar', 'I Know how to draw', 'I know that ***Bertrand Russell*** is a British Philosopher'. But these are all different examples of knowledge, not definitions of knowledge.
- In fact, there may be different meanings of the word 'Know'. Most of the philosophers' are of opinion that the most-important meaning of the word 'Know' is the propositional sense. Knowledge is expressed through propositions. Knowledge by acquaintance and knowing how are, infact, dependent on propositional knowledge.
- In epistemology, one of the most important questions is: What is required for us to know that we have a propositional knowledge'? Taking 'P' for any proposition, what are the conditions to be fulfilled in order for one to assert truely that he knows P? There are many people who generally claim to know something when they actually

do not. Hence, how can one separate the rightful claims to know from the mistaken ones—

Epistemblogists'in general "mention three conditions: .
(a) P must be true.
(b) We must believe that P is true.
(c) There must be sufficient evidence for P (reason .to believe P)

- To know a proposition is true. One cannot know P, if P is not true. When one says that he knows that Madam A has retired, it follows from this that it is true that Madam A has retired. If I say 'I know P, but P is not true', my statement is self-contradictory, for part of what is involved -in knowing P is that P is true.The truth of the proposition is the necessary condition of knowledge. Truth condition is an objective condition, and this condition separates knowledge from other mental activities.
- But the truth requirement, though necessary, is not sufficient. There are many propositions which are true, but we do not know them to be true. What more, then, is required ? It is said that not only P must be true, we must believe that P is true. Belief —condition is a subjective condition. Like truth condition belief-condition is also a necessary condition of knowledge. There can be no statement or proposition which you know to be true but do not believe, since believing is a part (a defining characteristic) of knowing. Now, if truth-condition and belief-condition are fulfilled, can we say 'we have knowledge.' ? Are the two conditions taken together the sufficient ones of knowledge?—Can 'true belief' be called 'Knowledge' ? True belief is not knowledge. A proposition may be true, and one may believe it to be true, and yet one may not' Know it is be true. For example, B believes that there are sentient beings in Mars, and that in course of time after space-travellers from the earth have landed there, B' s belief turns out to be true. The statement was true at the time Kelly uttered it, and Kelly also believed it at the time she uttered it— but did B know it to be true at the time B uttered it ? Certainly not. B was not in a position to Know. It was a lucky guess. Some further condition, therefore, is required to prevent a lucky guess from passing as knowledge. The third condition is that one must have evidence for P i.e. reason to believe P. Evidence is the third condition. The conditions, A. J. Ayer specifically

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mentioned as being individually necessary and jointly sufficient for knowledge are as follows :

R knows that P, if and only if,

1. P is true,
2. R is sure that P is true, and
3. "R has the right to be sure that 'P' is true."

This is the justification—condition. Justified true belief can be called 'knowledge.'? Sometimes justified true belief is called evident true belief.

■ Nature of Propositions :

- As the scope of knowledge is wide, a general characterization of knowledge is needed, that can be applicable to any kind of proposition what so ever.
- Epstemologists have usually undertaken this task by seeking a holistic analysis of the concept of knowledge, in other words a set of individually necessary and jointly sufficient conditions which determine if someone knows something
- To understand the nature of knowledge one must have a basic idea of (i) belief (ii) truth and (iii) justification

(i) Belief :

➡ Knowledge is a mental state; that is, knowledge exists in one's mind, and unthinking things cannot know anything. Further, knowledge is a specific kind of mental state. While "that"-clauses can also be used to describe desires and intentions, these cannot constitute knowledge. Rather, knowledge is a kind of *belief*. If one has no beliefs about a particular matter, one cannot have knowledge about it.

➡ Some beliefs, those which the individual is actively entertaining, are called occurrent beliefs. The majority of an individual's beliefs are non-occurrent; these are beliefs that the individual has in the background but is not entertaining at a particular time. Correspondingly, most of our knowledge is non-occurrent, or background, knowledge; only a small amount of one's knowledge is ever actively on one's mind.

(ii) Truth :

➡ Knowledge, then, requires belief. Of course, not all beliefs constitute knowledge. Belief is necessary but not sufficient for knowledge. We are all sometimes mistaken in what we believe; in other words, while some of our beliefs are true, others are false. As we try to acquire knowledge, then, we are trying to increase our stock of *true* beliefs (while simultaneously minimizing our false beliefs.)

➡ Truth is a *condition* of knowledge; that is, if a belief is not true, it cannot constitute knowledge. Accordingly, if there is no such thing as truth, then there can be no knowledge. Even if there is such a thing as truth, if there is a domain in which there are no truths, then there can be no knowledge within that domain.

(iii) Justification :

➡ Knowledge, then, requires factual belief. However, this does not suffice to capture the nature of knowledge. Just as knowledge requires successfully achieving the objective of true belief, it also requires success with regard to the formation of that belief. In other words, not all true beliefs constitute knowledge; only true beliefs arrived at in the right way constitute knowledge.

➡ A belief is said to be *justified* if it is obtained in the right way. While justification seems, at first glance, to be a matter of a belief's being based on evidance and reasoning rather than on luck or misinformation, we shall see that there is much disagreement regarding how to spell out the details.

➡ The requirement that knowledge involve justification does not necessarily mean that knowledge requires absolute certainty, however. Humans are fallible beings, and fallibilism is the view that it is possible to have knowledge even when one's true belief might have turned out to be false. Between beliefs which were necessarily true and those which are true solely by luck lies a spectrum of beliefs with regard to which we had some defeasible reason to believe that they would be true. For instance, if I heard the weatherman say that there is a 90% chance of rain, and as a result I formed the belief that it would rain, then my true belief that it would rain was not true purely by luck. Even though there was some chance that my belief might have been false, there was a sufficient basis for that belief for it to constitute knowledge. This basis is referred to as the justification for that belief. We can then say that, to constitute knowledge, a belief must be both true and justified.

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- Note that because of luck, a belief can be unjustified yet true; and because of human fallibility, a belief can be justified yet false. In other words, truth and justification are two independent conditions of beliefs. The fact that a belief is true does not tell us whether or not it is justified; that depends on how the belief was arrived at.
- A justified belief will presumably be more likely to be true than to be false, and justified beliefs will presumably be more likely or more probable to be true than unjustified beliefs.

■ The Nature of Justification :

- Justification is a matter of a belief's having been formed in the right way, but we have yet to say what that amounts to.
- It was noted that the goal of our belief-forming practices is to obtain truth while avoiding error, and that justification is the feature of beliefs which are formed in such a way as to best pursue this goal.
- If we think, then, of the goal of our belief-forming practices as an attempt to establish a match between one's mind and the world, and if we also think of the application or withholding of the justification condition as an evaluation of whether this match was arrived at in the right way, then there seem to be two obvious approaches to construing justification; namely, in terms of the believer's mind, or in terms of the world.

◆ (1) Internalism :

- Belief is a mental state, and belief-formation is a mental process. Accordingly, one might reason, whether or not a belief is justified-whether, that is, it is formed in the right way - can be determined by examining the thought-processes of the believer during its formation. Such a view, which maintains that justification depends solely on factors internal to the believer's mind, is called internalism. (The term "internalism" has different meanings in other contexts; here, it will be used strictly to refer to this type of view about epistemic justification.)
- According to internalism, the only factors that are relevant to the determination of whether a belief is justified are the believer's other mental states. After all, an internalist will argue, only an individual's mental states - her beliefs about the world, her sensory inputs (for example, her sense data) and her beliefs about the relations between her various beliefs - can determine what new beliefs she will form, so only an individual's mental states can determine whether any particular belief is justified. In particular, in order to be justified, a belief must be appropriately based upon or supported by other mental states.

- This raises the question of what constitutes the basing or support relation between a belief and one's other mental states. We might want to say that, in order for belief A to be appropriately based on belief B (or beliefs Bl and B2, or Bl, B2, and...Bn), the truth of B must suffice to establish the truth of A, in other words, B must entail A. (We shall consider the relationship between beliefs and sensory inputs-below.) However, if we want to allow for our fallibility, we must instead say that the truth of B would give one good reason to believe that A is also true (by making it likely or probable that A is true). An elaboration of what counts as a good reason for belief, accordingly, is an essential part of any internalist account of justification.
- However, there is an additional condition that we must add: belief B must itself be justified, since unjustified beliefs cannot confer justification on other beliefs. Because belief B be must also be justified, must there be some justified belief C upon which B is based? If so, C must itself be justified, and it may derive its justification from some further justified belief, D. This chain of beliefs deriving their justification from other beliefs may continue forever, leading us in an infinite regress. While the idea of an infinite regress might seem troubling, the primary ways of avoiding such a regress may have their own problems as well.
- This raises the "regress problem," which begins from observing that there are only four possibilities as to the structure of one's justified beliefs :
  (a) The series of justified beliefs, each based upon the other, continues infinitely.
  (b) The series of justified beliefs circles back to its beginning (A is based on B, B on C, C on D, and D on A).

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(c) The series of justified beliefs begins with an unjustified belief.
(d) The series of justified beliefs begins with a belief which is justified, but not by virtue of being based on another justified belief.

- These alternatives seem to exhaust the possibilities. That is, tf one has any justified beliefs, one of these four possibilities must describe the relationships between those beliefs. As such, a complete internalist account of justification must decide among the four.

◆ (2) Foundationalism :

- Let us, then, consider each of the four possibilities mentioned above. Alternative 1 seems unacceptable because the human mind can contain only finitely many beliefs, and any thought-process that leads to the formation of a new belief must have some starting point. Alternative 2 seems no better, since circular reasoning appears to be fallacious. And alternative 3 has already been ruled out, since it renders the second belief in the series (and, thus, all subsequent beliefs) unjustified. That leaves alternative 4, which must, by process of elimination, be correct.
- This line of reasoning, which is typically known as the regress argument, leads to the conclusion that there are two different kinds of justified beliefs: those which begin a series of justified beliefs, and those which are based on other justified beliefs. The former, called basic beliefs, are able to confer justification on other, non-basic beliefs, without themselves having their justification conferred upon them by other beliefs. As such, there is an asymmetrical relationship between basic and non-basic beliefs. Such a view of the structure of justified belief is known as "foundationalism." In general, foundation alism entails that there is an asymmetrical relationship between any two beliefs: if A is based on B, then B cannot be based on A.
- Accordingly, it follows that at least some beliefs (namely basic beliefs) are justified in some way other than by way of a relation to other beliefs. Basic beliefs must be self-justified, or must derive their justification from some non-doxastic source such as sensory inputs; the exact source of the justification of basic beliefs needs to be explained by any complete foundationalist account of justification.

◆ (3) Coherentism :

- A coherentist, then, sees justification as a relation of mutual support among many beliefs, rather than a series of asymmetrical beliefs. A belief derives its justification, according to coherentism, not by being based on one or more other beliefs, but by virtue of its membership in a set of beliefs that all fit together in the right way. (The coherentist needs to specify what constitutes coherence, of course. It must be something more than logical consistency, since two unrelated beliefs may be consistent. Rather, there must be some positive support relationship - for instance, some sort of explanatory relationship - between the members of a coherent set in order for the beliefs to be individually justified.)
- Coherentism is vulnerable to the "Isolation objection". It seems possible for a set of beliefs to be coherent, but for all of those beliefs to be isolated from reality. Consider, for instance, a work of fiction. All of the statements in the work of fiction might form a coherent set, but presumably believing all and only the statements in a work of fiction will not render one justified. Indeed, any form of internalism seems vulnerable to this objection, and thus a complete internalist account of justification must address it. Recall that justification requires a match between one's mind and the world, and an inordinate emphasis on the relations between the beliefs in one's mind seems to ignore the question of whether those beliefs match up with the way things actually are.

◆ (4) Externalism :

- Accordingly, one might think that focusing solely on factors internal to the believer's mind will inevitably lead to a mistaken account of justification. The alternative, then, is that at least some factors external to the believer's mind determine whether or not she is justified. A proponent of such a view is called an externalist.
- According to externalism, the only way to avoid the isolation objection and ensure that knowledge does not include luck is to consider some factors other than the individual's other beliefs. Which factors, then, should be considered? The most prominent version of externalism, called reliabilism. suggests that we consider the source of a belief. Beliefs can be formed as a result of many different sources, such as

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sense experience, reason, testimony, memory. More precisely, we might specify which sense was used, who provided the testimony, what sort of reasoning is used, or how recent the relevant memory is. For ever,- belief, we can indicate the cognitive process that led to its formation. In its simplest and most straightforward form, reliabilism maintains that whether or not a belief is justified depends upon whether that process is a reliable source_of true beliefs. Since we are seeking a match between our mind and the world, justified beliefs are those which result from processes which regularly achieve such a match. So, for example, using vision to determine the color of an object which is well-lit and relatively near is a reliable belief-forming process for a person with normal vision, but not for a colorblind person. Forming beliefs on the basis of the testimony of an expert is likely to yield true beliefs, but forming beliefs on the basis of the testimony of compulsive liars is not. In general, if a belief is the result of a cognitive process which reliably (most of the time -we still want to leave room for human fallibility) leads to true beliefs, then that belief is justified.

- The foregoing suggests one immediate challenge for reliabilism. The formation of a belief is a one-time event, but the reliability of the process depends upon the long-term performance of that process. (This can include counterfactual as well as actual events. For instance, a coin which is flipped only once and lands on heads nonetheless has a 50% chance of landing on tails, even though its actual performance has yielded heads 100% of the time.) And this requires that we specify which process is being used, so that we can evaluate its performance in other instances. However, cognitive process can be described in more or less general terms: for example, the same belief-forming process might be variously described as sense experience, vision, vision by a normally-sighted person, vision by a normally-sighted person in daylight, vision by a normally-sighted person in daylight while looking at a tree, vision by a normally-sighted person in daylight while looking at an elm tree, *and so forth*. The "generality problem" notes that some of these descriptions might specify a reliable process but others might specify an unreliable process, so that we cannot know whether a belief is justified or unjustified unless we know the appropriate level of generality to use in describing the process.

- Even if the generality problem can be solved, another problem remains for externalism. Keith Lehrer presents this problem by way of his example of Mr. Truetemp. Truetemp has, unbeknownst to him, had a tempucomp - a device which accurately reads the temperature and causes a spontaneous belief about that temperature - implanted in his brain. As a result, he has many true beliefs about the temperature, but he does not know why he has them or what their source is. Lehrer argues that, although Truetemp's belief-forming process is reliable, his ignorance of the tempucomp renders his temperature-beliefs unjustified, and thus that a reliable cognitive process cannot yield justification unless the believer is aware of the fact that the process is reliable. In other words, the mere fact that the process is reliable does not suffice, Lehrer concludes, to justify any beliefs which are formed via that process.

■ Knowing and Knowledge (Knowledge Getting Process) :

Epistemology is one of the branches of philosophy, which is concerned with the theory of knowledge. It refers to the origin, nature and limits of human knowledge. It deals with some important issues, such as whether knowledge of any kind is possible, whether knowledge is innate or learnt, whether knowledge is a mental state, and so on. As such, epistemology, deals with two fundamental problems of knowledge-origin of knowledge and validation of knowledge. The discussion on origin of knowledge focuses on the relative roles of knower and the known in the making of knowledge. In the process it generated wealth of knowledge on both ways and forms of knowing and knowledge. In order to know the origin of knowledge, it is required to focus on process of how do we come to know. Process of coming to know begins with knower's (the subject) engagement with to be known (the object). The knower's engagement and relationship begins with his/her contact with to be known. The contact takes place through senses in a context-physical, biological, socio-cultural and others. In this context, the knower own initiatives for seeking knowledge employing different ways assume significance.

■ Ways of Knowing and Forms of Knowledge :

As described earlier, knowing is both a process and a product. As a process, it refers to the method of coming to know the phenomenon. Knowledge, as a product, is resultant of knowing-the process. Knowing happens through perception, reason, and emotion; and codification is

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done in the language. Similarly, there are means or source of every way of knowing. These sources are the knower's senses and mind. Different sources of knowing construct different forms of understanding and different types of knowledge.

■ Sense Perception : The Beginning of Knowing :

- The acquisition of knowledge begins with the reception of external stimuli by our sense organs, which is immediately converted into the form of perception. Perception refers to having knowledge about a stimulus that impinges on our sense organs.
- Thus, knowledge starts with experience of the facts or matters through sense organs-individually and collectively-at the individual level or while participating in social activity.
- The ultimate source of all human's knowledge, says Nathaneil Branden (1971), is the evidence of reality provided by the senses. Through the stimulation of various sensory receptors, the humans receive information which travels to his brain in the form of sensations (primary sensory inputs).
- These sensory inputs, as such, do not constitute knowledge; they are only the material of knowledge. Human's brain automatically retains and integrates these sensations with the already available information in the brain-thereby forming percept.
- Percepts constitute the starting point and base of man's knowledge : the direct awareness of entities, their actions and their attributes. Since the sense-organs play vital role in the origin of knowledge, these are considered as 'gateways of knowledge'.
- The Indian philosophy, in fact, refers senses as '*gyanendriyas*'. Each sense organ, namely eye, ear, nose, tongue, and skin, by the way of coming into contact with the object, provide 'information' about the quality/property of the object. Integration of these 'discrete information' about different qualities/properties of objects into meaningful concepts is the knowledge proper of that object. This integrating role, it is believed, is done by the mind.

- Will Durant (1966), by conducting a journey into antiquity, brings up the irrefutable role of sensation in establishing not only knowledge but also in its validation (i.e. the establishment of the truth). According to him, the senses are the test of truth. But all the senses; one alone may well deceive us, as light deceives us about colour, or distance about size; and only another sense can correct the error which one sense has made. Truth is consistent sensation.
- But again, 'sensation' must include all that we learn from the instruments with which we enlarge and sharpen sense. The sensation must include the internal sense; our inward 'feel' of our own life, and mind is as immediate and trustworthy as any report, to that life and mind, from the sense-organs that variously touch the external world. There are other persons than ourselves in this world, and their senses— and therefore their 'truths'— will not always agree with ours.
- Therefore, truth must be socially consistent sensation; and when more than one moment of time is concerned, it must be permanently consistent sensation. Sensation, however consistent may be, provide us with 'Information' about the phenomenon; but it is the persistent reason that translates perception into meanings and concepts. Let us see how this process is constructed.

■ Perception to Conception :

- The first requisite for building-up of knowledge is obtaining perceptions, that is, making observations arising out of various relationships with phenomena. Secondly, having entered into relationship with phenomena and obtained observations about them, we must go on to formulate judgments or propositions about them and their properties and relations.
- All the animals have perceptions, and their perceptions contain definite, concrete 'information' about things. In the absence of those concrete things in the context, animals fail to "perceive' things; this is what Adler calls 'Perceptual Abstraction', an abstraction that is possible only in the presence of an appropriate sensory stimulus and never in its absence. However, humans perceive things even in their absence due to their conceptual

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faculty. The unique ability to conceptualise things and express them in the form of ideas, propositions, and laws enables humans to create or generate knowledge.

➡ However, there is a basic difference in active and conscious role of the knower in the process of moving from sensation to perception and perception to conception. It must be remembered that the process by which sensations are integrated into percepts is automatic. However, the integration of percepts into concepts is a deliberate effort on the part of human beings. It is a volitional process that man must initiate, sustain and regulate. Thus, perceptual information is the given, the self-evident. On the other hand, the conceptual knowledge requires a volitionally initiated process of reason.

➡ One may like to know the process involved in converting perception into conception and, thereby, resulting knowledge in some detail. The sense perception reproduces things as they immediately appear to sense organs. The senses give only particular pieces of information about particular things conditioned by the particular circumstances under which we perceive them. After that, due to conceptual faculty, particular properties, relations and motions of particular things, are unified to more comprehensive knowledge having their own laws of existence, change and interconnections. In the first stage, our knowledge expresses merely 'the separate aspects of things, the external relations between such things'.

➡ In the second stage, we arrive at judgments which no longer represent the appearances of things, their separate aspects, or their external relations, but embrace their essence, their totality and their internal relations. The passage from the first stage to the second stage involves, in the first place, active observation. In the second place, it does also involve 'a process of thought arising from observation—a process of sifting and comparison of observations, of generalisation and formation of abstract ideas, of reasoning and drawing conclusions from such generalisation and abstraction.

➡ The first stage of knowledge is 'perceptual knowledge', because it confines itself to summarising what is received by the sense

organs, and the second stage, i.e. the conceptual knowledge, is concerned with making the perceptual knowledge rational, logical and comprehensive.

➡ To avoid the risk of over simplification, the whole discussion about ways of knowing and thereby resulting forms of understanding and types of knowledge is given in the following table.

➡ **Table - 1 : Ways of Knowing and Forms of Understanding :**

Sl No.	Means of Knowing	Modes of Knowing	Forms of Understanding / Type of Knowledge
(a)	Senses	Experience	• Perception. • Description of facts of matter. • Perceptual Knowledge. • Empirical Knowledge.
(b)	Mind	Reason	• Reasoning; • Rational Knowledge; • Conceptual Knowledge; • Casual Knowledge; • Knowledge of Relationships; • Interpretative Knowledge.

➡ Along with the above mentioned two fundamental sources, it is argued that emotion (such as joy, happiness, sorrow, etc.) is one more source/means of knowing that is situated within individual person. 'Emotion' also acts as means and contributes to the construction of knowledge. However, at the same time, critics consider that the emotions are obstacle in the pursuit of 'real' knowledge.

■ Language as Means of Knowing :

➡ Apart from the above mentioned sources/means of knowing, the culture or the social context into which a child is born, acts, in more fundamental ways, as the means of knowing. As knowing is a meaning making process, the meanings to the concepts are provided by the language of the society and the cultural context.

➡ One must have experienced that meaning of the same object or thought varies from one cultural context to another. For example,

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a person considered to be intelligent in one cultural context may not be considered so in another culture. Studies have shown that a person who speaks less but places the arguments in its right perspective is considered intelligent in Asian and African context. In contrast, the European and African cultures value the person who is fast and talks more. Thus, the very process of experiencing reality is facilitated by the cultural tools.

- Therefore, in a distinct way from internal sources, culture acts as means of knowing and knowledge. This is also true in the case of school knowledge. Because, school knowledge is textual and begins with words; in a way it is worded world. It is primarily conceptual knowledge. In conceptual knowledge, words play vital role in understanding abstract meaning of concrete.
- In fact, says Nathaniel Branden (1971), "Words, enable man to deal with such broad, complex phenomena as 'matter', 'energy', freedom', 'justice' which no mind could grasp or hold if it had to visualise all the perceptual concretes these concepts designate."
- It may be further noted that the ideas do not merely represent things in their immediate existence as presented to the senses, but represent properties and relations in abstraction from particular things.
- This is a product of the second signal system in human brain. Sensations are signal's immediate connections with concrete particular objects.
- Words are signals of the first signals', and their reference is not only to particular, concrete things which are signaled by sensations, but to the things in general which produce sensations of a definite kind.
- Hence, by means of words, we can express general conclusions about things and their properties; and about how they are to be used. The second signal system, from which comes the use of words, does not and could not arise and develop as the personal or private possession of individuals.
- The second signal system, therefore, can develop only by the formation of a language, common to a social group.

■ Authority :

Authority can be regarded as a source of knowledge. 'I know its true because my teacher says so, and my teacher is an authority on the subject'. By such statements as these we often invoke authority when we are asked how we know that a certain statement is true. Whatever is said or written by an expert or specialist is accepted as final.

■ Intuition :

Intuition is sometimes regarded as the avenue by means of which we are enabled to know. Intuitive knowledge is spontaneous and sudden. There is no involvement either of the senses or the mind. Verbal definition of intuition is not possible. A conviction of certainty comes, upon us quite suddenly, and instantly we are convinced that what comes to us in this 'flash' is true. 'I know by intuition', 'I intuit that you are not feeling well', 'My intuition tells me that it is the right direction' and so on are familiar ways of speaking. Claims to know something by-intuition are very often made.

■ Revelation :

Sometimes one claims to know something by means of revelation. Revelation is conveyed to man by an external and more powerful agent like God. Knowledge contained in the Vedas or world scriptures is revealed knowledge.

■ Reason :

- Developing rational and critical thinking abilities is pivotal to acquiring reliable knowledge. It involves both conscious and unconscious reasoning. Sometimes what has happened in the past (previous experience) teach us to reason with reference to the future. Developing association between past, present and future occurrences is part of the reasoning process creating patterns/chains in process of learning.
- In logic, we often refer to the two broad methods of reasoning as the **deductive** and **inductive** approaches. Deductive reasoning works from the more general to the more specific. Sometimes this is informally called a 'top-down' approach. Inductive reasoning works the other way, moving from specific observations to broader generalisations and theories. Informally, we sometimes

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call this a 'bottom-up' approach. It is often the case that when disputes arise over knowledge claims, what is at issue is not only the substance or facts of the matter, but also the logic or reasons given for acceptance of the facts, and the procedures used increasing a conclusion.

■ Emotion :

The emotions and their expression vary across cultures and hence knowledge so acquired may not be as reliable. It is subjective and less measurable. It helps as well as hinders in the process of knowledge construction. The training of emotions is a key factor in enhancing the teaching-learning process. Arousing positive emotions in the knower facilitates smoother transmission of knowledge. The teacher should help create positive emotions in the knower about the known. Curiosity and eagerness are the most essential ones.

■ Culture and Knowing :

The preceding discussion highlights the role of social and cultural factors in knowing and construction of knowledge. You must have read that Jean Piaget, the Swiss psychologist, described intelligence in terms of assimilation, accommodation, and adaptation. He viewed that cognitive development among children takes places through four stages. These are sensory-motor stage (0-2 years), pre-operational stage (2-7 years), concrete operational stage (7-12 years), and formal operational stage (12+ years). However, Piaget was criticised for overlooking the effects of social and cultural environment in knowing and cognitive development among children. The stages of cognitive development observed by Piaget are not necessarily "natural' for all children because, to some extent, they reflect the expectation and activities of children's culture. Lev Vygotsky's theory of cognitive development suggests that our cognition is a function of both social and cultural forces. People use psychological tools—language, signs, symbols, etc.,— to master the function of perception, memory, attention and so on. As each culture has its own set of psychological tools, one might observe cultural variations in the meaning attached to a situation/object/event.

◆ Knowing and Knowledge : The Indian Way :

In Indian philosophical tradition, various schools of philosophy have discussed different means of valid knowledge. These are, in brief, given below.

➡ ***Pratyaksha***, or sense perception, is the natural and direct way of knowing external things. It leads to immediate cognition. It is the principal means of knowledge of physical world. Perception is the primary source of human knowledge. Perception is also defined by the *Nyaya* school as that knowledge which is caused by the contact of an **organ (indriya)** with its object and is infallible.

Broadly speaking, **perception *(pratyaksha)*** is twofold–external and internal. Perception by any of the five sensory organs (of hearing, sight, touch, taste, and smell) is external. Mental perception (of pain or pleasure, of knowledge or ignorance, of love or hate, and so forth) is internal.

➡ Another method of knowledge is **inference (Anumana)**. Man alone is capable of this method of knowing. Based on sensible facts, it goes beyond the reach of the senses. It explores the unseen. Perception acquaints us with the particulars of a thing, and inference with its general nature.

➡ A third means of knowledge in the Advait tradition is verbal ***testimony, Sabda***, that is, authentic words, spoken or written. It adds vastly to our stock of knowledge. In fact, it is the principal medium of formal education.

➡ Along with these three means of valid knowledge, the Vedanta considers three other means of knowledge. They are, **comparison (*upamana*), postulation (*arthapatti*), and non-apprehension (*anupalabdhi*)**.

➡ **Arthapatti** and **Anupalabdi** are recognised by **Prabhaka Mimamsakas** and Vedantis respectively as sources of knowledge.

Let us now illustrate the knowledge-getting processes in the cases of pratyaksajnana, anumiti, Upamiti and Sabdo.

- According to Nyaya philosophy, knowledge-getting process in case of praryaksajuana can be shown in this way :
  Knower (self) → mind → sense = organ → object → pratyaksajnana (Perceptual knowledge)
- In case of anumiti (inferential knowledge) the process is as follows :

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Knower (self) → mind → sense organ → object → Sadrishyajnana → upamiti

- In case of Upamiti (Knowledge by analogy) the process is as follows :
  Knower (self) → mind → sense organ → object → Sadrishyajnana → upamiti
- In case of Sabdo the process runs as follows :
  Knower (self) → mind → sense organ → object → Padajnana → Sabdo

■ Views of Western Philosophers on the Process of Knowledge Building and Generation :

➨ **Rationalism and Empiricism :** An important philosophical war took place in the 17th and 18th centuries between two schools of thought.

(i) Firstly, there were the ***rationalists*** from continental Europe who were critical of sense experience and felt that genuine knowledge was acquired non-experientially through reason. The propounders or leaders on this side were Rene Descartes, Benedict Spinoza, and Gottfried Leibniz.

(ii) Secondly, there were ***empiricists*** from the British Isles who felt that non-experiential reasoning would give us nothing, and experience was the only path to knowledge. John Locke, George Berkeley and David Hume were the leaders on this side.

The war finally settled down when **Immanuel Kant** told that true knowledge depends on a mixture of experiential and non-experiential knowledge. We need both, Kant argued, otherwise our whole mental system will not operate properly.

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Table - 2 : Views of Western Philosophers on the Process of Knowledge Building and Generation :

Views of Rationalists	Views of Empiricists	Views of Immanuel Kant
• Let's return to the rationalist position, particularly the version championed by Descartes. Sense experience, he argued is seriously flawed and cannot be the source of important ideas that we have. Take, for example, the idea of a triangle. Look around the world and you'll never see a perfect triangle, whether it's a shape that we draw on a piece of paper or the side of a pyramid in Egypt. On close inspection, they'll all have irregular lines. The fact remains, though, that we do have conceptions of perfectly-shaped triangles. Rationalism, according to Descartes, offers the best explanation of how we get those perfect ideas. • There are two central components to the rationalist position: innate ideas and deductive reasoning. Innate ideas, according to Descartes, are concepts that we have from birth that serve as a foundation for all	• Turn now to empiricism, particularly Locke's version. Locke's first task was to challenge the theory of innate ideas : none of our concepts, he argued, are inborn. Our mind is from birth like a blank sheet of paper, and it is only through experience that we write anything on it. • One problem with innate ideas is that we can explain the origin of each one of them through experience. The idea of God, for example, is not innate as Descartes supposed, but comes from our perceptions of the world around us. There's thus no reason to put forward the theory of innate ideas when experience explains these notions just fine. • Locke also found fault with the rationalist position that we don't become aware of innate ideas until later in life. It's not clear how such ideas can linger in our minds for so many years before we can be conscious of them. And by that time our minds have been flooded with experience,	• And then comes along Kant, the great mediator in the rationalism-empiricism debate. Kant was sympathetic with empiricism but thought that it suffered from a serious problem:(it doesn't offer a good explanation for how we acquire non-experiential knowledge, such as mathematics and logic. Complex mathematical formulas in particular could not come from sense perception. There is a quality of self-evidence and certainty that they have, which fallible experience could never produce. • Kant's solution was not to resurrect the old theory of innate ideas. Instead, he argued that there are innate organizing structures in our minds that automatically systematize our raw experiences-sort of like a skeleton that gives shape to flesh. For example, as I watch someone hit a light bulb with a hammer, raw sensory information rushes in through my eyes. My mind immediately reconstructs this information into a three-dimensional image and puts it on a timeline. My mind then

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Views of Rationalists	Views of Empiricists	Views of Immanuel Kant
of our other ideas. While they are inborn, we only become aware of them later in life - when we reach the "age of reason" as one philosopher called it. Innate ideas are in a special class of their own: we know them with absolute certainty, and it's impossible for us to acquire them through experience. • While rationalists were reluctant to offer a complete list of innate ideas, the most important ones include the ideas of God, infinity, substance and causality. Regarding *deductive* reasoning, *Descartes* held that from our innate ideas we deduce other ideas. It's like in geometry where we begin with foundational concepts of points and lines, and deduce elaborate propositions from these about all kinds of geometrical shapes. • Descartes was in fact inspired by the deductive method of geometry and maintained that we deduce ideas in the same way. Through deduction, the	and a late-blooming innate idea wouldn't contribute anything to our knowledge of the world. Empiricists also challenged the rationalists' emphasis on deductive demonstration. • We don't expand our knowledge by deducing new concepts from foundational ones, as mathematicians do. Geometry is the wrong role model to follow. Instead, we acquire new knowledge through induction, such as making generalizations from our experiences. I hit ten light bulbs with a hammer and each breaks; I generalize from this that all similar light bulbs that I hit with a hammer will also break. We first perceive, then we generalize. We perceive some more, then generalize some more. That's how we push knowledge forward.	imposes other organizational schemes on the sensory information. It makes me see the hammer and light bulb as separate things, rather than just a single blob of stuff. It then makes me see the hammer as the cause of the light bulb breaking. My experience of the world, then, is a fusion of innate structures and raw experience. The innate part is a concession to rationalism, and the experience part a concession to empiricism. • Rationalism and empiricism in their original forms are outdated theories today, in part because of Kant's insights. Nevertheless, they still are useful for depicting two fundamentally different ways in which we assess the sources of knowledge. Rationalism will continue to be attractive whenever we have knowledge that cannot be easily explained by experience. Empiricism will be attractive whenever the claims of innateness look fishy.

Views of Rationalists	Views of Empiricists	Views of Immanuel Kant
certainty that we have of innate ideas transfers to the other ideas that we derive from these. Mistakes creep in only when our deductions become so long that they rest on memory. All knowledge, he argued, including scientific knowledge, proceeds from innate ideas and deductive demonstration.		

■ Knowledge Building (KB) :

- ➡ It can be defined as "that creation, testing and improvement of conceptual antifacts. It is not confined to education but applies to creative knowledge work at all kinds."
- ➡ The knowledge Building (KB) theory was propounded by corl Bereiter and Marlene Seardamalia for explaining what a community of learners aspine to accompleted in order to create knowledge.
- ➡ Scardamalia proposed 12 basic principles of knowledge building in an article on collective cognitive Responsibility for the Advancement of Knowledge in the year 2002.
- ➡ 12 Principles of Knowledge building are as follows :

■ Principles of Knowledge Building :

Principles of Knowledge Building

- (i) Real ideas and authentic problems.
- (ii) Improvable ideas
- (iii) Idea diversity
- (iv) Rise above
- (v) Epistemic agency
- (vi) Community knowledge and collective responsibility
- (vii) Democratizing knowledge
- (viii) Symmetric knowledge advancement
- (ix) Pervasive knowledge building
- (x) Constructive uses of authoritative sources.
- (xi) Knowledge building discourse
- (xii) Concurrent, embedded and transformative assessment.

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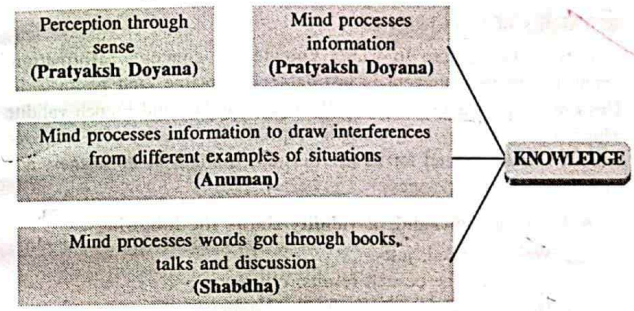
- Knowledge building can be referred as a process of creating new cognitive antifacts as a results group discussions, common gods and synthesis of ideas.
- An intensed form of constructivism includes a collective inquiry into a specific issue/topic to have a deeper understanding through interactive questioning, dialogue and continuous upliftment of ideas can also be termed as knowledge building.

■ Knowledge Building and Generation :

- Where do we get our knowledge from is always a question for debate. Empiricism holds that knowledge is primarily got through our experience. Senses help us to perceive and learn. Empiricism does not believe that knowledge is innate.
- Empiricism believes in experimentation and observation to draw inferences. For example, the knowledge that the earth is spherical in shape first came from observations such as the shadow cast by the earth during an eclipse. Other heavenly bodies are spherical, so it was concluded that the earth is also spherical. Modern day technology supports this with actual photographs.
- Rationalism, on the other hand, accepts knowledge based on reason. Rationalists hold that at least some of our knowledge is derived from reason alone, and that reason plays an important role in the acquisition of all of our knowledge. In this case, the mind, rather than the senses, is responsible for generation of knowledge. Though in most cases, we demand an empirical proof, yet in reality we find that we use a blend of rationalism and empiricism to build knowledge.
- Indian philosophy states that percept are the starting point of knowledge generation. The senses are the gateways of knowledge. They provide information which is then processed by the mind to generate knowledge.
- Pratyaksha or perception by the senses is the primary source of human knowledge. Sensory perception, through the use of the sense organs, is accompanied by mental perception.

- Another source of human knowledge is inference or anumana. This goes beyond the unseen. While perception focuses on specific experiences, inference uses generalizations to gain knowledge.
- The third source of knowledge is Shabdha or words.
- Formal education widely uses this means to transmit knowledge or help generate knowledge. Vedanta philosophy also considers comparison (upamana) and postulation (*arthapatti*) as sources of knowledge.



❖ **Implications in Teaching-Learning :** In real life, all types of knowledge are used in a blended form. Consider a situation where a teacher finds that a student is extremely disruptive in the class. The student disturbs other students and lags behind in his work. To deal with this case, the teacher needs conceptual knowledge (knowledge about achievement of students, attention-deficit disorders, hyperactivity, and classroom management strategies). The teacher notices that the child disturbs only during certain subjects. He is very attentive during Language classes, but is disruptive during Mathematics class as he is unable to do even simple problems. He is well behaved during English class as he is proficient in the language, but the Hindi teacher has complaints about the student and says that his knowledge of Hindi is poor. When the teacher understands the relationship between different aspects of the situation, the teacher is using situational knowledge. Now, to remedy the situation, the teacher draws a plan of action. She has observed the situation and found that the child is comfortable with certain students who assist

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his in subjects like Mathematics is comfortable with certain students who assist him in subjects like Mathematics and Hindi. She uses this situational knowledge along with conceptual knowledge such as use of rewards and plans a strategy to modify the behaviour of the students. Now, the teacher is using strategic knowledge.

Terms as knowledge and skill, knowledge and information, training and teaching are used during discussions about matters pertaining to education. These terms have definite connotations and it is necessary to understand what these terms exactly mean.

■ Validity of Knowledge :

Validity is the degree to which knowledge, concept, information, conclusion or measurement is justifiable, acceptable, and permissible. The word "valid" is derived from the Latin validus, and French validite which means 'strong" and 'strength' respectively. Validity of knowledge indicates strong ground for its justification, strength of its justness and truthiness and doubtlessness.

➡ **Dictionary meaning of validity shows the following :**

(i) Well grounded; just
(ii) Producing the desired results; efficacious;
(iii) Having legal force; effective or binding;
(iv) Logic;
  (a) Containing premises from which the conclusion may logically be derived.
  (b) Correctly inferred or deduced from a premise : a valid conclusion.

➡ As per the conclusions of the ***Mimamsa***, the validity of knowledge comes up from the very conditions that give rise to that knowledge, and not from any additional conditions (pyromania). Mimamsa also concludes that the validity of knowledge is also supposed known immediately the knowledge comes up, without waiting for its verification by some other evidence of knowledge. This outlook maintains that knowledge and truth is self-evident. If there is any strong reason or ground for disbelief, incredulity or distrust concerning any knowledge, assistance of verifying evidences or inferences are taken to remove the obstructions, barriers, difficulties and doubts in the way of knowledge.

➡ ***Mimamsa*** philosophy provides more approval to the intrinsic validity or swatahpramanyavada. Intrinsic validity indicates that the validity of knowledge is present in the material that generates or produces the object. Intrinsic validity also shows that the validity of knowledge and knowledge both are simultaneous. So, therefore, knowledge, as comes up from the source, we acknowledge it as valid. We do not wait to scan it or to scrutinize it on any criterion, norm or standard. Knowledge is supposed to be real, genuine, authentic, and valid. In this way, reality, authenticity, validity, accuracy and truthfulness of knowledge are verified by knowledge itself. On the opposing, evidences, proofs and other knowledge are required to prove fallacy or untruth.

➡ According to **Prabhakar,** "Knowledge is self evident and self-enlightening. The intrinsic validity of knowledge is proved by its being self-enlightening. Hence it does not need support from any other source to establish its validity."

➡ According to **Kumarila Bhatt,** "Validity is not imparted by knowledge but by 'knowability'. In this view, in spite of knowledge being self-enlightening, there is no immediate awareness of it. Knowledge is generated by the senses."

➡ In the words of **Murari Misra**, "Validity is determined not by 'knowledge' but by 'anuvyavasaya'. In this way, when the sense organs and the object come into contact, there is knowledge that this is a pot. In order to lest the accuracy of this knowledge, or to determine it, there is the anuvayavasaya that I know this pot."

➡ Contrary to the Mimamsa view, Nyaya philosophy maintains that the validity of knowledge is determined by inferences. In this way, *Nyaya* philosophy trusts on the extrinsic validity (*paratahpramanyavada*).

■ Forms of Knowledge :

➡ So far we read that the knowledge is sum of ideas, concepts about object. Therefore, all knowledge has two elements—the object and the conceptualisation of the object. Knowledge of the real, says Clarence Irving Lewis (1929), "involves always two elements, of given and ineffable presentation, and the element of conceptual

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interpretation which represents the mind's response. We might say that the conceptual is the formal element, of order or relation, and the given is the material or content element."

- Since the knowledge consists of multiple objects and their different conceptualisations, it is categorised into different forms. Further, human knowledge is classificatory; the very process of conceptualisation results into the categorisation/classification of objects and, thereby, the knowledge.
- Categorisation could be done either on the basis of object of the knowledge or on the basis of level of understanding of the phenomenon. Knowledge can also be classified depending on the purpose and the perspective. Thinkers have classified the knowledge into the knowledge of appearance and the knowledge of essence. It is also classified as immediate knowledge and mediate knowledge.
- **John Locke** distinguished three kinds of knowledge (cited in Encyclopedia of Philosophy). These are :
  (i) **Intuitive knowledge,** of such things as the fact that red is not green and the fact of one's own existence;
  (ii) **Demonstrative knowledge,** which includes mathematics, morality, and the existence of God; and
  (iii) **Sensitive knowledge,** which is concerned with "the particular existence of finite beings without us."
- Knowledge, in a practical way, can be classified into following categories on the basis of means used in the process of knowing by which a particular 'class' of knowledge : is generated.
- **Experiential Knowledge,** a form of knowledge that can only be obtained through experience. For example, the knowledge of what it is like to see colours, which-cannot be explained to a person born blind
- **Experimental Knowledge** is based on or derived from experience, or empirical evidences.
- **Reasoned** or **Logical Knowledge** is knowledge of the truths and principles of deductive logic.

- **Intuitive Knowledge** is the knowledge that is acquired without inference and/or the use of reason. It comes from within by looking inside or contemplation.
- **Revealed Knowledge,** facts that are simply apparent to people and can't be denied, as they see it.

At the beginning, we have seen that the Knowledge is always knowledge of some phenomenon/thing/object. Therefore, simplest and most practical basis of classifying the Knowledge is the phenomenon/ object which the knowledge probes into.

❑ 1.2.1 Knowledge and Skill - Concept, Interrelation and Distinction :

■ Knowledge :

Knowledge is the theoretical or practical understanding of a subject. We need knowledge of different subjects in order to perform our daily work effectively. Mere possession of knowledge does not guarantee that the person can use that knowledge effectively.

☛ **Facets of Knowledge :** There are many facets of knowledge that are briefly described below :

- **Explanation :** to describe the who, what, when, why, how aspects
- **Interpretation :** to make meanings with personal values
- **Applications :** to adapt knowledge in diverse contexts to meet requirements
- **Perspective :** to develop multiple view points on the topic
- **Empathy :** to provide insights from another role or stakeholder.
- **Self-knowledge :** to examine personal needs or values.

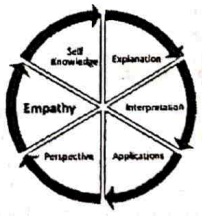

Fig : 1 - Facets of knowledge

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- Knowing is an act of identification that invariably and instantaneously includes differentiation; to identify we differentiate and to differentiate we identify. Unification and differentiation are simultaneous dimensions of knowing or cognition. According to Nathaneil Branden (1971), "concept formation, moves from the apprehension of similarities and differences among existents (entities, attributes, actions, relationships) to an explicit identification of the nature of those similarities and differences. Concept formation involves a process of discrimination and integration."

- Therefore, concept means a cognitive act(s) of unification of different internal aspects/properties/characteristics of an object while separating it from and establishing relationship with other things. It is non-material codification of material reality. It is making 'general' statement of 'particulars'.

- Thus, knowledge has two facets; identification of specific characteristics of different objects and drawing general conclusions based upon the specificities. It is pertinent to quote Jerome Bruner (1972) to make meaning of relationship of two facets - particular and general - of knowledge. He says, "We organise experience to represent not only the particular that have been experienced, but the classes of events of which the particulars are exemplars. We go not only from part to whole, but irresistibly from the particular to the general."

- Knowledge is sum of meanings, concepts, laws, and principles, that are 'universals' of particular phenomenon; knowledge is abstracted (which are universals) concretes (which are particulars). To be precise, knowledge is abstraction of concrete reality. Abstract idea is the expression of various concrete practices. It is the theory of practiee'that emanates from the practice and shapes future practice. Abstraction has various levels.

■ Knowledge : A Comprehensive View :

- Knowledge is always concerned about knowing something. This something could be natural objects, man-made things, events, processes, persons, their activities, their relationships and many others. All of these and many other 'objects' of knowledge may, collectively, be called as phenomena. Therefore, knowledge always refers to comprehension of some or the other phenomenon.

- Knowledge is sum total of human understanding of the world, be it physical, biological, social, mental and spiritual. In simple but generalised way, knowledge is the sum total of human understanding of material and mental reality - given and constructed.

- The acquisition of knowledge, or the build-up of knowledge, is by its very own nature always refers to a process or the road, from ignorance to knowledge; from not knowing things to knowing them. The transition from lack of knowledge to acquisition of the same is shaped by the human activity, which involves seeing lack of relation with a phenomenon to seeing the relation with phenomenon.

- Knowledge, the noun, is used in different contexts and situations to convey different meanings to different people. Knowledge has different aspects, kinds and levels. Knowledge, in common sense understanding, signifies all the human meanings, beliefs about matters of facts (things, objects, events), about relationships between the facts, and about principles, laws, theories that are at work in the nature and society. Knowledge is understanding about the relationships; the relationship of the knower with the known. In other words, it is the relationship of the subject with the object.

- Knowledge is the result of knower's active engagement with the object of knowledge. Knowledge and its intensity depend on the relationship between the knower and the known. Further, knowledge is understood in terms of enlightenment. The Indian tradition considers it as breaking the veil of ignorance. In practice, knowledge is a claim in the sense that the knower proclaims that he or she is aware of the phenomenon. This is to say that having knowledge of the phenomenon means both being aware of that phenomenon and also stating that the awareness is true.

- In the school context, knowledge is the sum of conceptions, ideas, laws, and propositions established and tested as correct reflections of the phenomenon.

- Generally, knowledge means some facts, information gathered through training, learning, memorizing, practicing or practical understanding. Knowledge is our beliefs but these beliefs must, be real or true, and properly justified. So, therefore, knowledge is properly justified true beliefs. And for these proper justifications of

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true beliefs, a positive—normative evaluation is required. These true and justified beliefs need authorization, approval, certification, some ground, reason, explanation, excuse, validation,and rationalization.

- Knowledge is also said to be light and power. Knowledge is power over oneself and over the world. Knowledge is power to control and to manipulate our environment. Dictionary meaning of Knowledge is - facts, information, and skills acquired through experience or education; the theoretical or practical understanding of a subject.
- In our daily life, we use the word knowledge at many places and at many references. It is one of the very common concepts, known to us. This term '***knowledge***' is described by many learned from time to time, as per their standpoints. Like proverbial elephant, it is discussued and defined in various ways. It is a ancient term and for the philosophers it is main point to ponder. Different schools of philosophy or isms describe it in various and different manners.

Meaning of Knowledge :

- Knowledge is a familiarity, awareness or understanding of someone or something, such as facts, information, descriptions, or skills, which is acquired through experience or education by perceiving, discovering, or learning.
- Knowledge can refer to a theoretical or practical understanding of a subject. It can be implicit (as with the practical skill or expertise) or explicit (as with the theoretical understanding of a subject); it can be more or less formal or systematic.
- In philosophy, the study of knowledge is called epistemology; the philosopher Plato, famously defined knowledge as "justified true belief ", though well-justified true belief is more complete as it accounts for the Gettier problems. However, several definitions of knowledge and theories to explain it exist.
- Knowledge acquisition involves complex cognitive processes : perception, communication, and reasoning; while knowledge is also said to be related to the capacity of acknowledgment in human beings.

- The fact or condition of knowing something with familiarity gained through experience or association.
- Knowledge and its transmission is the key element of education.
- Knowledge is derived from the verb 'to know'. It includes all which a person knows and believes to be true. According to the most widely accepted definition, knowledge is justified true belief. It is a kind of belief that is supported by the facts and truths.
- According to Nyaya School of Thought *"Valid Knowledge includes perception, inference, comparison and memory."*

  The word 'knowledge' is a substitute for the words like understanding, comprehension, apprehension, realization, cognition, etc. Knowledge is stored in our minds for perception and conceptualization, which facilitate us like an instrument in our day to day life and helps achieving our goals, and solving problems in hindrances.
- Knowledge is what we know. This is just like the map of the World we build inside our brains. Like a physical map, it helps us to know where things are but it contains more than that. It also contains our beliefs and expectations. Crucially, the brain links all these things together into a giant network of ideas, memories, predictions, beliefs, etc. It is from this "map" that we base our decisions, not the real world itself. Our brains constantly update this map from the signals coming through our eyes, ears, nose, mouth and skin. We can't currently store knowledge in anything other than a brain, because a brain connects it all together. Everything is inter-connected in the brain. There are two sources that the brain uses to build the knowledge; information and data. Information allows us to expand our knowledge beyond the range of our senses. We can capture data in information and then move it about, so that other people can access it at different times.

➢ Initials of the word 'KNOWLEDGE' indicate its nature and characteristics that are as follows —

K = Kit of true and justified beliefs/Kindle curiosity.
N = Normative evaluation/Needs proofs and approvals.
O = Observation.

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W = 'Wh' words are the main source/Wants verification.
L = Loyalty/ Light and power/Legitimatized facts/Lessons of life.
E = Explanation/Experience.
D = Devotion and dedication/Discussion.
G = Group of belief / Ground / Guidance / Generalizations.
E = Excuses / Exactness / Exposures.

■ Nature of Knowledge :

Nature of Knowledge

- Knowledge is a kit of justified true beliefs.
- Knowledge can be attained through various sources.
- Knowledge is power over oneself, over the world.
- Knowledge is power to control.
- Knowledge is power to manipulate our environment.
- Knowledge without common sense is folly.
- Knowledge is a group of beliefs.
- Knowledge is properly justified true beliefs.
- Knowledge needs a positive normative evaluation.
- Knowledge involves authorization.
- Knowledge wants approval and certification.
- Knowledge requires some ground, and reason.
- Knowledge necessitates explanation and excuse.
- Knowledge needs validation and rationalization.
- Knowledge is success-state for beliefs.

■ Definition of Knowledge :

- Many believe that the knowledge cannot be defined. The problem of defining knowledge is ongoing and is a never ending debate among philosophers. Prichard (1976) says that Knowledge is *"sui generis*, and, as such, cannot be explained". Since, knowledge is sum total of definitions and explanations of phenomena, it is not possible to define knowledge. In spite of this difficulty, philosophers have made attempts to define knowledge.
- The most accepted definition of knowledge is that it is a justified belief. In one of his dialogues, ***Theaetetus***, ***Plato*** examined three definitions of knowledge that were widely in circulation at that time. The three definitions of the knowledge are (as given in *Encyclopedia of Philosophy*) as follows :

1. Knowledge is Perception or sensation;
2. Knowledge is True belief, and
3. Knowledge is True belief accompanied by a rational account of itself or ground.

- After thorough examination, **Plato** defined knowledge as, "justified true belief." According to Plato's definition, human knowledge, in order to be given the 'status' of knowledge, should fulfill the condition of being a belief- true and justified.
- **John Locke,** the founding father of empiricism, and who defined *'mind as tabula rasa'*, surprisingly defined knowledge as "the perception of the agreement or disagreement of two ideas".
- For pragmatist **Dewey** (2010), knowledge denotes an 'Inference from evidence'.
- **The National Curriculum Framework (2005)**, while placing the experience of the knower at centre, also defined knowledge. According to it, "Knowledge can be conceived as experience organised through language into patterns of thought (or structures of concepts), thus creating meaning, which in turn helps us to understand the world we live in. It can also be conceived of as patterns of activity, or physical dexterity with thought, contributing to acting in the world, and the creating and making of things. Human beings over time have evolved many bodies of knowledge, which include a repertoire of ways of thinking, of feeling and of doing things, and constructing more knowledge."
- According to **Whately**, "The word knowledge, strictly employed, implies three things, viz., truth, proof, and conviction."
- "Knowledge, while made up of data and information can be thought of as much greater understanding of a situation, relationships, causal phenomena and the theories and rules (both explicit and implicit) that underlie a given domain or problem."
  —Bennet
- "Knowledge is a term applied to the best performing beliefs, belief predispositions, and knowledge claims in question of an agent—that is, the individual or group that holds the belief or belief predisposition, or expresses the knowledge claims in

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question—in the course of the agent assessing the performance of those claims." —**Firestone and McElroy (2003)**

- "Knowledge is understanding based on experience." —**William James**
- "Knowledge is experience or information that can be communicated or shared." —**Allee**
- "Human behaviour flows from three main sources: desire, emotion, and knowledge." —**Plato**
- "To know, is to know that you know nothing. That is the meaning of true knowledge:' — **Socrates**
- "Real knowledge is to know the extent of one's ignorance." — **Confucius**
- "To know that we know, what we know and to know that we do not know what we do not know, that is true knowledge." —**Nicolaus Copernicus**
- "It is not so important to know everything as to know the exact value of everything, to appreciate what we learn, and to arrange what we know." —**H. More**
- **Oxford Dictionary :** Knowledge means facts, information and skills acquired through experience or education. It is the theoretical or practical understanding of a subject.
- **William James:** "Knowledge is another name for practical achievement and success."
- **Joad :** "Knowledge is an addition to our existing information and state of experience."
- **Socrates :** "Knowledge is the highest virtue."
- **Radhakrishnan :** "Self-knowledge is inseparable from self-experience and it is the only true direct knowledge. It is obtained through all the three experience i.e., cognition, conation and emotion."
- "Knowledge is a body of information, technique and experience that coalesces around a particular subject. —**John Wieley**

- **Nancy M. Dixon :** "Knowledge is defined as the meaningful links peoples make in their minds between information and its application in action in a specific setting".
- "Knowledge is that which enlightens the human mind." —**Prof. Russell**
- "Knowledge can only be in the minds of people, Although not directly expressed, the definition includes the empiricist ("interaction with the world) and the rationalistic ("comprehension, understanding and learning") viewpoint on the creation of knowledge." —**Wilson (2002)**
- "Information and knowledge are growing at a far more rapidly pace than ever before in the history of humankind. Herbert Simon wisely stated that the meaning of knowing has shifted from being able to remember and repeat information to being able to find and use it." —**Simon, (1996)**
- "More than ever, the sheer magnitude of human knowledge renders its coverage by education an impossibility; rather, the goal of education is better conceived as helping students develop the intellectual tools and learning strategies needed to acquire the knowledge that allows people to think productively." —**Bransford, J. D. (2000)**
- "Knowledge is a fluid mix of framed experience, values, contextual information, and expert insight that provides a framework for evaluation and incorporating new experiences and information. It originates and is applied in the minds of knowers. In organizations it often becomes embedded not only in documents or repositories but also in organizational routines, processes, practices and norms." —**Davenport and Prusak, (1998)**
- "Knowledge is understanding based on experience." —**William James** (quoted by **Firestone and McElroy, 2003**)
- "The most essential definition of knowledge is that it is composed of and grounded solely in potential acts and in those signs that refer to them."—**Charles Peirce** (quoted by **Firestone and McElroy, 2003**)
- "Knowledge is the knowledge of ideas." —**Idealists**

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- "Knowledge is the social acts."
  —(quoted by **Firestone and McElory, 2003)**
- "Knowledge is experience or information that can be communicated or shared"
  —(Allee, 1997 quoted by Christensen, 2001) is based on experience and information.

➡ Since these definitions are based on understanding of experience, and the criteria of usefulness for social action, these definitions represent the pragmatist's view of knowledge. Thus in the light of above definitions we can say that,—
Knowledge is the familiarity, awareness or understanding of someone or something such as facts, information, description or skills, which is acquired through experience or education by perceiving, discovering or learning.

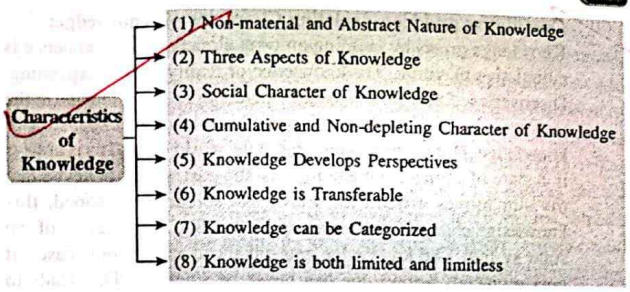
➡ The process of understanding the meaning or defining knowledge direct us to identify, at least, three aspects associated with knowledge. These aspects are :

- Processes involved in knowledge acquisition / generation / construction; this eventually enters into the domain of ways of acquisition / generation / construction of knowledge; to be precise it is ways of knowing;
- Forms of knowledge; since knowledge is sum of human understanding, there ought to be different forms of understanding or types knowledge; and
- Purpose of knowing/knowledge. The purpose of knowing is different in different contexts.

Therefore, instead of labouring in understanding or defining knowledge in its product form, it may be appropriate to focus on knowing - the process, which explicates and explains and, to a large extent, determine the meaning and also nature of knowledge.

■ Characteristics of Knowledge :

Knowledge has following characteristics that explicates and brings forth its nature.



(1) Non-material and Abstract Nature of Knowledge :
The various definitions of knowledge, be it common sense meaning of knowledge that the knowledge is shared understanding; be it justified belief, or verified belief, or agreement between two ideas or knowledge is sum of concepts, ideas, principles, laws; point out that knowledge is non-material and abstract in nature. In addition to this, knowledge has certain other characteristics, such as it is social in nature, it is cumulative and perspectival, and is limited and limitless. Let us analyse these characteristics of knowledge also one by one.

(2) Three Aspects of Knowledge :
Knowledge has three main aspects, the knowledge seeker (the consciousness of the participant), the known (the field of study) and the process of knowing which connects the knower and the known. An effective blend of all three aspects leads to knowledge. Very often, education focuses only on the field of study and neglects the position of the knowledge seeker and the process of knowing. This hampers the construction of knowledge.

(3) Social Character of Knowledge :
Knowledge is a shared product. Interaction of people in the society generates knowledge. It cannot be attributed to a single individual; rather it develops due to the contribution of different people in the society. Even if certain knowledge comes from one person, this person's previous knowledge is a product of his/her experience with society. Knowledge cannot be generated in vacuum. It is created, sustained and nourished by society.

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(4) Cumulative and Non-depleting Character of Knowledge:
Knowledge grows by building on what already exists and hence is cumulative in nature. The knowledge of reality is ever expanding. Discoveries of new facts, changing perceptions and a change in the way we view and understand something leads to expansion of knowledge. Human understanding of the world around us is always in a state of change. For example, in the past, it was believed that the sun moves around the Earth. As science developed, this knowledge changed and we accepted that Sun is the centre of the solar system. Old knowledge gets enhanced and in some cases, it gets replaced. Knowledge can never be stagnant. This leads to knowledge expansion and in the past few decades, we are experiencing knowledge explosion. Knowledge cannot be depleted. If one uses a natural resource, it may be exhausted. But if we use knowledge or share knowledge, it does not get depleted. Existing knowledge gets refined but one can never claim that knowledge in a field has been perfected. For example, man's knowledge about the human brain has seen a lot of development, yet we cannot claim that we know everything about how the brain functions. There is still scope for our expansion of knowledge about the brain.

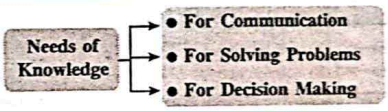
(5) Knowledge Develops Perspectives:
Knowledge is not just explanatory; it is also interpretative in nature. Depending upon the kind of exposure the knowledge seeker has, knowledge tends to construct reality for the knowledge seeker. Knowledge is interpreted in the social context and hence is said to be perspective generating. For example, if a student gains knowledge about Rishi Aurobinda and his work, he is not just gathering facts about his work; he is also forming some perspectives based on the knowledge.

(6) Knowledge is Transferable:
Knowledge can move from place to place; explicit knowledge (in form of documents, books etc) in particular, can easily be distributed via networks to many people. We accept that knowledge is transferred from teacher to student, from one generation to another or from author to reader and thus knowledge is transferable in nature.

(7) Knowledge can be Categorized :
According to NCF 2005, knowledge can be categorized based on distinct kinds of concepts and meanings involved and processes of validation and justification. Thus, we have Social Sciences, Mathematics, Natural Sciences, Business Studies, Humanities and Arts as different areas of knowledge. Each involves its own kind of 'critical thinking', its own way of verifying and authenticating knowledge, and its own kind of creativity. Each category provides a lens to view the world, understand the world and engage and act in the world. For example, our knowledge of Mathematics helps us to appreciate the aesthetics in architecture, it helps to understand money transactions and it helps us to carry out basic calculations. This is because Mathematics as a category of knowledge has its own concepts and meanings.

(8) Knowledge is both limited and limitless :
The cumulative character of knowledge also informs us both limit and limitless nature of knowledge. At any particular stage in the development of humanity, knowledge comes up against limits set by the limited character of available experience and by the limited, and is at the same time limitless. In other words, the known is always bounded by the unknown but not the unknowable.

■ Needs of Knowledge :



➡ **Brief Illustrations :**

For Communication : Man is among the numerous creatures that live on the surface of earth but the only thing that makes him stand apart from the other animals is his power of perception. He can perceive things around him, make observations and react accordingly. The need of communication has been felt by him when he was at the early stage of his development. Thus he invented symbols and codes to communicate, to preserve and to transfer his knowledge. To communicate our ideas, thought and emotions, knowledge is required.

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- **For Solving Problems :** Knowledge help us to solve our problems, be these in the field of education or in other areas of human life. For example if we have to solve a problem in Mathematics of quadratic equation, we should have knowledge of formulas of quadratic equation. Man's knowledge of his environment helped him to understand and develop aeronautics and mechanical engineering which further helped to solve problems of long distances.
- **For Decision Making :** We need knowledge when we have to take decisions in our life. Taking quick and right decisions has never been easy, but they who are more informed have always on edge over others. Knowledge plays a significant role in decision making. For example to govern a country, its leaders have to make important decision at different levels. Like to make a decision on budget, the finance minister must have the knowledge of economic condition of his country. He must have deep and detailed knowledge of the expenditure and income of his country, the financial needs of different departments and financial condition of citizens.

Sources of Knowledge

(1) A posteriori (experiential knowledge)
(2) A priori
(3) Authority
(4) Culture
(5) Customs
(6) Experience
(7) Experiment
(8) Inference
(9) Introspection (one of the main four ways of acquiring knowledge through experience)
(10) Intuition or insight
(11) Self Realization
(12) Knowledge by Acquaintance
(13) Memory (One of the main four ways of acquiring knowledge)
(14) Observation
(15) Perception (one of the main four ways of acquiring experiential knowledge)
(16) Instinct
(17) Reason
(18) Testimony (one of the main four ways of acquiring experiential knowledge)

◆ **Sources / Ways to Acquire Knowledge :**

➡ The major sources or ways to acquire knowledge are mentioned below :

➡ **Brief Description of Different sources of knowledge are given below :**

(1) **A Posteriori :** The word 'Posteriori' literally means "from what comes later or after". In this method, inductive reasoning is required to get knowledge. For getting the knowledge, first of all, one should have an experience or an idea, acquired through senses. Secondly one should use logic and reflection to derive knowledge from it. It is like empirical knowledge and is based on observation.

(2) **A Priori :** The word 'Priori' literally means "from before or earlier". A priori knowledge is based on reasoning and need not to be experienced directly at that time. It can be derived from reasoning and a degree of experience. For example, suppose, one is required to solve the equation 9 + 9 =? One can solve it without physically getting 9 things and adding 9 more things to them and then counting and telling the answer 18. Mathematical equations and formulas are the suitable and well-liked examples of priori knowledge.

(3) **Authority :** We cannot get all sort of knowledge by experiencing personally. We have to trust and depend upon others experiences for getting the large amount of knowledge. Knowledge can be gained from other sources or persons, specialist or expert of his or her area. For example, knowledge about health problems can be achieved from doctors and physicians, knowledge about law matters can be received from lawyers. In this way, doctors, teachers, lawyers, engineers, chartered accountants etc are the authority to impart specific knowledge of concerning fields.

(4) **Culture :**

➡ Culture is also a very useful source of knowledge. We get knowledge about various things from our culture. The main function and objective of education is to preserve cultural heritage and to transfer it from one generation to the other generation. During the process of socialization of child, various important point and knowledge is imparted through culture;

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- Culture or social heritage, highest degree of civilization, is a cluster of social elements (ever changing, integrated, transferable, acquired / earned social elements—essence of experiences and activities which are originated in community, originated from instinct/ needs and affected with environment), learned behaviour, way of life, code of etiquette, or socially transmitted system.
- Culture may have these forms—1. Materialistic culture—related with infrastructure, houses, roads, ornaments, clothing, etc. 2. Non-Materialistic culture—related with religion, language, music, art, literature and traditions etc.
- Difference between above two cultures is called 'cultural lag' and the term cultural lag is introduced by W.F. Ogburn in the book 'Social change'.
- Two points must be pondered here—Cultural Traits and Cultural Complex. Smallest unit of culture, very simple, changing, dynamic unit is called cultural trait or sanskritic upkaran and collection or group of cultural traits is called cultural complex or *sanskritic sankul*.

(5) **Customs :** Every society has its own customs or traditions and their own justification about them. Everyone get a large amount of knowledge from these social customs. Customs are also very important tool for the socialization of children.

(6) **Experience :** Experience is observing through senses and getting the knowledge about the objects or events directly. One can experience of something by hearing the voice, by seeing, by touching, by tasting, or by smelling an object. Some work done by oneself or by observing others also provides experience. Some quotations are cited in respect of experience here under :

- *"The wisdom of experience is incommunicable."* —**Isabel Paterson**
- *"Experience is the successive disenchantment of the things of life. It is reason enriched by the spoils of the heart."* — **J. P. Senn.**
- *"No man was ever so completely skilled in the conduct of life, as not to receive new information from age and experience."* —**Terence**

- *"The rules which experience suggests are better than those which theorists elaborate in their Libraries."* —**R. S. Starrs**
- *"Knowledge, like religion, must be "experienced" in order to be known.* —**E. P. Whipple**
- *"A prudent person profits from personal experience, a wise one from the experience of others"* —**Dr. Joseph Collins**

(7) **Experiment :**

- Experiment is a sequence of activities to be performed to sort out some facts, to justify some theory, to test and to verify some hypotheses and to establish some cause and effect relationship between phenomena.
- For experiments, at least two persons are required—experimenter and subject but - in physical science, experiments are generally conducted on non-living or dead subjects.
- In experiments there are dependent variables, independent variables and intervening variables.
- Actually experiment is a kind of observation in controlled situation (in laboratory) to get knowledge about cause and effect relationship by controlling or manipulating the variables.
- Some quotations regarding experiment are cited here under —
  - *"The true method of knowledge is experiment."* —**William Blake**
  - *"The shortest and the surest way of arriving at real knowledge is. to unlearn the lessons we have been taught, to remount the first principles, and take nobody's word about them."* —**Bolingbroke.**
- The experiment is considered to be one of the most scientific, objective and reliable sources of knowledge. The word 'experiment' is derived from a Latin word *'experimentum'* which means 'a trial' or 'test'.

(8) **Inference :** Inference is a conscious process of deriving meaningful information from the data. It is also a process of recognizing signs and symbols and converting them into meaningful sentences.

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(9) **Introspection :**

- The word introspection is the combination of two Latin words—'*Intro*' and '*spiere*'. 'Intro' means 'inward' or 'within' and '*spiere*' means to look or to check or to examine or to scrutinize or to study.
- Introspection is a conscious process of looking within or looking inward. One is needed to get inside one's own mind for self observation and reporting one's own feelings, thoughts and sensations etc. So, therefore, it is a kind of self observation.
- It is a process of getting the knowledge about ourselves by observing or looking within. It is also very important for one's own SWOT analysis which means beholding one's own state of Strength, Weakness, Opportunities and Threats.
- Introspection is easy and readily available means of getting knowledge because one's mental processes are always available to be introspected. It does not involve any extra expenditure of material or apparatus or money.
- But it is slightly difficult process because one's mental processes are constantly changing and when one pays attention to one's own feelings, sensation or state of mind, the state of mind have passed off or changed. This means lacks in reliability, validity, objectivity, communicability, repeatability, practicability and reasonable exactness.

(10) **Intuition or Insight :**

- Intuition indicates insights or a slice of knowledge or an idea which is all of a sudden exploded or clicked into the mind after observing deeply the situation around us.
- According to Swami Sivananda— "Intuition is spiritual experience". Intuition is the immediate knowledge of the Absolute, obtained through the eyes of wisdom, as opposed to the knowledge of the external objects derived through the exercise of the senses and the intellect.
- There is direct perception of truth or immediate knowledge. You know things by a flash. Intuition transcends reason, but does not contradict it. Intellect takes a man to the door of intuition and returns back. Spiritual flashes and glimpses of truth come through intuition. Inspiration, revelation, spiritual insight come through intuition.
- The mind and the senses require time and space to function, but the Reality which is beyond this temporal, spatial and causal order of things, can only be grasped and apprehended by intuition. Intuition is beyond relativity.

(11) **Self Realization :** Self-realization (*Atma-Jnana*) means knowledge of the self or soul. The reason the term 'realization' is used instead of 'knowledge' is that *jnana* refers to knowledge of self based on experience, not mere intellectual knowledge." *Atma-Jnana*, literally "knowledge of the soul or supreme spirit." *Atma-Jnana* is above intuition. It is the highest form of Knowledge. It is the only Reality.

(12) **Knowledge by Acquaintance :** Knowledge of any person by meeting him, knowledge of any place by visiting there, knowledge of any event by witnessing it is called knowledge by acquaintance.

(13) **Memory :**

- Memory is store house of various information and past learning and experiences. We can use these memorized information, learning and experiences to get new and further knowledge. In this way memory is also a source of knowledge.
- Memory includes learning, retention of memory traces, recognition and recalling. In this way, memorizing is a process of learning and retaining in the form of memory traces and finding it back or retrieving when required. Memory has 4 major steps namely—**learning, retention, recognition** and **recalling**.
- Memory can be classified into various categories like—sensory memory, short term memory, long term memory, episodic memory, semantic memory, photographic memory etc. Sensory memory is of very short duration, generally of few seconds or even a part of second. Short term memory has duration of about 30 seconds. Long term memory is memory for ever. For example a person can memorise his or her name,"address, phone number etc. for life time. Episodic memory refers to a kind of memory in which events

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are memorized sequentially. Semantic memory denotes memorization of words and meanings or symbols. For example names of capital and states, chemical symbols of different elements.

(14) Observation :

➡ Observation is a conscious process of getting knowledge through perceiving. One can observe or can be observed consciously or unconsciously, individually or in group. Introspection is a method of self observation; experimentation is observation in controlled situation. Survey is an observation in natural and uncontrolled situation. Observation has many forms or types. In this way observation is a very important tool of getting knowledge.

- *"To acquire knowledge, one must study; but to acquire wisdom, one must observe."* —**Marilyn Savant**

➡ Observation is a process of perceiving the behaviour, as it is, in natural conditions by other person or persons. It is an indirect approach to know the mental process and state of others. Observation is a natural, flexible, reliable, verifiable, and economical means of getting knowledge. It has some draw backs or limitations too. For example—it is quite impossible to judge exactly the mental confliction of others and to judge true nature of the person under observation. Another drawback of this means of knowledge is subjectivity. Subjectivity means effect of observer's own values, prejudices, interests, notions on his/ her observation. Except it, this means of knowledge also has a drawback of replicability.

(15) Perception : Knowledge perceived though the experiences of the senses is called perception. ***Cobun***, in his research, revealed that the following amount of knowledge retention by the use of various sense organs—

- 1% of what is learned from the sense of 'Taste'.
- 1·5% of what is learned from the sense of 'Touch'.
- 3·5% of what is learned from the sense of 'Smell'.
- 11% of what is learned from the sense of 'Hearing'.
- 83% of what is learned from the sense of 'Sight'.

(16) Instinct : According to **Swami Sivananda,** *"When an ant crawls in your right arm, the left arm automatically moves towards the right arm to drive away the ant. The mind does not reason there. When you see a scorpion in front of your leg, you withdraw your leg automatically. This is termed instinctive or automatic movement. As you cross a street, how instinctively you move your body to save yourself from the cars!"* Instinct is found in animals and birds. In birds, the ego does not interfere with the free divine flow and divine play. Hence the work done by them through their instincts is more perfect than that done by human beings.

(17) Reason :

➡ Reason is a psychic process of collecting the facts and information, establishing cause and effect relationship, generalizing them, concluding, deciding and passing judgment.

➡ Swami Sivananda maintains that reason is higher than instinct and is found only in human beings. It collects facts, generalizes, reasons out from cause to effect, from effect to cause, from premises to conclusions, from propositions to proofs.

➡ It concludes, decides and comes to judgment. It takes one safely to the door of intuition and leaves one there. Belief, reasoning, knowledge and faith are the four important psychic processes.

➡ Reason is an important and reliable source of knowledge. It may be used in deducing truths form existing knowledge or as inductive reasoning.

➡ Reasoning may be termed as a process of utilizing already known information and facts to find out new knowledge and facts. But the information and facts utilized must be correct and the process should be reliable to get valid knowledge.

➡ Reasoning has its two forms—deduction and induction. Deduction form of reasoning is generally used in mathematics and induction reasoning is used in science subjects.

(18) Testimony : Testimony means acquiring knowledge with the help of some testimony or proof, evidence, witness, authentication, or demonstration. Evidences mean some signs, symbols, documents or any other thing which prove the authenticity of some phenomena.

■ Forms or Types of Knowledge :

Knowledge may be categorized into various categories or forms, such as—

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- Explicit or overt or 'know-what' Knowledge
- Tacit or Implicit or Implied or Inert or 'Know-how' Knowledge
- Embedded or Rooted or Implanted Knowledge
- Propositional Knowledge or Declarative Knowledge or Descriptive Knowledge
- Personal Knowledge
- Procedural Knowledge or Non-Propositional knowledge or Ability knowledge:
- General knowledge and Specific knowledge
- Formal knowledge and Informal knowledge
- Conceptual knowledge
- Elaborated knowledge
- Structured knowledge
- Strategic knowledge
- Situational knowledge
- Meta knowledge
- Definitional knowledge
- Ancillary knowledge
- Supplementary knowledge
- Case specific knowledge
- Entailed knowledge
- Coherent knowledge
- Surface or superficial and Deep knowledge
- Local and Universal knowledge
- Concrete and Abstract knowledge
- Theoretical and Practical knowledge

➨ **Main Forms or Types of Knowledge are Discussed here under :**

➨ **Explicit or Overt or 'Know-What' Knowledge :** Explicit knowledge is also called 'know-what knowledge' or 'overt knowledge'. It is formalized and codified. It is quite easy to recognize, store, and recover or regain and ameliorate. Explicit knowledge may be found in databases, memos, notes and documents etc.

➨ **Tacit or Implicit or Implied or 'Know-how' or Inert Knowledge :** Oxford dictionary defines tacit knowledge as "Practical know-how that is usually not openly expressed or stated." The term 'Tacit knowledge' is coined by Polanyi in 1966. It is also referred as know-how knowledge or implicit or implied knowledge. According to **Wagner**, *"Tacit knowledge typically is acquired through informal learning, either from one's own experience or from that of a mentor or colleague."* It is intuitive and experience based knowledge, the most valuable source of knowledge but difficult to describe. Tacit knowledge may be context dependent and personal in nature. It is present in mind and comprises values, attitudes, cultural beliefs, mental models, skills, capabilities and proficiency.

➨ **Embedded or Rooted or Implanted Knowledge :** Embedded knowledge is also called Rooted or Implanted knowledge. It may be found in rules, products, routine, relics, processes, manuals, organizational culture, codes of conduct, ethics, etc.

➨ **Propositional Knowledge or Declarative Knowledge or Descriptive Knowledge :** Propositional knowledge is knowledge of facts. It includes logical, semantic, systemic, and empirical description. This knowledge can be presented in propositions, in other words can be expressed in declarative sentence or indicative propositions. It is also called descriptive or declarative knowledge.

➨ **Personal Knowledge :** Personal knowledge is also called knowledge by acquaintance. It includes knowledge of any person, place, thing or event. Knowledge of any person may be obtained by meeting him; knowledge of place may be achieved by visiting the place, or knowledge of any event by witnessing it.

➨ **Procedural Knowledge or Non-Propositional Knowledge or Ability Knowledge :** Procedural knowledge is knowledge about how to do something. It indicates procedure and process of performing a job such as to know how to drive a car, how to cook the food, how to operate computer, how to dance, how to swim, how to repair a machine, and how to sing etc.

➨ **General knowledge and Specific Knowledge :** General knowledge means simple and surface knowledge of general facts,

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data, information about the surroundings, about the various branches of science. Specific knowledge means deep knowledge about a particular or specific branch of knowledge or subject.

➡ **Formal Knowledge and Informal Knowledge :** Formal knowledge indicates knowledge acquired formally through formal sources or agencies of education. Formal knowledge is less flexible and the most useful, well organized, well planned and well managed. Means of Formal knowledge or agencies of formal knowledge exhibits formalities of uniform, time and duration, procedure of education and other various formalities. In other words formal source of knowledge means education for predetermined aims and objectives of education, by definite teacher, of definite curriculum, through definite methods, at definite school and class room, for definite duration, at definite time. All the '*wh*' words are pre determined i.e. why to educate where to educate, by whom to educate, who is to educate, how to educate, how long to educate, what to educate etc.

Some examples of formal source of knowledge are—schools, colleges, universities, library, museum etc.'

Initials of the word—FORMAL exhibit characteristics of formal agency and formal education as mentioned here under –

F = Formalities
O = Organized by Govt., Semi Govt or Private Institutions
R = Regulations/ Regular schools
M = Methodology definite/ Means of education
A = Arranged education/ Aims of Education/ Associated with some degree, diploma or certificate
L = Limits—age limit, qualifications limit, place limit time and duration limit

● On the other hand, informal knowledge is knowledge acquired through informal sources of knowledge, informally *i.e.* without any formality; it is fully flexible and unarranged way of getting knowledge. It is totally opposite to formal knowledge. In informal education there is no definite objectives, sources, curriculum, teacher, and place is required. This type of knowledge can be received in cinema hall, museum, traveling, at playground etc Main characteristics of informal source of knowledge may be presented with the help of the initials of the word—INFORMAL as follows—

I = Indefinite/ Incidental/ Irregular
N = No fixed aims/ Natural outcome/ No degree, diploma or certificate
F = Flexible
O = Openness
R = Random Learning
M = Methodology is not set
A = Any Time/ Anywhere/ Anti-formal
L = Life long/ Limitless

➡ **Conceptual Knowledge :** It is a kind of knowledge which is static and related with facts, concepts and principles to be applied within a specific domain and this knowledge was known as declarative knowledge in the past. Conceptual knowledge depends on the concepts that drive factual data from our environment.

➡ **Structured Knowledge :** Structured knowledge is a kind of knowledge which suggests how concepts within a domain are interrelated.

➡ **Strategic Knowledge :** Strategic knowledge assists in problem solving process by guiding about the various stages and situations which should be encountered to attain a solution. Strategic knowledge provides ability to make a general plan of action in which a proper order or sequence of various steps of the process of solving a problem are well designed.

➡ **Situational Knowledge :** Situational knowledge is related with situations as they characteristically emerge in a special domain. Situational knowledge suggests where and when which information or data or skill should be used or employed.

➡ **Local and Universal Knowledge :** Local knowledge means knowledge about local surroundings, local departments, people, event, local places, local institutions, local history, society, geography, and local authorities. On the other hand universal knowledge indicates knowledge about whole world, knowledge about facts, information and data concerning history, geography, current events, environmental condition, persons, places, technical developments, innovations, educational set ups, space research, political, economic scenario of the whole world.

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➡ **Theoretical and Practical Knowledge :** Theoretical knowledge means knowledge about various facts, information, principles, and concepts concerning various disciplines. While, practical knowledge indicates application of all these principles, facts and information in practice. In other words, practical knowledge is a kind of ability to apply theoretical knowledge in our daily activities.

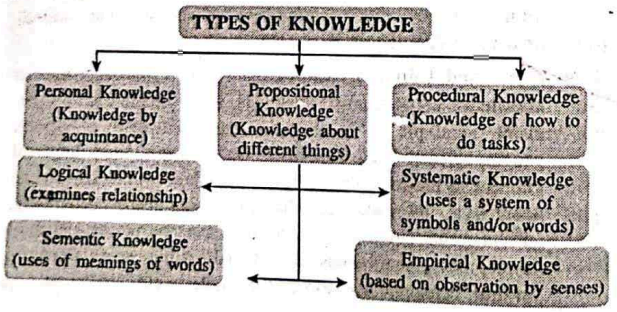
➡ **School and Out-of-School Knowledge :** School knowledge is a kind of formal knowledge got in school through various school subjects and curricular and co-curricular activities performed in classrooms, playground, laboratories, library and some other places.

Out of school, knowledge is gained outside school. It may be part of formal or informal education. Out of school knowledge can be got anywhere, anytime, by any person. Every person learns this kind of knowledge from his or her surroundings, neighbour, from cinema, television, newspapers, radio, fairs, exhibitions, playground, museum, and zoo etc.

➡ **Contextual Knowledge :** Contextual knowledge is based on constructivist theory. Students are required to construct meaning based on their own past experiences from the situation and information provided by the teacher. Contextual knowledge helps in problem solving, assists the knower to be self-regulated learners, helps in monitoring their learning, and learning from each other.

■ Detailed Description of Types of Knowledge (Personal, Propositional and Procedural Knowledge) :

Philosophers divide knowledge basically into three types which are explained below :



◆ **Personal Knowledge :** Personal Knowledge refers to **knowledge by acquaintance**. For example, a person understands the term 'fear' or we can say he has knowledge of the term 'fear' because she/he has experienced fear. If someone says "I know Rana", it means that the person making the claim that he has met Rana or had some experience or contact with Rana. Personal knowledge will involve having some kind of propositional knowledge as well. **Higgs** and **Titchen** define Personal Knowledge as the result of the individual's personal experience and reflections on these experiences."

◆ **Procedural Knowledge :** Procedural Knowledge also called as **imperative knowledge** is the knowledge required to perform a task. For example, in order to, drive a car, we need to have procedural knowledge in order to actually perform the task. A person may explain the accurate procedure of driving a car, but if she/he cannot actually drive one, she/he lacks procedural knowledge. The person has propositional knowledge, but no procedural knowledge. If one has carefully watched a chef make *friedrice*, one may be able to tell the exact ingredients and the right procedure. This is propositional knowledge. But if the person is unable to make the *fried rice*, then she/he has no procedural knowledge. In real life, we need procedural knowledge or else we will not be able to perform many tasks. Procedural knowledge, thus, is a collection of skills while propositional knowledge is a collection of facts. Tasks like cooking, driving, playing a musical instrument and operating a machine involve procedural knowledge.

◆ **Propositional Knowledge (Also Called as Descriptive or Declarative Knowledge) :** Propositional Knowledge is that knowledge which gives knowledge about different things. Some examples of propositional knowledge are: An even number is divisible by two. A puppy is the young one of a dog. In India, citizens above the age of 18 years are eligible to vote. Such statements can be proved true or false. Propositional knowledge in turn may be of four kinds: logical, systemic, semantic and empirical.

➡ **Logical Knowledge :** In this type of knowledge, we examine relationships between statements and draw conclusions based on the laws of logic.

Example 1 : All quadrilaterals have four sides. A square is a quadrilateral. Hence, a square has four sides.

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Example 2 : Metals are good conductors of electricity. Mercury is a metal. Hence, mercury is a good conductor of electricity.

We use this kind of knowledge in Science, Grammar and Mathematics.

- **Systemic Knowledge :** This kind of knowledge results from learning a system of words or symbols and examining how they relate to one another. For example, 20 + 23 = 43 is systemic knowledge because we understand something specific when we use the terms '20', '23' and '+'.
- **Semantic Knowledge :** Knowledge that arises due to the knowledge of meaning of words possessed by a person is called as semantic knowledge. For example, if someone says 'Unmarried boys are bachelors', we understand what we say but at the same time we do not call a four-year-old boy as a bachelor. This is because we have a definite understanding of the term 'marriage' and we acknowledge that it does not refer to four-year-old individuals. Thus, semantic knowledge is practical knowledge.
- **Empirical Knowledge :** Empirical knowledge comes from our senses. Observation, generation of hypotheses, testing and confirmation (or refutation) of hypotheses result in empirical knowledge. John Locke when referring to empirical knowledge says 'all ideas come from sensation or reflection'. Such knowledge can be tested both logically and through experimentation. It is used to describe and predict phenomena. It is communicated by qualitative and quantitative descriptions, empirical hypotheses, empirical definitions, generalizations and scientific laws. Some examples of empirical knowledge are Newton's Laws of Motion, Dalton's Atomic Theory, etc.

◆ **Implications :** A teacher must be familiar with the different types of knowledge. A wise blend of these types will result in effective teaching-learning. In order to ensure healthy classroom interaction, a teacher needs to have personal knowledge about the students, their aptitude, entry behaviour, interests and needs. Teaching without procedural knowledge is meaningless. One needs to have robust knowledge about the process of learning. To evaluate students effectively, procedural knowledge is important. Procedural knowledge of the use of technology helps to enhance

the quality of teaching. Propositional knowledge helps a teacher to deal with issues and challenges that come in the way of effective teaching. Effective planning requires logical knowledge. Every teacher is expected to be a practitioner-researcher and here the importance of empirical knowledge can not be undermined Analysis of the society around us, identification of problems and formulation of remedies to these problems involves different types of knowledge.

■ Nature of Knowledge as Perception, Conception and Information :

By means of sense experience we learn a lot of things about the real world. We perceive countless things, processes and events. Knowledge is a structure of information into a meaningful whole. It consists of a series of facts, concepts and information. We will discuss these in detail.

(A) Perception : Perception involves giving meaning to sensory output. It is the organization, identification and interpretation of sensory information. Perception is our sensory experience of the world around us and involves both the recognition of environmental stimuli and action in response to these stimuli. Through the perceptual process, we gain information about properties and elements of the environment that are critical to our survival. Perception not only creates our experience of the world around us but it allows us to act within our environment. When we listen to a conversation or smell a meal in preparation, taste the food or look at a picture or read a book we are performing perceptual activities.

In perception, sensory data is enriched to the extent that we perceive more than is actually there. This is a characteristic of perception. Seeing an orange coloured sphere we not only perceive it as an orange but also as on article of food and even the taste of the orange is anticipated.

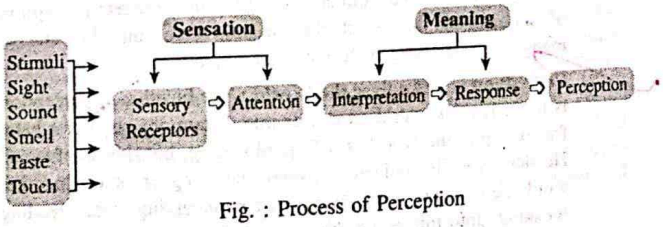

Fig. : Process of Perception

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This is the process of perceptions. In acquisition of knowledge, sensations and perceptions, as the mode of cognition play an important role. Sense organs are the gateways of knowledge and sensation give place to perceptions and on the basis of perception, we get an understanding of an object, an experience or on idea.

✦ **Characteristics of Perception :** Perception is that mental process by which we get knowledge of objective facts. According to Ryburn, 'The process of interpretation of sensation according to experience is called perception."

☛ **Some of the characteristics of perception are :**

(i) **Perception is Cognitive :** Perception is a cognitive process. Cognitive means knowledge, perception gives us knowledge of objects. The cognition or knowledge of objects is called perception. It is the process of obtaining knowledge of external objects, events an objective facts by use of the senses.

(ii) **Perception Involves Sensations :** Perception means knowledge of objects which comes through sensations. It means that sensation are essential to perception. Perception involves sensation. It is a process of interpreting or giving meaning to sensations. Hence Perception = Sensation + Meaning.

(iii) **Perception Involves Memory and Thought :** Perceptions is concerned with cognition and recognition of things. Hence it involves memory and spontaneous and perhaps unconscious inference or thought activity over and above sensations. That is why it can be said that Perception = Sensation + Thought.

(iv) **Perception is Actual or Concrete :** Perception is an actual or concrete fact of consciousness while sensation is only an obstruction. We have a direct, immediate and concrete perception of an object and then isolate the sensation there from. We perceive mango as a concrete, soft and juicy object.

(v) **Perception is to Analyse the World :** The function of perception is to analyse the world around us into distant objects. For a baby for example, the world is a 'big, blooming, buzzing confusion.' He does not discriminate between one thing or other. In other words he does not perceive things, for perceiving means reading meanings into things. For him a snake is as goods his doll. But

little by little, what is at first all confusion clears up and he begins to discriminate between things. From a state of confusion the consciousness of the baby begins to have sort of order and meaning. Perception, thus is concerned with the differentiating or 'breaking up' of the outside world. As **Tichner** remarked, "the farther perception goes, the better we understand the world." With perception comes knowledge, without perception we should be without science.

(vi) **Perception is Selective :** Perceptions is highly selective. Many stimuli act on our sense organs but we do not respond to all of them. All of them do not excite our sense organs. We have to select some of them. Rightly remarked by **Prof. Wood worth, "Perceptions is ultimately based on the principle of pick and choose."** Selection is perception depending upon private likes and dislikes, interests, needs, motives, readiness and other subjective, objective and social factors. A sports person, a politician and business man will select different news from the same newspaper.

(vii) **Perception is Presentative and Representative :** Perception is presentative in the sense that it is influenced by external stimulus. It is representative also because it involves memory and imagination.

(viii) **Perception is Direct Experience :** Perception is direct experience with objects, persons or events through a group of sensation.

(ix) **Perception is Synthetic Experience :** According to **Angell,** "*Perceptions is a synthetic experience and a combination of the new and the old is the essential part of the synthesis. This process of combining the new and old is called Apperception.*"

(x) **Perceiving is Organising :** Perception involves organisation. Organisation has great importance in perception. Organisation facilitates perception. In the words of **Prof. Murphy,** "***Proper organisation is necessary for the understanding of a thing. Illusions takes place due to disorganization.***"

➡ Perceptions is a concrete, complex, cognitive process aroused by the stimulation of sense organ. It gives us knowledge of things in the outside world which can be analysed into a sensation and ideas simultaneously associated with these sensations.

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(B) Conception :

- Concept and conception are two terms that can be used identically or inter-changeably. Both refer to something conceived in mind, a thought, idea or way of looking at things. The difference is in the sense that concept is used more to refer to a particular idea, while conception is used more to refer to a way of thinking. We can define conception in a number of ways such as—
  (i) Conception is an inferred mental process.
  (ii) Conception is a mental construct or mental image of the object.
  (iii) Conception is an abstraction of inferred experience or information processing.
- Concepts are among the first things learnt by young children. While making a conception, children observe many examples of the object about which the concept will be formed, follow all the processes stated above and finally generalize to arrive at the concept. This is how the children make a conception of cat, dog, fish etc.
- Concept formation provide students with an opportunity to explore ideas by making connections and seeing relationships between items of information. This help students to develop and refine their abilities to recall and discriminate among key ideas to see commonalities and identify relationship and to formulates concepts and generalizations.
- According to **Hilda Taba**, concept formation (conception) involves three steps that are as follows —
  (i) Identifying and enumerating data that are relevant to the problem— ***Observation***.
  (ii) Grouping these data according to some basis of similarity — ***Categorization***.
  (iii) Developing Categories and labels for the groups — ***Conclusion***.

(C) Information is that which informs that is an answer to a question, as well as that from which knowledge can be derived. We can say that when data is processed, organized, structured or presented in a given context so as to make it useful is called information.

Data, that is –

(i) Accurate and timely

(ii) Specific and organized for a purpose
(iii) Presented within a context that gives it meaning and relevance and
(iv) Can lead to an increase in understanding and decrease in uncertainty is called Information.

- Information is valuable because it can affect behaviours, a decision or an outcome.

☛ **Let us consider an example :**

Details of a student 6 ft. / 120 / 80 mm / Hg
– 65 kg
– 152 mg/dL

This is data.

Now if context is added to it then it becomes information;

Information → Student has

6 ft → Height

65 kg → Weight

120 / 80 mm / Hg → Blood pressure and 152 mg/dL Blood sugar

And when a teacher tells that the student is fit or unfit with these details then it become knowledge. So knowledge implies with a height 6ft and weight 65 kg student has normal blood pressure 120/80 mm l Hg but has high blood sugar because normal blood sugar range is 70-110 mg/dL So, when information is used in a context it becomes knowledge. Various examples of information can be given in this way :

Table - 3 : Examples

Data	Information	Knowledge
1. In a Science test, score of all students	The average score of the class	Average score is high or low and what are the reasons behind that
2. It is raining torrentially	The temperature dropped to 15°C and then it started raining	If the humidity is very high and the temperature drops substantially the atmosphere is unable to hold moisture so it rains.
3. Number of plants of a given species	Distribution and abundance of plant species at various places	Whether that plant species are increasing or decreasing

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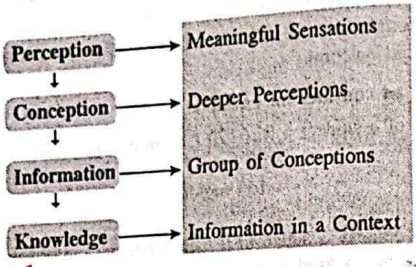
◆ **Relation of Perception, Conception, Information and knowledge :**

Perceptions, Conceptions, Information and Knowledge are related to each other. These are inter-related terms which help in the acquisition of knowledge.



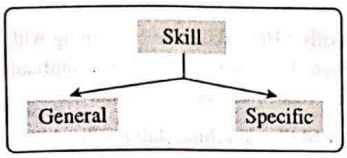
■ **Skill :**

➡ Skills are the proficiencies developed through training or experience. Skills are usually something that has been learned. Skills can be developed through the transfer of knowledge. For example, by actually assembling different parts of the CPU, a person with theoretical knowledge becomes proficient at the task. A person who has knowledge about decorating cakes will become skillful at the . task only through training or experience. Actual interaction with the learning situation in practice is necessary to imbibe a skill.

➡ A skill is a learned ability acquired through practice or training, or experience, to perform a task perfectly, efficiently, timely, smoothly, professionally, actively, effectively, economically, easily and successfully. Initials of the word 'SKILL' point out its qualities that are as follows—

S = Sharpness / Smoothness in task
K = Keenly and effectively completion of task
I = Includes application of knowledge
L = Leads to perfection in work
L = Learned ability

➡ **Skills can be broadly categorized into two categories**—general skills and specific skills.



➡ Skill may be of various types like managerial skills, labour skills, social skill, soft skill, hard skills, people skills, teaching skills—(skill of Writing Instructional Objectives, skill of Achieving Closure, skill of introducing a lecture, presentation skill, skill of Attending Behaviour, skill of Completeness of Communication, skill of Framing the Questions, skill of Asking the Questions, skill of Divergent Questions, Explanatory Skills, skill of Fluency of Questioning,

➡ Skill of High order Questions, skill of Illustrating, skill of Increasing Students' Participation, skill of Stimulus Variation, Lecturing skill, skill of Planned Repetition, skill of Preparation and Use of Teaching Learning Material (TLM), skill of Probing Questions, reinforcement skill, skill of Set Induction, skill of Silence and Non-verbal cues, Chalk Board writing skill, skill of assigning Home Assignment), learning skills—(listening skill, talking skill, reading skill, writing skill), mastering skill etc.

- **Life Skills :** Life skills are amalgam of human skills acquired through learning and training or through direct experience used for solving problems concerning day to day life.
- **People Skill :** People skills means skill to deal effectively with others, skill of understanding ourselves, ameliorating our response, communicating efficiently with others in friendly way.
- **Social Skill :** Social skills include skills pertaining to interaction with other social members, effectively, easily and leaning about social values, customs, notions, stratification, norms, social rituals, changes, and social responsibilities. It is the result of the process called 'socialisation'.

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- **Soft Skills :** These skills are concerning emotional intelligence of a person, personality traits, habits, attitude and nature of the person.
- **Hard Skills :** Hard skills are concerning with a particular work or situation. These skills are easily quantifiable unlike soft skills which are related to one's personality.
- **Teaching Skills :** Teaching skill are the skills useful for a teacher to teach effectively, economically, efficiently, easily and impressively at various stages of teaching. These skills facilitate students leaning, ameliorate teachers' performance and improve processes and products of teaching. In the words of **N.L. Gage,** *"Teaching skills are specific instructional activities and procedures that a teacher may use in his classroom. These are related to the various stages of teaching or in the continuous flow of the teacher performance."* Another educational thinker, **B.K. Pasi** defines teaching skills as, *"Teaching skills are a set of related teaching acts or behaviour, performed with the intention to facilitate pupils learning."* Examples of teaching skill are—skill of writing Instructional Objectives; Achieving Closure; Attending Behaviour; Completeness of Communication; Framing the Questions; Asking the Questions; Divergent Questions; Explanatory Skills; skill of Fluency of Questioning; skill of High order Questions; skill of Illustrating; skill of Increasing Students' Participation; skill of Stimulus Variation; skill of Introduction of a Lesson; skill of Lecturing; skill of Planned Repetition; skill of Preparation and Use of Teaching Learning Material (TLM); skill of Probing Questions; skill of Reinforcement; skill of Set Induction; skill of Silence and Non-verbal cues; skill of Use of Chalk Board; skill of assigning Home Assignment etc.
- **Learning skills :** Learning = 7/8 Earning i.e. it is a process which includes some efforts to gain some knowledge or skill or behavioural modification. According to **Oxford Dictionary,** Learning means—*"Process to gain knowledge or skill, to become aware of."* Learning is a universal, psychological, lasting, active,

life long, multi-lateral, rational, continuous process, affected with environment and heredity, of permanent and positive change or modification in behaviour through experience and training / practice. Learning is called to be a psychological process since psychology is positive science of behaviour and learning is a process of positive and permanent change in behaviour through experience and training. For proper learning, one is needed to acquire some essential skills, like—listening skill, talking skill, reading skill, and writing skill etc.

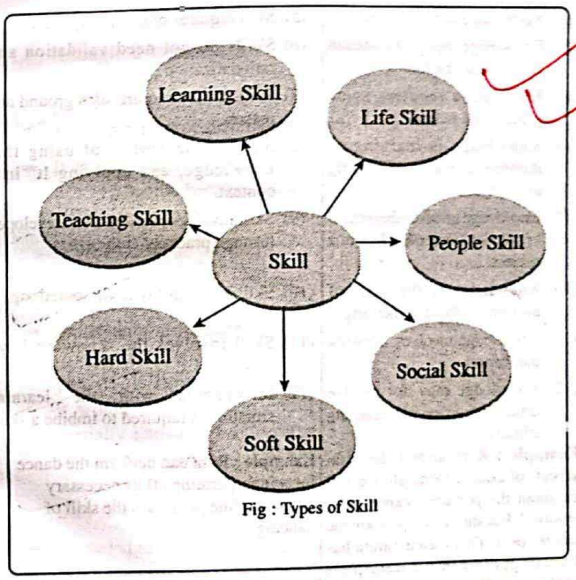

Fig : Types of Skill

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■ **Table - 4 : Distinction between Knowledge and Skill :**

Knowledge	Skill
(1) Knowledge is properly justified true beliefs. Knowledge is theoretical or practical understanding of a subject.	(1) A skill is a learned ability acquired through practice, training or experience, to perform a task perfectly, efficiently, timely, smoothly, professionally, actively, effectively, economically, easily and successfully.
(2) Knowledge wants approval and certification.	(2) Skills do not require approval or certification.
(3) Knowledge is intangible.	(3) Skill can be made tangible by applying to a context and getting outcomes.
(4) Knowledge can be easily shared and transferred.	(4) Skill is not transferrable generally.
(5) Knowledge can be learned.	(5) Skill requires practical exposures.
(6) Knowledge needs validation and rationalization.	(6) Skills do not need validation and rationalization.
(7) Knowledge requires some ground and reason.	(7) Skills do not require such ground and reason.
(8) Knowledge is learning of theoretical matter regarding any subject.	(8) Skill is the ability of using that knowledge, and applying It in a context.
(9) Knowledge involves theoretical or practical understanding of a subject.	(9) Skill involves proficiencies developed through practice.
(10) Knowledge is the state of awareness about something.	(10) Skill is the ability to do something.
(11) Knowledge involves 'knowing that' aspect.	(11) Skill involves the 'knowing how' aspect.
(12) Knowledge may not involve actual interaction with learning situation.	(12) Involvement with the learning situation is required to imbibe a skill.
Example : Rani knows the vital aspects of a dance form. She can tell us about the postures, expressions involved. But she cannot perform the dance form. This means Smita has knowledge of the theoretical aspects of the dance form.	**Example :** Rani can perform the dance form incorporating all its necessary elements. She possesses the skill of dancing.

■ **Distinction between Knowledge and Skill :** (Few More points to be noted) :

- Knowledge is information processed by human beings and put together contextually. Its proper use has always been beneficial to mankind. One commonly distinguishing factor between knowledge and skill is that knowledge is what is contained in the head and skill is that which is done by the hand.
- Knowledge is information acquired through sensory input: Reading, watching, listening, touching, etc. The concept of knowledge refers to familiarity with factual information and theoretical concepts. Knowledge can be transferred from one person to another or it can be self-acquired through observation and study. Skills, however, refer to the ability to apply knowledge to specific situations. Skills are developed through practice, through a combination of sensory input and output. As an example, social skills are developed through interaction with people by observing, listening, and speaking with them. Trial and error is probably the best way to achieve skills mastery.
- It is important that one is knowledgeable in as many facets of life as possible because the domain of the meeting point at which all those facets come together. Hence, one should possess sufficient width of knowledge. There are many things that should ideally put together and assimilate in his/her head, before the hands come to play.
- Skills only give teeth to knowledge. Skills are of lower value than knowledge. Skills are often non-contextual. That means, you would learn it exactly the same way irrespective, of where it would eventually be applied. If any particular skill is only partially known, then it becomes a blunt teeth. Hence, each skill should be learnt to sufficient depth or the skill should be left to someone else entirely. It is not necessary that one need be skilled. But, it is important that one is knowledgeable.
- Knowledge and skills are often confused because one's knowledge is another's skills. It depends on how well he relates his own life with it and what is meant by context to that person.To make it simple, knowledge is theoretical and skills are practical. One can

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know all the rules of a sports, know all the teams and all players, know all the statistics, but this only makes him knowledgeable about this sport; it does not make him good at it. To become good at sport, one must play it, practice its techniques, and improve his skills through experience. Anyone doesn't need to know all the teams or all the players to practice a sport and he can easily learn the rules as he plays, through trial and error.

- The same applies to a job : One can know a lot about a subject matter, but might not have the skills required to apply that knowledge to specific tasks, since knowledge does not provide skills. However, developing skills normally provides some knowledge, as practicing those skills results in sensory inputs. For example, an aerospace engineer may know a lot about avionics and flight theory, but this alone does not make him an aircraft pilot. On the other end, an aircraft pilot only requires a minimal level of knowledge about avionics and flight theory, in order to be able to fly the plane, and this knowledge will continue to increase as he gains experience flying a simulator or an actual plane.

■ Knowledge and Skill-Interrelation and Implications :

- Two words that describe a person's competence knowledge and skill. At first glance, both of them seem synonymous but give it some thought and you would realize both of them are very different concepts. Knowledge is the theoretical or practical understanding of a subject. Skills are the proficiencies developed through training or experience.
- *Knowledge is Theory, Skill is Practical Knowledge is knowing how to fly an aeroplane, skill is to actually fly it. Knowledge is knowing an onion can be cut into small pieces within 10 seconds...skill is your ability to do it. Knowledge is knowing conflict resolution techniques but skill is how good you resolve conflicts. Knowledge can be acquired, Skill too however your inherent talent will decide how good you will be (how skillfully you can do certain things).*
- Knowledge refers to learning concepts, principles and information regarding a particular subject(s) by a person through books, media,

encyclopedias, academic institutions and other sources. Skill refers to the ability of using that information and applying it in a context. In other words, knowledge refers to theory and skill refers to successfully applying that theory in practice and getting expected results.

- Trial and error methods are a great way of adding to your skills. Sometimes, certain skills are inherent in a person. For instance, some people are born carpenters. But skills can take a person only to a certain level. To move ahead, it is necessary that a person has the requisite knowledge as well. For instance, while a person may have a good hand in carpentry, acquiring an engineering degree can do wonders for the person's skills. In the same manner, some people may have theoretical knowledge but may just not be able to use it while performing a task.
- Skills are things you do, knowledge is something you know. Without skills, knowledge is useless. Here's an official definition: 'skills' means the ability to apply knowledge and use know-how to complete tasks and solve problems.
- From a philosophical perspective, knowledge is intangible but skills can be made tangible by applying those skills to a context and getting the desired result.
- In the traditional sense (***Merriam Webster Dictionary***), "*Skill—the ability to do something that comes from training, experience, or practice*".
  - Knowledge—awareness of something—the state of being aware of something
  - In connection with teaching knowledge transfer means a simple transfer of information like reading a book, delivering lectures, etc.
  - In the case of skill, need to make sure that the student practices with proper mental and physical attitudes.
  - Both require specific skill on the part of the skill, while for knowledge information delivery becomes important where as for skill it is the individual person's skills become far more important.
  - A skill is being able to do something whereas knowledge is knowing about or understanding something. Knowledge is

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information processed by humans and put together contextually. Knowledge is the mental ability to get the job done, skill is the talent to pull it off.

➨ **Implications :** Knowledge resides at the cognitive level whereas skills have more to do with the psychomotor level. Knowledge and skills are complementary. Knowledge without skill will render the knowledge to be impractical. Having the skill to do something but lacking in adequate knowledge will mean that the task is done with mediocrity. A teacher with thorough knowledge of the content and pedagogy can teach effectively if she/he possesses the skill of teaching. A parent may know much about parenting but may not be able to actualize the same due to lack of skill. Thus, while knowledge provides the scientific basis need for a task, skills provide the artistic aspect.

❑ 1.2.2 Teaching and Training : Concept, Interrelation and Distinction :

■ Teaching :

➨ Teaching is an interpersonal influence. It is a goal-directed, systematic and planned action and skilled occupation. Teaching is an art and science; a relationship between teacher and taught; conscious and unconscious process of diagnosing learning problems, creating learning environment, inspiring the students, giving information, causing to learn; guiding, training and stimulating the students by more mature person (teacher), in the class rooms, laboratory, playground or any other place, to develop innate powers, adjustment capacities, behaviour and personality of the students.

"Teaching is a form of interpersonal influence aimed at changing the behaviour potential of another person."

—American Educational Research Association Commission

➨ **Meaning and Definitions of the Term Teaching :**

Teaching in its simple meaning is referred to either as occupation or profession of a community known as teacher or an activity or group activities undertaken to help an individual to learn or acquire some knowledge, skills, attitudes or interests etc. However, the meaning and concept of teaching is not so simple as interpreted above. It is a quite

complex social, cultural and ethical process designed in a social or cultural context.

By all means and in shape, it is always designed in a social context and therefore related with the social structures, cultural environment, values and ideals of the people, society and the government. All these factors always stand for dynamicity and therefore, the imeaning and definitions of teaching have always been in a state of change depending upon the need of time, place and society. It has resulted into various definitions of the term teaching. Some of such definitions are reproduced below :

➨ **Definitions of Teaching :**

- **H. C. Morrison (1934) :** "Teaching is an intimate contact between a more mature personality and a less mature one which is designed to further the education of the latter."
- **John Brubacher(1939) :** "Teaching is an arrangement and manipulation of a situation in which there are gaps and obstructions which an individual will seek to overcome and from which he will learn in the course of doing so."
- **B. O. Smith (I960) :** "Teaching is a system of actions intended to produce learning."
- **N. L. Gage (1962) :** "Teaching is a form of inter-personal influence aimed at changing the behaviour potential of another person."
- **B. O. Smith (1963) :** "Teaching is a system of actions involving an agent, and end in view, and a situation including two sets of factors—those over which the agent has no control (plass size, size of classroom, physical characteristics of pupils, etc.) and those that he can modify (way of asking questions about instruction and ways of structuring information or ideas gleaned.)"
- **Edmund Amidon (1967) :** "Teaching is defined as an interactive process primarily involving class room talk which takes place between teacher and pupil and occurs during certain definable activities."
- **Clarke (1970) :** Teaching refers to "activities that are designed and performed to produce change is student (pupils) behaviour."

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- **Thomas F. Green (1971) :** "Teaching is the task of teacher which is performed for the development of a child."
- **According to Ryburn,** "*Teaching is a relationship which helps the child to develop his powers.*"
- **According to Thomas F Green,** "Teaching is an instance of human action aimed at increasing the human action for actions."
- **According to Burton,** "Teaching is a stimulation/ guidance, direction and encouragement of learning."
- **According to Yokam and Simpson,** "Teaching is the means where by society , trains possible to adjust themselves to the world in which they live."
- **According to Amidon.** "Teaching is an interactive process, primarily involving class-room take which takes place between teacher and pupil and occurs during definable activities."
- **According to Rabindranath Tagore,** "A teacher can truly teach unless he is still learning himself. A lamp can never light another lamp unless it continuous to burn its own flame."
- **According to Paul Goodman,** "A good teacher feels his ways, looking for response."
- **According to Michelohms Hert,** "Two-fold activities are considered; communicating in formation and communicating judgment."
- **According to John Dewey,** "One right as will say he has sold when on one has bought. As to say he has taught when no one has learned."
- **According to John Chapman** "The gift of teaching is a peculiar talent, and it implies a need and craving in the teacher himself."
- **According to K. P. Pandly,** "Teaching is an integration of a system of activities in which a teacher swings into action by an intentional process through his efforts and plans teaching to achieve pre-determined learning goals in the prevalent environment."

➨ **Nature and Characteristics of Teaching :**

The wide spread notions about these things can be summarized as below :

- **Teaching is a complex social process :** Teaching is a complex social phenomenon. It is greatly influenced by the social factors. The social and human factors, are dynamic and not static and therefore teaching is not a fundamental concept.
- **Teaching is both art as well as science :** Teaching is both art as well as science as Silverman (1966) expresses it in the following words.

  "To be sure teaching-like the practice of medicine-is very much an art which is to say, it calls for exercise of talent and creativity. But like medicine, it is also a science, for it involves a reportoire of techniques, procedures and skills that can b, systematically studied, described and improved. A good teacher, like a great doctor, is one who adds creativity and inspiration to the basic reportoire."
- **Teaching is highly dominated by the communication skill :** The flow of spmmunication within the teaching elements like teacher or spurces of leaching, student and the teaching activities make teaching a reality and a success.
- **Teaching is an interactive process :** Teaching is an interactive process carried out for the attainment of some specific purposes and objectives.
- **Teaching may be carried out in various forms and styles :** Teaching may have various forms like formal and informal, formational or informational, directional of instructional, training, conditioning or indoctrination, telling, showing or doing, descriptive or remedial, etc.
- **Teaching is a specialized task comprising of different teaching skills :** Teaching is specialized task and may be taken as a set of component skills for the realization of a specified set of instructional objectives (Jangira and Ajit singh, 1982).
- **Teaching is a professional activity :** Teaching is a professional activity involving the teacher and the student and result in the development of the student.

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- **Teaching is the output emanating from the teacher :** Teaching is what a teacher does with his student for causing the latter to learn something and it is thus purely an out come of the teacher's efforts.
- **Teaching in an organised system of varied action :** Teaching is a system of actions.which are varied in form and are related to content and pupil behaviour in context with prevailing physical and social conditions.
- **Teaching is a amenable to scientific observation and analysis :** What is going in a teacher can be observed, analysed and assessed through teacher behaviour, pupil-teacher interaction and the changes brought in the behaviour of the pupils' Such analysis and assessment may provide essential feed back for bringing desirable improvement in this process.
- Teaching is a skilled and honorable occupation.
- Teaching is both an art and a science as well.
- Teaching is a form of social service.
- Teaching is training and stimulating.
- Teaching is a tri-polar process.
- Teaching involves creation of learning environment.
- Teaching is the stimulation, guidance, direction and encouragement of learning.
- Teaching is two-fold activity of communicating.
- Teaching is inspiring to learn.
- Teaching is assisting the child to adjust himself/herself to the environment.
- Teaching is a form of interpersonal influence.
- Teaching is aimed at changing the behaviour.
- Teaching is an interactive process.
- Teaching is an art of awakening the natural curiosity.

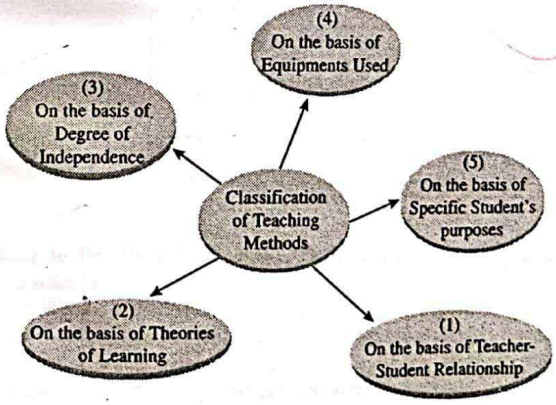
➨ Salient features of teaching can be understood properly with the help of initials of the word 'TEACHING' as mentioned below–

T = Training and stimulating/Tri-polar process/Tactful activity
E = Encouragement of learning/Emotional activity
A = Accomplished occupation/Art of awakening the natural curiosity
C = Communicating information/Creation of learning environment/ Change in behaviour/Conscious and unconscious process/ Causing to learn
H = Honorable occupation/Helping the students/Human-values/ Handling students' problems
I = Intimate contact/Interpersonal influence/Inspiring the students
N = Noticing individual differences
G = Guidance to students/Goal oriented

➨ Teaching involves three functions—telling, showing, and doing. Teaching has three levels—memory level, understanding level and reflective level. Teaching is shaped by utilizing three types of behaviour—authoritarian, democratic, and laissez faire behaviour. Teaching is generally structured three phases—diagnostic, prescriptive and evaluative phase of teaching.

➨ **Ways of Teaching or Teaching Methods :**

Teaching methods can be categorized into following categories–



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(1) On the basis of teacher-student relationship :

- Assignment method
- Supervised method
- Freely chosen project method

(2) On the basis of theories of learning :

- Drill method
- Problem solving method
- Activity method

(3) On the basis of degree of independence :

- Heuristic method
- Experimental method

(4) On the basis of equipment used :

- Text book method
- Library method
- Laboratory method

(5) On the basis of specific students' purposes :

- Socialized
- Problematic
- Project

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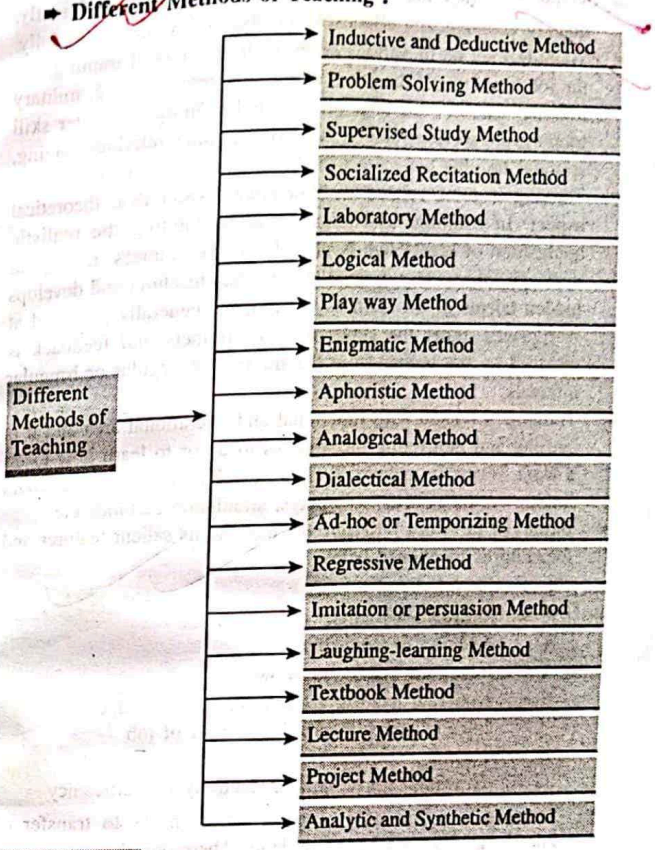
➡ **Different Methods of Teaching :**



■ Training :

According to Dr. Deepak Sharma, *"The objective of training is to develop particular skills in child. "*

➡ Training is a process of value addition and developing skills and knowledge in oneself or in others (individual or group of persons) to ameliorate capacity, capability, aptitude, competence, productivity, efficiency and performance.

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- Training enables one to perform one's work more efficiently, quickly, economically, effectively, gently, swiftly and successfully.
- Training may be of various types such as physical training, On the job training, off the job training, autogenic training, military training, teachers' training, professional training, computer skill training, pre-service training, in-service training, religious training, spiritual training etc.
- Training is more related with practical aspect than theoretical aspect. In training, assistance in understanding the realistic application of knowledge is provided to the trainees. It supplies thorough information in smaller area than teaching and develops hidden talents of the trainees. Training is generally practiced at workplaces under the supervision of trainers and feedback is received by the trainer from the trainees on regular or irregular intervals.
- Training is related with functional and operational area and it is causing and motivating the trainees to do or to learn how to do a work in certain manner. Training involves workshop, seminars linking various games, role-plays, simulation methods etc.
- Initials of the word 'TRAINING' indicate its salient features and meaning as mentioned below :

T =	Tactfulness
R =	Restructuring capacity and aptitude
A =	Addition of value
I =	Increasing skills and knowledge
N =	Notice to realistic application of knowledge
I =	Intro related with practical aspect of job
N =	Natural workplace
G =	Growing competency, productivity and efficiency

- Training is a part of education, which helps to transfer of knowledge from teacher to students. Therefore, there is used of training for transcription of knowledge. Because, acquisition of knowledge is easy, but training is essential for gripping on that knowledge. Students and teacher improve their skills.
- Training means reception of process. In this process, senses are controlled. Acceptance of skills, level of behaviour of person connects with activty so those fruitful skills can be improved. Training is not only for acquisition of knowledge; it also improves the internal skills of someone. Objective of training are pre-determined. One learns with inherent powers through training program. It is not connected with mental activities of the students. It also improves the physical and spiritual abilities of the students.
- In sphere of education, training is need of the hour and very important for development of one. They learn according to their mental abilities, because training improves the skills of the students. It provides them their livelihood.
- So, it can be said that training is a process for increasing the skillfulness of child. It takes very important place in man's life. It provides completeness to man in particular activity or work.

- **Features of Training :**

Features of Training

- In education, it can be got for a particular time because base of curriculum is to get skill in a subject-matter for certain timing.
- It is a part of activity which moves under rules and regulation of school. which has compulsion for providing skills in a particular subjects matter.
- Training helps for students in their mental development, because by it he moves towards incompleteness to completeness, by which student's get completeness in a particular subject - matter.
- It is a creative process. He meets with his needs at every moment of life. After getting skills in a work, he moves towards another work.
- The objective of training is to make good citizen after changing the behaviour of students and provide them training towards particular subject matter so that they can contribute in progress of country by good skilled person.
- It is a part of formal education. Because training based on subject matter is based on education system.
- In training, after changing the psychological condition of the students move.
- Towards development, which can only be possible by reparation of activity and that activit, is called training.
- It is a part of education system. Educational process is not complete without it.
- It is a mean of improving skills of students by teacher.
- It gives stress on discipline, because without discipline training would not be possible. It is called psychological activities.

- Thus, it can be said that training is a part of educational system. In it student's skills take more importance, in which students get specific objective. Training is an integral part of whole educational system.

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◆ **Table - 5 : Teaching and Training: Difference**

Teaching	Training
(1) Teaching is an interpersonal influence, an art and science, and a rational process of diagnosing learning problems, creating learning environment, inspiring the students, giving information, causing to learn; guiding, training and stimulating the students by more mature person (teacher), in the class rooms, laboratory, playground or any other place, to develop innate powers, adjustment capacities, behaviour and personality of the students.	(1) Training is a process of value addition and developing skills and knowledge in oneself or in others (individual or group of persons) to ameliorate capacity, capability, aptitude, attitude, competence, productivity, efficiency and performance.
(2) Teaching enables one to know information and facts about various subjects and areas in general.	(2) Training enables one to perform one's work more efficiently, quickly, economically, effectively, gently, swiftly and successfully.
(3) Teaching involves imparting knowledge or instructing through experience, example or precept.	(3) Training involves formation through drill and practice.
(4) Theoretical in nature.	(4) Practical in nature.
(5) May relate to the subject area with focus on content aspect.	(5) May relate to function area with focus on skill aspect.
(6) Involves intensive knowledge over limited domains.	(6) Involves extensive knowledge over vast areas.
(7) A teacher creates an awareness of the concept and provides new knowledge.	(7) A trainer helps in understanding the ' practical application of this knowledge.
(8) In teaching, generally feedback is given to students.	(8) In training, generally, feedback is received from trainees.
(9) Person to whom teaching is provided is called student.	(9) Person to whom training is provided is called 'trainee'.
(10) Person who provides teaching is called 'teacher'.	(10) Person who provides training is called 'trainer'.
(11) Teaching fills mind of the students with knowledge.	(11) Training develops habits and positive attitude towards the work.
(12) It has longer time span.	(12) Training has shorter time span.
(13) It is concerned with breadth of general knowledge in all spheres.	(13) It is concerned with depth of specific knowledge in specific sphere.

Teaching	Training
(14) It is causing and motivating other to know.	(14) It is causing and motivating other to do or learn how to do.
(15) It is concerned with a subject area.	(15) It is concerned with functional and operational area.
(16) Teaching involves various methods like–lecture, text book, enigmatic, aphoristic, regressive, heuristic, experimental, assignment, project, laboratory method etc.	(16) Training involves workshops, seminars linking various games, role-plays, simulation methods etc.
(17) Teaching is more related with theoretical aspect.	(17) Training is more related with practical aspect.
(18) In teaching, an alertness of concept and knowledge is provided.	(18) In training, assistance in understanding the realistic application of this knowledge, is provided.
(19) Teaching enables one to know.	(19) Training enables one to work more efficiently
(20) Teaching supplies general information on larger area.	(20) Training supplies thorough information but in smaller area.
(21) Teaching develops competence to obtain knowledge.	(21) Training develops innate and acquired hidden talents.
(22) Generally teaching is practiced in schools.	(22) Generally training is practiced at work places.

■ Teaching and Training : Interrelation and Implications

- Teaching often comes ahead of training as a strong knowledge base helps to achieve skills more efficiently.
- Training involves interaction; the learner has to be participatory in order to learn through training. Teaching, on the other hand, may involve passiveness on part of the learner. The goal of teaching is to enrich the mind while the goal of training is to master some specific skills. Often, teaching and training go hand in hand.
- Teaching refers to imparting knowledge or instructing through experience, example or precept. Training, on the other hand, is forming through drill or practice. Teaching is mostly theoretically oriented whereas training is practical oriented. Teaching provides new knowledge to the people while training helps the person to

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learn the tools and techniques to apply the same. Training stresses on attaining specific skills and abilities in a short period but teaching emphasizes attaining knowledge, understanding and wisdom over a longer period of time. Training involves intensive knowledge over limited domains but teaching involves extensive knowledge spread over vast domains. Teaching may relate to the subject area whereas training relates to functional area. Training is often considered as a subset of teaching. Teaching brings out the capability to acquire knowledge whereas training brings out your hidden talent.

- When we look at the definitions of both teaching and training given in the **Merriam-Webster Online Dictionary**, it is mentioned as below :
  "The teaching and training pathway includes occupations that lead or assist in the delivery of instructional materials or lessons in classrooms, workshops, or via online and distance technology. Includes individual and group instruction of children, adults, and professionals."

Definitions for teaching are : 'To cause to know something', 'to guide the studies of', 'to impart the knowledge of', 'to instruct by precept, example, or experience'. On the contrary the definitions for train are : 'To form by instruction, discipline, or drill', 'to make prepared for a test of skill'.

- To cause to know something
- To guide the studies of
- To impart the knowledge of
- To instruct by precept, example, or experience

- Teaching is a process of educating a person with theoretical concepts and is a kind of a knowledge transfer between a teacher and a student. The role of the teacher is to act as a facilitator of learning by leading discussions, providing opportunities to ask open-ended questions, guiding the processes and tasks and enabling the active participation of learners and to engage with ideas. Teachers are occupied in schools with the main purpose of educating the children to grow as good citizens in the world. Children today are the future leaders of the society. Therefore, teaching can be considered as an important concept.

Definitions for *train* are :

- To form by instruction, discipline, or drill
- To make prepared for a test of skill

- Training is a technique frequently used in organizations to build a person's skills, knowledge and attitudes in order to meet the accepted standards by a specific industry. Even though, the person has attained the highest academic qualifications, every person who joins the organizations as an employee has to undergo training for a specific period.

- Training can be offered as on the job training or off the job training. Depending on the job position it may vary. On the job training refers to the training offered to the employees while they are performing job activities. Most often this type of training is offered to the employees who have a similar work experience in some other workplace. Off the job training is offered to these employees initially to build their competencies to match with the job requirements. Then, those who complete their training period/ probation period are appointed as permanent employees in the company. This type of off the job training is offered to the fresher's who newly join the organization after their graduation or high School.

- Teaching is mostly theoretically oriented where as training is practical oriented.

- Teaching provides new knowledge to the people while training helps the already knowledgeable people to learn the tools and techniques to apply the same.

- Training is subset of teaching. Teaching fills mind while training shapes habits.

- Training lays stress on skills and abilities with a shorter time span where as teaching on education, knowledge and wisdom with a longer time span.

- Training gives intensive information about a limited domain where as teaching gives extensive domains with limited knowledge in general. In other words, training provides depth of knowledge in a specific sphere while teaching provides breadth of knowledge

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in all spheres. In a nutshell, Training makes a Master of a trade while the teaching makes Jack-of-all-trades.

- Training is for a specific area where as teaching is, in general, a broader area.
- Teacher commands lot of respect where as the trainer is mostly treated from the commercial perspective.
- Teacher provides information, knowledge, experience where as trainer facilitates learning.
- Teacher usually creates the 'need to know' the knowledge for students while in training, the student himself approaches for the knowledge as he realizes the need to know. In this context, H. Clay Trumbull, rightly quoted, "It has been said that the essence of teaching is causing another to know. It may similarly be said that the essence of training is causing another to know. It may similarly be said that the essence training is causing another to do."
- Teaching may relate to the subject area. On the contrary, training may relate to functional area.
- Generally teacher provides feedback to students. On the other hand, the trainer gets feedback from trainees.
- Teaching usually refers to classroom learning. On the contrary, training refers workshops, seminars involving various games, role-plays, simulation methods, etc.,
- Indian education presently focuses on teaching not on training. Focusing on training, as well, makes the students more confident and competent and helps them to get employment opportunities. A right blend of both teaching and training is the need of the hour.

❑ 1.2.3 Knowledge and Information : Concept, Distinction and Interrelation :

■ Knowledge :

- Knowledge is –
  - the cognition or recognition (know-what)
  - the capacity to act (know-how)
  - understanding (know-why) that resides or is contained within the mind or in the brain

- The purpose of knowledge is to better our lives. In short, the ultimate purpose of knowledge is for value creation.
- Thus, knowledge can be said in a sense the summarized collection of information, Knowledge is therefore, the molded information while information is processed data. Knowledge is based on information. On the other hand, Information is essential for getting knowledge. To acquire knowledge, one need some cognitive and analytical abilities on the other hand, for information these abilities are not needed.
- Knowledge is often seen as a rich form of information. This differentiation. however is not terribly helpful. A more useful definition of knowledge is that it is about know-how and know-why.
- It is important to note that to make knowledge productive one needs information. For example, knowing how to make a cake is not sufficient need the list of ingredients and to decide what cake to make information of the tastes of the consumers also is needed. Know-why is also important. If an ingredient of the cake was unavailable knowing the purpose of that ingredient might help a knowledgeable cook substitute an alternative. In fact, know-why is often more important than know-how as it allows you to be creative to fall bac' on principles to reinvent your know-how.

■ Information :

- Dictionary meaning of the word information is—intimation; news or knowledge given; the act of informing or the condition of being informed; a charge or complaint made before justice of the peace; the results derived from the processing of data according to programmed instructions.
- The word **information** is derived from Latin word ***informare*** which mean *'to inform'* or *'to give form to the mind'*, *'to discipline1*, *'to instruct'* and *'to teach'*. Another Latin word **Informatio** is also the root of the word ***information*** which means *'concept'* or *'idea'*. **Information** is derived from the verb ***informare*** which indicates *'to give form to the mind'*, *'to discipline'*, *'to instruct or to teach'*. The word **inform** is derived from a French word—*informer* or the Latin verb *informare*, which means *'to give form'*, *'to form an idea of'*.

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- Information is any dissemination of cause and effect within a system.
- Information is conveyed as message content, through direct or indirect observation and can be encoded into various forms.
- Information indicates to facts told, read or communicated that may or may not be organized and related. Information is any type of pattern that influences the formation or transformation of other patterns.
- Information means something which informs or from which knowledge is derived.
- Information is the data, facts, figures which inform and answer to some questions like what is this? where is this?, when and why is this? etc. Information is that from which data and knowledge can be derived.
- If, we derive the spelling of the word information in the following manner, we can see that—

Information
- I = Indicates contextualized data
- N = Necessary for getting knowledge
- F = Facts told, read or communicated
- O = Organised or unorganised
- R = Rationally categorized, calculated, condensed data/ Relevance
- M = Meaningful datum
- A = Act of informing
- T = Targeted at data
- I = Idea/Intimation
- O = Observed acts and processed data
- N = News/Network

- Information's a message that contains relevant meaning, implication, or input for decision and/or action. Information comes from both current (communication) and historical (processed data or 'reconstructed picture') sources. In essence, the purpose of information is to aid in making decisions and/or solving problems or realizing an opportunity.

■ Knowledge and Information– Interrelation and Comparison :

➤ Information refers to data that has been processed. Knowledge is the ability to make meaning out of this information. Information comes first and knowledge follows from information. Information looks at just the presentation of data whereas knowledge examines the patterns within the given information.

➤ Acquiring information does not involve cognitive ability but acquiring knowledge does need some amount of cognitive action. Information is context independent. In case of knowledge, the context influences the meaning. Information can be reproduced but knowledge is not identically reproducible.

➤ Mere information is useless, it must be accompanied by right knowledge which involves some kind of cognitive processing using concepts and images.

■ Comparison of Information and Knowledge by Sveiby states that :

- Information is static whereas knowledge is dynamic.
- Information is independent of the individual but knowledge depends upon the individual. For example: Two people see a green circle on a food packet. This information is available to both. But one understands that it represents 'vegetarian food', the other does not make out any meaning. Thus, though both had the same inibrmation, knowledge constructed by both differs.
- Information may exist in books, on websites or such other media Knowledge uses these bricks of information to make a meaningful cognitive structure.
- In formation is explicit. Knowledge is tacit. Information is what is seen by all Tacit knowledge is not seen openly. It may be revealed through some kind of action performed by the one who possesses the knowlage
- Information has limited intrinsic meaning but knowledge has meaning which is personally assigned by the knowledge seeker.
- Information is like raw material. Knowledge is the product of the raw material which is the result of some kind of cognitive activity. Many people had seen apples fall from trees. But Isaac Newton converted that information into the knowledge of gravity by interacting with his experience.
- Information is processed data while on the other hand knowledge is information that is molded to be useful.

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■ Table - 6 : Difference between Knowledge and Information :

	Knowledge		Information
(1)	Knowledge is well organized.	(1)	Information may or may not be organized.
(2)	Knowledge is molded information.	(2)	Information is processed data.
(3)	Knowledge is based on information.	(3)	Information is based on data.
(4)	Knowledge is required cognitive and analytical abilities.	(4)	Information is not required such abilities.
(5)	Knowledge is fluid mix of framed experience, values, contextual information and insight.	(5)	Information is contextualized data.
(6)	Knowledge is justified true belief.	(6)	Information is data with relevance and purpose.
(7)	Knowledge refers to the ability to make meaning out of the processed data.	(7)	Information is data that has undergone processing.
(8)	Knowledge is dynamic.	(8)	Information is static.
(9)	Knowledge has meaning as applied by the knowledge seeker.	(9)	Information has limited intrinsic meaning.
(10)	Knowledge is the product of raw material and is influenced by the cognitive activity in the mind of the individual.	(10)	Information is like raw material subjected to very limited cognitive activity.
(11)	Knowledge is tacit and is revealed only when one performs an action.	(11)	Information is explicit, visible to all.
(12)	Knowledge involves awareness and intuition and depends on maturity of the individual.	(12)	Information does not involve awareness and intuition.
(13)	Knowledge is information with meaning.	(13)	Information is data with context. Information must be put into context to become knowledge.
(14)	Knowledge is a fluid mix of framed experience, values, contextual information, and expert insights that provides a framework for evaluating and incorporating new experiences and information.	(14)	Information... as message... in the (various) form of communication... to have an impact on judgment and behaviour.
(15)	Knowledge : 1. Cognizance; 2. the fact or condition of knowing something with familiarity gained through experience or association; 3. the range of one's information or understanding; 4. the sun of what is known: the body of truth,	(15)	Information : 1. the communication or reception of knowledge or intelligence; 2. knowledge obtained from investigation, study, or instruction; 3. Facts, Data; 4. quantitative measure of the content of information.

	Knowledge		Information
	information, and principles acquired by mankind.		
(16)	Knowledge is derived from information in the same way information is derived form data. We can view it as an understanding of information based on its perceived importance or relevance to a problem area. It can be considered as the integration of human perceptive processes that helps them to draw meaningful conclusions.	(16)	Information has usually got some meaning and purpose.
(17)	By knowledge we mean human understanding of a subject matter that has been acquired through proper study and experience. Knowledge is usually based on learning, thinking, and proper understanding of the problem area. knowledge is not information and information is not data.	(17)	Information can be considered as an aggregation of data (processed data) which makes decision making easier.
(18)	Knowledge resides in the user happens only when human experience and insight is applied to data and information.	(18)	Information is much more refined data that has evolved to the point of being useful for some form of analysis.
(19)	Knowledge : Actionable information often emerges in minds of people through their experiences.	(19)	Information: Processed data formalized, capture and explicated; can easily be packaged into reusable form.
(20)	Knowledge encompasses the beliefs of groups or individuals, and it is intimately tied to action. Knowledge is a body of information, technique, and experience that coalesces around a particular subject.	(20)	Information is data put in context; it is related to other pieces of data. Information is about meaning, and it forms the basis for knowledge.
(21)	Knowledge is defined as the meaningful links people make in their minds between information and its application in action in a specific setting.	(21)	Information has been defined as data that is "information"—that is, data that has been stored, analyzed, and displayed, and is communicated through spoken language, graphic displays, or numeric tables.

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■ Knowledge and Information–Implications :

➡ Education widely makes use of both information and knowledge. To ensure effectiveness of teaching-learning, we rely on information. To design a proper curriculum,, we need information about different aspacts But limiting ourselves to information is dot enough. Information should be used like Lego blocks which can be rearranged to design a structure. Students often resort to mugging up information and reproducing it verbatim during examinations. This must be discouraged and rather they should be encouraged to sift and sieve through information, select what is required and use this information to build knowledge. For this, skills of discernment, critical thinking, analysis and synthesis need to be emphasized.

➡ **Information, Belief and Truth :** Knowledge is expressed or shared in the form information, belief, and truth. In fact, when knowledge is stated in the form of concepts, principles, laws, propositions, and theorems and enters into public domain for consumption, it assumes various forms depending on the context and the emotion it evokes in knower. However, there is difference between these 'terms'.

➡ **Table 7 : Knowledge in Relation to Information, Belief and Truth :**

Information	Belief	Truth
It is raw data; It is discrete; Pre-meaning stage of knowledge; Prerequisite to knowledge; Preliminary level of knowledge; It is about facts of known; Publicly available.	Belief is personal and primarily subjective feeling and expectation, though shared by others; Could be verified or beyond verification; Pre-linguistic experience may be called 'belief' Preparedness for delayed reaction to a situation is belief - be it true or false; preparedness for delayed reaction that is only true is knowledge. Pre-intellectual response to a situation; Unverified knowledge; pre-verified stage of knowledge; Unquestionable knowledge.	Verified knowledge; Truth is a property of beliefs, and derivatively of sentences which express beliefs.

❑ 1.2.4 Belief and Reason : Concept, Distinction and Interrelation :

■ Belief :

➢ In epistemology, the term 'belief' is used to refer to individuals' attitudes associated with true or false ideas and concepts.

➢ The word belief is amalgam of two separate words—'be' and 'lief. Word 'Be' comes from 'being' which indicates a state of existence. The second word 'lief' is derived from the Indo-European word 'leubh' which means—love'. So, therefore' belief means to be in love with.

➢ Belief is the state of mind in which a person thinks something to be the case, with or without there being empirical evidence to prove that something is the case with factual certainty in that context or in other words.

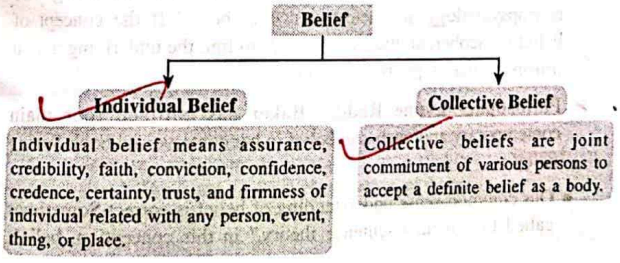
➢ Belief is the state of mind in which a person or group of persons considers something to be true or real, without any empirical evidence or verification.

➢ Another way of defining belief sees it as a mental representation of an attitude positively oriented towards the likelihood of something being true. In the context.

➢ Belief generally indicates a state of certainty or lack of doubt. Belief means faith, conviction, confidence, credence, certainty, trust, assurance, credibility and firmness.

➢ In other words, belief is situation when someone thinks something to be real and true, without having absolute verified foundation to prove it.

➢ This belief may be both individual orcollective.



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➢ Belief is an acknowledgement that certain things are true but it may be beyond the capacity of the human being to prove their truth. A belief is an assumed truth. It is a mental attitude that something is true. Our actions are led by what we believe in. Forming beliefs is a basic feature of the human mind. When beliefs are justified and proven true, they assume the form of knowledge. All beliefs are not true. Beliefs need to be examined for their truth.

■ Belief as a Psychological Phenomenon :

➢ Mainstream psychology and related disciplines have traditionally treated belief as if it were the simplest form of mental representation and therefore one of the building blocks of conscious thought.

➢ Philosophers have tended to be more abstract in their analysis, and much of the work examining the viability of the belief concept stems from philosophical analysis.

➢ The concept of belief presumes a subject (the believer) and an object of belief (the proposition). So, like other propositional attitudes, belief implies the existence of mental states and intentionality, both of which are hotly debated topics in the philosophy of mind, whose foundations and relation to brain states are still controversial.

➢ Beliefs are sometimes divided into core beliefs (that are actively thought about) and *dispositional beliefs* (that may be ascribed to someone who has not thought about the issue).

➢ This has important implications for understanding the neuropsychology and neuroscience of belief. If the concept of belief is incoherent, then any attempt to find the underlying neural processes that support it will fail.

➢ Philosopher Lynne Rudder Baker has outlined four main contemporary approaches to belief in her controversial book *Saving Belief* :

- Our common-sense understanding of belief is correct-Sometimes called the "mental sentence theory," in this conception, beliefs exist as coherent entities, and the way we talk about them in everyday life is a valid basis for scientific endeavour. Jerry Fodor is one of the principal defenders of this point of view.

- Our common-sense understanding of belief may not be entirely correct, but it is close enough to make some useful predictions-This view argues that we will eventually reject the idea of belief as we use it now, but that there may be a correlation between what we take to be a belief when someone says "I believe that snow is white" and how a future theory of psychology will explain this behaviour. Most notably, philosopher Stephen Stich has argued for this particular understanding of belief.

- Our common-sense understanding of belief is entirely wrong and will be completely superseded by a radically different theory that will have no use for the concept of belief as we know it-Known as eliminativism, this view (most notably proposed by Paul and Patricia Churchland) argues that the concept of belief is like obsolete theories of times past such as the four humours theory of medicine, or the phlogiston theory of combustion. In these cases science hasn't provided us with a more detailed account of these theories, but completely rejected them as valid scientific concepts to be replaced by entirely different accounts.

- Our common-sense understanding of belief is entirely wrong; however, treating people, animals, and even computers as if they had beliefs is often a successful strategy-The major proponents of this view, Daniel Dennett and Lynne Rudder Baker, are both eliminativists in that they hold that beliefs are not a scientifically valid concept, but they don't go as far as rejecting the concept of belief as a predictive device.

■ Epistemological Belief Compared to Religious Belief :

Historically belief-in belonged in the realm of religious thought, belief-that instead belonged to epistemological considerations.

➡ ***Belief-in :***

To "believe in" someone or something is a distinct concept from "believing-that." There are at least these types of belief-in :

- *Commendatory/Faith*–we may make an expression of 'faith' in respect of some performance by an agent A, when without prejudice to the

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truth value of the factual outcome or even confidence in A otherwise, we expect that specific performance. In particular self-confidence or faith in one's self is this kind of belief.

- *Existential claim*–to claim belief in the existence of an entity or phenomenon in a general way with the implied need to justify its claim to existence. It is often used when the entity is not real, or its existence is in doubt. "He believes in witches and ghosts" or "many children believe in Santa Claus" or "I believe in a deity" are typical examples. The linguistic form is distinct from the assertion of the truth of a proposition since verification is either considered impossible/irrelevant or a counterfactual situation is assumed.

➡ ***Belief-that*** :

- **Economical Belief :**
Economic beliefs are beliefs which are reasonably and necessarily contrary to the tenet of rational choice or instrumental rationality.

- **Delusion :**
Insofar as the truth of belief is expressed in sentential and propositional form we are using the sense of belief-that rather than belief-in. Delusion arises when the truth value of the form is clearly nil.

➡ Delusions are defined as beliefs in psychiatric diagnostic criteria (*for example in the Diagnostic and Statistical Manual of Mental Disorders*). Psychiatrist and historian G.E. Berrios has challenged the view that delusions are genuine beliefs and instead labels them as "empty speech acts," where affected persons are motivated to express false or bizarre belief statements due to an underlying psychological disturbance. However, the majority of mental health professionals and researchers treat delusions as if they were genuine beliefs.

➡ In Lewis Carroll's *Through the Looking-Glass* the White Queen says, "Why, sometimes I've believed as many as six impossible things before breakfast." This is often quoted in mockery of the common ability of people to entertain beliefs contrary to fact.

■ **Now we have to deal with a few very pertinant questions that are as follows :**

☛ **What kind of a belief is KNOWLEDGE.?**

To begin with it must be true. You cannot know something that is false, that is not so.

It must be true and you must claim to know it and it be true not by accident or coincidence but because there is evidence to support and enough to warrant or justify the claim to know.

So, KNOWLEDGE = JUSTIFIED TRUE BELIEF
WARRANTED TRUE BELIEF
EVIDENCE is NEEDED for JUSTIFICATION

Well, depending on the type of belief that it is there are different kinds of warrants.

- **Modes of Warranty :**

➡ **Logical :** Warrants found in the rules of Logic. Follow them and the claim is warranted.

➡ **Semantic :** Warrants are found in the dictionaries. Use them, be consistent with them and the claim is warranted.

➡ **Systemic :** Warrants are found within the system (Math or Geometry) follow the rules be consistent with the definitions and rules and the claim is warranted.

➡ **Empirical :** Warrants are found with evidence. How is the evidence to be gathered, examined and evaluated? There will be more on this under the topic of TRUTH

➡ There are four types of beliefs when considering truth and warrants :

(1) *warranted true beliefs* : This type is called KNOWLEDGE.
(2) *warranted false beliefs* : This type cannot exist at all.
(3) *unwarranted true beliefs* : These are lucky guesses or coincidences and not knowledge.
(4) *unwarranted false beliefs* : These are just wild unsupported claims or wishes that are not true.

- Why Knowledge is Justified True Belief ; [JTB] ?

Justification, Warranty comes in degrees!

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How much evidence is needed in order to determine whether or not someone knows something or not?

How much evidence is needed in order to determine whether or not someone has sufficient warrant to make a claim to know something or not?

How much is needed depends on what is riding on the outcome of the claim. For simple matters of little consequence humans appear to accept fairly small amounts of evidence. For important matters much more evidence is needed.

- The highest consequences on claims to know: Human Life. At a criminal trial, a capital homicide case, what is the standard of proof? It is evidence that is convincing beyond a reasonable doubt. NOT beyond all doubts. But beyond reasonable doubts, meaning beyond all doubting or questioning of the evidence that we have reason to doubt or question.
- Scientists have their reputation riding on their claims to know things. The standard for the warrant in Sciences is that heir claims be supported by evidence that other scientists can examine, experiments that others can repeat and get the same result and equations that others can examine to check against errors.
- So, claims to know may be accepted depending on amounts of support that may vary in the type and amount depending on the type of claim that it is. However, to know something that which you claim to know must be TRUE and truth does not have degrees: because a statement p is either true or it isn't

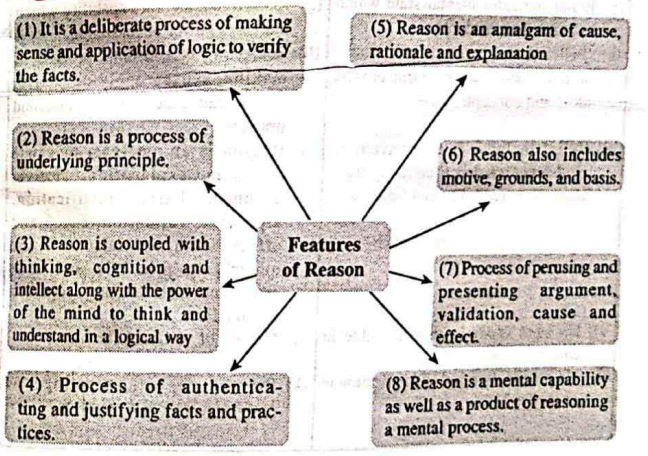
■ Reason :

- Etymologically, the word **Reason** is derived from Latin and French word raison. Raison, reason and logos words are used inter changeably. Logos indicates 'speech' or *'explanation'*. Reason is required to accept or refute a belief.
- Reason is an amalgam of cause, rationale, explanation, motive, grounds, basis, justification, argument, validation, cause and effect, truth and falsehood and underlying principle and it is associated with thinking, cognition and intellect.
- Reason is a mental capability which indicates power of reasoning. Reasoning is a rational process of making sense (of different objects, like—events, phenomenon and behaviour etc.), applying logic, authenticating and justifying facts and practices.

- Reason is man's tool of understanding. Reasoning demands a proof that can be examined with our senses. Reason depends on logic and often includes observation and testing to explain how or why something happens. Reason depends on the human mind
- Reasoning begins with perception, which helps to form concepts which then integrate to form knowledge. This new knowledge in turn is assimilated into old knowledge strengthening the existing structure of knowledge. Reason is organized. It is systematic and purposeful. Logic, deduction and induction are tools used for reasoning. When the process of reason is applied to reality, knowledge emerges.
- Initials of the word 'REASON' exhibit its meaning which is as follows —

R = Rationally making sense of things/Rationale.
E = Events, phenomenon and behaviour/Evaluating facts/Explanation.
A = Applying logic/Arguments.
S = Substantiating facts and practice.
O = Observation.
N = Needs some ground, basis, validation and justification.

■ Salient Features of Reason are as follows :



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■ **Table - 8 : Distinction between Belief and Reason :**

Belief	Reason
(a) A belief is an assumed truth. Belief is simply mental acceptance with an element of fruit.	(a) Reason is a tool to understand different events.Reasons is the logical ordering of the experience of our five senses in the physical universe.
(b) Belief is how we position ourselves in both the physical and spiritual words	(b) Reason is how we relate to what is seen
(c) Belief is often led by intuition or emotions. It is, therefore, quite unsystematic and no logic may be involved.	(c) Reason is organized. It is systematic and purposeful.
(d) Belief does not demand proofs.	(d) Reason only accepts things for which proofs can be given.
(e) Belief does not provide justification or explanations but accepts a given statement as true.	(e) Reason is a cause, explanation, or justification for an action or event.
(f) The word belief is amalgam of two separate words–'be' and 'life'. Word 'Be' comes from 'being', which indicates a state of existence. And word 'lief' is derived from the Indo-European word 'leubh' which means–'love'.	(f) Etymologically the word 'Reason' is derived from Latin and French word 'raison', which indicates 'speech' or 'explanation'.
(g) Belief indicates mental state which indicates lack of doubt.	(g) Reason is a mental capability which indicates power of reasoning.
(h) 'Belief' is used to refer to individuals' attitudes associated with true or false ideas and concepts.	(h) Reasoning is a rational process of making sense, applying logic, authenticating and justifying facts and practices.
(i) Belief includes faith, conviction, confidence, credence, certainty, trust, assurance credibility and firmness.	(i) Reason is an amalgam of cause rationale, explanation, motive, grounds, basis, justification, argument, validation, cause and effect, truth and falsehood and underlying principle and it is associated with thinking, cognition and intellect.
(j) No such verification is possible in case of belief.	(j) Process of verifying the facts.
(k) No justification and authentication in case of belief.	(k) Process of authenticating and justifying facts and practices.

• Reason and Belief :

Traditionally, belief and reason have each been considered to be sources of justification for religious belief. Because, both can purportedly serve this same epistemic function, it has been a matter of much interest to philosophers and theologians how the two are related and thus how the rational agent should treat claims derived from either source. Some have held that there can be no conflict between the two—that reason properly employed and faith properly understood will never produce contradictory or competing claims—whereas others have maintained that belief and reason can (or even must) be in genuine contention over certain propositions or methodologies. Those who have taken the latter view, disagree as to whether belief or reason ought to prevail when the two are in conflict. Kierkegaard, for instance, prioritizes belief even to the point that it becomes positively irrational, while Locke emphasizes the reasonableness of belief to such an extent that a religious doctrine's irrationality—conflict with itself or with known facts—is a sign that it is unsound. Other thinkers have theorized that belief and reason each govern their own separate domains, such that cases of apparent conflict are resolved on the side of belief when the claim in question is, say, a religious or theological claim, but resolved on the side of reason when the disputed claim is, for example, empirical or logical. Some relatively recent philosophers, most notably the logical positivists, have denied that there is a domain of thought or human existence rightly governed by belief, asserting instead that all meaningful statements and ideas are accessible to thorough rational examination. This has presented a challenge to religious thinkers to explain how an admittedly non-rational or trans rational form of language can hold meaningful cognitive content.

• Analysis and Reasoning :

Analysis and Reasoning is a strategy in which the teacher often uses discussion and activities that encourage analysis and reasoning. Analysis means to examine something deeply, and reasoning means to use experiences and information to think through situations and problems. This includes asking why and how questions, problem solving, prediction, experimentation, classification, comparison, and evaluation. Instead of simply learning facts, analysis and reasoning enables the child to gain usable knowledge—learning how facts are interconnected, organized and conditioned on one another. Usable knowledge is more important than

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learning facts when it comes to cognitive development because it is a skill that can be transferred to a variety of situations. Prompting thought processes asks the child to explain her thinking. "Why do you think this?" Analysis and reasoning takes this one step further, helping the child to make connections and develop her abilities to think further and connect the dots.

Specific strategies for analysis and reasoning include :

- Low Levels of Analysis and Reasoning
- HighLevels of Analysis and Reasoning

1.3 Conclusion :

Therefore in conclusion, it can be summarized that Knowledge refers to theoretical information acquired about any subject whereas skills refer to practical application of that knowledge. Knowledge can be learned whereas skills require practical exposure and can also be in-born. Ultimately, both knowledge and skill are required to master a field of study. Training is different from teaching. Training equips mindset, tools set and skills set. Training is always an active area where there will be interaction, questioning, learning by doing, role-plays, team games and practical activities. Although training is subset of teaching it does have lot of impact in equipping the participants with novel tools and techniques to become competent at the job froritvTraining helps in uncorking the hidden talents among the people, which until then not realized apart from making the people highly creative and competent. Training and teaching is who I am, and I hope I'm good at it. Whatever we call it, I'd rather do that than anything else-except may be write. Teaching seeks to impart new knowledge, while training is the practical application of knowledge. In order to build up as a competent professional, a person need to have a good understanding about the theoretical concepts as well as he/she need to have the practical exposure. Therefore, teaching and training are equally important concepts. Knowledge is a fluid mix of framed experience, values, contextual information, and expert insights that provides a framework for evaluating and incorporating new experiences and information. Information can be considered as an aggregation of data (processed data) which makes decision making easier. Beliefs without reason are an important vehicle of our social inheritance. Many of them are about the social structures and relationships that are important to our culture.

Short Questions & Answers

1. What is Epistemology?

Ans.

- The term "epistemology" has been derived or come from the Greek word "episteme", meaning "knowledge" and "logos" meaning, roughly, "study or science of" or "speech / word", in this context denoting "codified knowledge of".
- "Logos" is the root of all the terms ending in "- ology -" such as Zoology, Psychology, Sociology - and of "Logic" and has many other related meanings.
- Epistemology is the study of knowledge. Epistemologists concern themeselves with a number of tasks, which we might be able sort into two categories, that are as follows–
  (a) determination of nature of knowledge.
  (b) determination of the extent of human knowledge.

2. What is knowledge?

Ans. Knowledge is sum of meanings, concepts, laws, and principles, that are 'universals' of particular phenomenon; knowledge is abstracted (which are universals) concretes (which are particulars). To be precise, knowledge is abstraction of concrete reality. Abstract idea is the expression of various concrete practices. It is the theory of practiee'that emanates from the practice and shapes future practice. Abstraction has various levels.

3. What is skill ?

Ans. Skills are the proficiencies developed through training or experience. Skills are usually something that has been learned. Skills can be developed through the transfer of knowledge.

4. What is teaching ?

Ans. Teaching is an interpersonal influence. It is a goal-directed, systematic and planned action and skilled occupation. Teaching is an art and science; a relationship between teacher and taught; conscious and unconscious process of diagnosing learning problems, creating learning environment, inspiring the students, giving information, causing to learn;

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guiding, training and stimulating the students by more mature person (teacher), in the class rooms, laboratory, playground or any other place, to develop innate powers, adjustment capacities, behaviour and personality of the students.

5. What is Training?

Ans. According to Dr. Deepak Sharma, *"The objective of training is to develop particular skills in child."*

- Training is a process of value addition and developing skills and knowledge in oneself or in others (individual or group of persons) to ameliorate capacity, capability, aptitude, competence, productivity, efficiency and performance.
- Training enables one to perform one's work more efficiently, quickly, economically, effectively, gently, swiftly and successfully.

6. What is Reason?

Ans. Etymologically, the word **Reason** is derived from Latin and French word raison. Raison, reason and logos words are used inter changeably. Logos indicates 'speech' or *'explanation'*. Reason is required to accept or refute a belief. Reason is an amalgam of cause, rationale, explanation, motive, grounds, basis, justification, argument, validation, cause and effect, truth and falsehood and underlying prin

7. What is Belief?

Ans. Belief generally indicates a state of certainty or lack of doubt. Belief means faith, conviction, confidence, credence, certainty, trust, assurance, credibility and firmness.

8. Differentiate between Teaching & Training.

Ans.

Teaching	Training
(1) Teaching is an interpersonal influence, an art and science, and a rational process of diagnosing learning problems, creating learning environment, inspiring the students, giving information, causing to learn, guiding, training and stimulating the students by more mature person (teacher), in the class rooms, laboratory, playground or any other place, to develop innate powers, adjustment capacities, behaviour and personality of the students.	(1) Training is a process of value addition and developing skills and knowledge in oneself or in others (individual or group of persons) to ameliorate capacity, capability, aptitude, attitude, competence, productivity, efficiency and performance.
(2) Teaching enables one to know information and facts about various subjects and areas in general.	(2) Training enables one to perform one's work more efficiently, quickly, economically, effectively, gently, swiftly and successfully.
(3) Teaching involves imparting knowledge or instructing through experience, example or precept.	(3) Training involves formation through drill and practice.
(4) Theoretical in nature.	(4) Practical in nature.
(5) May relate to the subject area with focus on content aspect.	(5) May relate to function area with focus on skill aspect.
(6) Involves intensive knowledge over limited domains.	(6) Involves extensive knowledge over vast areas.
(7) A teacher creates an awareness of the concept and provides new knowledge.	(7) A trainer helps in understanding the ' practical application of this knowledge.
(8) In teaching, generally feedback is given to students.	(8) In training, generally, feedback is received from trainees.

9. Differentiate between Knowledge & Skill.

Ans.

Knowledge	Skill
(1) Knowledge is properly justified true beliefs. Knowledge is theoretical or practical understanding of a subject.	(1) A skill is a learned ability acquired through practice, training or experience, to perform a task perfectly, efficiently, timely, smoothly, professionally, actively, effectively, economically, easily and successfully.
(2) Knowledge wants approval and certification.	(2) Skills do not require approval or certification.
(3) Knowledge is intangible.	(3) Skill can be made tangible by applying to a context and getting outcomes.
(4) Knowledge can be easily shared and transferred.	(4) Skill is not transferrable generally.
(5) Knowledge can be learned.	(5) Skill requires practical exposures.

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10. Differentiate between Knowledge & Information

Ans.

Knowledge	Information
(1) Knowledge is well organized.	(1) Information may or may not be organized.
(2) Knowledge is molded information.	(2) Information is processed data.
(3) Knowledge is based on information.	(3) Information is based on data.
(4) Knowledge is required cognitive and analytical abilities.	(4) Information is not required such abilities.
(5) Knowledge is fluid mix of framed experience, values, contextual information and insight.	(5) Information is contextualized data.
(6) Knowledge is justified true belief.	(6) Information is data with relevance and purpose.

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Probable Questions

❑ Objective type questions : Marks – 2

1. What is Epistemology?
2. What is meant by knowledge?
3. What is skill?
4. What is teaching?
5. What is Training?
6. What is Reason?
7. What is Belief?

❑ Short type questions : Marks – 5

1. Differentiate between Teaching and Training.
2. Differentiate between Knowledge and Skill.
3. Differentiate between Knowledge and Information.
4. Differentiate between Belief and Reason.

❑ Essay type questions : Marks – 10

1. What is Belief? Discuss the relation between belief and reason.
2. What is knowledge? Describe the relation between knowledge and information.

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Unit 2

Philosophical Foundation of Education

❑ Structure / Content Outline

2.1 Significance of Philosophy in Education

2.2 Brief Account of the Tenets of the Following Philosophers of Education –

- 2.2.1 Swami Vivekananda
- 2.2.2 Mahatma Gandhi
- 2.2.3 Rabindranath Tagore
- 2.2.4 Sri Aurobindo Ghosh
- 2.2.5 John Dewey
- 2.2.6 Dr. Sarvapalli Radhakrishnan
- 2.2.7 Sir Ashutosh Mukherjee

2.3 Relevance of the Philosophy of the aforesaid Philosophers in Indian Education with regard to Activity, Discovery and Dialogue.

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2.1. Significance of Philosophy in Education :

Introduction :

- Philosophy is the mother of all sciences and arts, including education. Therefore, the study of philosophy becomes necessary to discern the nature of education. It is because philosophy provides answers to all the ultimate questions vis a-vis education. Fichte says, "The art of education will never attain complete clearness without philosophy". In fact, philosophy is a sun around which all the aspects of education rotate. It gives direction to education by providing certain guidelines. In this way, philosophy is regarded as the cornerstone for the foundation of education.
- Education and philosophy are so inseparably linked that all the educationists were philosophers and vice versa. For this very reason Socrates (470-399 BC) calls himself a philosopher. If we go into detail about the nature and functions of education, it looks as if putting the ideas of philosophers into practice is nothing but education. What the prophets and exponents of religions would have thought better for the common people, their disciples might have given these ideas into practical shape. How these thoughts touched the minds of these prophets is a question yet to be debated, but one thing is very clear that there have always been such people who made it incumbent on themselves to think persistently what to do and what not to do and why it is to be done in a particular way. By answering the question how to do, education makes the process of life complete and meaningful.
  So, before coming to disquss any point of education it is better to know what is philosophy and how and why it is related to education.

Meaning of Philosophy :

- The word "philosophy" has been derived from two Greek words—*philos* and *sophia*. The term *philos* means love. The concept *sophia* means wisdom. Therefore, philosophy means *love of wisdom*. It refers to the search for wisdom, truth or fact and the relationship among ideas. The man who engages himself in this effort is called a **philosopher.**
- Plato in his book **Republic** says, "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed as philosopher.

- Practical meaning of philosophy is somewhat different from this etymological meaning. Man undergoes a lot of experiences in his life from birth to death coupled with variety of problems related to knowledge, reality and cosmos. In order to solve these problems he ponders over them rationally by utilizing his experiences. All these exercises enhance his wisdom. In this way every man is a philosopher at his own level but technically philosophers are designated only those people who can guide others by influencing their ideas and actions with their own.
- Indian concept of philosophy *(Darshan)* is rather different. It has been derived from the Sanskrit word "Drishti" meaning "to see". This perception is not physical. It is rather metaphysical or intutional in nature. It leads a man to the realization of truth (Atman). Thus truth is the direct realization of self. Intution of self (Atman) is nothing but liberation from the bond of this mundane life (Moksha). Thus, Darshan is actually conducive to achieve Moksha.
- In the words of **Max Muller,** "Philosophy was recommended in India not for the sake of knowledge but for the highest purpose to discover and follow the way to the other shore (heaven) across the troubled ocean of *Sansar* (world)."

Definition of Philosophy :

Different philosophers have defined the term philosophy according to their own mature reflection and thinking. The following definitions make it clear for us to understand philosophy :

- ***Raymont*** **:** "Philosophy is an unceasing effort to discover the general truth that lies behind the particular facts, to discern also the reality that lies behind appearances".
- ***Henderson*** **:** "Philosophy is a search for a comprehensive view of nature, an attempt at a universal explanation of the nature of things".
- ***Aristotle*** **:** "Philosophy is a science which investigates the nature of being, as it is in itself.
- ***Plato*** **:** "Philosophy aims at knowledge of eternal nature of things".
- ***Harold Titus*** **:** "A person's philosophy is the sum of his fundamental beliefs and convictions".

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- ***R. W. Seller*** : "Philosophy is a persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflection".
- ***Marcus Tullius Cisero*** : "Philosophy is the mother of all arts and the true medicine of mind".
- ***Bertrand Russell*** : "Philosophy like all other studies, aims primarily at knowledge".
- ***Fichte*** : "Philosophy is the science of knowledge".
- ***Brightman*** : "Philosophy may be defined as the attempt to think truly about human experience as a whole and to make our whole experience intelligible".
- ***Radhakrishnan*** : "Philosophy is a logical enquiry into the nature of reality".
- ***V. R. Taneja*** : "Philosophy being a mother of discipline, all arts and sciences look to it for the solution of their problems".
- ***Kant*** : "Philosophy is the science and criticism of cognition".
- ***Prem Nath*** : "Philosophy is open-mindedness cultivated through the rigorous discipline of the mind".

➡ However, from these definitions, we may define thus "philosophy is the truth or wisdom gained out of human knowledge and experience as a consequence of his interaction with the enfolded facts of nature". It is clear that philosophy is an attempt to answer the ultimate questions of life. It also means the search for knowledge, wisdom, and the relationship between the variables and their impact on nature. Thus, it is an attitude towards human life and universe where the effort is made to search for truth on the basis of logical enquiry.

➡ Philosophy can also be defined practically in the following words :

"Rational approach of answering unsettled questions and redefining various entities of the universe in its own way is philosophy. Methods to be followed for this purpose are thinking, intution and experiences. And aim of all these exercises is the enhancement of knowledge."

➡ It is clear from the above definitions that all the sciences that have taken birth so far originated into philosophy. Philosophy determines

not only the direction of knowledge but it also establishes the aims of education (life) in a particular society. Aims of education vary as much as there is variation in the individual and socio-political philosophy of the people. Thus, task of a philosopher or educationist never comes to an end. Philosophy is actually the base of all educational thoughts.

Nature / Origin of Philosophy :

1. According to Plato, philosophy finds its origin in wonder or curiosity created in the mind of man (this curiosity motivates him to think in diverse ways.)

2. According to the exponent of modern western philosophy, Descartes (1596-1650 AD), philosophy originated from the feeling of skepticism in the mind of man. (Man tries to discover proof to confirm his doubts.)

Nature or Origin of Philosophy

3. Third view is that human mind is restless. It is always active in the search of truth or reality. When man faces miseries or difficulties in this world, he is shaken and he tries to find the ways and means to solve these problems. Thus, all the scientists and scholars of social sciences are philosophers first.

4. Philosophy finds its origin into religion. God would have never left the man without guidance when he was created. Thus guided principles— what is right or wrong, what is proper or improper, what is heaven or hell and so on which can lead a man to a right direction is philosophy.

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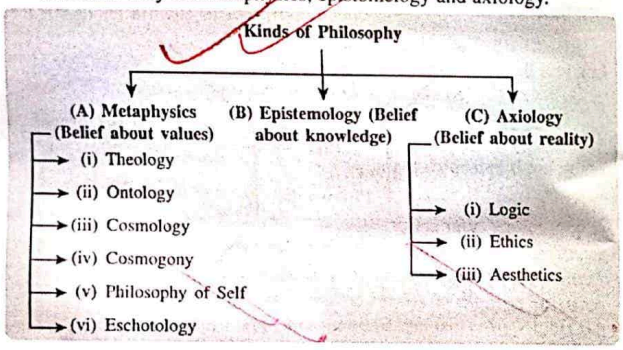
■ Scope / Kind of Philosophy :

➡ Till the medieval period only persons of highest learning and great scholars were known as philosophers. Even today this subject is considered the highest discipline of knowledge. But modern western philosophy changed this viewpoint by relating it to real worldly life. Now philosophy solves the real problems of life first then it touches the metaphysical world.

➡ Philosophy is a deep and comprehensive subject. It does not only end with love of wisdom; but it goes beyond to find relationships and discover implications. It helps us to understand the importance of all human experiences and activities. Hence, the areas or the scope of philosophy is very vast. It can be divided into three areas, kinds or divisions. They are metaphysics, epistemology and axiology.



■ Detailed Description of Metaphysics, Epistemology and Axiology :

(A) Metaphysics (Belief about values) :

- The thing which is beyond our physical reach is metaphysics.
- Metaphysics is the first division of philosophy which deals with the nature of reality. The questions such as what is the nature of the universe we live in? What is reality? What is soul? What is God? etc. are discussed under Metaphysics. It has the following parts:

(i) ***Theology :*** It is concerned with the theological aspects of philosophy. That is, it is about the presence of God and His nature etc.

(ii) ***Ontology :*** It deals with the ultimate reality—the nature of existence.

(iii) ***Cosmology :*** It is the study of the problems connected with origin and imposition.

(iv) ***Cosmogony :*** It is the theory concerning the origin and development of the universe—the creation of the world.

(v) ***Philosophy of self :*** It refers to the philosophical interpretation of the self. For example, "Who am I?" is the first question before every man. This leads to all other questions about man and his nature.

(vi) ***Eschotology :*** It is a philosophical doctrine which studies the last or final matters as death and the life after death.

(B) Epistemology (Belief about knowledge) :

- This is the second division of philosophy that deals with the theory of problem of knowledge.
- Here we study about human intelligence and his capacity to acquire knowledge, nature and verification of evidence and knowledge and various methods of knowledge acquisition.
- Epistemology explains the nature of knowledge, origin of knowledge, types of knowledge, methods of knowledge, limits of knowledge, validity of knowledge and the sources of knowledge. The naturalists believe that knowledge can be gained through senses whereas the idealists believe that knowledge can be acquired through spiritual experiences. Pragmatists believe that knowledge is acquired through project method and experimentation.

(C) Axiology (Belief about reality) :

- It covers different types of values and ideal of life.
- Axiology is the third area of philosophy which studies values philosophically. Here, the questions such as what are the higher values of life? What are the principles of life? How do they support the view of reality? What are the importance of developing values such as truth, beauty and goodness in life? How can we preserve these values? etc. are explained. Axiology studies three areas namely, logic, ethics and aesthetics.

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- ***Logic:*** Logic deals with the rules and techniques of reasoning. It applies the scientific method of enquiry through inductive and deductive methods. Logical thinking, imagination or supposition and investigation are considered under this part of philosophy.
- ***Ethics:*** It is known as moral philosophy. It deals with judgement of rightness and wrongness, goodness and badness, virtues and vices. In short, it deals with the principles of conduct which help to judge whether an action is good or bad.
- ***Aesthetics:*** It is concerned with beauty. It analyses beauty and ugliness, their characteristics and the standards of measuring the two concepts that is taste and appreciation. Thus, the scope or areas of philosophy is very wise and it includes the knowledge of the entire universe.

Thus we see that the scope of philosophy is the entire sphere of life ranging from this world to the other world. That is why every discipline of knowledge takes the help of philosophical thoughts and problems of life studied systematically. Whenever we try to define any concept related to any subject of study, we become philosopher.

■ Concept and Meaning of Education :

➢ The terms *'Education'* is most commonly and frequently used. The meanings of this terms is very broad and have several meanings. Therefore, it is difficult to define 'Education' comprehensively.

➢ The word 'Education' has been interpreted in various ways. The following are the different interpretations given to education:

➢ **Etymological Meaning of Education :**

- Defining the term 'education' is a difficult task as it is like a diamond which appears to be of different colours when seen from different angles.
- The word "Education" has three roots in Latin language.
- It is believed that the word "education" has been derived from the Latin words, such as
  - ➡ ***educare*** meaning 'to bring up' or 'to nourish",
  - ➡ ***educere*** meaning bring forth or draw out and
  - ➡ ***educatum*** meaning the act of teaching or training.

- Apart from this it is also discussed that the origin of the word 'education' is derived from *E* and *duco*. The word *E* denotes *out of* and *Duco* implies *I lead*. Therefore, educo means "lead out of or "bring out of" the latent potentialities of the child. In shorty education means bringing about a desirable behaviour in human beings.
- In the words of Prof. James S. Ross, 'Education consists of leading out the innate knowledge, virtues, and powers of the child, making the potential actual".
- Thus drawing out the innate capacities of the individual to develop his personality to the full by gaining or teaching is Education.
- From the above etymological concept of education, following characteristics of education can be drawn:
  - ✦ Education is a continuous process that starts with life and ends with death. It is because innate capacities are not restricted to age. At every moment of life man has some innate capacities.
  - ✦ Innate capacities when come in contact with the outer environment develop some beliefs and values in the individual. Thus, education is concerned with beliefs and values also.
  - ✦ When man is trained or taught, he acquires certain skills. Thus, education is a skill that a person acquires after practice.
  - ✦ Education is the enrichment of human knowledge and experiences by going through the process of thinking, experimentation and drawing conclusion.
  - ✦ Education is a process of developing personality of the individual to enable him to adapt to the changing physical and social environment.
  - ✦ Individual is composed of body and soul. So, education is concerned with the physical and spiritual development both.
- In order to comprehend the concept of the term "Education" generally the meanings of the term are assigned from three different perspectives, that are as follows :
  (a) General meaning (narrow meaning).
  (b) Technical meaning and
  (c) Functional meaning.
  (d) Analytical meaning.

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Concept of Education			
(a) Narrow meaning or General meaning :	**(b) Technical meaning :**	**(c) Functional Meaning :**	**(d) Analytical Meaning of Education :**
The instructions and knowledge given in schools is known as education by the ordinary people. In this process, teachers impart knowledge to students with specific aims. Here teacher dominates the scene and learners are only passive listeners who receive only what is given to them. When the process is over, they receive the certificate of pass or fail at the end of the year or course. This concept of education is very narrow in the sense that it is only the communication of information by the teacher and acquisition of knowledge by students. Here no emphasis is given on all round development of child's personality. As a result, this type of education fails to prepare a child capable of facing future challenges and hardships. Or in other words the narrow meaning of Education indicates	Education consists of all those experiences in and outside the school which affect the individual in any way during his life time. It is essentially the process of developing personality, shaping behaviour and modifying character related to the person being educated. Thus, education is a life long conscious as well as unconscious process which is also not restricted to the boundaries of time, place or person. Every time when we are not asleep, we receive some education in the form of knowledge or experience. The place where exchange of experiences takes place is technically a school and any person who plays more active role in the process is a	Functionally, education is the full exploitation of inherent capacities of the individual for new experiences and developing his personality in such a way that enables him to apply the acquired knowledge and experiences in his real life for the betterment of the self, society and the nation. Thus, education can make an individual a perfect and complete man in his own boundaries though the highest degree of perfection or completeness will never be achieved. It is because only Brahma (God) is real and perfect.	"Education is an art, science (positive and normative both) and a process (continuous, tetra-polar, life lorg philosophical, social, psychological process) of harmonious development of innate powers, adjustment capacity (Adjusting with the ultimate nature of universe with physical, social and spiritual environment), behaviour and personality."

Concept of Education			
(a) Narrow meaning or General meaning :	**(b) Technical meaning :**	**(c) Functional Meaning :**	**(d) Analytical Meaning of Education :**
education provided in the schools in a formal way *i.e.* education by definite persons (teachers), at definite place (school and classroom), to definite students, for achieving definite aims and objectives and for definite duration.	teacher or in other words the wider meaning of Education indicates a life-long and continuous process and home, peer group, society, fairs, exhibitions, travelling, schools, neighbourhood, etc. are various agencies or sources of education.		

■ Concept of Education :

➠ Now there is separate dictionary of education, in which technical meanings of educational terms have been provided. The philosophers of our country and other countries have defined the terms education as process of development. Some important meanings of Education have been summarized and stated as follows :

(i) Education as process of development (All round development of a child).

(ii) Education as teacher training (Teacher Education).

(iii) Education as an independent field of study like other subjects of study (As a discipline).

(iv) Education as an investment (As an economic value).

(v) Education as an instrument of social change and social control.

(vi) Education as a creature and creator of the society (social foundation education).

(vii) Education as filtering process in Democracy (Government of the people, by the people and for the people).

(viii) Education is always for future or futurology (Education prepares child for future life living).

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➡ The above meanings of education have been explained in brief to understand the *'concept of education.'* The third meaning of education as an independent field of study or as *discipline* is important to understand the *'concept technological foundation of education'*. Education as a discipline has the several foundation such as :

(i) Philosophical foundation of education,
(ii) Sociological foundation of education,
(iii) Psychological foundation of education,
(iv) Scientific foundation of education,
(v) Economic foundation of education,
(vi) Historical foundation of education,
(vii) Political foundation of education *etc.*

The meanings and foundations of education have been explained in the brief (in the following paragraphs—

◆ **Education as Process of Development.** The education is mainly considered as a process of human development. All the educational institutions or schools and colleges have the focus to impart the knowledge to the students for their development. In most of the institutions, education subject is not taught but these are known as educational institutions. .

The educationists and philosophers have defined education as process of development. Some definitions have been quoted here for this purpose.

"Education is the process by which a child makes his internal as well as external."
—Frobel

"By education of means all round drawing the best in child's and man body, mind and soul."
—M .K. Gandhi

According to **Gandhi,** *"education is a process for training of hand, head and heart i.e. 3H of child and man also."*

The process of development has been defined and explained in the following terms—

- Education is a dynamic process.
- Education is a continuous process or life long process.
- Education is a tripolar process,
- Education is for 3 R (Reading, Writing and Arithmetic) and
- Education is a purposeful or objective oriented process.

In this way education means a process for developing child's abilities by imparting knowledge.

◆ **Education as a Teacher-Training or Teacher-Education.** The term *'Education'* is also used for preparing teacher i.e. teacher education. All the teachers training institutions are known as college of Education or department of Education. In these colleges of Education, theory and methodology of teaching are taught to the pupil-teachers and teaching practices is organised to prepare effective-teacher. These colleges of education were called training colleges but now the term 'training' has been replaced by the term 'Education'. Thus, the second meaning of Education is training for teachers or teachers education.

◆ **Education as Independent Field or Study or Own Content or Discipline.** The term 'Education' refers to an independent Held of study or course of study like other courses or subjects e.g. History, Geography. Psychology and Sociology etc. it is taught at intermediate. B A, and MA degree in education is awarded like other subjects. There is separate faculty of education in most of the universities. BEd, and MEd degrees refer to Bachelor of Education and Master of Education respectively. In this way, the third meaning of Education is the independent course of study like other courses or subjects or independent discipline.

◆ **Education as an Investment.** The meaning of investment is that the return of invested money in the context, is higher than that. The product in terms of quality and quality is higher than invested cost is a particular aspect, known as good investment.

The return of education is in terms of quality and quality, is always higher than invested cost in education. Every parents intends to educate their children by investing money according to their financial conditions. The outcomes of education are both qualitative as well as quantitative. The qualitative outcomes are difficult to means. Thus, the fourth meaning of education is as an good investment.

◆ **Education as an Instrument of Social Change and Social Control.** During ancient times the social change was brought about by social war and battle. After *Mahabharat, Bhismpitahma* has expected for the new changed society. But today the social change and social control is possible peacefully by changing the education. Mahatma Gandhi had tried to reform the untouchability of caste system in our society but he could not succeed.

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Education could reform the evil of untouchability by introducing uniform system in the schools. In this way, the fifth meaning of education is as an powerful instrument of social change and social control.

◆ **Education is the Creators and Creature of the Society.** The society establishes the education institutions to create new society according to its ideals. Thus, society creates education and education creates new society. It is an effective agency for developing and forming new society. In this way, sixth." meaning is that education is the creator and creature of the society.

◆ **Education as a Filtering Process.** In India democratic form of the knowledge, government has adopted., **Abraham Lincon** defined the term 'democracy' as *The government of the people, for the people and by the people.* The government by the people means that such people would be prepared by the education who can provide the leadership in the various fields. In education system, there are tests at every stage primary, secondary, college and university. The function of a test is to filter the people who can reach at the top level which may provide the leadership and will govern the people. Thus, education is a filtering process in the democracy.

◆ **Education is for Future or Futurology.** The purpose of Education is to prepare for future not to day. Those who are admitted or entered into Education at elementary stage would come out after 16 or 20 years to enter into their lives or in society. They would be capable to adjust, acquire the place and can pace with the world. Thus, the education is given for future always. The orientation of education is towards future life situation.

According to **Shankrachariya, Education** mean, 'mukati' *i.e.* to get rid from the cycle of death and birth *i.e. Savidya 'Vinarmukata.'* Education means '—' to achieve the highest aim of life, truth, beauty and goodness. It is the ultimate aim of life and also the values of life.

Thus, the term education has several meanings in this way. In the context — of research, education means as an independent field of study like other course of study or subject.

■ Definitions of Education :

After throwing light on the true meaning of education, it is clear that education is a process of growth and development. However, to make this concept more clear, the following definitions are being given :

◆ **Education as a Process of Drawing out the Innate Power :**

"Education means the bringing out of the ideas of universal validity which are latent in the mind of every man." **–Socrates**

"Education is the manifestation of perfection already reached in man." **—Vivekananda**

Education is a natural, harmonious and progressive development of man's innate powers. **—Pestalozzi**

◆ **Education as a Process of Producing Change in the Behaviour :**

"Education is the consciously-controlled process whereby changes in behaviour arc produced in the person and through the person within the group." **—Brown**

"The purpose of education is to develop in each individual dual the knowledge, interests, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society towards noble ends.—**Report of the Commission on the Reorganization of Secondary School, USA**

"Education is the process of development which consists the passage of human being from infancy to maturity, the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment." **— T. Raymont**

"Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded." **— Prof. Drever**

"Education is a process different from the process of preparation for future life. It is a gradual repetition of experiences and feelings."

◆ **Education as a Process of Development of Individuality or Personality :**

"Education means to enable the child to find out ultimate truth making truth its own and giving expression to it." **—R. N. Tagore**

"Education is a natural, Harmonious and progressive development of man's innate powers." **—Pestalozzi**

"Education is the complete development of individuality of the child, so that he can make his original contribution to human life according to his best capacity." **—T. P. Nunn**

"Education is the development in the individual of all the perfection of which he is capable." **—Kant**

"By education I mean the alround drawing out of the best in child and man-body, mind and spirit." **—Mahatma Gandhi**

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◆ **Education as a Process of Adjustment to Environment :**

"The function of education is conceived to be the adjustment of man to his environment of the end that the most enduring satisfaction may accrue to the individual and the society."

"Education is gradual adjustment of the individual to the spiritual possession of the race."

"Education is the organization of acquired habits of such action as will fit the individual to his physical and social environment."

—James

◆ **Some other definitions of Education :**

Philosophers and educationists have defined the term 'education' according to their knowledge, experience and the needs of their society. As a result, different definitions have been put forward by them. A few of them are stated here with a view to making the meaning of education more clear.

- ***Aristotle*** "Education is the creation of a sound mind in a sound body."
- ***Froebel*** "Education is the unfoldment of what is already enfolded in the germ. It is the process through which the child develops his innate qualities."
- ***Sri Aurobindo*** "Education is helping the growing soul to draw out that is in itself".

From the definitions of philosophy and education we can conclude the fact that the common subject of both philosophy and education is "man". So, the study of man and life is more important than the study of any other organisms in the earth.

■ **Characteristics of Education :**

The above definitions of education indicate the following characteristics—

(a) Education is process of development.

(b) Education is the manifestation of perfection in man.

(c) Education is the complete development.

(d) Education as a process of adjustment.

(e) Education is process of physical social emotional and mental development.

(f) Education is natural, harmonious and progressive development of mans innate powers.

(g) Education is a process in producing change in the group as well as in an individual.

(h) Education enables the child to find out ultimate truth, beauty and goodness.

(i) Education is for man making. Education is character building

(j) Education—a life long process : It is not limited to the education imparted in the school complex for a specified period of time but it is a life long process and obtained anywhere from the more experienced persons.

(k) Develops the inherent power of a child : Education is not a thing that is forced into the mind from outside. It rather works as catalyst to develop the innate capacities of a child through outside experiences of the environment.

(l) A dynamic process : Education and its nature " changes according to the changing needs of the society and the individual. Thus, it is a meaningful and purposeful activity.

(m) A tripolar process : Education is a process in which a more matured person works on less matured one with the help of the curriculum. Thus, a teacher is free to act only within the boundaries of the curriculum and students gain knowledge plus experiences from their teacher.

(n) A process of modifying behaviour and character formation : It moulds the behaviour and character of the child in desirable manner.

(o) A direct an mairect process both : When teacher and taught are in direct contact, education is a direct process but when pupils receive it from a distance, it is an indirect process.

(p) Enrichment of experiences : Every individual has his own range of experiences which may be right or wrong. Through the process of education these experiences are directed towards the goal of life.

(q) A process of alround development of the individual : Personality of an individual has three equally important dimensions—physical, mental and spiritual. A healthy mind lies only in a healthy body and body alienated from soul is dead. The man away from spirituality is like beasts whose activities of life are confined to fulfilling physical needs only. The process of education co-ordinates these three dimensions of the individual and makes him an accountable man.

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(r) A process of adjustment to environment : When we don't get what we desire to get, we become maladjusted in the society. By teaching various skills to the individual, the process of education brings about social adjustment. Similarly, the individual and the environment are most of the time antagonistic to each other, e.g., severe cold forces us to wear warm clothes. Through the process of education the lessons of adjustment are taught.

■ Functions of Education :

Functions of Education

(A) General or Individual Functions of Education :

(a) Development of innate power of the individual

(b) Alround development of the individual

(c) Modification of behaviour and character formation

(d) A tripolar process

(e) Enrichment of experiences.

(e) A life long process

(g) **Preparation for adult life :** The responsibilities of the child increases with age. When he is fully grown up, he needs a job to support his family. He is also expected to develop a good social relation with his relatives, neighbours and the people at large. All these skills are taught to him through the process of education and he is, prepared to lead a responsible life in the society.

(h) **Preservation and transmission of culture :** An individual is born in a society where various cultures, traditions and religious ideals exist. Each nation is proud of its culture and traditions, so they are preserved by education for the present generation and transmitted for the next one.

(i) **Realisation of Brahma (self) :** The wordly life is a temporary one. Assimilating the soul with Brahma is the main aim of our life. Education helps us know the methods of realization of self.

(j) **Controlling, guiding and sublimating the instincts :** According to Mc Dougall, every infant is born with some basic instincts which determine the nature and types of activities that he gets into. These instincts also gain strength with age. If they are

(B) Social and Civic Functions :

(a) **Enhancement of social efficiency :** Social efficiency of a nation depends upon the individual efficiency which in turn depends upon the standard of education created for them. Social efficiency is the pre requisite for prosperity and economic growth of a nation. Education performs this function in and outside the school.

(b) **Modification of the environment :** An individual is not only expected to adapt to the environment by changing his habits and behaviour but he should also modify the environment according to his specific needs. Education develops in him the skills to modify the environment physically and ideologically. For example, communal feeling creates social tension. This type of feeling is reduced by teaching the universality of religions.

(c) **Creation of a Civilized Society :** Education helps a man know how to behave different people in different ways. For this purpose, rules of conduct and norms of ethics are taught to him. This makes the whole society civilized.

(d) **Citizenship training :** For being a country good, its citizens should also be good and responsible. Education tells them how to exercise their rights and how to perform the duties. They are not only imparted leadership training but fellowship feeling is inducted into their minds through actual experiences.

Functions of Education

(e) **Social reforms :** Education annihilates the unfounded beliefs, senseless traditions, evil customs and unsound social practices. In this way education becomes a major reform process also.

(f) **Vocational efficiency :** Education provides us vocational and professional knowledge. This makes us self reliant and competent to perform a job. This increases our income which in turn increases our satisfaction.

(g) **Reconstruction of experiences :** Man undergoes a number of experiences when he comes in contact with the physical and social environment. These experiences sometimes lead him to wrong direction due to lack of maturity in the self. Through education these experiences are reorganized in a positive manner and then they are reconstructed for future action.

(h) **National integration and development :** India is a country of diversity of religions, languages, castes, cultures and life styles. If these diversities are not brought under check, the whole nation -will be disintegrated resulting in huge loss of property and human lives. Thus for the purpose of snatching the nation to the track of development, education should bring about unity in this diversity. This can be done only by altering the ordinary society into educated and enlightened one.

(i) **Emotional integration :** For achieving national integration, emotional integration is first needed. It removes the narrow feeling of hatred, emnmity, jealousy and rivalry among the groups. Emotional integratoin is brought about by imparting fellow feeling and sense of co-operation in the individuals.

(j) **Moral training :** We cannot make a society good only by invoking laws. The role of law in disciplinary affairs is very limited. It is obly

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Functions of Education

not controlled and guided in a desired direction, activities of the individual will also be uncontrolled and directionless.' Moreover, some undesirable instincts need be sublimated in order to flush out acceptable activities. Education performs all these functions in the interest of the society and the individual.	confined to physical aspects of life. Validity of a witness is another problem to enforce a law. Morality, on the other hand, is a self imposed discipline which is guided only by spirits. Thus, high moral values and ideals are taught through education by citing the examples of priests, prophets and justice loving rulers. *(k)* **Supply of skilled manpower :** A number of skills and techniques are needed to perform various types of productive and non productive tasks in the society. Such skilled and semi skilled workers are supplied by formal and non formal educational institutes. *(l)* **Adaptation to environment**

■ Different Forms of Education :

Different Forms of Education

(A) Formal-Informal and Non-Formal Education :	(B) General and Specific Education :	(C) Technical or Professional Education :	(D) Individual and Collective Education :
The education which is imparted at a particular place under controlled environment is called formal education. Here aims and methods	The education which is compulsarily imparted to students upto a certain stage or grade irrespective of mental	Technical education is given for the purpose of equipping the students with a particular technique	Individual education is that education which is imparted to students individually and

Different Forms of Education

of teaching are predetermined, curriculum (dozes of knowledge) is fixed, duration of teaching time is controlled by the time table of the school and discipline is exhibited everywhere in the system. Once the education is over, the students are given pass or fail certificate or degree. Education imparted in schools and colleges is termed as formal education. Informal education is a natural and unconscious process. Here learner does not know that he is receiving any particular education at any particular time. The nature of contact between sender and receiver is also informal. Aim of education, curriculum, method of teaching, place and time of learning— everything is undetermined. As a result, no certificate or degree is issued at the end of the programme. Family, neighbourhood, play	aptitude, interest and particular needs of students in a formal setting is termed as general education. For example, Education imparted upto class tenth is general in India. Here students do not have freedom to opt a subject according to their own choice till class X. This education is expected to sharpen the general mental abilities of the child to make his life successful. Specific education has specific aims and curriculum based on the specific needs, interest and aptitude of students. This type of education prepares the students for specific streams and areas of life, such as, PCM, PCB or Arts group education or business education, other vocational or technical education and so on.	suitable to a particular trade or job, such as polytechnique, home science, para medical training etc. Practical aspects of education dominates over theoretical aspects here. Professional education is wider than technical education in scope. It prepares the students to run various types of professions in life, e.g., medical education, management education, BEd, and MEd. courses etc. Professionals know their jobs well as compared to the ordinary people. This education also requires training but sufficient amount of theoretical knowledge is also given.	separately on the basis of their specific interest, aptitude and needs. Here teacher can easily adjusts himself to the individual needs and capacities of a child. This education is more psychological in its nature and scope. Collective education is imparted to the group or classes of students. This is more formal than the individual education. Children of different intellectual abilities and interests are grouped in a class and then they are taught by a group of teachers one by one according to the pre-specified time frame. This education is more philosophical in its nature and scope. School education is an example of collective education.

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Different Forms of Education

ground, church, social and religious organizations, peer group etc. are important informal agencies of education. Non-formal education is that education which is systematically imparted to learners according to the time table suitable to them and certificate or degree may also be issued at the end of education. Adult education centres, Anganwadi, library, museum, art galleries, extension lectures, symposia and seminars etc. are termed as non-formal agencies of education. Here aims, curriculum and methods of teaching are fixed but teaching is not controlled by evaluation. However, when process is controlled by evaluation, a degree or diploma is also issued. Distance education is a better example of this.

■ **Scope of Education :**

(1) Scope of Education as Subject :

(a) Educational Philosophy : Nature and purpose of education is determined on the basis of the philosophy of nation and the people. For this purpose, various philosophical thoughts and their impact on education and life are studied. Thus, educational philosophy determines the direction as well as amount of education imparted to the individuals. .

(b) Educational Sociology : Under this division we ' study the society and its impact on education on one hand and impact of education on culture and society on the other. Thus, sociological bases are provided to education and objectives of socialization of a child are achieved.

(c) Educational Technology : This branch of study helps the teacher to achieve the most with the least possible time, energy and resources. Various teaching strategies and techniques are applied on students arid their performances are evaluated keeping in view the pre-determined objectives and then final result is obtained.

(d) Educational Psychology : Child faces a number of problems related to education and development and their solutions require to take the help of psychology. Educational psychology studies various stages of physical, social, mental and emotional development of a child and their implication to the process of education. Learning theories of psychology are also applied to the teaching-learning environment for making the learning possible. Problems related to personality, intelligence, memory, adjustment etc. are also studied for fuller understanding of a child.

(e) Special Education : This discipline refers to the methods of imparting education to deviant groups of the society, handicapped or backward and talented or superiors. Relative importance of special and integrated education is also studied here.

(f) History and problems of education : Under this division we study the nature and patterns of education from the ancient period to the 21th century and their related problems. **(g) Educational Administration :** Success of the process of education whether it be formal or non-formal depends entirely on the efficient

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administration. For this purpose, principles of educational administration, supervision and control of schools, appointment of teaching and non-teaching staff, qualifications and duties of teachers, and evaluation of school performance etc. are studied and reforms and changes are made on the basis of system analysis.

(h) **Educational Measurement and Evaluation :** Under this division, we study why and how evaluation in education is done, how much degree of achievement may be a guarantee for success and how much degree of error in measurement is acceptable. Thus, evaluation works as a supplement to the whole educational processes.

(2) **Education as Process of Life :**

It would not be incorrect to say that *Education is life itself.* It is because education covers all the spheres of our lives through experiences. The scope of education as a process of life can be well understood from the individual and social functions of education which has already been discussed in this very chapter. Students are also advised to go through the meaning and characteristics of education. If you are interested to have detailed knowledge of how education is related to life, you are advised to go through the book "Society and Education" by John Dewey.

■ Factors of Education :

The educationists do not hold uniform opinion regarding the factors or components of education. The English educationist **John Adam** considered two components of education : one who is influenced (student) and the other who influences (teacher). The American educationist **John Dewey** also considered two components of education, but they are different from those of John Adam. They are psychological (the mental condition of the learner) and social (social environment of the learner). The English scholar **Ryburn** considered three components of education—student, teacher and curriculum. However, much work has been done in the field of education in the last fifty years. In the meanwhile, a great revolution has occurred in this field due to the advancement of educational technology. In the viewpoint of educational technologist there are three components of education : student, teaching-learning material and the teaching-learning environment.

The teaching-learning environment includes teacher, teaching methods, teaching aids, natural environment, social environment and methods of evaluation. Today, most of the scholars accept all these as components of education. They are being discussed here in brief:

◆ **Student :** By a student is meant the learner. This is the foremost and most important component of education. There is no question of education in the absence of a student. Besides, it is also true that the student learns according to his interest, aptitude and ability. For example, if celibacy is discussed before infants, they would not be able to comprehend it. So, today emphasis is laid on the fact that education should be conducted keeping in view the interest, aptitude and ability of the learners, which depend on their heredity and environment. It may be worthwhile to note that the complete development of man depends on his heredity and environment; so the teacher must be fully acquainted with the heredity and environment of the students.

What the students learn and what they do not, and why it so happens, several studies have been conducted on this topic, and we have concluded on the basis of all those studies that the learning process depends on student's physical health, mental health, growth, development and maturity during the previous century to find out on what factors the success of teachers depends. We have reached this conclusion that the teachers can fulfile, their increasing responsibility only when they possess the following qualities—good physical and mental health, high sociability, high cultural viewpoint, unambiguous life philosophy, morality, character, clear knowledge of their subjects and proficiency in skills, general knowledge of different subjects and power of organization. Besides having these qualities, they should also possess the qualities of studiousness and progressiveness. Self-confidence and zeal are the secrets of success of any person. The scholars opine that the teachers should also be humorous while being sober.

◆ **Curriculum :** The aims of planned education are definite. For the achievement of these definite aims, the children are imparted the knowledge of different branches of knowledge, that is, subjects and

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they are made to perform different types of activities. Generally, all these are called curriculum. However, in its real sense, curriculum is even more extensive, it also comprises the whole social environment besides the knowledge of subjects and training of activities, by which the specified aims are realized. Curriculum functions as a link between the teacher and the students. The teacher knows what assistance he has to render to the students in learning, and the students know what they have to learn.

In the education controlled by society or state, curriculum is the administrator of the teachers and students. In dictatorship and communistic countries, education is fully controlled by the state. There neither the teachers have an opportunity to express their ideology, nor the students have opportunities to develop according to their interest, aptitude and ability; all of them have to follow the national ideology. Some concession is granted in the democratic countries. In such countries, though curriculum is specified by the state, yet there are included enough alternatives and the children are given freedom to choose alternatives according to their interest, aptitude and need. The people who respect the nature of man should construct such curriculum else the world would turn into a prison and would lose all its progress. There is another thing that should be understood that the curriculum is not the end, it is a means to realize the specified aims of the society or country. It is sorrowful to note that the curriculum has come to be considered as the end in itself, and the teachers put in their whole ability in imparting its knowledge to the students and they hail themselves by getting them successful in the examination. We should now become aware and should make endeavour to realize the aims achievable by the curriculum and not the curriculum itself.

Teaching Methods and Teaching Aids : Teaching is an activity by which the teacher prepares the students for acquiring knowledge and skill in activities, he guides them and helps them in learning and organizes their knowledge with some information on his own behalf and trains them in specific activities. All this task is not so simple. In order to accomplish this task effectively, the teacher should necessarily know how the students can be motivated for learning and what should

be done so that maximum achievement be realized with the investment of minimum time and labour.

Though, this topic has been considered from the times immemorial, yet much work has been done in this field only in the last century. On the basis of this exhaustive thinking process and experiments, we have developed teaching principles, leaching formulae, teaching methods, teaching techniques and teaching aids. With the use of all these, the form o ' teaching process has undergone a great change. This is the reason that teaching methods and teaching aids are considered to be an inseparable part of education.

Natural Environment : The time and the place, when and where the education (teaching-learning process) is conducted, the natural environment of that time and place is the natural environment of the learners. From the studies conducted in this field, it is known that polluted natural environment tires out the students. It has also been seen that the students get tired during summer days and extreme winter which present difficulty in the process of teaching and learning. This is the reason that the modern educationists consider it as a component of education.

In ancient India, education was conducted in the *'ashramas'*. They were located in the lap of nature away from the noise of towns. The natural environment of those ashramas was pure and clean. It is not possible in the present times due to population explosion. What is considered essential these days is that the natural environment should be unpolluted and trees and plants should be grown near about. Besides, their time should be regulated according to the climate. These days, the working time of schools is reduced during extreme cold and hot.

Social Environment : The people among whom we live and communicate, they and their language, civilization and culture, from our social environment. It is seen that this social environment plays a vital role in the education of the children. It would not be an exaggeration to state that a child becomes according to what the social environment is. This is the reason that social environment is considered to be a component of education.

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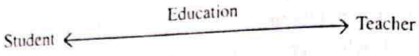
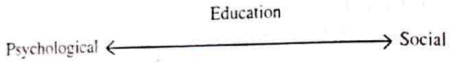
■ Tripolar Aspect of Education :

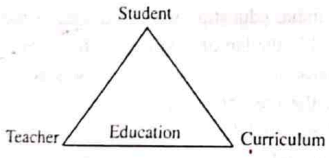
The educationists do not hold uniform opinion regarding the poles of education. John Adam considered it as a bipolar process. According to him, the process of education is conducted between the student and the teacher. We can display it as follows :



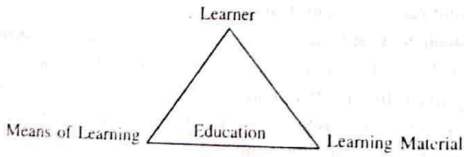
- **John Dewey** too has considered it to be a bipolar process. According to him, *"the two poles of education are—psychological and social."* We can display it as follows :



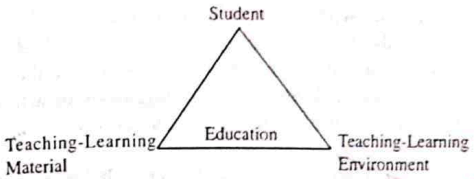
- **Ryburn** has considered education to be a tripolar process. According to him, the three poles of education are : student, teacher and curriculum. before the development of educational technology, these three were considered to be the only components or factors of education. We can display it as follows :



- These three poles of education as advocated by Ryburn generally represent formal education. If we want to express them in wider sense, we can do it as follows :



- In present times, educational technologists have contributed the most in this field. From the viewpoint of educational technology specialists, education has three components or poles, but they have expressed them in a little different form. And they are : student, teaching-learning material and teaching-learning environment. We can display it as follows :



■ Educatication Philosophy-Meaning :

- Educational philosophy is the branch of general philosophy, which answers educational questions such as aims, curriculum, method of teaching role of a teacher, discipline, evaluation and so on. We can say that the application of philosophy in the field of education to solve various educational issues is regarded as educational philosophy.
- In fact, educational philosophy is that philosophy which provides answers to the educational issues of why to educate (aim), whom to educate (child), who to educate (teacher), where to educate (school), what to educate (curriculum), how to educate (methods), when to educate (motivation) and so on. Thus, it is the educationist's approach to solve educational problems by referring to the philosophy of society.

■ Definitions of Educational Philosophy :

- ***G.E. Patridge*** "In a very deep sense, it is quite as responsible to say that philosophy is based upon education, as education is based upon philosophy".
- ***John Dewey*** "Educational philosophy is the most significant phase of philosophy, for it is through the process of education that knowledge is Obtained".
- Educational Philosophy thus can be defined as–"It is the application of philosophical principles in the educational practices which directs the process of education towards the aims of human life". In short,

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educational philosophy relates philosophy to life through the medium of education.

■ Scope of Educational Philosophy :

The scope of educational philosophy is the study of all those aspects or schools of philosophy, which are important from the educational point of view. Educational philosophy includes areas such as aim of education, curriculum, methods, teacher, child, textbooks, school, discipline, evaluation, supervision and administration. Let us analyse the scope of educational philosophy to devise various programmes of activities for the development of both the individual and the society.

Scope of Educational Philosophy

- (a) ***Aims:*** Educational philosophy helps in determining the aims of education. An educator is helpless in arriving at the aims of education if he lacks the knowledge of related circumstances and problems.
- (b) ***Curriculum:*** Educational philosophy provides adequate support to the educator, while he is engaged in formulating the subject contents for the young members of the society. It means that curriculum must have sound philosophical support, so that young learners can build, an epistemological philosophy.
- (c) ***Methods of teaching;*** The scope of educational philosophy, includes different methods of teaching. The method of teaching must have philosophical support, so that teaching can be very effective and attractive. Philosophy determines a suitable method of teaching according to the interests and abilities of the child."
- (d) ***Teacher:*** The role of teacher in the process of teaching is determined by educational philosophy. The teacher occupies an important place in idealism whereas the position of the teacher is secondary in naturalism. It is educational philosophy that indicates the position of the teacher in different times. The teacher is regarded as the friend, philosopher, and guide in pragmatism.

Scope of Educational Philosophy

- (e) ***Child:*** Child has an important place in naturalism whereas it has a secondary position in idealism. Thus, the role of the child in school is determined by educational philosopliy. So, scope of educational philosophy answers the questions such as—what is the existence of the child. What is the existence of school? Is the child meant for the school or the school for the child? Many more similar questions fall within the scope of educational philosophy.
- (f) ***Textbooks:*** The scope of educational philosophy provides guidelines in preparing textbooks according to the age, interests, attitudes and abilities of children, and also the growing needs of the society.
- (g) ***Discipline:*** Educational philosophy maintains discipline among the children in order to bring out all-round development in them. The scope of educational philosophy includes self-control, freedom and social discipline that are implemented in different schools of thoughts.

■ Objectives of Educational Philosophy :

It is educational philosophy that makes education a dynamic and life-long process. Hence, the study of the objectives of educational philosophy has become an important aspect in the modern times:

Objectives of Educational Philosophy

- To find solutions for various educational issues.
- To make education according to the need based life and society.
- To determine the aim of human life, that is, aim of survival.
- To produce better citizens by fostering democratic attitudes in behaviour.
- To make the teaching-learning process more effective and attractive according to interests, inclinations and abilities of the child.
- To discern the different philosophies and choose any one of them to lead a fruitful life in the society.

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Objectives of Educational Philosophy

- To expand our knowledge and experiences, and implement them in the educational practices.
- To bring out an all-round personality development in child and prepare him to stand on his own feet.
- To make education flexible in order to achieve the goals of a country national integration, international understanding and globalization.
- To develop education as a powerful instrument to bring about social, cultural, political and economic change in a society.

■ Need and Importance of Educational Philosophy :

Educational philosophy is the cornerstone of the foundation of education. It provides direction to education by assigning certain guidelines. Education is a dynamic and life-long process. Hence, the responsibilities of the teacher have increased further. The system of education also has to be changed in accordance with the changing environment of the society. Therefore, the knowledge of educational philosophy has become more important in these days.

(a) ***Objectives of life:*** Educational philosophy is important to get the knowledge of the objectives of human life. Everybody wants that he/she should do something in life. He gets such knowledge or aim through the medium of educational philosophy, In this regard, educational philosophy helps him to achieve the objectives of his life. .

(b) ***Selection of proper life philosophy:*** There are different educational philosophies to solve educational issues. The study of different educational philosophies help us to select proper life philosophy or ideology that solves our problems relating to education and life.

(c) ***Aims of education:*** Educational philosophy is more important to determine the aims of education. It gives guidelines to change the aim of education during different periods. Self-expression is the aim of education under naturalism, whereas it is self-realisation in idealism and social efficiency in pragmatism.

(d) ***Curriculum:*** We get knowledge about formulating a curriculum through the study of educational philosophy. With the help of educational philosophy, a teacher comes to know why naturalism give emphasis to science subjects and why idealism give importance to religious subjects? Thus, educational philosophy is important to construct a curriculum based on the needs of society.

(e) ***Method of teaching:*** Educational philosophy is very important to adopt suitable method of teaching and make classroom teaching effective and attractive. We get the knowledge of different methods of teaching, that is, 'learning by doing' in naturalism, 'Lecture method' in idealism and 'experimental method' in pragmatism. With the help of educational philosophy, we can choose suitable methods of teaching according to the nature of subjects and school environment.

(f) ***Discipline:*** Idealism advocates strict discipline and self-control whereas naturalism emphasised freedom and natural discipline, and pragmatism stressed social discipline. These disciplines are known from the study of different educational philosophies. Hence, knowledge of educational philosophy is essential to follow a desirable discipline.

(g) ***Personality of teacher:*** Educational philosophy is necessary to get knowledge about the personality or quality that a teacher should possess. It is educational philosophy that considers teacher as a friend, philosopher guide, and social engineer. It also determines the importance of his role in the modern world.

(h) ***Student:*** The role of students in the educational process is determined by educational philosophy. With the help of educational philosophy, we get knowledge pertaining to the role of students in the schools. Students get secondary importance in idealism whereas they get primary importance in naturalism.

(i) ***Measurement:*** Educational philosophy provides knowledge to the teacher to know the criterion that he should use or apply to evaluate the growth and performance of the students. He can adopt any criteria to measure or evaluate the students (physical, intellectual, spiritual, social and moral development) with the help of educational philosophy.

(j) ***School administration:*** The knowledge of what kind of school administration we should adopt is determined by educational philosophy. Educational philosophy helps to establish a school in

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democratic or totalitarian system. In these days, the school administration is done in a democratic setup. This is based on educational philosophy.

(k) ***Teacher and student:*** Through educational philosophy, we get knowledge about the relationship between the teacher and the student. There is a close relationship between the teacher and the student in pragmatism and idealism whereas it is limited in naturalism.

(l) ***Educational problems and solutions:*** We are facing new problems everyday. They are even more in the educational field. This is because of the advancement of science and technology. Now new visual aids, communication etc. are utilised in the society, which have a great impact on educational practices. Thus, educational philosophy helps us to solve the growing problems by using new ideology according to the nature of environments.

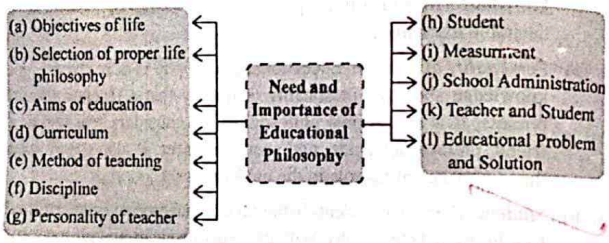

Fig : Schematic Representation of Need and Importance of Educational Philosophy

■ Interrelation between Philosophy and Education :

➡ Philosophy and education are integrally and interdependently related to each other. Practically, it is very difficult to separate them. In the words of J.S. Ross, "Philosophy and education are like the two sides of the same coin; one is implied by the other; the former is the contemplative side of life, while the latter is the active side". Both philosophy and education are related like flower and fragrance, skeleton or flesh and blood. In short, they are two flowers of one stem and two sides of a coin. Philosophy without education is blind. Education without philosophy is cripple.

➡ If education is the physical body, philosophy is its soul. The very existence of education is due to philosophy and in the same way the existence of philosophy is due to education. Education is a plant on which the flower of philosophy blooms. From these words we can discern that there is a very close relationship between philosophy and education. Fichte says that the art of education will never attain complete clearness in itself without philosophy. In the words of Gentile, "To educate children without concerning ourselves with the subtle problems of philosophy means a failure to understand the precise nature of education". In fact, the nature of education cannot be understood in the absence of philosophy. Hence, both are essential to grasp each other and they function together to achieve the goals of human life.

(a) ***Philosophy determines the direction of education:*** Education is a conscious dynamic and purposeful process. It is an integral part of life. Hence, it needs proper guidance and supervision. Philosophy determines the goals of life. It provides suitable and effective guidance and supervision for education to achieve that goal. In other words, philosophy gives direction to education. In the light of philosophy, education moves towards its goal. How should education play its role? Is social development possible through education? It is philosophy that answers these questions. In the words of Rusk, "Philosophy formulates what it conceives to be the end of life education offers suggestions how this end is to be achieved".

(b) ***Education is the means for propagation of philosophy:*** Education is the active side of the coin. It acts as the most powerful tool in propagating the philosophical ideology. A philosopher is a constant seeker after truth. He should not withdraw himself entirely from reality and live in an 'ivory tower'. He should propagate his philosophy in order to convert others to his beliefs. Only then he can become a true philosopher. After realising the truth, he should use education for teaching people what to believe. Education is used by the philosophers for the purpose of ideological propagation.

(c) ***Education is the practical side of philosophy:*** The function of philosophy is to formulate the aims and the functions of education. In fact, education is the practical side of philosophy, which makes education a dynamic process and answers all problems related to it. In the words of Adam, "Education is the dynamic side of

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philosophy. It is the active aspect of philosophical belief, the practical means of realising the ideals of life". Education cannot even be imagined without philosophical principles like wise philosophical principles are lifeless without the help of education. For example, the introduction of the 10+2+3 system of education and craft education are the consequence of philosophical views. Thus, philosophy equips us with thoughts and these thoughts are put into practice by education.

(d) ***Great philosophers are great educationists:*** The great philosophers of all times, from Plato upto the present day, have also been great educators. Great Western philosophers such as Socrate.s, Plato, Locke, Rousseau, Spencer, Froebel, Dewey, H.G. Wells, Bertrand Russell, A.N. Whitehead, Aldous Huxley, Aristotle; and Comenius were great educators. Modern Indian philosophers such as, Mahatma Gandhi, Zakir Hussain, Swami Vivekananda, Sri Aurobindo, Gurudev Tagore, Dayananda and Radhakrishnan were great educationists of their times. The history of education proves that all philosophers have been great educators. J.S. Ross says, "The great philosophers have also been the great educators". John Locke, a philosopher of the seventeenth century of England, slated that a mind is capable of Finding truth only when trained specifically to think.

(e) ***Political philosophy determines education:*** Political philosophy has an inseparable relation with education. It means that there is always a philosophy working behind any politics. In the words of K. Kshatriya, "If education is a philosophy in action, so also is politics. Political systems are the last resort to the outcome of philosophical positions". India is a democratic country which believes in a democratic way of thinking. This way of thinking is reflected in the field of education. The dictatorship of Sparta Germany and Italy can be found in the field of education. A different form of education can be seen in communist countries.

(f) ***Philosophy determines various aspects of education:*** All the problems of education arc the problems of philosophy. That is why, Geniile says, "Education without philosophy would mean a failure to understand the precise nature of education". It is because

philosophy determines both the aim of life and the aim of education. It helps to construct curriculum according to the needs of the individual and the society. The influences of philosophy can also be seen in the conception of methods of teaching, the role of teachers, discipline, textbook, school administration, evaluation, selection of subject matter, and the role of students etc. J.S. Ross remarks, "From every angle of the educational problems comes the demand for philosophical basis of life and education".

(g) ***Modern philosophers have impact on education:*** The World Wars and consequent destruction in the twentieth century have resulted in less faith in mere intellect in the application of modern science and technology. Humanism, faith in higher principles and values of life, character development, and emotional integration have received greater impetus. In order to develop these qualities new schools of philosophy that aimed at synthesising science and religion were evolved. The present age is the age of reunion. Hence, this is the period of synthesising both philosophy and education. In fact, modern philosophy develops social discipline and democratic attitude in the child's behaviour through education.

(h) ***Philosophy provides answers to ultimate questions:*** Philosophy performs the functions of methodical interpretation of educational problems on the criterion of philosophy. It is a deep study which converts philosophy into a metaphysics, ethics, logic or a combined subject. Bertrand Russell says that philosophy is born out of the effort to give answers to the ultimate question of education. Therefore, the ultimate question of philosophy is the ultimate question of education. Butler stales that philosophy is a guide to educational practice. Education as a field of investigation yields certain data which serve as a basis for philosophical judgement.

(i) ***Philosophy shapes the aspects of education:*** Generally, there are rwo aspects of education, namely theoretical and practical education. It is philosophy that determines how much emphasis should be provided to either of these aspects of education. This view is reflected in the present system of education. In other words practical education is assigned great importance in science and technology.

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■ Philosophy and Various Dimensions of Education or Impact of Philosophy on Education (Relation of Philosophy with Education) :

Philosophy is the mother of all arts including education. Hence, a study of philosophy is very helpful in understanding the following practices and trends in education:

(a) **Philosophy and Educational Values :** Most of the educational values such as accountability to man and unseen God; honest and impartial attitudes towards all humans, purification of souls, independent thinking over the creation of the universe etc have been derived from religion. Philosophy has given a rational and logical shape to these values by giving answers of "How and Why" questions. Thus there is a close relationship between philosophy and educational values and much more importance is ' given to mental development of the child along with spiritual development.

(b) **Philosophy and Science :**

- Science is a systematic knowledge based on observation and experimentation and conclusions are drawn on the basis of data collected. When we interpret the data, relationship between facts and events and respective cause and effects etc are also established.
- Then conclusions are presented in the form of principles and theories. Philosophy also does the same job. It also discovers the facts first. Then it formulates the principles arid laws on the basis of observation, experimentation and analysis of data collected. From this point of view, there is no difference between the two. That is why we see that Aristotle, the originator of modern science was himself a philosopher; Descartes, the great mathematician of his time was a well recognized philosopher; Kant, a famous schol. of geography and physics was a great philosopher and so on.
- But there are some big differences between 'Philosophy and scie as well, they are given below:
  (i) The scope of science is limited to the physical world but the sco of philosophy is the entire universe, seen and unseen both.
  (ii) Philosophy starts where the science ends. Science can interpret only the natural phenomena of a thing but philosophy can elaborate the supernatural phenomenon also.

(iii) Philosophy is said to be the co-ordinator of all sciences, thus it works as a gap filler. Science elaborates the fact or events separately, though they have very much in common. Thus, philosophy is a generalized study and science is a specialized study.

(iv) The aim of science is to discover the facts of concrete nature which are real in themselves but the aim of philosophy is more comprehensive in nature. It discovers the concrete as well as abstract facts and accepts a truth only when it is fully examined. Thus synthesis dominates in philosophy while analysis dominates in science.

(v) Science is concerned only what the nature of a thing is but philosophy is concerned with what is as well as what ought to be. Thus, philosophy starts when science fails.

(c) **Philosophy and Aims of Education :**

- Philosophy is the determining force for laying down the aims of education. The aims of education are related to the aims of life. The aims of life are determined by the philosophy of that time. They change with the changing philosophy of life. In the words of Bode, "Unless we have philosophical understanding of life and some guiding philosophy, education will be meaningless".
- According to Ross, "The educational aims and methods are corollaries of philosophical doctrines". Idealism recommends self-realisation as the aim of education whereas it is self-expression in naturalism and socialisation in pragmatism.
- John Dewey says that philosophy is concerned with determining the ends of education. In-the modern age different countries have different aims of education according to their philosophy.
- In democratic countries such as India, England and America, freedom, equality, fraternity, and justice are the main aims of education. In communist countries like China and Russia the aims of education is to make the individual useful and subservient to the interest of the nation. Bode says that unless we have some guiding philosophy in the determination of aims, we will get nowhere at all. Education is a purposeful activity. Hence, it is unthinkable without aims. It is philosophy that makes education a purposeful activity by determining the directions and aims of education.

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(d) Philosophy and Curriculum :

➡ In the words of K.G. Saiyidain, "The curriculum is primarily an aid in the process of adjusting the child to the environment in which he functions from day-to-day and in the environment in which he will have to organize his activities later". Curriculum may be deemed as the practical side of philosophy. It is the means through which we realise the aims of education. The philosophy of a country at a particular time determines the curriculum in which such subjects, activities and experiences are included which meet the emerging demands of the society. Various philosophies such as realism, humanism, idealism, naturalism, pragmatism have influenced curriculum in varying degrees. For example, the naturalists included various subjects and activities in the curriculum based on the interests, experiences and activities of the child. They advocated physical sciences and direct experiences. Idealists stressed an ideal life. They recommended subjects like Ethics, Logic, Literature and Humanities in the curriculum. The pragmatists supported utilitarian, flexible and correlated curriculum.

➡ The High Schools of America stress the study of automobile repair, electronics and aeronautics to fulfill the needs of a technological society. Similarly, the use of calculator and computers forms an important part of school curriculum in the United States, India and other countries. The contents of Indian education include materials on developing the values of secularism, socialism and democracy to produce better citizens.

➡ The activities which are organized for the students and experiences which are provided to them in order to attain the goals of education is called curriculum. When philosophy determines the goals of education it must also determine the curriculum to achieve those aims. But the problem is that the life span of man is very short and the knowledge and experiences accumulated so far is very vast. As a result, nobody can acquire all the experiences, and knowledge howsoever hard working he is. Besides, universe continues to change what is true and believed today may not be necessarily true or believed tomorrow.

➡ Philosophy solves all these problems of curriculum construction and development in the following ways:

(i) Philosophy evaluates all the human experiences and knowledge from the point of view of usefulness and gives its judgement as to what should be taught and at what stage.

(ii) Since humans can not accumulate all the experiences in their life span, philosophy divides these experiences into sections and subsections and determines what portion of knowledge a person should study on the basis of his needs and interest.

(iii) Capacity to digest a particular amount of knowledge develops with age and maturity. By taking the help of psychology, philosophy determines how much titbits of knowledge and experiences should be provided to an individual at different stages of his life.

(iv) It also gives us knowledge of what is worth teaching and what is not. Thus, philosophy talks in terms of values of life and ethics of education.

(v) It also tell us which part of the curriculum should be given special emphasis and why.

(vi) Since knowledge and experiences change with time, philosophy adapts itself to the changing needs and modifies the curriculum accordingly.

(e) Philosophy and Method of Teaching :

➡ The process of education cannot proceed on right lines without the help of philosophy. In the absence of an adequate philosophy of life, the method of teaching followed by the teacher may repel the students-from the subjects. It is, therefore, that there is a close relationship between philosophy and method of teaching. Every philosopher formulates his own methods of teaching according to his own philosophy. So, we have different methods of teaching propounded by different philosophical thoughts.

➡ According to the philosophy of idealism, question—answer method, lecture method, discussion method, debates and discussions are the most suitable methods of education. Naturalists recommend various new methods of teaching like learning by doing, learning by self-experience, direct experience, Dalton plan, Heuristic method, play-way method and Montessori method. They emphasise the child-centred method of teaching. Pragmatists

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advocate project method, problem-solving method, experimental method, group activities and socialist techniques. Through the process of teaching methods, the teacher establishes contact between the child and the subject matter.

➡ Philosophy is way of thinking and way of working both. So when philosophy changes, method of teaching also changes.

➡ The process of carrying the related knowledge and experiences to the reach of students is called method of teaching. The discovery of a method to perform any activity or work is primarily trie function of science but how and why to use a particular method is the scope of philosophy because philosophy correlates the method with the aim first then clearance regarding the use is given. That is why, different philosophers have propounded different methods of teaching in accordance with the aim. Some examples are given below :

- Idealists like Socrates, Plato and others advocated conversation and lectures as methods of teaching.
- Naturalists like Rousseau and others maintained that child should be given maximum freedom in the class. So they advocated Dalton Plan, learning by doing, Montessori Method and so on as methods of teaching.
- Bacon opined that observation and experimentation would be the best methods of teaching.

(f) Philosophy and Textbooks :

A good textbook must reflect the prevailing values of life fixed by philosophy. Textbooks are important instruments through which the aims of education are realised. As a curriculum is influenced by the philosophy of times, so also the textbooks are affected by the prevailing philosophy of the day. Therefore, the textbooks should reflect the ideology, ideals and values of society. The government should keep an eye on the production of books for children. Standard books of utility for children should be made available and undesirable books should be discouraged and banned from production and circulation. Hence, textbooks need special care and attention. Moreover, textbooks must be written in accordance with the philosophy of the time, cultural, social and political background of a society.

Naturalists, idealists and realists give importance to pictures in the textbooks in order to arouse interest in the students.

(g) Philosophy and Teacher :

Every teacher is a philosopher. Education takes place through the interaction between the teacher and the taught. So, the teacher has to play an important role in shaping and moulding the ideals, habits, manners, tastes and ways of life, and above all the character and personality of the students. For this purpose, a teacher should know fully well the needs of the children and the demands of the society. He must keep in mind that his own beliefs, ideas and principles of behaviour have a powerful impact on the development of children. Hence, he must possess a good understanding of all philosophies of life and choose the best from them to form his own philosophy. The teacher is the backbone of the entire process of education. So, he should have high ideals, morals, and spiritual values together with a sense of national responsibility for national prosperity and international goodwill.

Each philosophy determines the place of the teacher differently in the teaching-learning process. For example, the naturalists stress that 'Nature' is the best teacher. The teacher is the observer of students. He should never interfere with the free activities of children. Here, they give secondary importance to the teacher. The idealists advocate that teacher is the pivotal point in the process of education. The teacher was called Guru and was placed before God. According to the pragmatists, (the teacher is a friend, a guide, a philosopher. He should not impose anything on the pupil. He should provide opportunity to the students to undertake experiments and researches. In all cases, the teacher is guided, by a particular philosophy of education. Gentile rightly says that to educate children without concerning themselves with philosophy means a failure to understand the precise nature of education.

(h) Philosophy and Students :

Philosophy determines the place of students in the process of education. It is about the relationship between the teacher and the students. Idealists give secondary importance to students. The duty of a student is to realise himself. He should give his teacher the status of 'Guru'. But naturalists give primary importance to the students. Students enjoy full freedom to develop themselves naturally. Nature is the best teacher and allows the child to learn in the laps of 'Nature'. Pragmatists want the students to become useful members of the society. Therefore, the spirit of equality, freedom

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and fraternity should be given importance in education. In the words of John Locke, "The mind of a child is a clean slate on which many impacts can be made". The modern philosophies stress that the student should be given opportunity for independent development.

(i) Philosophy and Discipline :

Philosophy determines the nature and form of discipline observed in educational institutions. Discipline reflects the philosophy of life. In other words, despotic and authoritarian governments enforce rigid discipline while democratic countries give more or less freedom of action to children in schools. Prof. Adam has discussed three forms of discipline on the philosophical basis.

- ***Repressionistic discipline :*** This type of discipline is based upon despotic and authoritarian ideologies. The child is repressed by the despotic attitude of the teacher. There is no freedom for children at all. Children should abide by the rules and regulations of the school without questioning why physical punishment, or creating a sense of fear is used as a means to enforce disciplinary rules. Idealists followed the repressionistic discipline in order to develop good behaviour in the child, so that he could lead a holy life for salvation.
- ***Impressionistic discipline*** This type of discipline is based upon self-discipline. It is believed that no child is good or bad in behaviour and his behaviour can be shaped by teachers who come in contact with him. The impression of the teacher's lofty character and good conduct influence the school environment. There is no need for corporal punishment or creating a sense of fear in the minds of the children. Love, sympathy and affection transform the feelings and actions of children for better channels. Realists advocated this type of discipline.
- ***Emancipatory discipline*** This type of discipline is based on naturalism. Naturalists advocate full freedom for the child. This freedom develops him like the flower of a plant. Here the child is allowed to learn by the laws and rules of natural consequences. So, nothing is dictated to him from outside. It enables the child to develop his thinking and reasoning power naturally.

Here, the problem before us is which type of discipline should a school follow? It is determined by the prevailing philosophical foundation of the society where the school functions. Idealists have faith in rigorous type of discipline, which develops self-discipline. Realists support the

concept of discipline based on love and sympathy. Naturalists believe that the child can be kept in discipline through nature. If the child makes a mistake, he would be punished by nature. Pragmatists have faith in social discipline. They are not in favour of unlimited freedom to the child. They maintain discipline by keeping the child busy in group activities. Modern concept of discipline gives maximum freedom to child and it provides opportunities to have self-control, co-existence and the inner discipline, based upon the democratic ideology and social philosophy.

(j) Philosophy and School Building :

Philosophy determines the type of school / building, and the place where it should be built. It provides answers to the questions such as what type of school building should be there? And where should the school building be built? Naturalism recommends that school building should be far away from the hue and cry of the cities. It should be built in the natural environment. They also stress that the school should have playgrounds, open spaces, workshops and laboratories. Pragmatists give importance to workshops and laboratories in the school so that social discipline can be developed among (the children. Idealists clain that an ideal school must have four departments, that is, faculty or vedic department literary department, cultural department and personality department. Modern philosophers stress that school is a miniature of society that should have adequate buildings, appropriate laboratory, playgrounds, workshops and open space, library, first aid facilities etc.

(k) Philosophy and Evaluation :

Evaluation becomes the dynamic side of philosophy. Without philosophy, evaluation is a boat without a rudder. Evaluation becomes philosophy when ideas of sense of responsibility are added to performance. For instance, when a teacher is found guilty for the poor performance of his students, he may be punished for this reason. Naturalists evaluate the physical and mental activities of the child. Idealists evaluate the spiritual and moral development of the child. Pragmatists measure the social adjustment of the child. In the philosophy of realism, social and scientific points of view are examined. Thus, different philosophies help the educationists to evaluate the performance of students and teachers in order to ascertain the maximum utilisation of resources and develop a sense of responsibility among all individuals concerned.

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(l) Philosophy and Supervision :

There are many questions before us today like what is supervision? What is the purpose of supervision? What point should be kept in mind while supervising? For such questions, we seek answers with the help of philosophy. It is philosophy that gives answers relating to these questions. Naturalists supervise whether the development of the child is taking place in the free environment. Idealists supervise the discipline of the child and the teacher at every step very minutely. He should inculcate certain good qualities in him. Pragmatists check whether the social development of the child is taking place in the group. Realists supervise the development of child from different angles.

(m) Philosophy and School Administration :

Philosophy tells us under whose leadership the administration of the school should be and who should have control over education—State or the Centre. Individualistic philosophy prefers education under the control of voluntary organizations. The socialistic ideology is of the opinion that education should be under the full control of the state. Philosophy also tells us what type of principal should be there for the administration of the school. The management of the school would be democratic in the society that has faith in democratic ideology.

Philosophy contributes to gigantic tasks such as establishment of schools, management of schools, finance, supervision and organizing co-curricular activities in schools.

(n) Establishment of Schools :

Decision to establish a school is taken after analysing the specific needs of the society concerned. Then the place is selected keeping in view of the aims of education set by the society. After this, physical facilities are arranged. The inner and outer decoration of the school is made according to the aesthetic sense of the local people.

(o) Management of Schools :

The philosophers should decide whether the school should be run by the government or by a private management committee. The role of management is very important to frame the policies regarding the appointment of teachers and admission of students. For example, if the management committee has idealistic views of life, it will appoint teachers who give importance to spiritual and moral values and thoughts.

(p) Finance :

If a school is to be established in a poor locality, the state will have to face the financial responsibilities of the school. But a school can be established without the state or outside help if people of a particular area are rich and they are willing to contribute for the development of education. Hence, the philosophers take decision regarding who should meet the financial needs of the school in a society.

(q) Supervision :

Supervision and control is the fourth aspect of educational administration. Through this process the maximum utilisation of physical and human resources are ascertained. Honest and unbiased attitudes make this process a success and corrupt behaviour will spoil the whole process.

(r) Co-curricular Activities :

The nature of co-curricular activities is decided by the philosophy of those who are engaged in educational administration.

■ Specific Branches of Philosophy and its Relationship with Education :

There are some specific branches of philosophy which are deeply related with education. The relationship of some of these with education is given below:

◆ Epistemology :

➡ In epistemology, truth and unture of knowledge is examined. It also discusses how true knowledge can be obtained, i.e., means of acquisition of knowledge. Philosophers have contradictory view-points with regard to nature and means of acquiring knowledge. Idealists believe that true knowledge is obtained by thinking, meditation and discourse while pragmatists are of the view that true knowledge, is obtained by observation, experience and experimentation. Kant tried to co-ordinate these two views and said that outer environment is an important source of knowledge but it is mind that can give it a definite form.

➡ Contribution of epistemology to education can be understood by the following points:

(a) It tells us what knowledge should be given to students and how.

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(b) It tells us- what part of knowledge should be given to students at a particular stage of life.

(c) It tells us how various concepts of knowledge should be organized for students so that it may become meaningful to them.

(d) Development and transfer of knowledge need language and logic which can be developed by epistemoiogy only.

◆ **Metaphysics :**

➡ The scope of metaphysics is the whole universe but it mainly discusses how we can acquire the knowledge of ultimate reality or final truth, i.e., Brahma. If a person does not believe in God, he would not mind whether the knowledge acquired by him is true or false. But the person who believes in God would always endeavour to acquire true knowledge only.

➡ Thus, metaphysics acquaint the man with the reality and purpose of life. It has helped education in the following ways-

(a) It tells us that there is a definite purpose of this universe. So education should be such as to make the educant accountable to the ultimate reality.

(b) It tells us how we can discover ultimate reality by the process of education.

(c) Through metaphysics we learn to believe many unseen nature of things through intutions and meditations.

(d) It lessens the effects of pessimism by giving the idea of second life which is nothing but the union of soul with God.

(e) It also tells us that only physical things are not real. Unseen elements of the universe can also be real.

◆ **Ethics :**

➡ Ethics is related to good and bad or desirable and undesirable behaviour of man. There are two groups of philosophers explaining this. The group of pessimists headed by Berkeley is of the view that everything in the world is necessarily evil but there is no better planet than the earth in the whole universe. On the other hand group of optimists led by Hegel opines that there are both virtues and vices in the world. On the basis of criteria of goodness ethics evaluates human behaviour and thus it is a value judgement.

➡ Decision regarding goodness or badness of a thing is taken only after careful consideration. Ethics helps education in this regard in the following ways:

(a) Only those things which are good, virtuous or desirable from any point of view are included in the curriculum.

(b) Only virtuous behaviour is allowed to get practised. Thus, character is built on ethical lines.

(c) Values become very important along with material well being and survival of a nation entirely depends on it. For example, sacrificing life for the sake of the nation is a value. It is very much emphasized in education though it does not have any concurrence with the material well being.

Thus we see that the role and contribution of philosophy is very much evident and significant in every aspect of education.

■ **Conclusion :**

Philosophy represents a system of thought which education embraces in the content of instruction; philosophy offers an outlook on life which is fostered or developed through education in the child. Philosophy presents a way of life; education is an understanding of and a preparation for it. So, all educational questions are ultimately questions of philosophy. As a consequence, education becomes incomplete without philosophy. Hence, we can say that philosophy, life and education are intimately linked with one another. In fact, philosophy leads and education follows the path shown by philosophy.

❂ 2.2. Brief Account of the Tenets of the Following Philosophers of Education :

❑ 2.2.1 Swami Vivekananda (1863–1902) :

Swami Vivekananda, a practical saint of modern India, wanted to revive the ancient vedic wisdom and succeed in re-establishing the glorious traditions of great India. As he had immense faith in the dignity of man and his well being, he preached and practiced the gospels of truth, righteousness,: renunciation, brotherhood of man and the realisation of God throughout his life. He was also one of the contemporary Indian philosophers who revolted against the imposition of British system of education in India. He criticised such education on the ground that it is not

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related to India's culture and pointed out that it brings about an external change without any profound inner force. So he emphasised the new ideas such as mass education, physical education, religious education, vocational education and women's education based on the Indian culture and the needs of the society. He is the first great personality who realised the importance of women in national development and raised his voice in favour of women's freedom and education. He is also regarded as the champion of physical education because he always emphasised such education to make man strong. As his mission was to strike a balance between the spirituality of the East and the materialism of the West, this great soul is known as a **world teacher** and a great educationist of the twentieth century.

■ Life Sketch of Swami Vivekananda :

- Swami Vivekananda, a great teacher as well as practical saint of modern India, was born in a Bengali Kshatriya family on January 12, 1863 in Kolkata. His real name was Narendranath Dutta. His father Vishwanath Dutta was a famous lawyer in Kolkata High Court. He helped the poor and the needy. Swami Vivekananda's mother Bhuvaneshwari Devi was a pious lady. The atmosphere at home was indeed religious. He inherited a religious temperament and far sighted intelligence from his parents. He was sent to school at the age of five. He studied history, literature and Indian philosophy. Herbert Spencer and J.S. Mill were his favourite philosophers and Wordsworth was his favourite poet. He passed the matriculation examination at the age of 16 and joined the Presidency College. There he studied both Indian and Western philosophies. He led a simple and pure life. He practiced brahmacharya, and always remained engrossed in prayers, worship and meditation. The principal of his college Mr. Heasty once remarked, "Narendranath Dutta is really a genius. I have travelled far and wide, but I have never yet come across a lad of his talents and possibilities even in German Universities among philosophical students".
- One day Mr. Heasty introduced Narendranath to the famous spiritual leader Shri. Ramakrishna Paramhamsa. Narendranath remained in close contact with Shri Ramakrishna Paramhamsa for more than six years. Shri Ramakrishna inspired him to lead the life of a monk and spread the light of India throughout the world. Three days before the death of Ramakrishna (1886), he appointed Narendranath as his successor and gave him the title 'Swami Vivekananda'. At the time

of his appointment, Shri Ramakrishna said, "Today I have become penniless after giving you everything that I have. The power that I have inculcated in you through yoga would be instrumental in you performing great works. After accomplishing this task only you would go there from where you have come". After Shri Ramakrishna's death, Swami Vivekananda established Ramakrishna Mission and preached throughout his life in Asia, Europe, England and America the teachings of Ramakrishna. He set out for the Himalayas in 1890 and wandered there for 2 years. In 1892, he reached Kanniyakumari and visited the sacred shrine of the goddess. He jumped into the sea and reached a rock. He started meditation there. He then reached Chennai where the people were impressed by his personality. They collected funds to send him to America to participate in the Vishva Dharma Sammelan in September 1893. He introduced to the world Indian religion, culture and philosophy. As a consequence, the unknown monk of India suddenly leapt to fame and gained international attention at the Parliament of Religions held in Chicago in 1893. He travelled on foot and saw the naked form of India. He, therefore, wanted to establish a society of strong and self-reliant Indians. With this mission, he rendered meritorious service to the motherland. He preached the gospel of international brotherhood and left for his heavenly abode on July 4, 1902 at the age of 39.

■ General Philosophy of Life as Propounded by Swamiji :

Great *vedantist* : Swami Vivekananda is a great vedantist and a true follower of Ramakrishna Paramhamsa. He believes that Vedanta is perfectly impersonal and eternal. According to him, "The Dvaita, the Vasistadvaita, and the Advaita are the different expressions of the Vedanta". In fact, these are the different methods of attaining unity with God.

- ***God is supreme :*** Swami Vivekananda describes God as supreme power and omniscient. He is of infinite existence, infinite knowledge and infinite bliss. He is present in man.
- ***God and man :*** Swami Vivekananda believes that man is the incarnation of God. He finds the manifestation of God in man. According to him, "Each soul is a star. Man is potentially divine". Since God is present in man, the worship of man is the true worship of God. The ultimate goal of human life is to attain wonderful unity with the creator.

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- ***Equality of all religion :*** Swami Vivekananda has a firm faith that all different religions of the world lead to the attainment of unity with the Creator. He thinks that very religion is progressive and has many good points. He advocates that no religion is inferior or superior to another. The goal of all religions is reaching God through spiritualism and brotherhood.
- ***Faith in man :*** Swami Vivekananda has immense faith in the greatness of mankind. Man is the supreme temple of God. He says, "The only God to worship is the human soul in the human body. Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage". He further remarks, "If you cannot see God in the human face, how can you see in the clouds or in the images made of dull, dead matter, or in mere fictitious stories of your brain? I shall call you religious from the day you begin to see God in men and women". He who loves, lives and he who is selfish, is dying.
- ***Universalism and spiritual brotherhood of man :*** Swami Vivekananda believes that all men, are equal and they are the creation of God. Hence, there is a spiritual brotherhood of man which makes the world a family of nations. He says, "No one can be happy until all aire happy". He preaches the brotherhood of man arid fatherhood of God. He asks, "If you cannot worship your brother, man, the manifestation of God, how can you worship a God who is un-manifested?".
- ***Science and spirituality :*** Swami Vivekananda interprets the vedanta along the lines of a scientific analysis. He believes that both vedanta and science maintain common principles.
- ***Goals of life :*** Swami Vivekananda states that material prosperity is not the reality and it is not the goal of our life. According to him, the real happiness lies neither in the body, nor in the mind, but in life without dependence, in life absolutely free from any bondage. Happiness through dependence on sense gratification is temporary and false, and is like a sugar coated bitter pill. In other words, dependence is misery and independence is absolute, joy and bliss. Thus, reality is freedom from material prosperity. The goal of life is freedom. And freedom is attained by work, worship and knowledge.

- ***Fourfold path :*** Swami Vivekananda presents the fourfold path of work that is, work, worship, contemplation, and knowledge for the attainment of freedom and liberation. In his lectures on karma yoga, bhakti yoga, raja yoga and janana yoga, he makes a scientific analysis of the diverse means of attainment of the spiritual goal.
- ***Patriotism :*** Swami Vivekananda himself is a true patriot. He develops a deep spirit of patriotism in every Indian. He asks all the communities to forget the points of difference, disharmony and strife, and to hear the gentle voice of the motherland. He commands them to remove all the weakness to root out priest raft and orthodoxy, and to work for the economic upliftment of the country through trade, commerce and agriculture.
- ***Optimism and strength :*** Swami Vivekananda develops in his mind an undaunted strength and deep optimistic faith. He calls men "lions on the face of the earth" and exhorts them to behave like lions. He gives the call to his country men thus, "Be a hero, always say, T have no fear'. Tell this to everybody, 'Have no fear'. To him fear is sin, fear is hell, fear is unrighteousness, and fear is wrong life". He says, "Strength is life, weakness is death: Strength is felicity, life is eternal and immortal, weakness is constant strain and misery. Weakness is death. Let positive, strong, helpful thoughts enter into your brains from the very childhood". He remarks that a cowardly, sad and indifferent person can do nothing in his life. Only the brave can uplift the world. He therefore, asks his country men, "Stand up, be bold, be strong, . . . you are the creator of your destiny". In fact, one who is afraid of nothing will do marvelous work.
- ***Service and sacrifice :*** Swami Vivekananda believes that human development is possible through service and sacrifice. He says that unless people are ready to serve their fellow beings and sacrifice their lives for the sake of others, peace and prosperity will not be achieved in the society. Hence, service and sacrifice of humanity is the prime object of life.

■ Swamiji's Basic Principles of Educational Philosophy :

Swami Vivekananda has been ranked among the greatest educationists of the world. His philosophy of education is a reflection of his general philosophy of life, which is built upon the bedrocks of vedanta. He criticises

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the existing system of education. In fact, he has brought about a great revolution in the fields of Indian education and touched almost all aspects of it.

- All knowledge is in the human mind. He has to uncover and develop it by his own efforts.
- The infinite library of the universe is in our minds.
- Study of books alone is not education.
- Religious education should be imparted through sweet impressions and the fine conduct of the teacher, not through books.
- Education should be imparted according to the nature of the child and his natural propensities.
- Concentration is the key to all knowledge for which the practice of Brahmacharya is necessary.
- Knowledge of Western technology and industrial education is a must for the progress of the country.
- Real education is that education which prepares a man for the struggle for survival in the world, and it is not just passing examination and getting degrees.
- Purity of thoughts, speech and deed is self-discipline, developed through meditation and concentration.
- Education should develop the child physically, mentally and spiritually.
- Education should foster spiritual faith, devotion and self-surrender in the individual through service and sacrifice.
- Boys and girls should be given the same type of education.
- Women should be imparted religious education so that they can facilitate character formation in their children.
- Education should develop character, mental power, intelligence and inculcate self-confidence together with self-reliance in the" taught.
- The subjects included in the curriculum should promote the material and spiritual advancement of a child.
- Mass education should be formulated and launched with a view' to eradicate illiteracy, ignorance and poverty.

- Teacher should be a friend, philosopher and guide. He should bring out the latent knowledge of the child by inspiration and motivation.
- There should be an intimate relationship between the teacher and the students.
- Human development is possible only through service and sacrifice. It is essential for achieving peace and prosperity in the society.
- Human life is a constant struggle between the strong and the weak. Every individual should prepare himself for this struggle and face all the challenges boldly and confidently with the help of education.

Meaning and Definition of Education :

➡ Education is not the mass of information which is inserted into the minds of the children by force. In the words of Swami Vivekananda, "If education means information only, then libraries could be the greatest saints of the world and encyclopedia would become seers and rishis". It is not just passing examinations or receiving degrees. In fact, it is a life-long process which prepares a man for his struggle for existence by making him self-reliant and developing his character and intelligence.

➡ Swami Vivekananda has defined education thus, "It is the manifestation of divine perfection already reached in man". He further observes, "The education which does not help the common mass of people to equip themselves for life, which does not bring out strength of character, a spirit of philosophy and the courage of a lion—is it worth the name? Real education is that which enables one to stand on one's own legs". These words of Swami Vivekananda give a very practical concept of education. In other words, real education is meant for character formation, and intellectual and vocational development in the child.

Main Components/Elements of Education :

➡ ***Education as manifestation of perfection :*** Swami Vivekananda's philosophy of education reflects his general philosophy of life. In his own words, "Education is the manifestation of the divine perfection already existing in man. Knowledge is inherent in man, no knowledge comes from outside, it is all inside, what we may say a man knows, should in strict psychological language be what he discovers or unveils". Like fire in a piece of flint, knowledge exists in the mind. Man discovers it with the guidance of his teacher.

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- ***Education as self-development:*** Swami Vivekananda believes that education is a process of development. The child can educate himself. According to him, "you cannot teach a child any more than you can grow a plant". The plant develops its own nature. Education should help the child to grow in a proper way. He says, "Men must teach themselves. The child teaches himself. Your duty is to afford opportunities and to remove obstacles". Thus, the teacher should remove the hindrances which come in the way of self-development.
- ***Real education :*** Real education is that which prepares a man for the struggle for existence. It prepares a man for social services, develops his character and finally imbues him with the spirit and courage of a lion. It is not simply passing examinations and getting some degrees. In the words of Swami Vivekananda, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet".
- ***Education as a natural growth of the child :*** Swami Vivekananda thinks that each child is naturally growing and teaching himself. Nothing should be forced on the children. They should be left free to carve out their own path. Kindness and encouragement will help their growth.
- ***Education is based on a child's need :*** Swami Vivekananda thinks that every soul is the soul of God. It is therefore, the responsibility of the teacher to help and serve the children and impart to them education according to their needs and tendencies. Swami Vivekananda advises the teachers to come down to the level of the students—their mental abilities and so on.
- ***Universal education :*** Swami Vivekananda is a great champion of universal education. He wants education to be universalised as it is the birthright of every human being. It is a biological, social, spiritual and economic necessity. Therefore, education must be provided to all people. He says, "India lives in cottages, education must reach them". If the poor boy cannot come to education, education must go to him. In the words of Swami Vivekananda, "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall". He also observes "No amount of politics would be of any avail until the masses of India are once more well educated, well fed and well cared for".

- ***Concentration of mind :*** Concentration is the only valid method to attain knowledge. The very essence of education is the concentration of mind and not the collection of facts. Swami Vivekananda says, "If I had to do my education once again, and had any voice in the matter, I would not study at all. I would develop the power of concentration and detachment, and then with perfect instrument. I could collect facts at will". The treasure house of knowledge can be opened only through the key of concentration. One should not measure education by the number of books one has read, but measure it in terms of concentration, which one has attained.
- ***Brahmacharya :*** Brahmacharya means chastity in thoughts, words and deeds. It is the best way to attain concentration. It is essential to acquire knowledge. This will lead to concentration, which is the source of education. Swami Vivekananda believes that by observing strict brahmacharya, all learning can be mastered within a very short time.
- ***National system of education :*** Swami Vivekananda advocates a national system of education based on the needs and requirements of the country. He believes that the national system of education helps to improve the condition of our people. In his "Rousing call to the Nation" he has given great importance to a system of education based on our national needs, problems, aspirations and the general role of the country in the world's perspective. On the basis of this view, he has laid the foundation for mass or universal education connected with the general upliftment of the people.
- ***Religious education:*** Swami Vivekananda considers religion as the backbone of the society, the central theme of life and the inner most core of education. The gospel of the vedas and upanishads is, "Arise, awake and stop not till the goal is reached". He tries to make this gospel the guiding principle of education. The religious education imparted to the children should include the lives of great saints of all lands. No particular religion should be followed and taught while providing religious education in educational institutions. Religion must be a living experience with oneself. He says, "One must enter into heart of religion, that is, one must realize it in one's own life". All religion must be accepted and only their essential spirits should constitute the religious education to be given to children.

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➡ ***Women's education :*** Swami Vivekananda is considered as a great champion of women's education. He had seen in America and Western countries how women were highly educated and trained, worked shoulder-to-shoulder with men. But in India, they are totally neglected and controlled by men. He feels that there can be no hope of well-being of the country unless the condition of the women is improved. In the words of Swami Vivekananda, "All nations attain greatness by paying proper respect to women. That country and that nation which does not respect women, has never become great nor will ever be in future. There is no hope of rise for that country or family where women live in sadness". He remarks, "Only those nations progressed in the world that had respect for the women and gave them a chance to get education". He stresses that daughters should be brought up and educated with as much care and attention as the sons. He wants to provide a type of education that may make women fearless and brave, which may form character and enable them to face the realities of life boldly. He recommends the study of history, puranas, housekeeping and the arts for the development of an ideal character. He also cites, as example, the ideal lives of great Indian women such as Sita, Ahalya Bai, Mira Bai and Queen of Jhansi. His opinion is that the upliftment of women must come first and only then there can be any real greatness for the country. Finally, he observes, "To the women of this country I would say exactly what I say to the men. Believe in India and in our Indian faith. Be strong and hopeful and unashamed".

➡ **Mere *book learning is not education :*** Swami Vivekananda stands against bookish knowledge and the existing system of education. According to him, true education is that which develops the will and enables the child to realise the divinity latent in him. Hence, education must include those activities which develop the infinite energy, zeal, courage and patience in man. He believes that mere bookish knowledge is not enough for achieving development in the above-stated aspects.

➡ ***Secular education:*** Swami Vivekananda has great regard for all religions. He says, "All religion must be respected and only their essential spirits should constitute the religious education to be given to children. He speaks about the diversity of his faith: "I go to church, I go to mosque and I go to any temple". Further he remarks, "Let us take in all that has been in the past, enjoy the light of the present and

open every window of the heart for all that will come in the future. Salutation to the prophets of the past, to the great ones of the present and to that comes in the future".

➡ ***Physical and health education :*** Swami Vivekananda is greatly concerned about the proper care of the body and the healthy development of one's physique. He advises thus; "Be strong, my young friends". You will be nearer to heaven through football than through the 'Gita'. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads. "Strength is goodness. Weakness is sin". He clearly says, "Make your nerve strong. What we want is muscles of iron and nerves of steel".

➡ ***Vocational education :*** Swami Vivekananda stresses the practical aspect of life because he wants to make education self-supporting in all respects. He believes that it would be better if the people got industrial and technical education so that they might find work and earn their livelihood. Vocational education not only makes the people economically independent but also makes their nerve strong and helps them achieve economic and material prosperity. He has written, "It would be better if people are given some technical education, so that they do not wander here and there in search of a job, but engage themselves in some occupation and make both ends meet". Therefore, he gave equal importance to the study of western technology and engineering. He believed that this was essential for the economic prosperity of India.

■ Aims of Education as per Swamiji :

Swami Vivekananda has summed up the aims of education in two words—"man making'. In the words of Swami Vivekananda, "The ultimate aim of all education and all training is man making". Thus, education aims at bringing about an all-round development in an individual. He further says, "Blessed are the men and women whose minds are centered on the acquisition of knowledge, who possess sweet and amicable tempers, who cultivate truthfulness and other similar virtues, who are engaged in altruistic work as prescribed by the Vedas".

➡ ***Making a man perfect:*** The aim of education is to make a man perfect by diagnosing the perfection which is already latent in him. It means that all material and spiritual knowledge is already present in man

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but it is covered with a veil of ignorance. Education of the right type should aim at removing the veil of ignorance and bring him to the best level of self-actualisation.

➡ ***Creating self-confidence and self-realisation:*** Man should have full confidence and self-realisation in himself, and strive to reach the highest goal of his life. Education must provide self-knowledge, which brings material Prosperity and freedom from the bondage of worldly existence. A man can attain perfection and achieve the glory of life through self-analysis and self-insight. Swami Vivekananda says, "Faith in our self and faith in God ... this is the secret of greatness". Education must aim at this kind of knowledge of the self and at the creation of self-confidence and self-realisation.

➡ ***Physical development :*** Swami Vivekananda remarks that the aim of education is producing men of iron muscles and steel nerves to promote national development and produce the fearless, and physically well-developed citizens of tomorrow. He has glorified physical power. In his words, "Power is life and weakness is death". He emphasises the fact that the people must know the secrets of making the body strong, and they should also convey this knowledge to others. He believes that teaching the child football instead of the Gita makes him strong and takes him to the heaven.

➡ ***Mental development :*** Stressing the need for the mental development of the child, Swami Vivekananda wants education to enable the child to stand on his own leg. Mental development can be achieved and promoted by the study of vedanta and modern science. He says, "We want that education by which the strength of mind is increased and the intellect is expanded by which one can stand on one's own feet".

➡ ***Moral and character development :*** The greatness of the people of a country is measured by its moral development and character formation. So, Swami Vivekananda emphasises the practice of brahmacharya for building a strong character leading to purity in thoughts, words and deeds. He says, "We want that education by which character is formed". He stresses that what is needed by us today is men and women endowed with the quality of character. Education is not meant for information but for life building, man making, character making and assimilation of ideas. Hence, fostering

moral development and formation of character in child should be the aims of our education.

➡ ***Spiritual development :*** Without spiritual development, we cannot experience the highest power. Swami Vivekananda believes that spiritual development is possible only through social service and fostering world brotherhood feeling. Both moral and spiritual development, make the child perfect and prepare him to lead a holy life.

➡ ***Spirit of renunciation :*** Swami Vivekananda tries to foster the spirit of renunciation in the individuals through the medium of education so that they will not become selfish and will work for the welfare of others. It is the aim of education to inculcate in man the fellow feeling. According to him, "We are all debtors to the world and the world does not owe us anything. It is a great privilege for one to be able to do something to the world". It does not mean total renunciation of the world.

➡ ***Personality development :*** Personality is the influence or impression one creates on others. In the words of Swami Vivekananda, "Personality is two thirds and intellect and words are only one third in making the real man". The science of yoga develops the personality. It is education by which yoga should be imparted to the child for the growth and strength of personality. According to him, "The end of all education, all training should be man making".

➡ ***Service to mankind :*** The aim of education is serving God in man. Swami Vivekananda says, "If you want to find God, serve man". He believes that it is not the God in symbols and images that we find and worship in temples. It is the God in the sick, the poor, the miserable, the ignorant and the downtrodden that we should worship. In fact, there is no other worship more important than the service of mankind and there is no religion greater than services.

➡ ***Promotion of universal, brotherhood:*** Swami Vivekananda stands for the unity of mankind and universal brotherhood. Education, therefore, must promote this feeling that the soul is the same in all humans. He says, "Through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however, weak or miserable,

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great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation". We should live with love by considering all the living beings of the world as members of one family like we give co-operation to one another in a small family and like an individual sacrifices his own interests for the interests of the others during emergency.

- ***Vocational aim or practical side of life :*** Swami Vivekananda wants everyone to stand on his own legs by developing the capacity to earn his own bread and salt and lead a comfortable life. It is education, which should prepare the children for this life. He considers that a system of education is worthless which ignores the practical aspects of life. Therefore, he suggests the establishment of workshops and practical arts to solve the problems of hunger and unemployment in our country. Once he remarked, "The education remains or may not remain—there is nothing to gain or lose from it. It would be better if people are given some technical education, so that they do not wander here and there in search of a job, but engage themselves in some occupation and make both ends meet". For that he recommends the study of agriculture and technical subjects.
- ***Development of nationalism and inter-nationalism :*** Swami Vivekananda is not only a great patriot and a nationalist but also a great internationalist. He stands for the harmony and good relationship of all nations. According to him, one of the aims of education is the development of national feelings and internationalism. He says, "I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others", Education therefore should inculcate in the child the feeling that "Every Indian is my brother. Indians are my supreme soul. The gods and goddess of Indian are my God. Indian society is a swing of my childhood, flower garden of youth and crutches of old age".
- ***Preparation of bold citizens :*** The aim of education is the preparation of 'bold citizens, by strengthening the body and mind. Swami Vivekananda realises that fear is the main cause for all social and individual problems. It is education which should remove this fear and make the citizens bold and brave to face the challenges of life.
- ***Scientific and technological progress :*** Swami Vivekananda believes that material, technological and scientific progress are essential to

prepare the child for survival in this world. He advocates teachings of western science and technology for the prosperity and fulfillment of the basic necessities of human life.

- ***Development of unity in diversity :*** The true aim of education is to develop a oneness of feeling between the material and the spiritual worlds. If there is any distinction, it is because of the illusion. Education must remove this illusion and develop an insight in the people so that they can realise unity in diversity.

Curriculum :

Though Swami Vivekananda has not prescribed any typical curriculum to be followed in teaching, he has advocated only those subjects and activities, which foster material welfare along with spiritual development.

- ***Study of vedanta :*** Swami Vivekananda emphasises the study of vedanta, religion, upanishad and philosophy in the curriculum in order to bring about spiritual development in the child.
- ***Study of common and regional language :*** Swami Vivekananda is in favour of a common language for the unity and integrity of the country. He is of the opinion that all education must be provided in the regional languages or mother tongue of the child.
- ***Study of Sanskrit :*** Swami Vivekananda recommends the study of Sanskrit in order to preserve and transmit our cultural heritage and past greatness. He considers Sanskrit as the source of all Indian languages.
- ***Study of arts :*** Swami Vivekananda includes arts in education . He believes that art is an essential part of human life.
- ***Study of social sciences :*** Swami Vivekananda advocates the study of history, economics, geography, psychology, home science and political science, in order to achieve material progress.
- ***Study of physical exercises :*** Swami Vivekananda stands for that education which makes human body strong with iron muscles and steel nerves. According to him, "power is life and weakness is death". He, therefore, stresses the study of social sciences with games, sports and physical exercises (yoga) for physical development.

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➡ ***Study of vocational subjects :*** Swami Vivekananda is in favour of the study of vocational subjects such as agriculture, industrial and technical subjects in order to develop vocational efficiency in the child so that he could become economically self-sufficient.

■ Method of Teaching :

Swami Vivekananda is in favour of the ancient Indian system of educational organization based on the criteria of learning by sitting at the feet of the *acharya, guru* or the teacher. There is a close contact between guru (teacher) and his disciples (students) for better discipline of mind and body. He recommends the following methods of instruction:

➡ ***Practice of yoga :*** Yoga should be practiced to control the fleeting mental faculties and emotions.

➡ ***Observing meditation :*** Observing deep meditation and concentration is the source for the development of mind.

➡ ***Brahmacharya :*** Brahmacharya is necessary for developing the power of concentration. Swami Vivekananda believes that all learning can be mastered within a very short time by observing strict brahmacharya. It is the source of all education.

➡ ***Lecture and discussion :*** Swami Vivekananda recommends this method of teaching to teach science, social science, vedanta and philosophy.

➡ ***Guidance and counselling :*** This method of instruction is emphasised to lead the child in the right path. Individual guidance by the teacher is essential and helpful to remove doubts which the child has about any subject.

➡ ***Self-learning :*** Swami Vivekananda observes that a child educates itself. The teacher spoils everything by thinking that he is teaching. All knowledge is within man and it requires only an awakening, and that alone is the work of the teacher. The child may learn to apply his intellects for the proper use of his hands, legs, eyes, ears. The teacher should act as a guide and helper.

➡ ***Travel:*** Swami Vivekananda recommends travel as a method of teaching. He suggests that pupils and teacher should undertake travelling in order to gain knowledge from the world outside. This method enables us to share our vedanta, upanishad and philosophy with the people of other countries.

■ Place of Teachers and Their Roles :

➡ ***Provider of suitable environment :*** Swami Vivekananda emphasises the fact that education should be child-centred. Like a plant, a child grows by his own inner power naturally. Hence, the function of the teacher is to remove obstacle in the way of the self-development of the child and help him in making the potential actual. The main duty of the teacher is to provide a suitable environment for the all-round development of the child.

➡ ***Teaching like worshipping :*** Like Rousseau and Froebel, Swami Vivekananda believes in the freedom of the child in the field of learning. The teacher should allow freedom and teach the students in a proper manner. It means that the teacher should consider teaching a sacred duty.

➡ ***A true teacher :*** Swami Vivekananda states that the true teacher is one who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand his mind. Only such a teacher can really teach and no one else.

➡ ***Teacher as a guide :*** The teacher is a friend, philosopher and guide of the student. He is a tyagi imparting knowledge to the child.

➡ ***Quality of the teacher :*** Swami Vivekananda lays stress on the personal life and character of the teacher. According to him, the personal life of the teacher is more important than the knowledge he possesses so that he can impart in the child all good things. Only a dedicated and selfless person can be a good teacher. He must have love and sympathy for his children. He should be pure in speech and deeds.

■ Place of Child :

The child is the centre in the process of education. Each child is the storehouse of all knowledge, because he is getting such gifts from nature. Therefore, he should be encouraged to discover his inner knowledge. In the words of Swami Vivekananda, "The child is the greatest book that ever was or will be. Until the inner teacher opens all outside teaching is in vain".

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■ Discipline :

Swami Vivekananda emphasises child-centred education in which the child is provided full freedom for activity and self-learning. The child is bestowed with full opportunities and suitable environment to develop himself naturally. Each child is his own teacher having latent knowledge in his mind. The task of the teacher is only to help, guide and inspire the child in order to bring out the inner knowledge of his pupils.

■ Contribution of Swami Vivekananda to Education :

- ***Spirit of humanism :*** Swami Vivekananda interprets vedantic philosophy to mean that the worship of God is service to mankind. He wants education to lead us to the goal of realising God through love of humanity, self-sacrifice and work for the upliftment of mankind.
- ***Free and compulsory mass education :*** Swami Vivekananda is a great champion of free and compulsory mass education. He stresses the ideas that education should be universalised and it must be provided to cottages because India lives in them. He remarks that neglecting mass education is a great national sin and it is one of the causes of our downfall.
- ***National system of education :*** Swami Vivekananda is in favour of a national system of education based on the needs and requirements of the country. A national system of education should include a study of India's philosophy, culture, arts, religion, history and languages. The scheme of studies should be built around it.
- ***Women's education :*** Swami Vivekananda feels that there can be no hope for the well-being of the country unless the condition of the women is improved. He desired proper education and training for all women who in turn should be prepared to work for the economic, social and educational reforms of the country. They should become leaders and be placed in higher positions in order to function effectively in society.
- ***Insist on Western science and technology :*** He emphasises the teaching of modern science and technology for prosperity and progress and to meet all the basic necessities of life.

- ***Character development education :*** He lays stress on character development education. He believes that the greatness of the people of a country is measured by their character. He says, "We want that education by which character is formed".
- ***Attack on castism and untouchability :*** Swami Vivekananda points out that all men are equal as they are created by God. The spiritual brotherhood of man makes the whole world into a family. Hence, there would be no place for casteism and untouchability among the people.
- ***Liberal outlook in education :*** He recommends a unique and outward look in education through learning English, Western science and technology, travel to other countries, organizational methods, commerce and religious studies.
- ***Ramakrishna mission :*** The greatest contribution of Swami Vivekananda in the educational and social sphere is the establishment of Ramakrishna Mission in 1899. The Ramakrishna Mission has opened many centres all over India in order to preach the teachings of Ramakrishna and render social services for the welfare of our nation.
- ***Vedanta society :*** Swami Vivekananda established the vedanta society in San Francisco for spreading the message of vedanta and Indian culture and philosophy within and outside India.

■ Notes on man-making education :

Swami Vivekananda saw the 'Divine' in the poor whom he called **Daridra Narayan.** His vision denotes the direction of 'Man-making' education, that is, it is education, which should foster a spirit of services. It means the poor and the needy should be helped to uplift themselves. In the words of Swami Vivekananda, "The end of all education, all training should be man-making". In short man-making education underscores the great importance of the famous words—Help, Assimilation, Harmony and Peace. Education should develop these qualities in man in order to bring about character development and vocational development.

● Elements of Man-making Education :

The chief elements of Swami Vivekananda's man-making education are based on the vedantic philosophy of his life. The concept of man-making education is a very comprehensive concept built up with the following chief elements, on the basis of which our educational system should be directed and shaped :

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(a) Every individual should understand that the ultimate goal of human life is to attain "Unity with the creator".

(b) Service to man is equated with devotion to God because God resides in every human heart. Hence, man should foster the spirit of service to his fellow beings.

(c) Man should develop an attitude of respect for all religions. He should understand that the essential elements of all religions are the same, and no religion is superior or inferior to other religion.

(c) Man should imbibe love for all and hatred for none, because love is the highest good of all religions.

(d) Man should attain the knowledge of science and spirituality.

(e) Man must develop a rational attitude in life.

● **Aims of Man-making Education :**

➡ ***Character development :*** Man making education implies that education should build character. Education is an instrument for human betterment. The basis of all systems social or political, rests upon the goodness of man. No nation is great or good because its parliament enacts this or that, but because, its men are great and good. That is why, Swami Vivekananda stresses on character formation in the man-making process. Further, he wants to strengthen the mind and expand the intellect of the child through education. This is because he believes that character, strong mind and sharp intellect prepare the child for better life. He further says, "If you really want to judge the character of man, look not at his great performances watch a man do his most common actions. Those are indeed the things which will tell you about the real character of other great men". Therefore, character development is the first aim of man making.

➡ ***Develop the spirit of social service in man:*** The second aim of man-making education is providing education for the development of the spirit of social service in man. Swami Vivekananda's wide travels in India have given him first-hand knowledge of the socio-economic conditions of the people of our country. He is deeply distressed by the utter poverty and backwardness of the people. He remarks, "So, long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least

heed to them ... I call him a 'Mahatma' who feels for the poor.-Let these people be your God—think of them, work for them". Thus, the most important aim of man-making education is inculcating the spirit of selfless service in man.

➡ ***Mental development :*** The third aim of man-making education is developing a strong mind. Mental development is very essential to enable the child to stand on his own leg.

➡ ***Rational development :*** The rational development of man enables him to believe in the unity of all religions. Such rational attitude in man is very important to develop a noble character in him, which is the purpose of man-making education.

● **Curriculum on Man-making Education :**

Swami Vivekananda recommends that for man making, the curriculum should synthesise the knowledge and wisdom of the East and the West. He bestows great importance on the physical development of the individual for which purpose he includes physical education as an integral part of the curriculum.

● **Method of Instruction in Man-making Education :**

Swami Vivekananda believes that a child educates itself. The task of the teacher is only awakening the latent knowledge, which is in the child. The teacher has to guide the child to apply his intellects for the proper use of his hands, legs, ears, eyes and nose. Swami Vivekananda advocates those methods of instruction which develop the reasoning power of the child. He has suggested the following methods of instruction for man making :

(a) The child educates himself and all knowledge is within him. So, a teacher has to help the child to apply his intellects for the proper utilisation of his organs and senses.

(b) The method of teaching should be modified according to the needs and interests of the taught.

(c) Positive suggestions encourage learning. Negative thoughts weaken 'them. Therefore, positive suggestions should be provided in the instruction in order to make the learning process more effective.

(d) Concentration is the best method of learning and it is the key to the treasure-house of knowledge. The essence of education is the concentration of mind, not the collecting of facts.

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(e) The method of observing brahmacharya is essential for developing the concentration of mind. It can be achieved and developed through purity in thoughts, speeches and actions.

(f) The learner or the taught must have great power of endurance.

(g) The learner should be able to control the internal and external senses.

(h) The learner should have faith in himself. It enables him to imbibe knowledge effectively.

(i) The pupil should inculcate the attitude of respecting the 'guru' or the teacher.

(j) Travel broadens our horizon and enables us to share our culture, philosophy, vedanta and knowledge with others

(k) Purity in thoughts, speech and action is absolutely necessary in the taught and in the teacher to make teaching learning process more effective and meaningful for the development of the child; frank and open discussion on all topics of study between the teacher and the taught should be fostered for learning and intellectual development.

• Role of Teacher in Man-making Education :

Swami Vivekananda says, "Education is a personal contact with the teacher". There would be no education without the personal life of a teacher. It is the personality of man that really impresses us and not merely his words. The words and thoughts contribute only one-third and the personality is two-thirds in the making of the real man. For man making, the teacher should come down to the level of the students and transfer his soul to the student's soul. The teacher should be a friend, philosopher, guide and a *tyagi* for creating a real man. Swami Vivekananda wants the teacher to provide the proper environment for the child to grow naturally.

• Women's Education in Man-making :

Swami Vivekananda believes that there is no scope for the progress of a family or a country where the women are not educated and are leading a pitiable life. He also believed that the countries and the nations which do not respect women have never become great, nor will ever be in future. He, therefore, advocates women's education and attaches great importance to all types of education and training which may uplift

women's lives. He wants to give them such education as will make them fearless and help them acquire the spirit of valour and heroism to face the realities of life bravely. In order to foster the above qualities in women, Swami Vivekananda recommends various subjects and activities, such as history, housekeeping, arts, sewing, upbringing of children, household duties, worship, meditation and the puranas.

• Mass Education in Man-making :

Swami Vivekananda insists that education must reach every home. He says, "If the poor boy' cannot come to education, education must go to him". He observes, "No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed, and well-cared for". "If we want to regenerate India, we must work for them through free and compulsory mass education".

• Physical Education in Man-making :

In man-making process, Swami Vivekananda emphasises physical education. According to him, "Strength is goodness, weakness is sin. Power is life and weakness, is death". According to him, people must know the secrets of making the body strong and they should also convey this knowledge to others. He very emphatically declares, "You will be nearer to Heaven through football rather than through the Bhagawad Gita".

• Vocational Education in Man-making :

Swami Vivekananda includes vocational education in man-making education. He wants that education which would develop vocational self-sufficiency in man. He says, "It would be better if the people got technical education so that they might find work and earn their livelihood". Swami Vivekananda recommends the study of western science and technology to increase the vocational efficiency which is essential for man-making.

• Religious Education in Man-making :

For man making, Swami Vivekananda assigns great importance to religious education. He says that without spiritual development we cannot experience the highest power. So, everything that is good in all religions must be studied. All religions teach us the love of God which lead us to a holy life.

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Health Education in Man-making :

- Swami Vivekananda includes health education in man-making education for the betterment of human life. He is not satisfied with an education that merely looked into the development of the mind. He pays greater attention to the proper and healthy development of human body. He always advises the young people to be strong and produce healthy youngsters to build a powerful nation.
- In order to fulfill the dream of man making, Swami Vivekananda, asks every educated young man to go from village-to-village and make the people understand their real condition, rouse them from misery and advise them how to improve themselves and their lives. Man-making education develops such individuals who are ethically sound, intellectually sharp, physically strong, religiously liberal, socially efficient, spiritually enlightened and vocationally self-sufficient.
- Swami Vivekananda founded the Ramakrishna Mission which is engaged in the task of man making through its multifarious activities. It has opened several educational institutions, libraries, reading rooms, hospitals and dispensaries for man making. Hundreds of selfless workers of the mission are working for the upliftment of the masses.

Therefore, in conclusion it can be said that, Swami Vivekananda is a great educationist and he occupies a very prominent place among the Indian thinkers. He calls for that education which is man making and nation building. He stresses on free and compulsory mass education and women's education. He stands for a national system of education and is against casteism and untouchability. He is in favour of secularism, socialism and democracy. On the basis of these three pillars, a country is developed through the medium of education. He became a teacher of love; of the love of God flowing into the service of man; of faith flowing into works and both for giving character which is manliness and manliness which is spirituality. In the words of Jawaharlal Nehru, "Rooted in the past and full of pride in India's prestige, Swami Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and

social awakening through education". It is seen from his writings, speeches and actions that he has suggested a relevant and meaningful system of education based on the needs of modern India.

2.2.2 Mahatma Gandhi (1869–1948) :

Mohandas Karamchand Gandhi is known as **Mahatma,** a practical philosopher who wanted to establish a free and casteless society with no exploitation and racial discrimination. His contribution to educational principles and practices has a great impact on the whole humanity. This is because his educational philosophy is based on the history of his life and experiments in India and Western countries. His ideas on the concept of education have widened the meaning, nature and scope of education so as to bring about all-round personality development in the child. He has expanded the process of education by making it both religious and craft-centred, which prepares the child for spiritual as well as the material world. According to him, "Education ought to be for the children a kind of insurance against unemployment". Thus, he has changed education into a purposeful activity for spiritual, physical, intellectual and economic development. As a result modern education has certainly incorporated most of his ideas even today.

Life Sketch of Mahatma Gandhi :

- Mahatma Gandhi, father of the Indian Nation, the apostle of peace, truth and non-violence, great educator, leader, practical philosopher, statesman, writer and socio-political reformer of the modern India, was born on October 2, 1869 in a very respectable family at Porbandar in Kathiawar of Gujarat. His father Karamchand Gandhi was the Dewan (Chief Administrator and Chief Revenue Officer) of Rajkot and Porbandar. His mother Putli Bai was a saintly woman who had a strong influence on his life. Gandhi was slow, shy and hesitant at school. He passed his matriculation examination in 1887. Later, he pursued his higher education in Samaldas College at Bhavanagar, but he could not stay there because of the dull and monotonous environment of the college. On the advice of his best friend, he sailed for England on September 4, 1887 to study law. He was allowed to leave for England on promise that he would not touch meat, wine and women during his stay. He got an opportunity to peruse *The Holy Bible and Light of Asia,* and came into contact with

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Anne Besant when he was in England. He returned to India after passing the law examination in 1891 and he started his practice at Rajkot and Mumbai. But he did not succeed in his profession as a lawyer. In 1893, he got an opportunity to go to South Africa in connection with a civil law case of an Indian company. He stayed in South Africa for about twenty years and it brought about a turning point in his life. He found that the Indians were treated like animals. He completely devoted himself to the service of the people through *Satyagraha* and *Ahimsa*. He decided to adopt Brahmacharya in 1906 to serve the humanity better.

- He returned to India in 1914 and started taking active part in the Indian National Congress, and organized a non-violent struggle against the British rule in India. He established the Sabarmati Ashram at Ahmedabad in 1917 for propagating Harijan upliftment, village industries, social reforms and launching of creative programmes for national upliftment. The Ashram was the centre for politics, economic reforms and spiritual upliftment.
- He started his Civil Disobedience Movement after the massacre of Jallianwala Bagh in Amritsar in 1919. The period from 1919 to 1947 was a period of struggle, imprisonment, sacrifice, tortures and sufferings. During this period, he organized independence struggles, strikes, and satyagrahas and started many movements to set free our nation from the hands of the British Government. He was successful in the attainment of independence for the country on August 15, 1947 by following the path of truth, non-violence and peace.
- Mohandas Karamchand Gandhi was the champion of our freedom movement. He devoted his life for this mission and incessantly worked for the uplift of the million of downtrodden poverty stricken, half-naked and semi- starved masses of India. Gandhiji wanted to establish a casteless society with no exploitation and racial discrimination. However, communal riots broke out across the country after the independence of India. It engulfed the lives and properties of millions. Gandhi tried his best to pacify the people and put an end to this merciless and terrible carnage. His efforts for communal peace and harmony enraged one fundamentalist named Nathu Ram Godse who shot the apostle of peace and non-violence to death on January 30, 1948. This is the black day in the history of India. The whole world

was plunged into deep and indescribable grief. Thereafter, this great soul was known as the **Mahatma** or the **Father of** the Nation.

General Philosophy of Life as Viewed by Gandhiji :

- Gandhi was influenced by the teachings of his mother Putli Bai, Lord Buddha, Lord Mahavir and also by the ancient Hindu philosophical monographs. He learnt the concept of Ahimsa from the Upanishads, Buddhism and Jainism. The *Bhagavad Gita* inspired him to become a *Karma Yogi*. He also learnt self-realisation from the *Bhagavad Gita*. Gandhi was much influenced by the teachings of Christianity and Islam. He was very much impressed by the noble and simple life of Jesus Christ. He liked one impressive sentence in the Bible, that is, "Hate the sin, and don't hate the sinner". He learnt the value of Satyagraha and non-violence from the Christian teachings. Tolstoy's, *The Kingdom of God is Within You* was another source of inspiration to Gandhiji.
- From Ruskin, Gandhiji learnt three basic principles: (a) The good of man is to be found in the good of all; (b) The work of barber is as good as that of a lawyer, both being the means to earn one's livelihood; and (c) The farmer, labourer or any other individual who is doing physical labour must be given due importance. He learnt from Ruskin the principle of dignity of labour. He learnt, "The concept of Civil Disobedience" from Henry David Thoreau, an American philosopher. Gandhi was a versatile philosopher cum statesman. Some of his prominent philosophical doctrines are Relief in god, truth, love, ahimsa and brotherhood of man.

Let us see his general philosophy of life.

(a) Belief in God : Gandhi believed in the Almighty God. He says, "God cannot be bound in any definition. We can only experience Him but cannot see Him; To me God is Truth and Love. God is the source of light and life". According to him, "God is changeless, that holds all together, that creates, dissolves and recreates".

(b) Truth : God for Gandhi is truth and truth is God. He used to say, "I have no God to serve but Truth". The denial of truth means the denial of God, and hence, the denial of all that is good in life. Gandhi advocated truth in all his personal and social dealings.

(c) Ahimsa : Gandhi believes that Ahimsa is the only means to the realisation of truth and God. For Gandhi, truth and ahimsa are the two

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sides of the same coin. Truth and ahimsa are so intertwined that it is practically impossible to disintegrate and separate them. Gandhi says, "Ahimsa is complete absence of ill will against all that lives. In its dynamic condition, it means conscious suffering. Non-violence is its active form, good will towards all life. It is pure love". According to him, "The only certain means of knowing God is Non-violence, Ahimsa and Love."

(d) Love : Gandhi advocates that the only true religion of man is the religion of love. He says, "To see the universal and all prevailing spirit of truth face to face, one must be able to love the nearest of creation as oneself". His love is not limited to only individual, society or nation, but he is the supporter of universal love. He adopted truth ahimsa and love as the basis of his life.

(e) Fearlessness : Mahatma Gandhi emphasises the fact that without fearlessness, it is practically impossible to practice truth and ahimsa. A coward cannot adhere to these principles of truth and ahimsa. According to him, "Fearlessness connotes freedom from all external fear—fear of disease, bodily injury and death, or dispossession or of losing one's nearest and dearest, of losing reputation or giving offence, and so on".

(f) Brotherhood of man : Mahatma Gandhi has deep faith in the gospel of the brotherhood of man. His motto is "Thou shalt love thy neighbour as thyself". His dream is the establishment of a universal community of free persons without radical discrimination and artificial barriers of caste, colour, creed, wealth and power.

(g) Satyagraha : The practical application of non-violence, truth and love is Satyagraha. It is the method of securing a right by personal suffering and not inflicting injury on others. It is to achieve a change of heart by self-suffering based on truth and non-violence. In the words of Gandhi, "So, the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent but on one's self".

(h) Service to humanity : Mahatma Gandhi believes that God is the temple of humanity. He devotes his entire life in the service of humanity, because it is the only way to see him in his creation. He states, "I shall work for an India in which the poorest shall feel that it is their country, ... an India in which all communities shall live in perfect harmony. In such a society even the women shall enjoy the same right as men".

(i) Ram rajya : Mahatma Gandhi tries to establish Ram Rajya which he identified with justice, peace, happiness and welfare of all.

(j) Individual as a spiritual being : Mahatma Gandhi believes in the spiritual essence of all human beings. As an idealist he says "What though we have different bodies but we have one soul. The rays of the sun are many through refraction, but they have the same source. All humanity is, therefore one. All are brothers".

(k) Useful citizen : Mahatma Gandhi tries to create a society in which the 'government may guarantee freedom, justice and fraternity for all. He wants that each individual should be trained to be a useful citizen, shouldering responsibilities and fulfilling duties he owes to the society.

(l) Economic equality : Mahatma Gandhi realised that industrialisation leads to mass production, overprofits, exploitation, accumulation of wealth, evils of capitalism, poverty of the workers, loss of personal joy of the workers and loss of skill of the craftsman. He also knew that the growing industrial society is cutting at the roots of the economic prosperity of village communities. He, therefore, despises industrialisation which makes the rich richer and the poor poorer. He is in favour of decentralisation of capital, promotion and distribution of wealth and income among the masses, absence of competition, cooperation, and encouragement of the native skill of the craftsman.

■ Educational Philosophy of Gandhiji :

Gandhi has synthesised the educational philosophies of idealism, naturalism and pragmatism. His educational philosophy is the outcome of his long experience in politics, social and economic life of the country and the world. The basic principles of Gandhi's philosophy of education are summarised as follows :

- Education for each child up to 14 years of age should be free, compulsory and universal.
- All education should be imparted to the child through the medium of his mother tongue.
- English should not be given any importance in the education of a child, that is, no place for English in the curriculum.

—Mere literacy cannot be equated with education. It should develop human values in the child.

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- Education should enable the child to realise the ultimate truth (God) through non-violence and purity of means.
- Education should develop all the powers of the child so as to fit him into the community of which he is an integral part.
- Education should develop the total personality of the child, that is, education should aim at achieving harmonious development of his mind, body and soul.
- Education should create vocational efficiency in the child in order to prepare him to earn his living. Hence, craft education should be emphasised in the curriculum and it should be correlated with the local industries.
- Education should create useful, responsible and dynamic citizens to fulfil the duties they owe to the society.
- Education *(Basic Education)* should purify the heart and mind of the people and create a society free from all exploitations and aggressions.
- A child should also be given gainful work experiences through practical training without which theoretical knowledge is useless.
- The school should be a place for activity and all work experiences should be given to the child so that he may gain economic self-reliance for his life.
- Education should inculcate universal moral values in the child for achieving any success in the field of education.

■ Characteristics or Features of Gandhian Educational Philosophy:

Dr. M S Patel contests the claim of Green that Pestalozzi was the starting point of modern educational theory and practice. He says that this may be true so far as the Western education is concerned. An impartial study of Mahatma Gandhi's educational teaching will reveal that he is the starting point of the modern educational theory and practice of the East. Gandhian -philosophy of education is relevant to our country. Let us see the main features of his educational philosophy.

➡ ***New concept of education :*** Mahatma Gandhi interprets education as the development of human personality. The scheme of education is life-centred. Thus, education is life and life is education. It really provides opportunities for the development of an all-round personality and it prepares the child for effective and successful living.

➡ ***Education for new social order :*** Mahatma Gandhi tries to make education an instrument of social change and social reconstruction. He wants to establish a new society—a classless as well as casteless society by mass education based on the principles of truth and non-violence in personal and social life.

➡ ***Education for ideal citizenship :*** Basic education aims at giving the citizens of the future a keen sense of personal worth, dignity and efficiency, which strengthens in them the desire for self-improvement and social services in a co-operative community.

➡ ***Psychologically sound:*** Mahatma Gandhi's educational Philosophy is psychologically sound. The whole structure of his basic education is child-centred. In fact, child is the centre of education.

➡ ***Sociologically sound :*** Mahatma Gandhian scheme of education inculcates 'we-feeling', co-operative activity and fosters group life and builds social qualities. It provides better understanding of social life and its problems.

➡ ***Practical nature of education :*** Gandhi wants to impart education to the child through the medium of craft education or practical education. In the words of Gandhi, "Craft is taught not for craft's sake but for opening up avenues of creative self-expression, practical work and learning by doing".

➡ ***Sound teaching methods :*** The techniques of correlation are sound methods of teaching. Mahatma Gandhi correlates every knowledge with craft or life. It has brought about a great revolution in Indian thinking.

➡ ***Solution for unemployment :*** Mahatma Gandhian educational philosophy is economically sound in the sense that it emphasises craft education which leads to self sufficiency—the crying need of today. It enables the child to earn his livelihood and helps to solve unemployment problems.

➡ ***Equality in education :*** Mahatma Gandhi stands for free and compulsory education for all boys and girls irrespective of their caste, creed, location and economic status.

➡ ***Education for national development :*** Mahatma Gandhi's educational philosophy aims at rural and urban development by developing vocational efficiency in the child. The upliftment of the rural people improves the economic conditions of the country.

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■ Publications of Gandhiji on Education :

Gandhi is a great educator, a social reformer and a famous writer. He has published a few books on education aimed at bringing about the socio-economic development of our nation by changing the system of education.

- An autobiography
- All men are my brothers
- All are equal in eye's of God
- Towards new education
- India of my dreams
- My religion
- Character and nation building
- Prayer
- Village industries & Village swaraj
- Way to communal harmony
- Truth is God
- My non-violence
- Key to health
- Essence of Hinduism
- Social service, work and reform
- Ramanama
- Satyagraha in South Africa
- Panchayat Raj
- Message of Gita

■ Mahatma Gandhi's Views of Education :

The educational views of Gandhi are based on idealistic, naturalistic and pragmatic backgrounds. Gandhi viewed education as a powerful instrument of social reconstruction. He gave practical shape to his educational philosophy.

● Meaning of Education :

➡ Gandhi is of the view that education should develop the body, mind and heart. He changes the 3R's (reading, writing and arithmetic) to 3H's (hand, head and heart). Hence, the function of education is to develop the hand, head and heart. In his own words, the definition of education is "By education I mean an all-round drawing out of the best in the child and man—body, mind and spirit".

➡ According to Gandhi, "Literacy is neither the beginning nor the end of education. This is only a means through which man or woman can be educated". He wants that type of education which should develop all capacities of the child in such a way as to produce a complete human being.

● Aims of Education :

Gandhi's educational aims are more comprehensive. His aims of education have been classified into two categories namely, immediate and ultimate aims.

➡ ***Immediate aims of education:*** This category has been further divided into the following:

➡ ***Vocational aim*** **:** The most important and immediate aim of education is self-support. Gandhi wants education to help the child to become self-supporting in the later life. Education must enable every individual to earn his living and stand on his own feet. Mahatma Gandhi says, "You impart education and simultaneously cut at the root of unemployment".

➡ ***Cultural aim*** 'Education must make a child Indian in behaviour and attitude. Gandhi regards culture as the foundation, the primary thing and an essential part of education. He says, "This culture should show itself in smallest details of your conduct and personal behaviour; how you sit, how you walk, how you dress etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests .and behave towards one another and your teachers, and elders". It should be the quality of one's soul, pervading all aspects of human behaviour.

➡ ***Character aim*** According to Mahatma Gandhi, "The end of all knowledge should be the building up of character—personal purity". He considers it as the most important aim of education. Character building includes the cultivation of moral values such as courage, strength of mind, righteousness, self-restraint, service of humanity, truth, non-violence, Brahmacharya, non-stealing, non-taste,

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renunciation and fearlessness. These are more important than literacy. In the words of Gandhi, "Students have to search within and look after their personal character. Purity of personal life is an indispensable condition for building a sound education".

- ***All-round or perfect development aim*** Mahatma Gandhi wants to develop the whole man through education. All-round development— body, mind and soul are essentially needed for economic, social, spiritual and intellectual progress. He emphasises three H's to train the head, heart and hand of the child instead of the three R's, for achieving perfect development. In his magazine 'Harijan' of September 11, 1937 he writes, "The real education is that which fully develops the body, mind and soul of children". Thus, by education he means an all-round drawing out of the best in child and man— body, mind and soul.
- ***Liberation aim :*** The aim of education is to liberate the body, mind and soul. Education should lead to freedom from political, economic, intellectual and spiritual slavery. The liberation of the soul from worldly pursuits is more important than other freedoms. Mahatma Gandhi remarks, "Spiritual freedom alone can initiate an individual into the higher life of the spirit".
- ***Training leadership aim*** ; The children of today will be the citizens of tomorrow. They should be trained in such a way as to enable them to take up leadership in political and social activities. Success of democracy depends on good leaders. The quality of leaders depends on the training which they get through education. Hence, education should produce good leaders to shoulder responsibilities in a responsible way.
- ***Labour dignity aim*** Mahatma Gandhi bestows more importance to manual work. He insists that all individuals should do some manual work, which is the aim of his basic education. No study is superior or inferior to other studies. But the students must learn the dignity of labour.
- ***Ultimate aims of education :*** Some of the important aims in this category are as follows:
- ***Self-realisation aim*** Mahatma Gandhi emphasises self-restraint, self-realisation, self-insight and self-analysis. The highest aim of education is self-realisation. He says, "I had realised that the training of the spirit was a thing by itself. To develop the spirit is to build character and to enable one to work towards the knowledge of God and self-realisation". He wishes every child to grow into a divine human by realising godliness in his self.

- ***Individual and social aim*** The aim of education for Gandhi is both social and individual, that is, he lays equal emphasis on the individual and social aims of education at different times. He wants individual perfection and a new social order based on "Truth and Non-violence". We cannot think of social good without the individual and vice versa. According to him, if the individuals are good, the society is bound to be good. In this way, Gandhi synthesises the individual and the social aims of education.

• Curriculum :

Mahatma Gandhi advocates a complete overhauling of the curriculum. He prescribes productive craft as the curriculum of instruction in order to achieve the objectives of education. In his words, "The whole process of education should be imparted through some handicraft or industry". He emphasises that education should be related to the environment of the child and the needs and aspirations of the society. In order to meet those needs and create a classless society, Gandhi frames an activity-centred curriculum.

- ***Basic craft :*** A direct relationship between knowledge and life is maintained through craft education. Everything is taught to the child through the medium of crafts so that he is made to be an earning member of the society. A number of crafts such as agriculture, spinning, weaving, gardening, wood art, leather work, book binding, potteries, fisheries and home science have been recommended.
- ***Mother tongue :*** Mahatma Gandhi believes that proper education can be imparted through the mother tongue. Therefore, teaching of mother tongue should be the foundation of all education. According to him mother tongue alone could acquaint the child with the social heritage, aspirations, ideas, ethical and moral values of the country. In the words of Mahatma Gandhi, "I must cling to my mother tongue as to my mother's breast, in spite of its short comings. It alone can give me the life giving milk".

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- ***Practical mathematics :*** Mathematics should be taught to develop the capacity of the students to solve ordinary numerical and geometrical problems. The study of practical mathematics includes arithmetic, algebra, geometry and measurements etc.
- ***Social studies :*** The curriculum should find a place for social studies to inculcate the right attitude and values in the students. It includes the study of history, geography, civics, economics and current events. These subjects develop civic efficiency, a sense of nationalism and a love for international understanding!
- ***General science :*** In order to promote intelligence and scientific outlook among students, general science such as botany, zoology, physiology, hygiene, chemistry and home science are taught.
- ***Music and drawing :*** Music and drawing should be included in the curriculum in order to create in the students a real interest in education.
- ***Health science :*** In order to develop a healthy atmosphere among the students, cleanliness, exercises, games and plays have been emphasised in the curriculum.
- ***Hindustani :*** It is a combination of Hindi and Urdu. Today our national language is Hindi. For those whose mother tongue is not Hindi, it should be made a compulsory subject with a view in developing national integration.
- ***Moral education :*** Moral development is one of the aims of education. It includes moral education, social service and social functions as the main and essential basis of educational development.
- ***Flexible curriculum :*** Curriculum should be flexible and it should change according to the interests of the teachers and the students, and local needs. Instead of the 3 R's, the curriculum should stand for 3 H's. Hence, curriculum should be flexible and it must be in accordance with the growth of science and technology.

Methods of Teaching :

The teaching method in the Gandhian scheme of education can be deduced from his *Basic Education*. He wants education to be given to the child through the medium of craft. He, therefore, emphasises learning by doing

and the techniques of correlation between knowledge and craft. He says, "The brain must be educated through the hand". Thus, he always advocates the practical method of teaching.

- ***Correlation :*** Mahatma Gandhi stands for the principle of correlation. He wants all knowledge to be correlated with craft. This will encourage self-activity and improve the practical efficiency of the students.
- ***Teach through craft :*** Craft is the centre of the Gandhian scheme of education. Hence, everything should be taught to the child through the medium of craft. According to Gandhi, "The brain must be taught through hand". Manual training produces articles which are saleable or marketable to fetch an income. This is the self-supporting aspect of education.
- ***Teach through mother tongue :*** Mahatma Gandhi insists that all education should be imparted to the students through the medium of their mother tongue. The teaching of subjects in mother tongue makes the process of education natural and meaningful.'
- ***Activity method :*** Mahatma Gandhi is not in favour of bookish knowledge. He believes that the child learns better through activity method than through reading printed materials. Therefore, he advocates that education should be provided through creative and productive activities.
- ***Learning by doing :*** Like naturalists, Gandhi believes that learning by doing is one of the best methods of teaching by which the child grasps the subject matter quickly. Before the teaching of alphabet, art training should be provided so that the students can learn better. Learning-doing and doing-learning should go hand-in-hand.
- ***Learning by living :*** All learning should take place not only by doing, but also by living and self-experiences in varying environments. Gandhi recommends manual work, play, games, and social services, in this regard.
- ***Lecture, question and discussion methods :*** Mahatma Gandhi advocates the lecture method, question-answer method and discussion method to impart theoretical knowledge, particularly social studies. He emphasises these techniques in order to make the teaching process effective.

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● **Teacher :**

Mahatma Gandhi is a great teacher himself. He wants the right type of teachers dedicated to their profession to teach the young. He says, "I always felt that the true textbook for the pupils is his teacher". Further he remarks, "The politician may succeed in his purpose even though he lacks character, but a pupil's teacher cannot do without character. If he lacks, he will be like salt without its savour". So, the teachers must be well trained and proficient, men of knowledge, and full of faith, character and nationalistic feelings zeal and enthusiasm. They are responsible for shaping the future of their students. Teachers should be men of action and devotion, and ready to serve the illiterate masses.

● **Discipline :**

Mahatma Gandhi's discipline is based on self-control in mind, thought and action. Self control refers to inner discipline or self-discipline. Discipline should spring from within. In the words of Gandhi, "The student's mind must not be caged. This does not mean that they are not subject to discipline. No school can be run without it. But discipline has nothing to do with artificial restraint upon students' all-round growth". Therefore, Gandhi is against the corporal punishment given for the child. He also states that if the boys and girls do not learn discipline in their school days, money and time spent on their education is a national loss. His concept of discipline is in tune with social discipline generating "we feeling" among the individuals. Mahatma Gandhi has given us the concept of "voluntary discipline" which is a synthesis of freedom and internal control. He wants the children to be prepared to accept the appropriate discipline and training.

● **School :**

School, according to Gandhi, is a place for enquiries, experiments and discoveries. It is a community centre, as well as a cradle for future citizenship. It is a place from where the individuals achieve physical, intellectual, social, cultural, moral and spiritual development. He emphasizes the view that there should be different community activities organised in the school in order to develop co-operation between the school and community.

● **Other Major Contributions of Gandhiji to Education :**

➡ ***Free and compulsory education :*** Mahatma Gandhi wants free and compulsory primary education for all boys and girls between the ages of 7 and 14. Elementary education up to matriculation should be minus English. He advocates that the state should shoulder the responsibility of school education and finance it.

➡ ***Mass education :*** Mahatma Gandhi regards illiteracy to be a very big curse which curbs the progress of our country. In order to deliver the country from this curse, he assigns a lot of emphasis on mass education, adult education and women education. Mass education can be achieved in two ways, that is, providing free and compulsory primary education to all children up to the age of 14 years, and providing adult education. The responsibilities of education for the illiterates rest on the society. Social leaders, social organizations and students should accomplish this great task. The curriculum of adult education should include the tasks of cleanliness, health care and intellectual, moral, vocational and social development.

➡ ***Co-education :*** Mahatma Gandhi accepts the possibility of co-education. He believes that at the primary level and at the higher level, provisions for co-education can be made, but for adolescents, co-education is not appropriate. He has given freedom to every society to opt for co-education or decide against it depending on their environment.

➡ ***Women education :*** Mahatma Gandhi has a firm belief that education of little boys and girls could be more effectively handled by women than by men. Since women are the best creation of God, they must be given education. He is of the opinion that the education of boys cannot be complete unless equal emphasis is laid on the provision of education for women. Gandhi says that women have the functions of a wife, mother and builder of the society. In order to discharge her responsibilities, along with the 3 R's, women must acquire education in the domestic affairs, like bringing up children, nursing, cleanliness and hygiene and knowledge of civilization and culture. Gandhi suggests that women should be kept away from music and dancing which excite sex. In his words, "My greatest hope is in women. They want a helping hand to lift them out of the hell in which they have been kept".

➡ ***Religious education :*** Mahatma Gandhi has strong faith in God and religion. He believes that the effective means of development of a personality and character is the study of religion. In fact, religion is the

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way of life. He observes, "Life without religion is life without principle, life without principle is a ship without rudder, and a ship without rudder will be tossed about from place to place and never reach a destination". Hence, religious education should be imparted to the child through virtues like truth, peace, love, justice and non-violence. This is because Gandhi is not in favour of giving instructions in a particular religion. He considers all religions equal. He fears that India is a multi-religious country where religious education may give a boost to communalism; Therefore, he emphasises the general principles of all the religions and moral education in his curriculum. He believes that the service to the mankind is the true and highest religion.

➡ ***Medium of instruction :*** Mahatma Gandhi observes that the medium of instruction should be in one's mother tongue. According to him, "All education should take place through the medium of mother tongue". He believes that mother tongue makes the process of education natural and meaningful. He is against English to be made as the medium of instruction. Referring to English medium, he remarks, "It has sapped the energy of the nation. It has shortened the lives of the pupils. It has estranged them from the masses. It has made education unnecessarily expensive". The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system of education. As English is being the medium of instruction we have lost all our originality. He says, "To inflict English on children is to stunt their natural growth and perhaps to kill originality in them". In fact, we have become birds without wings.

➡ ***Craft-centred education :*** Mahatma Gandhi wants to impart education through the medium of some craft, that is, all the subjects should be taught around some craft. It is education through craft. According to him, "The process of education should be imparted through some handicraft or industry". He writes, "The core of my suggestion is that handicrafts are not to be taught merely for productive work but for developing the intellect of the pupils". He insists that the brain of the child must be educated through the hand.

➡ ***Self-supporting education :*** Mahatma Gandhi realises that the government cannot fully finance the education of the teaming millions of India. He also feels that the educational system introduced by the foreigners in India is expensive and it is a big burden for poor

countries like India. Therefore, Mahatma Gandhi formulates a new scheme called **Basic Education.** It is not only work-centred but also self-supporting. Earn while you learn is the feature of this basic education. In the words of Mahatma Gandhi, "Our rural education ought to be made self supporting, if it is to be compulsory". Accordingly, when the child completes his school education at the age of 14 years, he should be able to earn his livelihood in the society.

➡ ***National education :*** Mahatma Gandhi has formulated a new system of education keeping in mind the prevalent situation in India. It is his suggestion that every youth should devote one year to social service or service to the country by making craft as a centre of education. This is national education suitable for the whole country. The crafts could be changed in relation to the local needs. Thus, curriculum may differ from region-to-region.

➡ ***Comprehensive education :*** Mahatma Gandhi visualises a very broad based concept of education. In fact, he wants to bring about an all-round personality development through education. Therefore, he emphasises the training of three H's (head, hand and heart) instead of three R's (reading, writing and arithmetic). According to him, "True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the child".

■ Gandhi's Basic Education (Wardha Scheme) :

Gandhi realised that the British system of education was unreal and outdated. He stated, "The present system of education is not only wasteful but positively harmful. It does not meet the requirements of the country in any shape or form. English has been made the medium of education in all the highest branches of learning, and it has created a permanent bar between the highly educated few and the uneducated many". He, therefore, said, "Let us now cry a halt and concentrate on educating the child properly through manual work not as a side activity but as a prime means of intellectual activity".

• Origin of Basic Education :

The word 'Basic' has been derived from the word 'Base' which means the bottom or the foundation of a thing upon which the whole thing rests or is made. The education is called basic because :

➡ It is based on ancient Indian Culture.

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- It lays down the minimum educational standards which every Indian child is entitled to receive without any distinction of caste or creed.
- It is closely related to the basic needs and interests of the child.
- It makes use of the native potentialities of the child.
- It is intimately related to the basic occupations of the community.
- It is for the common man of the country, who is the foundation and back bone of our national life.
- It comes first in the primary period of our education.

The principle of non-violence is the basis of basic education. Through basic education, Mahatma Gandhi wants to develop qualities which are necessary for building a non-violent society. It is against exploitation and centralisation. He finalised the basic system of education in 1937 at Wardha under the Chairmanship of Dr. Zakir Hussain. This scheme of education is known as the **Wardha Scheme** or the **Basic National Education**. The aim of basic education is to build a non-violent society.

● Principles of Basic Education :

- It is education for a just social order.
- It is co-education where boys and girls should be taught together.
- Education is imparted through craft and manual work.
- Work should be entrusted to each student after ascertaining his/her inclination.
- All education should be imparted to the child through the medium of his or her mother tongue.
- General knowledge should be taught to the child as soon as he is able to understand things.
- The child should be trained to draw geometrical figures before he learns to write (for good handwriting).
- The child should be trained to read before he is able to write.
- It is a self-sufficient education.
- Children should not be compelled to learn anything.
- Indian child should learn Hindustani (Hindi-Urdu) as a national language.

- Education should be related to life activities and experiences.
- Free and compulsory education for all boys and girls between the ages of seven and fourteen.
- It prepares the child for future life by providing some vocation.
- It is based on freedom for children but under discipline.
- English should find a place in the syllabus only as a language. It is a language for international communication and commerce.
- A boy or a girl of sixteen years should know sewing and cooking.
- Huge and costly buildings are not necessary for education.
- Teachers must get enough salaries to maintain themselves. They need to have big salaries. They should be animated by a spirit of service.
- The child acquires a general knowledge of world history, geography, botany, astronomy, arithmetic, geometry and algebra. 2> Dignity of labour.
- It builds the correlation between the knowledge and life.
- It provides mass education and spiritual training.
- External examinations should be abolished. The day-to-day work of the students should be the determining factor.
- Textbooks should be avoided as far as possible in basic education.

● Scheme of Basic Education :

The working hours of a school under the scheme of basic education is 5½ hours. It could roughly be classified as shown in the following Table (1).

TABLE-1 : Activity Scheme of Basic Education

	Minutes
Basic craft and correlated subjects :	150
Physical Activities :	10
Mother tongue teaching :	40
Art :	40
Arithmetic :	20
Social Studies and General Sciences :	60
Recess	10

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Time distribution might vary from craft-to-craft (spinning and weaving, carpentry, agriculture, fruit and vegetable gardening, leather work and any other craft), but in no case the time allotted to the basic craft should exceed the above estimation. The school should work for 288 days in a year. Each school should have attached to it a plot of land big enough for garden and a playground.

Tenets or Fundamentals of Basic Education :

- **Free *and compulsory education :*** Education should be free and compulsory for all boys and girls for eight years. It means education for which parents will not have to pay any fees and for which they must send their children to school. Gandhi believes that primary education is the minimum education that must be available to all. In the words of Gandhi, "I think we can postpone the question of higher education for some time; but the problem of primary education cannot be postponed even for a minute". He suggests that girls may be withdrawn at the age of twelve if their guardians so desire. Thus, the first pre-requisite of his scheme is to extend the torch of knowledge to all.
- ***Craft-centred education :*** Education in the basic system is imparted to the child through the medium of craft or industry. Gandhi writes, "The core of my suggestion is that handicrafts are not to be taught merely for productive work but for developing the intellect of the pupils". He says, "The brain of the child must be educated through his hand". According to Zakir Hussain committee, "Modern educational thought is practically unanimous in commending the idea of educating children through some suitable forms of productive work. This method is considered to be the most effective approach to the problem of providing an integral all-sided education". In the words of Zakir Hussain, "Children want to do and undo, break and mend things. This is how Nature educates them". Hence, the whole process of education should be imparted through some handicrafts.
- ***Education through mother tongue :*** Mahatma Gandhi emphasises the ideas that all education should be given to the child only through his mother tongue. He believes that a good knowledge of mother tongue is necessary for developing precision of thought. According to Zakir Hussain Committee, "The proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively

and to read and write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, it is a means of introducing the child to the rich heritage of his people's ideas, emotions, and aspirations and can therefore, be made a valuable means of social education".

- ***Self-supporting aspects of education :*** "Earn while you learn and learn while you earn" is another fundamental feature of basic education. The self-supporting aspect of education has a special significance in an economically backward country like India. Gandhi feels that the educational system introduced by the foreigners in India is expensive. He, therefore, introduces the basic education that aims at preparing the child to earn while he learns. Thus, at the end of the period of basic education the individual becomes self-reliant and self-supporting.
- ***Learning by doing :*** This is the educational method of basic education. Gandhi believed that children acquire the knowledge of the formal school subjects through purposeful activities in basic education. Therefore, he condemns bookish knowledge, that is, 'Chalk' and 'talk' method of teaching. He always insists that the brain should be educated through the hand—learning by doing. In fact, he wants that school must be the place for "doing things".
- ***Integrated knowledge :*** Basic education treats knowledge as an integrated or correlated whole. Curriculum is built around three integrally related centres, namely, physical environment, social environment and craftwork. Thus, all knowledge is integrated with related subjects and life.
- ***Cult of non-violence :*** Mahatma Gandhi affirmly believes that the cult of non-violence is the panacea for all evils. So, true education must be imparted through non-violence. This is the central idea of Gandhi's scheme of education. He rightly says, "We cannot, will not think of exploitation and we have no alternative but this plan of education which is based on non-violence". According to Mahadev Desai, "The idea of self supporting education cannot be divorced from the ideological background of non-violence. Non-violence is the panacea for all evils".
- ***Relationship with life :*** Education should be related to life, that is, the subjects taught in the school should be correlated with the child's life. In short, education is to be directed to the needs of life. Gandhi

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believes that knowledge must come through concrete situations. The subject matter must be correlated with craftwork, life problems, physical and social environment of the child.

- ***Ideal citizenship :*** The scheme of basic education is based on three factors namely, worker, citizen and parent. Through education we must produce good citizens rather than productive citizens and certainly not parasites. Ideal citizenship is very important for modern India to become democratic in the social, political, economic and cultural life of the country.
- ***Ideal co-operative community :*** The cornerstone of basic education lies in the activities and the community life of the school. Thus, basic education aims at developing the ideas of mutual understanding and the habits of co-operative and mutually helpful living among the students through its various practical and constructive programmes. It strengthens in them the desire for self- improvement and social service in a co-operative community.
- ***Freedom for the teacher and the taught :*** In basic education, the teacher gets many opportunities to make experiments, think for himself and put his ideas and plans into action. Here, discipline implies an intelligent use of freedom.
- ***Social equality :*** Basic education creates a social order in which there is no unnatural division between 'haves' and 'have-nots'. Everyone is assured of the right to freedom. Free and compulsory primary education is given to all irrespective of caste, creed, sex, location and economic status.
- ***National education :*** Basic education is not meant for rural areas alone. It is intended to be imparted in both rural and urban areas. It is a plan of national education for the whole country. Keeping in view the educative possibilities of a craft in relation to local, needs, the curriculum may differ from region-to- region. But the basic principles of life are the same everywhere.

● Syllabus for Basic Education :

- ***Basic crafts :*** Spinning and weaving, carpentry, agriculture, fruit and vegetable gardening, leather work, book binding, pottery and fisheries.
- ***Mother tongue :*** The child should be trained to speak effectively and to read and write correctly and lucidly. The proper teaching of mother tongue is the foundation of all education without which no one can develop precision of thought or clarity of ideas.
- ***Mathematics :*** It is taught to develop in the pupil the capacity to solve numerical and geometrical problems arising in connection with his craft and with his home and community life. It includes arithmetic, algebra, geometry and measurements.
- ***Social studies :*** History, geography, economics, civics and other social sciences.
- ***General science :*** Agriculture, zoology, biology, chemistry, physics, and home science.
- ***Drawing :*** Drawing the observed material, drawing plants, animals and man. Designing, scale drawing, graphs and pictorial graphs.
- ***Music :*** Teach the pupils a number of beautiful songs. The child's natural sense for rhythm should be developed by teaching him to keep his own time by beating with the hand. The best and most inspiring songs should be selected for the artistic interpretation of some healthy and elevating theme.
- ***Hindustani :*** Hindustani is a compulsory subject in the school curriculum. This is the combination of Hindi and Urdu languages spoken in Hindustani-speaking areas. The study of Hindustani will be compulsory during the fifth and sixth years of school life in non-Hindustani-speaking areas.

● Merits of Basic Education :

- ***Compulsory free education :*** This is most necessary as far as India is concerned where millions are living in poverty. At this juncture, imparting free and compulsory education to all boys and girls, between the age of seven and fourteen, eases the financial burden of the parents.
- ***No wastage :*** It means that there is no failure and all pass in the scheme of basic education.
- ***Ideal citizenship :*** During the course of basic education, children acquire traits of citizenship and learn to solve the problems of their future life.
- ***Close to life :*** Basic education has close relationship with life. Education is directed towards the needs of life. The subjects taught and the activities or experiments done through crafts in the school are correlated with life.

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- ***Productive education :*** Craft is the centre of basic education. Education is imparted to the child through some handicrafts or productive activity. This type of education prepares the individual to become self-reliant and self-supporting.
- ***Mother tongue :*** This is another merit of basic education by which subjects can easily be understood. A good knowledge of the mother tongue develops precision of thoughts.
- ***Progress of Indian languages :*** Basic education promotes Indian languages. It is against English. It lays stress on Hindi and other regional languages through the medium of which all education can be provided to the child. It helps in the progress of Indian languages.
- ***Child-centred education :*** Basic scheme of education treats the child as the centre of education. He is imparted knowledge through some activity of self-aspiration. It lays great emphasis on the individual interest of the child.
- ***Ideals :*** The scheme of basic education has been arranged systematically in such a way that it fosters in the child several ideals such as, democracy, socialism, secularism, nationalism, patriotism etc.
- ***Consonance with environment :*** The scheme of basic education started in the rural atmosphere, that is, in the natural environment which forms the basis of this education. As a result, education has perfect consonance with the geographical, economic and social conditions of the country.
- ***High principles :*** Gandhi's basic system of education is built on the basis of high principles namely, truth and non-violence which influence and inspire the people of our country.
- ***Trained teachers :*** The teachers who are trained in subjects and crafts are appointed for the benefit of the child.
- ***Freedom :*** Basic education provides intellectual freedom to the teachers and he taught.

Demerits of Basic Education :

- ***Concept of basic education is not made clear :*** Most of our educationists, educational administrators and teachers are in a state of confusion in understanding the concepts and fundamentals of basic education. As a result of this, the government of India does not take any step to implement it and the general masses fail to grasp the significance of basic education.

- ***Based on unsound psychological foundation :*** Basic education has completely ignored the development of the tender mind of the child. It forces the child to learn a craft before he is twelve. Moreover, it is cruel to make the child earn during the stage when he ought to be playing and enjoying himself.
- ***Not accepted by the rich :*** The rich and learned people oppose basic education and send their children to a public school or to an English medium school.
- ***Not suitable for urban people :*** This scheme of education is useful only in the villages and not good for the urban population.
- ***No correlation between craft and education :*** It is impossible to establish any natural and real correlation between craft and all other subjects. In fact, all subjects cannot be taught through the medium of some basic craft. For instance, social sciences can be taught through books most effectively.
- ***Industrialisation of education :*** Basic education gives great emphasis to productive activity through which the child is taught various subjects. Thus, the scheme of this education is abused. Schools could become cottage industries and the children the means of earning money.
- ***Not accepted by muslims :*** The Muslim community feels that basic education is against their culture due to the ideology of 'Ahimsa'.
- ***Faulty timetable :*** Basic education puts a heavy burden of work on the children of tender age. It pays more attention to craft and neglects other subjects. R K Singh says, "In a basic school only two third or half of the normal time is given to academic education, the rest being taken up by crafts. The timetable for academic subjects comes after the craft work. As a result, students sometimes may not find time to take up academic work seriously".
- ***Expensive education:*** The scheme of basic education takes up a lot of the student's time. It increases the cost of education. So, the basic education is expensive.

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- ***Neglects higher education:*** Basic education is only primary education and it has not given any importance to higher education. As a result of this, secondary education and higher education suffer. Much attention has been paid to the improvement of primary education at the cost of higher education.
- ***Neglect of the child :*** In a hurry to pay more attention to craft, it has neglected the child. It may arrest the child's spontaneous development.
- ***Ignores religious education :*** There is no place for religious education in the curriculum prescribed for basic education.
- ***Lack of trained teachers :*** Basic education requires trained teachers to impart education through the medium of some craft or industry. But most of the teachers who teach in the school are not trained for this type of education.
- ***Absence of books :*** Suitable textbooks to teach in accordance with the requirements of basic education are not made available. Mahatma Gandhi is against bookish knowledge.
- ***Artistic and aesthetic sides neglected :*** These aspects are neglected in some of the basic schools. Children produce very little artwork. The appreciation of beauty of art is neglected.
- ***Matriculation minus english :*** Basic education is provided in mother tongue; English should not be taught to the students up to the matriculation stage. This attitude creates aversion for this education.
- ***Lack of research:*** Research activities are not encouraged in the scheme of basic education.

We cannot deny that Mahatma Gandhi's Basic Education is subjected to a number of unfavourable criticisms. Though it has many shortcomings, it was implemented in several states of India during the British rule, and throughout the country after independence. But the importance given to basic education has declined due to the development of science, technology and knowledge explosion. In fact, this scheme of education is suited to the needs, genius, cultural, social, political and economic backgrounds of the Indians. It is true that this type of education prepares and develops the individual to stand on his own feet. Therefore, the government and other agencies should implement this scheme properly so that our country can achieve the desired

ends in the reconstruction of a new social order and in bringing true socialism with some necessary changes and orientation. No doubt, vocationalisation of education is the means by which chronic problems such as unemployment, poverty, and illiteracy could be eradicated from the Indian society.

Therefore it can be concluded that, Mohandas Karamchand Gandhi has secured a unique place in the galaxy of the great teachers who have brought fresh light to the field of education. Among the contemporary philosophers of India, Mahatma Gandhi stands supreme as a practical philosopher. He has successfully synthesised different philosophies of education and emerged as an idealist, naturalist and pragmatist. He is regarded as a true Indian, man of God, practical philosopher and a man of masses. He stands for freedom, self-realization, spiritual development, learning by doing, education through life experiences and activities. Dr. M.S. Patel rightly remarks, "Gandhi's philosophy of education is naturalistic in its setting, idealistic in its aims and pragmatic in its methods and programme of work". An impartial study of Mahatma Gandhi's educational teaching will reveal that he is the starting point of modern educational theory and practice of the East. In fact, his system of education can be described as 'new', 'epoch making', 'original' and 'revolutionary' which brings about social, moral, spiritual and economic changes in human life.

☐ 2.2.3 Rabindranath Tagore (1863–1941) :

Rabindranath Tagore, is considered as one of the makers of modern India. He is one among the contemporary Indian philosophers of education who revolted against the British system of education. His education philosophy is based on the ideas of Western thinkers like Rousseau and belief on the ancient Indian vedas. He contributed a lot of great ideas to the modification and development of the Indian education system. It cannot be denied that he has raised the status of India at the international level and has become a great son of the soil through his unique achievements in the field of literature, art and education. Therefore, his name will ever shine like a star in the galaxy of philosophers and educationalists.

■ Life of Rabindranath Tagore :

- Rabindranath Tagore, the founder of Vishwa Bharathi, a great poet, philosopher, dramatist, novelist, painter, actor, rishi, guru, patriot, social reformer and educator, was born on May 6, 1861, at Kolkata, in a most cultured and creative family of Brahma Samajists. He was

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the fourteenth and the youngest son of Maharshi Debendranath and grandson of Dwarkanath Tagore. His father Debendranath Tagore was a great leader of Brahma Samajist organization.

- Rabindranath Tagore received his early education at home. He was taught Sanskrit, Indian philosophy and astronomy by his father. He gained higher education from the Bengal Academy but he left the academy before the completion of his course because of its dull and rigid nature of education. He recorded his own impressions regarding his early education. The masters and pundits who were charged with my education soon abandoned the thankfull task.
- The teachers realised that this boy could not be dragged into the ancient path of education. He was sent to St. Xavier's School, Kolkata. He did not like the prevailing system of education. Therefore, he reacted against it and developed a hatred for it. He studied a number of subjects including physiology, language, mathematics etc. through private arrangements. He was sent to England in 1877 for receiving education in law. He did not like this subject and returned to India before the completion of the course. During his stay in England; he developed his proficiency in English language and literature which made him a famous writer in the world of literature.
- Rabindranath Tagore was a gifted child and at the age of eight; he composed verses in Bengali. He wrote poems, short stories, novels and plays. He was taken by his father on tours to Himalayas and also abroad (USA, USSR, Japan and England) which developed in him a faith in the brotherhood of man and spiritual unity of humanity. He was a great lover of nature and became a painter. He was awarded the Nobel Prize for literature in November 1913 for the English Version of his famous book *Gitanjali*. He was also conferred the honorary degree of Doctor of Literature by the Calcutta University in December 1913. The British Government conferred on him 'Knighthood' in 1915. As Tagore was a great patriot, he returned the Knighthood to the British government in protest against the great tragedy of Jallianwala Bagh massacre in 1919.
- He established a school known as **Shantiniketan Ashram** at Bolpur; 93 miles away from Kolkata, in 1901. This school became the famous Vishwa Bharathi, an International University, on September 22, 1921. The aim of this university was to bring about a synthesis between the

Eastern and the Western cultures. Tagore, the great apostle of truth, goodness, beauty, (Satyam, Sivam and Sundaram) peace and universal brotherhood passed away on August 7, 1941. On his death, the syndicate of the university of Kolkata placed on records his services to India: "Through him India has given her message to mankind, and the unique achievements in the fields of literature, philosophy, education and art have won imperishable fame for himself and have raised the status of India in the estimation of the world".

Tagore's Philosophy of Life :

Tagore was a great lover of nature. His family environment created in him a great reverence for religion and the cultural heritage of India. His extensive travels to different countries of the world and his contacts with people of different countries developed in him a faith in the brotherhood of man and the spiritual unity of humanity. These factors played a significant role in the formulation of his philosophy. We can see the philosophy of Tagore in the expression of his thoughts. He had a vision in his life which may be considered as his *dardian* or philosophy.

- ***Indian in spirit :*** Tagore was greatly influenced by the Indian philosophers, vedas, and upanishads. He studied them deeply and lived according to them. He pleaded for spiritual harmony and salvation of the soul in accordance with the doctrines of Indian philosophy.
- ***An idealist :*** Tagore had never put much stress on physical or material world. He assigned a lot of emphasis to self-realisation through fulfilling the *dharmas*. His advice was "let us find God, let us live for the ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power, but of love". Tagore believed in the existence of God who pervades in the entire universe and directs the destinies of all. In the words of Dr S Radhakrishnan, "The soul of ancient India is mirrored in Tagore's writings. It embodies all the ancient ideals of religion, philosophy and art".
- ***A realist :*** Tagore was a realist and he wanted to revive the traditional culture of our country. He also had faith in truth, goodness and beauty which never perished. In the words of Tagore, "Our education should be in full touch with our complete life, economic, intellectual,

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aesthetic, social and spiritual, and our educational institutions should be in the very heart of our society".

- ***A naturalist :*** Tagore was a great lover of Nature and he bestowed a very important place to Nature. He said, "Education divorced from Nature has brought untold harm to young children". Tagore, therefore, wanted human beings to have close communication with the natural surroundings. In Nature he visualised the manifestation of God.
- ***A spiritualist :*** Tagore was born in a rich family of Brahma Samajists. So, he was brought up in the spiritual tradition of India. As a result, he stressed on the spiritual upliftment of man, the development of spiritual powers and divine potentialities. In the words of Tagore, "The one abiding ideal hi the religious life of India has been *mukti*, the deliverance of man's soul' from the grip of self, its communion with the Infinite Soul in the passing moment of life".
- ***An individualist :*** Tagore was an individualist, believing in the rights, freedom and potentialities of the individual. To him every individual is different from another and is unique. So, he held fast to the theory that every individual should be given freedom to develop in his own way according to his natural endowments. There is an external unity between the individual and the creator. His individualism was not meant to be cut off from the rest of the society but based on the unity of mankind.
- ***A humanist :*** Tagore was the prophet of humanity. He regarded the human race as one and there is reality in it. He was against untouchablility. According to him, "Reality is human and truth is human". He had implicit faith in the fundamental unity of mankind and human brotherhood.
- ***A patriot :*** Tagore was a great patriot and he had a hatred for the imperialism of the British Government. He was so pained and stirred by Jallianwala Bagh massacre in 1919, that it induced him to return the knighthood to the British Government as a mark of protest. He wrote to the Viceroy of India, "The time has come when badges of honour make our shame glaring in their incongruous context of humiliation". In fact, he tried to free his motherland from political subjection for which he participated in "Swadeshi Movement" and wrote the Indian National Anthem.

- ***An internationalist :*** Tagore is known as an ardent prophet of world humanity. He is considered as the champion of internationalism. According to him, "a judicious synthesis between the contributions of the East and the West will solve the world problems". He became a citizen of the world by extending the hospitality of Shantiniketan without limit and irrespective of the boundaries of politics, race and religion. His "Vishwa Bharathi" has a separate department to study the cultures of different countries. Today, Vishwa Bharathi University stands for the development of international knowledge and understanding.
- ***Harmony with all things :*** Tagore believed that harmony is the basic principle of life on the earth. It is the law of the universe and the basis of man's thoughts and achievements. Tagore writes, "I cannot help believing that my Indian ancestry has left in my being the legacy of its philosophy, the philosophy which speaks of fulfillment through our harmony with all things". This harmony may be interpreted in three ways that is harmony with nature, harmony with human surroundings and harmony in international relationships. Our life should be in harmony of all existence.

Educational Philosophy of Tagore :

- The educational philosophy of Rabindranath Tagore is based on his general philosophy related to life and the experience which he acquired from the prevailing educational institutions and Nature. He was dissatisfied with the existing system of education and he developed an aversion for it. He considered the then educational institutions as, "Educational factories, lifeless, colourless, disassociated from the context of the universe, within bare white walls, staring like eye balls of the dead. This is so because it ignored our own customs, traditions, conventions, manners, ideologies, morals and spirituality. It provided information and knowledge for the intellectual growth and it neglected the aspects of human growth". He further says, "Education is a permanent part of the venture of human life. Educational institution is like hospital where a treatment is administered to cuie the ignorance of students and it is the place for the natural expression of their mind".
- ***Harmony with all things :*** Tagore believed that the real education is that which makes one's life in harmony with all existence. Hence,

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the primary object of an educational institution is to bring the child in perfect tune with the symphony of response between life and world and to find the balance of their harmony. According to him, "The highest education is that which does not merely give us information but makes our life in harmony with all existence". He interpreted the harmony in three ways, that is, harmony with Nature, harmony with human surrounding and harmony in international relations. His educational philosophy is based on four fundamentals namely, naturalism, humanism, internationalism and idealism. On the basis of these philosophies, Tagore accounted the functions of education. They enable us to realise that "to live as a man is great, requiring profound philosophy for its ideals, poetry for its expression and heroism for its conduct".

➨ ***Freedom :*** Tagore stressed on the freedom of mind, freedom of heart and freedom of will for spontaneous self-expression of emotional outbursts of feelings, impulses and instincts. He was in favour of giving maximum freedom to children so that they would be like the kite as it soars in the vast sky. According to him, "Education has its only meaning and objects in freedom—freedom from ignorance about the laws of universe and freedom from passion and prejudice in our communication with the human world". As a naturalist, Tagore advocated freedom for children and he was in favour of natural surroundings.

➨ ***Creative self-expression :*** Tagore condemned the excessive dominance of intellectualism in education. He felt that mere intellectual development cannot bring about an all-round personality development. Therefore, education should take place through some activities and direct experiences for promoting creative self-expression. He said, "Hand work and arts are the spontaneous overflow of our deeper nature and spiritual significance". Tagore recommended the teaching of leather work, art, craft, music, drama, drawing, painting, dancing and other creative pursuits for the creative self-expression of the students.

➨ ***Active communication with Nature and man :*** Tagore emphasised that the child should be brought up in direct contact with Nature. He insisted that education should be imparted in natural surroundings with all its beauty, colours, sounds and forms so that

the child may understand Nature and its relation to human life. According to him, Nature is the manuscript of God. There is a spiritual relationship between Nature and God, Nature and man and hence man and God. Nature provides the child with satisfaction of mind and peace of soul which are essential for his spontaneous development and natural growth. Thus, his concept of naturalism stands for love and harmony with all that exists in nature. He declared, "We should have, the gift to be natural with Nature and human with human society". In fact, he wanted the child to be educated in the laps of Nature far away from towns and provided opportunities for social contacts in order to develop a sense of social service. Next to Nature, the child should be brought into touch with the stream of social contacts that is communion of man with man.

➨ ***Internationalism :*** Tagore stood for the unity of mankind. He believed in unity in the diversity of races and nations. He translated his idea of harmonious development of the human race into Vishwa Bharathi, an international university. This university still remains the symbol of world culture, international understanding and broad humanism. According to Tagore, "Vishwa Bharathi acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best". The main ideals of Viswa Bharathi, the fourth central university, are "to establish intimate relationship between the East and the West, to promote inter-cultural, inter-social understanding and to strive for the unification of mankind". Ours is the goal of building a greater India in which Hindu, Muslim and Christian, the dark-skinned and the white-skinned will all find their place.

Basic Educational Thoughts of Tagore :

- Mother tongue should be the medium of instruction by which our mind is awakened and quickened to learn as far as possible.
- The child should be given opportunities to enjoy full freedom during his education so that he may achieve his natural growth.
- The child should be provided opportunities for self-expression and creative activities.

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- The child should be brought up and educated in the laps of Nature far away from the environment of towns and cities.
- The child should be provided opportunities for social contact in order to develop in him a sense of social services.
- Foreign education cannot be the basis of national education. It never awakens in us our national spirit.
- National education should be closely connected with national life.
- Indian child should get Indian education so that our children will come to know about national ideals, values and culture.
- The child should be acquainted with our philosophy and culture through national education.
- Education should bring about an all-round development of a child's personality—mentally, physically, socially, economically, morally and spiritually.
- Indian philosophy and social ideals should find a place in the curriculum ..by which our culture is preserved, promoted and transmitted to the succeeding generations.
- The child should be encouraged to learn from original sources because knowledge acquired from original sources is the best.
- Children should not be forced to acquire bookish knowledge which leads them to the rote method and makes them dull and dependent on their teacher for learning.
- Children should be bestowed full freedom to live in a natural environment, wherein, they can learn by doing or engaging themselves in practical activities.
- Education is a vehicle of social reform. It should prepare the child to serve humanity and develop international brotherhood.
- Education should not train children to become successful fanners, clerks or craftsman, but it should develop them to be complete human beings.
- Schools should be reformed by creating in them an atmosphere which is conducive for learning.

Meaning of Education :

- Tagore described education as a "reformatory and expansive process which seeks to unfold all that is good and noble to the individual". The highest education is that which does not merely give us information but makes our life in harmony with all existence. He further says, "Education is a permanent part of the venture of life. It is not like a painful hospital treatment of curing students of the malady of their ignorance, but it is the formation of health and the natural expression of their minds". He conceived education as a dynamic, living and closely associated with life.
- Education is the process of development of human personality, development for complete manhood, for enlightenment and self-realisation. Tagore defined education as, "The highest education is that which does not merely give us information but makes man's life in harmony with all existence". It enables the mind to find out the ultimate truth which emancipates us from the bondage of the dust and gives us the wealth not of things, but of inner light, not of power, but of love". He had a belief that "The widest road leading to the solution of all our problems is education". In short education not only imparts information and knowledge to us, but also promotes love and fellow feeling between us and the living being of the world.

Aims of Education :

Tagore was not an educationist in the academic sense. He had not written any books on education. He, however, expressed his educational ideals either directly or indirectly in his numerous writings and speeches. Let us refer to the aims of education as recommended by him.

- ***Physical development :*** Tagore condemned the existing system of education which partially exercised the intellect only to the entire neglect of the body. He insisted that the first aim of education should be to develop the child physically. He also believed that a healthy mind lives in a healthy body. Hence, he gave more importance to healthful living and physical development. He prescribed various physical activities such as swimming, diving in ponds, climbing on trees, plucking flowers and fruits, and games and sports for the physical development of the child.

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➡ ***Moral and spiritual development :*** Tagore was an idealist. Therefore, he stressed inner discipline, peace, tranquility, a simple way of life and naturalness. He emphasised the power of self-determination, attainment of inner freedom, an inner power and enlightenment. He wanted children to know the importance of mutual co-operation, sociability, tolerance, courtesy, self-discipline and inner freedom to promote their moral and spiritual development. To him, man belongs to two worlds, one of which lies within and the other outside. Education should lead to the satisfaction of mind and the peace of soul.

➡ ***Mental or intellectual development :*** Tagore equally emphasised the development of the power of thinking and the power of imagination of the mind. He condemned bookish teaching and prescribed more and more activities and experiences in natural surroundings. Education shall cultivate the power of acquiring ideas through self-effort and develop scientific knowledge and scientific outlook in the mind of the child.

➡ ***Harmonious development :*** The aim of education is to bring about harmonious development in the child. Tagore had given great importance to sociability and human feelings. It led to the harmonious development of all human faculties. The purpose is to attain complete manhood. Tagore established a synthesis between individual development and the development of the society. He believed in an inner harmony among man, Nature and God. In the words of Tagore, "The fundamental purpose of education is not merely to enrich ourselves through the fullness of knowledge, but also to establish the bond of love and friendship between man and man".

➡ ***Individual development :*** Tagore was an individualist and he gave importance to individual development. To him, the child is more important than all kinds of books, educational rules and teachers. So, he opposes the crushing of a child's individuality by traditional, rigid and lifeless rules. He emphasised that the child should be saved from the burden of dead books, and imposed discipline and allowed all initiative and self-experiencing for his individual development.

➡ ***Social development :*** Tagore considered society to be an essential medium for the individual freedom and development of the child. He, therefore, gave maximum importance to community activities

and social service in his educational plans. According to him social service is a bond which knitted the human beings into communities and communities into nation and so on. Thus, education brings about a synthesis between individual and society.

➡ ***Development of national feelings :*** Tagore was a patriot and he respected "Indian culture. He expressed patriotism in his poems and writings through which he made Indians gain an emotional oneness. For this purpose, education should aim at imparting to children respect and love for the healthy traditions of their motherland.

➡ ***Development of international understanding :*** Tagore was regarded as the champion of international understanding and world peace. He stood for international knowledge, universal brotherhood and international harmony. In the words of Tagore, "Mankind must realise a unity, wider in range, deeper in sentiment, stronger in power than ever before". He established the Vishwa Bharathi University as a synthesis between the East and the West, to promote inter-cultural, inter-social understanding and to strive for the unification of mankind.

➡ ***Development of tolerance :*** This is an important aim of education. Tagore stressed on the teaching of religious toleration to children. He wanted the children to be trained to live peacefully, amicably and cheerfully in the company of others having different faiths.

➡ ***Economic development (utilitarian aim) :*** Tagore emphasised the utilitarian aim of education. He did not want education to be cut off from the daily life of the people. It means the aim of education should be related to our economic life and wants. According to him, knowledge has two departments: one is pure knowledge, the other is utilitarian knowledge. Education should be imparted to the village folks so that they may become practically efficient in all respects for earning their livelihood. Thus, the real aim of education is to develop men and women to fulfil the needs of the country. Tagore says, "One of the main aims of education is to prepare the individual for the service of the country".

■ Curriculum :

Tagore wished to develop the complete man. He criticised the existing curriculum which was purely academic and not according to the needs of the child. He advocated a comprehensive curriculum with a view to

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developing an individual physically, mentally, morally, socially and spiritually to the utmost limits. His curriculum consisted of subjects, activities and actual life experiences.

It must be based on the problems of society and realities of life. Tagore clearly says, "Our education should be in full touch with our complete life, economic, intellectual, aesthetic, social and spiritual and our education institutions should be in the very heart of our society connected with it by the living bonds of varied cooperation". He emphasised various subjects and co-curricular activities.

- ***Subjects :*** Tagore minimised bookish knowledge. He gave importance to language, literature, history, geography, nature study, science, philosophy, religion and psychology.
- ***Activities :*** Tagore emphasised various activities and occupation in the curriculum in order to develop vocational efficiency in the child activities like, drawing, dancing, music, arts, excursions, painting, collection of different objects, singing, sports, games and cooking (for girls), designing, sewing, cutting, knitting and gardening.
- ***Actual living and community service :*** Tagore realised the need for social development. He, therefore, emphasised community services, doing manual labour and participation in community activities in the programme of education. His view is reflected at his Shantiniketan, wherein, life is practical, full of vigour and sense of service. It makes everyone an active member of the community. Tagore suggested various subjects and activities and to put them into practice in the hope that the child after receiving such education would be in a position to discharge his responsibilities successfully as a member of the society.

■ Methods of Teaching :

Tagore totally opposed and criticised the dull and mechanical methods of teaching prevailing in his time. He also boldly condemned the bookish, and examination oriented teaching. According to him, the real life and natural surroundings should be the basis of teaching. He insisted that the mother tongue must be the medium of instruction. Tagore recommended the following methods of teaching :

- ***Teaching while walking :*** Tagore believed that teaching while walking is the best method of education. Education imparted in the classroom will not influence the mind and body of the child, when he is sitting idle. He remains passive, inactive and inert. At the same time, if the teacher walks while teaching, the class will keep its mind alert, awake and grasp matters easily.

- ***Activity method :*** Tagore followed the activity principles and advocated constructive and creative activities. According to him, activity should be the basis of all methods of teaching. The child is active by nature and wants to learn through different activities (climbing trees, jumping, shouting etc.) and experiences.
- ***Heuristic method:*** This method is popular at Shantiniketan. Tagore was in favour of the heuristic method of teaching which makes an individual a discoverer. It is a useful method for teaching science and mathematics.
- ***Direct experience :*** Education in nature is knowledge through direct experience. Bookish knowledge is second-hand. Direct experience is a very simple method of teaching. A child learns best when he is face-to-face with nature and natural surroundings such as trees, birds, mountains, rivulets, ocean, sky etc. Excursions, tours, outings and walks are the best means of educating children.
- ***Debate and discussion method :*** Tagore advocated debate, discussions and question-answer methods as very effective and attractive while teaching. He suggested that the learners should be encouraged to take active part in debate and discussions. It must be based on real problems of life. Here, every topic is taught through debate and discussion methods of teaching.

■ Discipline :

Tagore was against the principle of strict and harsh discipline followed in the prevailing system of education. According to him, "The object of education is the freedom of mind which can only be achieved through the path of freedom".

- ***No suppression of the child :*** Tagore did not like the child to be suppressed by an authority. He was in favour of giving maximum freedom to the child. According to him, a child should not grow under the shadow of suppression by the teacher. He says, "The teacher is present only to stimulate and guide, but it is the child who is to choose and react according to his natural inclination".

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- ***Sympathy for the child :*** Tagore had a great sympathy for the child. He says, "Teachers only deserve to be teachers who are patient and tolerant". He wanted the teacher to have genuine love and sympathy for the child. Teachers should consider the children innocent and treat them with great love, affection and sympathy.
- ***Self-discipline :*** Tagore was in favour of self discipline and for this he gave emphasis to social environment, ideal teacher's love, sympathetic behaviour, organization of cultural activities and freedom to work. He believed that an individual can practice self-discipline in the social environment.
- ***Freedom :*** Tagore opposed the provision of punishment for the development of the inner feeling of the child. He was of the opinion that only the freedom of will should be the aim of education, which can be achieved only by following the path of freedom. Therefore, all the efforts of the school should lead the children towards freedom.
- ***Brahmacharya :*** Tagore wanted the students to follow Brahmacharya to develop discipline in them. Brahmacharya includes controlling of senses, leading a simple and natural life and being pure in all dealings. Students should clean their bodies, act as per the rules and instructions, behave in a humble manner, be lovers of beauty and have faith in the world brotherhood, cultivate an outlook for the acquisition of both worldly and spiritual knowledge, and keep away from any condemnable action.

■ Teachers :

- According to Tagore, "Only man can teach another man". So, he assigns a very prominent place to the teacher in the education of the child. The teacher should treat the child with great love, affection, sympathy and consideration. He must know the child thoroughly. Tagore also says, "He who has lost the child in himself is absolutely unfit for the great work of educating the children".
- He further says, "Only he can teach, who can love". The greatest teachers of men have been lovers of men. The real teaching is a gift. It is a sacrifice, it is not a manufactured article of routine work, and because it is a living thing, it is the fulfillment of knowledge of the teacher himself. Tagore emphasised that a teacher must have a receptive mind and a learning attitude in order to inspire others. For this, Tagore says, "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame". Hence, a teacher is a learner first and a learner last. The teacher should provide a conducive environment for the child to engage himself in useful and constructive activities, instead of emphasising book learning. The teacher should also be busy kindling the creative capacities of children to keep them busy with constructive activities and experiences.

■ School and Student :

According to Tagore, a school lays the seeds for the development of man. A free atmosphere is better than classroom teaching. According to him, traditional school was like a "prison house". It was more like a pigeon-hold box. The time spent had been, thoroughly wasted. Therefore, a school should have a natural harmonious, free, open and simple atmosphere to provide education for the children. Education is a bi-polar process where students and teachers play their respective roles. A school becomes complete only through students. Tagore had the opinion that the child should be treated as a child and not as an adult. The subconscious mind of the child is more important than the active mind. He emphasises three important principles, that is, freedom, fullness and vastness for the education of the student.

■ Contribution of Tagore to Education :

Tagore was an idealist, realist, naturalist and worshipper of Indian culture. He had travelled all over the world and wanted everybody to see the world through education. In this way his thoughts were very broad, and contribution to education was worthwhile.

- ***Religious education :*** Tagore was against religious education imparted as a part of formal education. He believed that religious education cannot help to have an experience of the spiritual world, but, it can be gained by living in the world. In his own words, "True religiousness lies in gladly recognizing the values of man as man". To him, the service of mankind is the best service to God. He believed that serving the poor and uplifting the backward is the way to realise God. Hence, religious education should be imparted in a natural atmosphere of piety.

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➥ ***Mass education :*** Tagore felt that poverty and the ills and maladies of the country are due to lack of education. He, therefore, laid stress on the need for mass education. For this purpose, he suggested two ways—education has to be made compulsory and free up to the primary and secondary levels and secondly, arrangements to be made for adult education. These types of education should be given through the medium of mother tongue.

➥ ***Rural education :*** Tagore assigned maximum emphasis on rural education. He wanted that there should be no difference between rural and urban areas. He used to say that service of the country should begin with reforms in villages. For this purpose, compulsory free education and adult education have to be given in rural areas.

➥ ***Women education :*** Tagore emphasised the need for women's education. In the times of Tagore, women had been confined within the four walls of the house. They had been deprived of education during the Brahamanic period. Tagore realised the importance of women's education and prepared an outline for their educational management. He classified knowledge into two departments, that is, pure knowledge (academic) and utilitarian knowledge. He stressed that pure knowledge should be made available to both men and women equally. He was of the opinion that women should be taught home science so as to enable them to perform the roles of wives and mothers better.

➥ ***Vocational education :*** Tagore believed that the poverty of our country can be eradicated through actions only. He, therefore, assigned more importance to vocational and industrial education. As a majority of our population lives in the village, they depend on agriculture, small scale and cottage industries. Hence, he gave maximum importance to agriculture and practical arts. At the same time he assigned an equal status to science subjects.

➥ ***National and international education :*** Tagore was not only a nationalist but an internationalist also. He wanted to inculcate the sprit of nationalism and internationalism in students through education. He stood for the unity of mankind and international brotherhood. In order to develop nationalism and internationalism, he prepared a comprehensive curriculum. His curriculum included games and sports, social service, student self-rule, fine arts, national and international languages, literature and culture of the East and the West.

❖ Note of Shantiniketan :

Tagore was a great educational practitioner. In fact, he gave a practical shape to his educational ideas in the form of an educational institution which he established in 1901 at Bolpur, 93 miles north of Kolkata, far away from the hustle and bustle of the city life. He named it "Shantiniketan"—the abode of peace. It has an environment of joy and freedom, love and peace, sympathy and nobleness of spirit. In his words, "The school was a work of art and not a pedagogical laboratory. This school had all the characteristics of a garden school, 'Ashram' and 'Gurukul'. This school was functioning under the direct supervision of Tagore. Here, education is imparted in the lap of natural surroundings.

■ Objectives of Shantiniketan :

(a) To develop and educate the child in the lap of Nature.

(b) To provide spiritual training to the students.

(c) To educate the children in the atmosphere of freedom and love.

(d) To propagate both Eastern and Western culture.

(e) To create a contact between the teacher and the taught like parents and children.

(f) To impart knowledge through mother tongue.

(g) To foster vocational and social efficiency in the child.

(h) To develop nationalism and internationalism so as to bring about unity in diversity and develop the spirit of world humanity.

(i) To provide a natural, harmonious, free, open and simple atmosphere in the school for spiritual, intellectual and physical development of child.

(j) To train up the children to have simple living and high thinking.

■ Characteristics of Shantiniketan :

(a) It has all the characteristics of a garden school, 'Ashram', and 'Gurukul'.

(b) It is situated amidst natural surroundings with a fine display of Nature's own beauty with its varied gifts of colours, flowers, fruit, and birds combined with the joy of her mornings and the peace of her starry nights.

(c) It is a co-educational and residential institution.

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(d) It is a community school meant for all children regardless of caste, creed, place, sex and colour.

(e) It imparts knowledge through mother tongue.

(f) It provides training in sewing, book-binding, weaving, and carpentry.

(g) It includes drawing, art and music in the curriculum as an integral part of education.

(h) It provides adequate opportunities for choosing their hobbies and occupations.

(i) It is a self-governing institution having a dairy farm, post office, hospital, workshop and court (students hold their own courts).

(j) There is a close personal contact between the teacher and the taught. They live like parents and children.

(k) It is based on the concept of freedom of the mind. The children are free from dos and don'ts.

(l) It has a well-furnished library.

(m) The school has a place for manual labour.

(n) As an idealist, Tagore follows the guiding principle of simple living and high thinking at his Shantiniketan.

(o) Classes and meetings are held in the open, under the trees or in the verandas except on rainy days. It provides an environment after the fashion of ancient 'tapovana'—forest school mentioned in the upanishads.

(p) Students receive individual attention at Shantiniketan.

■ Homely Atmosphere at Shantiniketan :

It is a residential hermitage where teachers and students live together. They reside on the premises, eat, drink and sleep together irrespective of caste and creed. Simple and less expensive food is taken. The students perform most of their own work like drawing water from the well, keeping their room tidy, and washing their clothes. Thus, Tagore experimented his philosophy of simple living and high thinking.

■ Religious and Spiritual Atmosphere at Shantiniketan :

Tagore wanted the emancipation of man from material bondages with the assistance of religious and spiritual education. For this, he made provision for the study of the ideas of the Hindus, the Buddhists, the Jains, the Islamic,

the Sikhs, Christians and other religions of the East and the West. His primary objective in opening Shantiniketan was not teaching but living a life in God. Tagore saw spiritual nature in natural facts. So, he established his school in a natural environment which was the best means for spiritual progress.

■ Natural Atmosphere at Shantiniketan :

Shantiniketan is a garden school where students receive education in the open air and under the shades of the trees. Thus, the whole life of the school is in outdoors. Students enjoy the flowers of the spring and the harvest of autumn, the heat and the dew, storm and rain and the quiet moonlight at night. Thus, Tagore created a *tapovana*, the forest hermitage, where the students and teachers lead a life of truth in the natural beauties of the forest.

■ Organization of Classes at Shantiniketan :

The activities of Shantiniketan begin at 4.00 A. M. All regular classes are over by noon. Indian painting, Indian dancing, music, physical training etc. are taught in the afternoon session. Creative work in literature and art are encouraged. Good behaviour, respect for others, orderliness, modesty, cleanliness are practiced in order to develop a sense of discipline.

■ Daily Activities at Shantiniketan :

➡ Early morning at 4.30 A. M. a group of student singers would go around the ashram and wake up the students. After waking up, the students would clean their rooms and take up physical exercises. Then they take bath. Before sunrise, they meditate for ten minutes under the trees. After this, they take their breakfast. From 8.00 A. M. to 11.30 A. M. students are engaged in hard work.

➡ They take lunch at 12.00 noon. Then they are engaged in preparing lessons, group discussions, games and other creative activities. They devote a few minutes for meditation before sunset. After this they take dinner. At night, students are engaged in music, songs, dancing, dramatics, story telling and other artistic activities.

➡ They go to bed at about 9.30 P. M. while the choir boys sing once again. Thus, the daily activities at Shantiniketan begin with song and end with song.

■ Vishwa Bharathi :

➡ Shantiniketan ashram was turned into the Vishwa Bharathi, the international university at Shantiniketan on December 22, 1921. It

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was made the fourth central university by the Central Government of India in 1951. The word Vishwa Bharathi is composed of two words. In Sanskrit, the word *Vishwa* means *'world'* and *Bharathi* means 'Culture'. Thus, the name Vishwa Bharathi indicates a place of universal knowledge and world culture. The motto of this university or the aim of Tagore is "Yatra Viswham Bharathi Ekamidam", that is, where the whole world meets in one place. Through the Vishwa Bharathi as a whole, the poet and the seer sought to establish a relationship between the East and the West, to promote inter-cultural and inter-social amity and understanding and fulfill the highest mission of the present age—the unification of mankind".

➡ Today, 'Vishwa Bharathi' is known not only all over the world, but it also attracts scholars from different parts of the world. Tagore has observed, "I have formed the nucleus of an International University, as one of the best means of promoting mutual understanding between the East and the West. It was intended to be 'Treasure of Light' not only for India but also for the world". He wanted to extend by degrees the scope of this university on simple lines until it comprehended the whole range of Eastern culture—the Aryans, Semitic, Mongolian and others. Its object will be to reveal the Eastern mind to the world.

■ Objectives of Vishwa Bharathi :

Tagore had five main objectives on the basis of which he established the Vishwa Bharathi University :

(a) To teach different cultures of the East, especially those that originated in India or found shelter within her shores.

(b) To establish "The Institute of Rural Reconstruction" in order to lay the foundation of a happy and contented human life in the villages.

(c) To establish a living relationship between the East and the West, to promote inter-cultural and inter-social amity and understanding and fulfil the highest mission of the present age—the unification of mankind.

(d) To bring up our pupils in inseparable association with Nature.

(e) To strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the East and the West.

■ Features of Vishwa Bharathi :

(a) The institution that bore the name of Vishwa Bharathi was founded with the call that man had to be set free not only in Nature but also in society.

(b) The greatest distinction of the school is the direct and immediate emotional contact of pupils with their teachers and with external nature.

(c) A speciality of the institution is that it wants to bring up the pupils in close association with Nature. The aim is to bring about an all-round development of individual personality through harmonious union of the spirit with the environment.

(d) It wants to hold before the world the ideal of the universality of man.

(e) The centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life as well.

(f) It is one of the best means of promoting mutual understanding between the East and the West and it is in a position to co-operate with the culture of Europe and synthesise all the different cultures of Asia.

■ Constituents of Vishwa Bharathi University :

Indian Government has given recognition to Vishwa Bharathi as a full-fledged Central University. It has three departments namely, Shantiniketan school, University and Institute of Rural Reconstruction. Some other constitutents of this university are as follows :

- ***Sisu bhavan*** (nursery school).
- ***Path bhavan*** (school section—Matriculation Examination).
- ***Shiksha bhavan*** (higher secondary).
- ***Vidya bhavan*** (college of graduate and postgraduate studies and research). Here research facilities in Sanskrit, Hindi, Pali, Prakrit, Arabic, Persian, Urdu and Bengali Literature and in Indian philosophy, Buddhism, and Indian mysticism are available.
- ***Vinya bhavan*** (college of teaching). Here the teachers of the future are trained in a systematic way.

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- *Kala bhavan* (college of fine arts and crafts). Here the students devote themselves to the learning of fine arts like painting etc.
- *Sangeet bhavan* (college of dance). Learning of music and dance.
- *Siriniketan* (department of rural reconstruction). Knowledge about the rural life is imparted in the department. The problems of the pupils are discussed here and their solutions are found.
- *Siksha satra* (rural high school).
- *Silpa sadana* (college of industrial training). Students learn about industries such as tailoring, needlework etc.
- *Cheena bhavan* (school of languages). It is concerned with Indian, Chinese, Tibetan studies etc. It has a big library.
- *Hindi bhavan* Research and Study of Hindi is carried out here.
- *Islamic research school* It is devoted to the Islamic research.

■ Life in Vishwa Bharathi University :

Vishwa Bharathi is a residential university where all the students reside in the premises along with their teachers. They have to get up at five in the morning. After bath, they worship or pray. Everyone is ready for work by 6.30 a.m. in the summer. They take breakfast after two hours of work. The regular classwork is over by noon. Cultural subjects such as music, dancing, painting, physical training and games are carried out in the afternoon. All students draw water from the well, wash their clothes, and sweep their rooms. Students visit the neighbouring villages and hold night classes for the poor and the low castes. Perfect discipline is maintained everywhere to create a family atmosphere in the University.

Therefore in conclusion it can be said that, Tagore is the greatest prophet of educational renaissance in modern India. He waged a ceaseless battle to uphold the highest educational ideas before the country, and conducted educational experiments at his own institutions, which made them living symbols of what an ideal should be. He has given the message to mankind, the message of unity of mankind, internationalism, brotherhood of man and service to humanity, illiterates, sufferers and the backward. He is a great philosopher of the twentieth century whose philosophy is the outcome of his educational experiments. Tagore has made Vishwa Bharathi a temple of Indian cultural awakening and a

centre for international education from where India gives a message of humanity to the whole world. It is the living symbol of Tagore's philosophy, life and education. Tagore is not with us, but his great personality would remain present in the Vishwa Bharathi. Dr. S Radhakrishnan says, "Tagore is a symbol of the understanding spirit of man who lifted the hearts of mankind and of height, we aspire for the new society and a new civilization".

❑ 2.2.4 Sri Aurobindo Ghosh (1872-1950) :

Sri Aurobindo Ghosh, occupies a very important position among the contemporary Indian philosophers of education due to his wide knowledge of East and West, ancient and modern system of education. He has presented an integral philosophy of education through his 'ashram' at Pondicherry. Here, experiments are conducted to evolve a new system of education which may be adopted for the reconstruction of Indian education. He considers the fulfillment of swadharma as the law of life and wants that every individual in a nation should fulfill his swadharma. Hence, the purpose of education is to prepare the individual to serve their nation and humanity. His education philosophy in the field of modern educaton is very important.

■ Life Sketch of Sri Aurobindo Ghosh :

- Sri Aurobindo Ghosh, a famous sage, poet, patriot, philosopher and an educationist, is known by the name Aurobindo, was born on August 15, 1872 in Kolkata. The word 'Aurobindo' means 'Lotus' in Sanskrit. His father Dr. Krishan Dhan Ghosh loved the Western culture and he wanted his son to grow up into a fake Englishman. So, Aurobindo was sent to England at the age of seven and he lived there for 14 years. He got education in London and Cambridge, and he became a master in English, Greek and Latin. He passed the Indian Civil Service Examination in 1890 but he could not appear for the horse-riding test. As a result, he was disqualified for the job and he returned to India in 1893.
- Aurobindo studied Sanskrit language and literature in India and served as an adviser and sometimes as secretary to the Maharaja for fourteen years in the princely state of Baroda. He became a professor of English at Baroda College. He learnt Bengali, Gujarati and Marathi, and delve deeply in the culture and philosophy of India. He practiced yoga in 1904. As per the instruction of the Indian National Congress,

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he became the principal of Bengal National College (now Jadavpur University) at Kolkata. After the Bengal Partition (1905), Aurobindo resigned from his job and became an active freedom fighter. He launched the journals *Vande Matram*, *Karma Yogi*, *Dharm* and the Bengali daily *Yugantar* to propagate his revolutionary ideas and arouse intense feelings of nationalism among the people of India. His political and nationalistic sentiments were expressed through his writings and fiery speeches. The British Government arrested Aurobindo and put him in Alipore Jail for a year in connection with the Alipore Bomb Case in 1908. When he was in jail, he spent most of his time in yoga, meditation and the study of the Gita, philosophy and spiritual literature.

- Once he was in Alipore jail, he realised the presence of God in a dream. After his release from the prison, he shunned all his political activities immediately and returned to Pondicherry for penance and spiritual advancement. He spent his retired life at his ashram in Pondicherry. He became a yogi and devoted his time to yoga and meditation. He preached his philosophy of dharma, education, spiritual advancement and brahmacharya across the country. He had set up an international ashram and International Centre of Education at Pondicherry and started several educational and social activities. He established Auroville as a city of universal culture for international co-operation and human unity. Aurobindo propounded his major philosophy and published it in *Arya* a new journal in English from 1914 to 1921. Aurobindo, the great saint, passed away on December 5, 1950. His demise put an end to a glorious chapter in the spiritual history of India.

■ Aurobindo's General Philosophy of Life :

Sri Aurobindo's philosophy of life is based on an experienced integralism. It is a synthesis of idealism, realism, naturalism and pragmatism. His life began with psychic experiences connected with his political, philosophical and poetic life. The general philosophical ideas of Aurobindo are found mostly in his weekly newspaper "karma yoga".

- ***Corner stone of Indian thought :*** *Jnana* (knowledge), *Bhakti* (devotion) and *Karma* (work ethics) are the three cornerstones upon which the Indian philosophy of life has been built. Those who resort to Jnana, Bhakti and Karma can walk on the divine path. Aurobindo

stood against the exclusive emphasis on them. He did not want to deprive the individual of the variety of life. He believed any such emphasis resulted in the lopsided development of a personality. He felt that there should be a combination of India's genius consisting of spirituality, creativeness and intellectuality. Spirituality is indeed the master key of the Indian mind, the sense of the infinite is native to it. The first age of India's greatness was a spiritual age when she sought passionately for the truth of existence through the intuitive mind : nd through an inner experience and interpretation of both the psychic and the physical existence. Aurobindo had a great faith in the creativeness of India. "For three thousand years at least ... India has been creating abundantly, incessantly and lavishly with an inexhaustible many sidedness republics and kingdoms and empires; philosophies and cosmogonies and sciences; creeds, arts and poems ... systems of yoga, arts spiritual, arts worldly,... the list is endless and in each item there is about a plethora of activity". The third pillar of India's genius is its strong intellectuality. In the words of Aurobindo, "the greatness of Indian culture depends on its strong intellectuality. It is at once austere and rich, robust and minute, powerful and delicate, massive in principle and curious in detail.

- ***Integral approach to Indian thought :*** Aurobindo wanted to discover integration in Indian thoughts. He also wanted to see life as a whole. As he wanted to strike a balance between the multicoloured shades of life, he turned to the Gita. He says that there is a fellowship between God and man. The fellowship with God can be achieved by disinterested action (Nishkan Karma) in society, never-ending meditation, self-forgetting devotion and feeling a kind of unity of all things in God.

- ***Synthesis and understanding :*** The basic principle of Aurobindo's philosophy of life is the synthesis and understanding of life and the universe. He believed that the Gita preserves a proper balance in the world of knowledge, devotion and work. In the words of Aurobindo, "He in whom all three meet and become one entirety". He is the supreme being, the Purushothama". Swami Sivananda says, "Aurobindo is the consummate expression of the Indian spirit of synthesis".

- ***Unity of truth :*** Aurobindo arrived at the concept of the basic unity of truth by synthesising the views in Indian thoughts. He observes,

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"First of all, there is undoubtedly a truth, one and eternal, which we are seeking, from which all other truth derives, by the light of which all other Truth finds its rightful place in the total scheme of knowledge".

- ***Supermind :*** This is the keyword of Aurobindo's philosophy. He believes that the mind of man is imperfect and is not in a position to understand the integral truth. Only the supermind can have an understanding of the integral truth. Aurobindo remarks, "Man will become a super mind. Super mind will have a super mental consciousness. Consciousness of Sat-Chit-Anand: Truth, Self, Bliss : Truth, Beauty, Goodness".
- ***Superman :*** Man becomes a superman when he attains a supermind. He surrenders himself completely to the will of God and becomes a superman. Aurobindo aimed at the integral man. The superman is the integral Man, the idea! man-who makes an ideal society.
- ***Purna Yoga :*** Aurobindo thought that there is a wide gulf between the ordinary mind and the super mind. He tried to integrate them into a single whole through purna yoga (Fig.). He believed that purna yoga helps man to realise the supreme, the Purushothama. According to him, "All life is "Yoga". In the words of Aurobindo "The very first lesson in this yoga is to face life and its trials with a quiet mind, a firm courage and an entire reliance on the Divine Shakti". According to Aurobindo, "An unconditional surrender to God is the first step of Yoga". In fact, Aurobindo's yoga aims at the creation of divinity in the whole man. The education of the mind is stressed in order to achieve the aim of yoga.

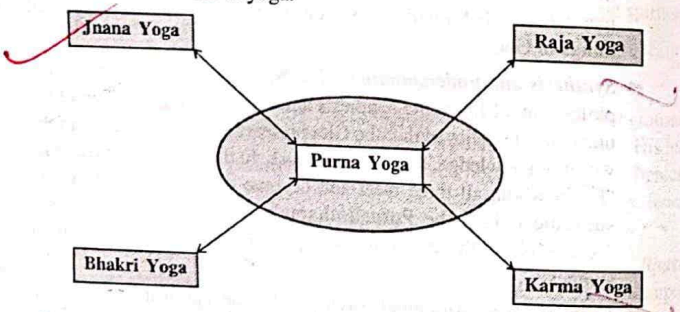

FIG. Types of yoga

- ***Life :*** Aurobindo was of the opinion that life is universal and it is imperishable. According to him, "Life is a form of cosmic energy, a dynamic movement or current of it, positive or negative, a constant act or play of the force which builds up forms, energises them by an unceasing process of disintegration and renewal of their substances".
- ***Rebirth :*** Aurobindo had a deep faith in the philosophy of rebirth. According to him, birth and death are a predetermined process in the scheme of evolution. In the words of Aurobindo, "All the secrets of circumstances of rebirth center around the capital need of the soul, the need of growth, the need of experience, that governs the line of its evolution and all the rest is accessory".
- ***Law of karma :*** Aurobindo believed that man is the maker of his own fate. But the heredity and environment are determined by the present and past actions of man. He found continuity between different births. In this way he believed the doctrine of karma. However, karma does not determine the fate of soul.
- ***Evolution of man :*** Aurobindo was of the opinion that the individual is in the continuous process of evolution to attain the union of the individual soul with the supreme soul. According to him, "Life is not for life alone, but for God. There is an inner law and meaning for all things depending on the supreme". This is the inner law, which guides, regulates and controls the universe, and propels it into action.
- ***Experienced integration :*** Aurobindo's philosophy is the result of his concept of "experienced integration". It is an integral approach to solve various problems of human life. It is a synthesis of the idealism, realism, naturalism and pragmatism of the East and the West and of the old and the new.
- ***Spiritualism :*** Aurobindo was a spiritualist. He regretted the neglect of spiritual elements, which is responsible for the decay of human societies. He says, "The radical defect of all civilization has been the neglect of the spiritual elements".

Aurobindo's Philosophy of Education :

Aurobindo Ghosh is a true yogi, a great philosopher and an eminent educationist. He starts his life as a political thinker but very soon he becomes a spiritual integralist. He shows mankind the way to the highest spiritual

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growth. His philosophy of education directly emerges from his philosophy of life based on spiritual penance, practice of yoga and brahmacharya. He believes that any education, which involves all the three factors, will definitely develop man to the fullest extent. The journey of his life is a unique experience in harmonising the two important ends of existence, that is, spirit and matter. He tries to translate these ideals into a system of education through his Pondicherry ashram school now grown into Auroville—a city of universal culture. According to Aurobindo, real education is that which provides a free and creative, environment to the child by developing his interests, creativity, mental, moral and aesthetic senses. Finally, they lead to the development of his spiritual powers.

- ***Study of mind :*** The true basis of education is the study of mind. Any system of education that ignores the study of mind hampers the intellectual growth. Therefore, the study of human mind is basic to education. The human mind consists of four layers, namely, chitta, manas, buddhi, and intuition. Chitta is the store house of memory. This passive memory is automatic and needs no training. The active memory requires training and improvement. Manas or the power of mind is the second layer of the mind. It is regarded as the sixth sense. Intellect or buddhi is the third layer of mind and works at the higher level. There are two kinds of intellect that is right hand mind and left hand mind. Right hand mind judges, images, memories, observe commands and manipulates. Left hand mind is the source of analytical faculties—distinguish, compare, classify, generalise, deduce, infer and conclude. Intuition is the fourth layer of mind having a "direct vision of knowledge". "It brings to man those brilliant messages from the unknown, which are the beginning of his higher knowledge". Therefore, an ideal teacher should try to develop this intuitive power in, the people.
- ***Focal points :*** Aurobindo considers the man, the nation or people and the universal humanity as the three focal points. True education should take them into account.
- ***Development of spirit :*** Aurobindo advocates the national system of education on a spiritual basis. True education will be "an instrument for this real spirit in the mind and body of the individual and the nation".
- ***Development of real man :*** The important business of education is to bring out the real man. Therefore, education should aim at the development of all the faculties of the child to make him a real man. It can be done by promoting the powers of observation, memory, reasoning etc.

- ***Education according to child's nature :*** Aurobindo believes that education must be provided to the child according to his mental aptitudes and psychological needs. He wants and advocates child-centred education.
- ***Freedom for child :*** Aurobindo wants education to be child-centred. He, therefore, advocates perfect liberty for the child. This is because he believes that the child can acquire the best knowledge if his mind is trained in a free atmosphere without any hindrance. He also advises that hard things should not be brought into the child's experience.
- ***Development of consciousness :*** Education should foster consciousness in the students by bringing out or developing the latent powers of the child.
- ***Brahmacharya :*** Aurobindo lays great stress on brahmacharya. In fact, he wants brahmacharya to be the main foundation of education.
- ***Physical purification :*** Aurobindo bestows great importance on moral education for physical purification. He wants the child to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits through moral education. The teacher should impart the moral training to the students by his personal example, daily conversation and extensive reading of good books.
- ***Religious education :*** Aurobindo is of the opinion that without religious overtones in education there will be corruption and anarchy in the country. He believes that the essence of religious education is to prepare the student to live for God, for humanity, for country, for others and for himself.
- ***Training of senses :*** Like Western philosophers Rousseau, Pestolazzi and Froebel, Aurobindo believes that the senses are the gateways of knowledge. So, the senses of the child should be trained in a proper manner. Such training helps the child to grasp the soul of education.
- ***Subjects of education :*** Aurobindo is in favour of child-centred education. Therefore, he recommends those subjects which are of interest to the students and are related to their lives.

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➡ ***Emphasis on mother tongue :*** Aurobindo wants mother tongue as the medium of all instruction. He believes that the child could learn better if the education is imparted to him through the medium of his mother tongue.

■ Basic Principles of Aurobindo's Education :

- ➡ Education should be child-centred.
- ➡ There should be perfect liberty for the child.
- ➡ Education should be related to the life of the child.
- ➡ Education should be according to the mental aptitudes and psychological needs of the child.
- ➡ Education should be imparted through the medium of mother tongue.
- ➡ Education should bring out the latent powers of the child.
- ➡ Education should help to achieve the physical purification of the child.
- ➡ Education should develop consciousness.
- ➡ Education should train the senses of the child.
- ➡ The basic foundation of education should be brahmacharya.
- ➡ Education should develop the soul substance of an individual.
- ➡ Education should develop all faculties of the child in order to make him a complete man.
- ➡ Religious education should be a part of education to prevent corruption in the country.

■ Meaning of Education as Viewed by Sri Aurobindo :

- ➡ Aurobindo Ghosh comes out against the educational system of his time. He believes that education should be according to the mental and spiritual needs of the children and the demands of the country. It means that education should lie in accordance with the changing and growing needs of our real as well as modern life.
- ➡ Thus, education should create dynamic citizens so that they may be able to face the present challenges and meet the needs of the modern complex life with ease. In the words of Sri Aurobindo, "Education to be true must not be a machine made fabric but a true building or living evocation of the powers of the mind and spirit of human being".

➡ According to Aurobindo, "Education is helping the growing soul to draw out that is in itself. In other words, education should bring out the latent powers of child to make him a complete man. N C Dowsett has summerised Sri Aurobindo Ghosh's philosophy of education thus, "the meaning of the word education is to bring forth the inner, hidden, latent, dormant, potential secret within every human being, secret because, it is not of senses but of the inner truth of being and because it is that most unknown pan of the being which has yet to evolve to its full stature".

■ Aims of Education :

➡ ***Acquire knowledge:*** The aim of education is helping the child to acquire knowledge. According to Aurobindo, knowledge should be the latest and related to the different fields such as literature, culture, science, politics etc.

➡ ***Physical purity:*** Physical purity and development of the child is the main aim of education. This is because it is the body which should perform all religious obligations. Aurobindo insists that without physical purity and development, spiritual development is not possible. In fact, physical purity and development are the two bases upon which the edifice of spiritual development is built.

➡ ***Training of senses:*** The aim of education is to train all the senses namely, hearing, speaking, listening, touching, smelling and tasting. As senses are the important sources of knowledge, they should be trained properly so that *nerve*, *chitta* and *manas* become pure. Education is the only process through which the senses of the child can be trained to the fullest extent in order to acquire more knowledge.

➡ ***Develop logical faculty:*** Aurobindo believes that logical faculty plays a very significant role in the education of the child. He has mentioned three steps for the training and development of the logical faculty, that is, drawing inferences, making success and failures and causes of success and failures. The first step of logical faculty involves the encouragement of the child to draw inferences from the facts and enable him to trace the causes and effects, which lead to the drawing of inferences. The second step of logical faculty is to enable the child to mark success and failures. This enables him to draw inferences in a logical manner. The third step is to enable the child to

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notice the causes of success and failure of a particular experiment.

- ***Mental development:*** Mental development means the development of all mental faculties such as memory, thinking, reasoning, imagination, discrimination, special relationship and generalisation. The aim of education is to develop these faculties harmoniously.
- ***Development of morality :*** Moral and emotional development are the essentials needed for the child to foster the right attitude in him. In the absence of these developments, mental development will become harmful to human progress. Aurobindo, therefore, emphasises the fact that the hearts of children should be trained and developed through education to show extreme love, sympathy and consideration for all living beings. The teachers should be a role model for the child to develop morality.
- ***Development of conscience :*** Aurobindo has remarked four levels of conscience—*chitta, manas, intelligence* and *intuition*. The duty of the teacher is to help the child in the development of all these levels of conscience harmoniously.
- ***Spiritual development :*** Aurobindo believes that every human being has some element of divinity in him. The teacher should bring it out, then nourish it through yoga exercises and brahmacharya. According to Aurobindo, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use".
- ***Self-realisation :*** Aurobindo believes firmly that self-realisation should be the aim of education. In fact, self-realisation enables the individual to realise his real being. Therefore, this is the ultimate meaning of life on the earth.
- ***Development of potentialities :*** Aurobindo believes that every child has some latent physical, mental and spiritual potentialities. Hence, he considers the development of such hidden potentialities as one of the aims of education. Here, the task of the teacher is to draw out these potentialities in a harmonious way and turn the child into a complete man or real man, i.e., superman.

■ Curriculum :

Aurobindo suggests all those subjects and activities, which the students are interested in. The subjects and activities included in the curriculum

should possess creativity and educational expression. Thus, the curriculum is constructed in such a way as to develop the inner potential of the child and turn him into a super human being. Aurobindo has prescribed the following five principles of curriculum construction.

- Curriculum should be interesting for the child.
- Curriculum should include all subjects and activities which promote mental and spiritual development of the child.
- The subjects of a curriculum should be able to motivate the child to learn.
- Curriculum should activate the creative potentialities of the child in order to develop him into a real man.
- Curriculum should motivate the children towards the attainment of up-to-date knowledge of the whole world.

On the basis of these above principles, Aurobindo includes the different subjects and activities in the curriculum for the different stages of education and types of education for the proper growth of the learners.

(a) ***Primary stage:*** Mother tongue, English, French, Literature, National History, Art, Painting, General Science, Social Studies and Arithmetic.

(b) ***Secondary stage:*** Mother tongue, English, French, Arithmetic, Art, Physics, Chemistry, Biology, Physiology, Health Education and Social Studies.

(c) ***University stage:*** Indian and Western Philosophies, History of Civilization, English Literature, French Literature, Sociology, Psychology, History of Science, Physics, Chemistry, Zoology, Botany, International Relations and Integration.

(d) ***Vocational education:*** Arts, Paintings, Photography, Sewing, Sculptural drawings, Typing, Shorthand, Cottage Industries, Carpentry, Mechanical and Electrical- Engineering, Nursing, Indian and European Music, Dramatisation and Dancing.

(e) ***Physical education:*** Physical training, games, gymnastics, preventive medical care and health education.

(f) ***Mental education:*** It is meant for the development of the powers of the child's mind. It includes the study of Language, Mathematics, Social Science and Applied Sciences.

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(g) ***Psychic and spiritual education:*** Spiritual and psychic values such as love, truth, faith in God, strength of mind and heart are stressed.

(h) ***International education:*** Universal love, sympathy, fellow feeling and international understanding are the main features of this education.

(i) ***Moral education:*** The pupils should be guided to cultivate: (a) Right emotions (b) noble habits; (c) right associations; and (d) right actions to develop morality among them. Moral training should be supplemented by the application of Raja Yoga. This type of training purifies the mind and the body.

(j) ***Vital education:*** It includes various activities such as student participation in music, fine art, dance, drama, craft and ballet.

■ Methods of Teaching :

➨ ***Freedom to child :*** Freedom to the child enables him to acquire more and more knowledge by his own efforts. Any restriction imposed on the child will retard his natural growth and development. So, the teacher should act only as a helper and guide and stimulator for the natural development of the child.

➨ ***Love and sympathy for the child :*** The teacher should treat the child with utmost love, sympathy and kind consideration. This will reduce the tension felt in learning and promote the natural development of the child.

➨ ***Mother tongue :*** Education through mother tongue enables the child to grasp and understand even the most difficult subjects. Hence, the medium of instruction should be in mother tongue.

➨ ***Child-centred education :*** Education should always be child centred. The teacher should study the varied interests of his pupils before he provides education to them. This will encourage and motivate the learners to acquire more and more knowledge.

➨ ***Self-experience :*** Self-learning experiences should be provided to the child. This type of learning is very useful for his future life.

➨ ***Learning by doing :*** Aurobindo believes that learning by doing is the best 'method of learning'. This method places great emphasis on the activities of the pupils. Here, the bookish knowledge is supplemented by experimentation.

➨ ***Group learning or co-operative learning :*** The teaching-learning process is a cooperative process. Therefore, there must be a learning based on the cooperative activities of teacher and children.

➨ ***Nature of child:*** Naturally each child has been gifted with some mental and spiritual potentialities. Education should develop these gifts in the child by developing his inner capacity.

➨ ***Education according to 3 A's :*** The mind of the child is a great vehicle for acquiring knowledge. So, the mind has to be consulted in his growth. According to Aurobindo, education should be provided to the child according to three A's namely, age, ability and aptitude. For this purpose, the teacher should adopt the methods of teaching according to the age and nature of the child. He should know the ability and aptitude of his students before he imparts education to them. Aurobindo emphasises this aim of education because every child has something divine in him. It is education which should discover and develop the divine qualities in the child.

➨ ***Lead child from near to far :*** The child should be educated from the known to the unknown and from what he is to what he shall be. It is to work from the near to the far. All new knowledge must be built around the child's daily experiences directly connected with his environment—local as well as national. The past is our foundation, the present is our material and the future will be our aim and summit. Thus, the past, present and future should go hand-in-hand towards the progress of the individual.

■ Place of Teacher :

➨ The teacher occupies a very important role in the process of education. He is an embodiment of self-control, humility, spiritual equality between man and man. In the words of Aurobindo, "Teacher is a man helping his brothers, a child leading children, a light kindling other lights, an awakened soul awakening other souls, at the highest a power of presence of the divine calling to him other powers of the divine". He also remarks, "One must be a saint and a hero to be a good teacher. One must become a great 'yogi' to be a good teacher."

➨ According to Aurobindo, "The teacher is not an instructor or task master; he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps him and

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encourages him in the process. He does not impart knowledge to him. He shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within. He only shows him where it lies and how it can be habituated to rise to the surface".

- The teacher is not only an instructor but a helper and a guide for the pupils. He should not impose anything on the learners. He should stimulate the child in order to develop him naturally. The role of the teacher will always be appreciated if he can prepare the child to serve the suffering humanity and eradicate the evils, which are obstructing the progress of society and humanity.

■ Place of Child :

- According to Aurobindo, nature has bestowed different human beings with different capacities and powers. Therefore, education should develop in the child whatever has already been endowed to him by God. In this regard, he says, "The child is a soul to find them, to find himself, to grow into their maturity, into a fullness of physical and vital energy and utmost breadth, death and height of his emotional, his intellectual and his spiritual being".
- Thus, each human being is self-developing. But the parents and the teachers should help him achieve the fullest development. He believes that the child has his own inherent capacities and special abilities. So, he has assigned a special place to the child in the teaching-learning process. Hence, education should satisfy the needs and interests of the child. This will enable the child to develop his personality fully according to his powers. Aurobindo observes, "The idea of hammering the child into the shape desired by the parents or teacher is a barbarous and ignorant superstition."
- There can be no great error than for the parents to arrange before hand that his son shall develop particular qualities and capacities. To force the nature to abandon its own Dharm is to do permanent harm, mutilate its growth and deface its perfection.

■ Discipline :

Aurobindo is in favour of full freedom for the child to express himself and act without any restriction imposed on him. The teacher should not interfere in the self-experience of his pupils. Aurobindo believes that the child has

his own interests and potentialities. So, the purpose of education is to develop these divine gifts fully and turn the child into a superman. For this purpose, the child should be provided full freedom. The freedom of the child enables him to develop his latent capacities and helps him to acquire more knowledge.

■ Contribution of Aurobindo to Education :

- ***National system of education :*** Aurobindo saw that the people of India were moving away from spiritualism to materialism. Consequently, the inherent divine light in them was decreasing. So, he felt that Indians need such education which develops the power of our mind based on Indian culture. The national system of education should have right relation with life, need and soul of our nation. In fact, national system of education is the way to achieve national integrity and preserve and promote our culture and tradition.
- ***Child centred-education :*** Though Aurobindo was an idealist, he favoured child-centred education. According to him, education should be based on the mental aptitudes and psychological needs of the child. In short, education should develop his personality according to his innate powers. This view is accepted and practiced by all educators of the east and west.
- ***Moral education :*** Aurobindo believed that physical development of the child leads to corruption and dishonest life. So he gave importance to the study of moral education. According to him, "The wildness and recklessness of many youngsters are only the over-flowing of an excessive strength, greatness and nobility. They should be purified,* not discouraged". Today, most of the educational institutions include moral education as an integral part of general education.
- ***Religious education :*** Aurobindo was an idealist in nature. So, he gave more importance to the spiritual development of the child. Religious education enables the child to achieve such development. According to him, "To live for God, for humanity, for country, for others, for oneself in these". Hence, religious education should be imparted not through preaching but by practice of religious life. In fact, religious education has become an impart of school instruction.

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- ***Physical education :*** Aurobindo realised the importance of physical education and believed that such education aimed at the perfection of the body, its health, strength and fitness. According to him, "If our seeking is for a total perfection of the being, the physical part of it cannot be left aside, for the body is the material basis, the body is the instrument which have to use". Thus, he gave more importance to the physical development of the child. The same idea is insisted in all educational institutions.
- ***Education of yoga :*** Aurobindo believed that taking up yoga will to lead man to perfection. So, education without yoga is insufficient. It means a complete education needs the help of yoga. According to him, "Yoga is life, which bridges the gap between ordinary man and superman"; It strengthens the power of mind. Thus, the study of yoga becomes an integral part of life and finds an important place in the present education.
- ***Education of mind :*** Aurobindo believed that man's mind is imperfect and it is not in a position to understand the integral truth. Hence, it requires the development of intellect through increasing concentration on attention. He regarded the steady and long practice as the way to the development of the power of double and triple of multiple concentration. As the mind of the child is the great vehicle of acquiring knowledge, it should be consulted in his growth. According to him, "The first thing the teacher has to do is to accustom the pupil to concentrate attention". This enables the child to observe, compare, remember and judge various class of objects. Today the development of mind has been emphasised through brahmacharya, meditation and yoga.
- ***Education of senses :*** Like naturalists, Aurobindo believed that the child gathers knowledge and experiences for his mental development through his senses of sight, hearing, touch, smell, taste and understanding. So the training of senses should be the most important type of early education of the child. In fact, he stressed on the training of six senses—eyes, ears, nose, mouth, skin and mind. It is accepted that senses are gateways of knowledge and importance is given to the development of senses.
- ***Medium of instruction :*** Like other Indian philosophers, Aurobindo felt that education should be imparted to the child through the medium

of his mother tongue. According to him, "Other languages can be mastered only after getting a sound knowledge in one's mother tongue. The mastery of mother tongue enables the educand to understand the literature, history of his country and the life around him". This is particularly by true about the early education of the child.

- ***Freedom of the child :*** Though Aurobindo was an idealist, he advocated the freedom of child. He gave a special place to the child in the teaching-learning process. He wanted that the child should be treated with love, affection and sympathy. Such freedom enables the child to achieve the fullest personality development according to his talents and capacities. Freedom of the child is recognised and implemented in educational practices.
- ***International education :*** The main features of Aurobindo's education are universal, love, sympathy, fellow feeling and international understanding. He put these ideas into practice in his World University Centre at Pondicherry, where men and women of all countries can live together in peace and harmony above all creeds, politics and nationalities. For this purpose, he included the study of International Relations and Integration in the curricular prescribed for University Education. Such studies have become important in fostering internationalism.
- ***Comprehensive curriculum :*** Aurobindo is a distinguished philosopher and educationists who prescribed a number of different subjects and activities in the curriculum according to the age, abilities and needs of the child. In fact he prescribed varied curriculum according to primary, secondary, higher secondary and university stages of education with a view to prepare the child for life. The present educationist also formulates and follows different curriculum on the basis of development of the child.
- ***Methods of teaching :*** Like Naturalists, Aurobindo introduced new methods in the teaching-learning process. He stressed on the cooperative activities of the teacher and the taught. Teacher from the known to the unknown from the near to the far or from that which is to that what shall be and teach according to the three A's (age, ability and aptitude) were his notable teaching techniques that have been implemented by the modern educators.

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- ***Importance to teacher :*** Teacher occupied a very important role in Aurobindo's integral education. He should be an embodiment of self-control, humility, and spiritual equality between man and man. According to him, "Teacher should be a saint and a hero to be good teacher". Teacher should be a friend, philosopher and guide of the child. These concepts are accepted by the educators of the world.
- ***Education through practical experiences :*** Aurobindo introduced different science subjects and activities in order to educate the child through practical experiences. He believed that education through practical experience develops the powers of imagination, creativity and the nature of enquiry in the child. Such experiences enable the child to solve the problems of life. Thus, education given through practical experiences is very effective and interesting, and it has a unique importance in teaching technical, vocational and science subjects.

■ Notes on Aurobindo's Integral Educaton :

Meaning of Integral Education :

Integral education is that education in which the human body, mind and intellect are combined together to form a magnificent machine. We can call it a machine for want of a better word and it is superior to any other equipment built by man. According to Aurobindo, "Integral education is that which helps to bring out full advantage, makes ready for the full purpose of life and scope of all that is in the individual man, which at the same time helps him to enter into his right relation with life, mind and soul of the people to which he belongs and with the great total life, mind and soul of humanity of which he himself is a unit and his people or nation, a separate and inseparable member". He is a great supporter of the national system of education and he realises that this is the source of national reconstruction. This view is contained in his system of integral education. In this way, integral education should have the following four chief points:

Chief Points of Integral Education :

Education must integrate the human body, mind and soul to serve its real purpose.

- ***Strengthening body and mind :*** Integral education should strengthen the physical and mental aspects through the study of science and technology. Education through science and technology makes the material basis stronger, complete and more effective for the manifestation of the spirit.

- ***Five principal aspects of integral education :*** Aurobindo's idea of integral education is the idea of complete education. He says that education to be complete must have five principal aspects relating to the five principal activities of human being—the physical, the vital, the mental, the psychic and the spiritual.
- ***Four major aspects of truth :*** Integral education should have four major aspects of truth, namely, love, knowledge, power and beauty. In the words of Aurobindo, "The truth we seek is made of four major aspects: love, knowledge, power and beauty. These four attributes of truth will spontaneously express themselves in our being. The psyche will be the vehicle of true and pure love, the mind that of infallible knowledge and the body will be the expression of a perfect beauty and a perfect harmony".
- ***The vehicles of love, knowledge, power and beauty :*** Integral education of Aurobindo spells four vehicles for the four aspects of Truth.
- ***Education of physical being (tapasya of beauty) :*** Physical education is an important component of integral education. The physical body will be the expression of a perfect beauty and a perfect harmony. Hence, education should be directed towards the realisation of four important goals, namely,
  (a) To discipline and control the physical functions.
  (b) Harmonious development of the body and physical movements.
  (c) Rectification of defects and overcoming physical limitations.
  (d) To awaken the body consciousness.

One has to undertake physical exercises to achieve the first three goals, and to achieve the fourth goal one has to draw upon multiple faculties. The spiritual discipline, service, bhakti, yoga, games and sports, asanas and pranayama are considered to be the most important tools to control the restlessness of the body and to achieve concentration. Physical education is also essential for controlling the sex drives.

- ***Education of vital being (tapasya of power) :*** Education of the vital being is an important part of the concept of integral education. Vital education lays emphasis on the observation of impulses, energies

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and desires of the vital being of man. As a result, the pupils get an opportunity to understand both the inner world and the world outside. The second aspect of the vital being is the utilisation of the sense organs which helps an individual to receive knowledge. Therefore, senses like, sight, hearing, smell, touch, taste and mind should be trained. To get a training to be an aesthetic personality, one should give up bad habits and develop human habits, emotions and their associations. Aurobindo advises that training of the senses should be the first care of the teacher.

- ***Education of mental being (tapasya of knowledge) :*** Since the human mind is the vehicle of infallible knowledge, education must build its power to make it an excellent medium of knowledge. The mind has to be made silent and attentive in order to receive knowledge and manifest it. By yoga one acquires mastery of the mind and reaches a region higher than the mind, which we call knowledge. This helps in the gradual liberation from ignorance. Mental education has three fold functions: (i) to gather old knowledge; (ii) to discover new knowledge; and (iii) to develop the capacity to use and apply the knowledge acquired. The pupil develops cognition, ideas, intelligence and mental perceptions through the application of his knowledge. As we have already mentioned, the mind has four levels—chitta, manas, buddhi and intuition.

- ***Education of psychic being (tapasya of love) :*** Psychic being is the psychological centre of man. It is the vehicle of true and pure love. The function of education is to enable man to become conscious of this psychological centre which is the key to an integral personality. Love is made of desirable feelings and emotions, directed towards whole-hearted clarity and goodwill towards others and communion with the Divine. Psychic education enables an individual to see his soul and helps him to grow in freedom according to its inner nature. It supports the vital, the physical and the mental being so that an individual understands life and himself.

■ Two-fold Bases of Integrated Education :

Aurobindo has mentioned two bases for integrated education:

- Individuality is one whole
- Humanity is one.

- ***Individuality is one Whole :***

This can be divided into the following categories:

- ***Harmonious development :*** The individuality of man constitutes body, mind and soul which have their significances when they are harmoniously developed. An individual's intellectual development must be developed in relation to his moral, emotional and spiritual nature and vice versa. A balanced and harmonious development of all the aspects of human personality—cognitive (knowledge), conative (skills) and affective (attitudes and values) moulds an individual into an integrated individual.
- ***Socio-economic-politico integration :*** Education should aim at developing the individual as an economic, political and social being, in order to train him as a productive and disciplined member of the society.
- ***Different aspects of 'self but self is one :*** We may distinguish in man the different aspects of his being, mental, intellectual, ethical, practical, aesthetic, physical and the like. But all these have been as powers of a "self that manifests through them and yet they are not all the 'self.
- ***No concentration on academic perfection alone :*** The study of the mind is essential to understand the innate power of the child. Any system of education which concentrates on academic perfection of the child, disregarding his mind, hampers intellectual growth. Hence, concentration on academic perfection of the child and the study of his mind are necessary to produce an integrated mind.

- ***Humanity is one :*** Aurobindo immerses himself in vedanta and yoga. He developed synthesis between the East and the West instead of finding conflict between them. He also synthesises 'Spirit' and 'Matter', 'Science' and 'Vedanta' in order to see the oneness of humanity.

■ Objectives of Integral Education :

Aurobindo's integral education has the following objectives:

- ***Recovery of old spiritual knowledge :*** Integral education should aim at the recovery of the old spiritual knowledge experienced in all its splendour, depth and fullness.

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- ***New forms of philosophy and literature :*** The second objective of Aurobindo's integral education is to let the spiritual knowledge flow into new forms of philosophy, literature, art, science etc.
- ***Synthesis of a spiritualised society :*** The aim of integral education is to strive for a great synthesis of a spiritualised society. According to Aurobindo, the existing problems must be dealt within the light of the Indian spirit.
- **Stages of Integral Education :** There are five stages in the integral education related to the principal activities of the human beings. The five stages of integral education succeed each other in a chronological order for the growth of the individual (Fig. 13.2). But the five stages must continue, complementing each other, till the end of life.

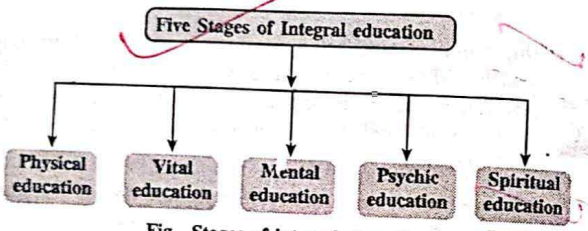

Fig. Stages of integral education

- ***Physical education :*** It includes physical training, games, gymnastics, balanced diet, preventive medical care and health education. For total harmonious and integrated development of the body, physical discipline, by controlling various parts of the body and freedom from diseases, must be obtained.
- ***Vital education :*** It includes student participation in music, fine art, dance, drama, craft and ballet for the development and utilisation of senses so as to eventually control them. Learning by doing is the guiding principle of this education.
- ***Mental education :*** It includes various academic studies such as languages, mathematics, social sciences, applied and pure sciences and so on for the development of attention and concentration, development of the capacity to expand and enrich the mental horizon and development of reasoning power to accept the desirable thoughts and reject the undesirable ones.

- ***Psychic education :*** It includes the study of spiritual and psychic values like love, truth, faith in God, and strength of mind and heart. Psychic education is related to yoga. It is education which includes the development of non material values.
- ***Spiritual education :*** This education leads to eternal bliss. This is the highest level of education called super-mental education. This stage is reached after one develops physical, vital, mental and psychic elements. It requires deep and intensive insight and persistent efforts.

Measures for Achieving the Ends of Integral Education :

- ***Role of teacher in integral education :*** The teacher has a unique place in integral education. He is not an instructor or task master. He is a helper and guide. His business is to suggest ways for the natural development of the child.
- ***Discipline in integral education :*** Aurobindo stresses the significance of free environment under the guidance of the teacher. Maximum freedom should be given to the child for the development of the psychic being. The students should be allowed to choose their own subjects and develop the areas of interests.
- ***Moral training in integral education :*** Moral principles should be provided to the child through the personal example of the teacher. It should be based on practical opportunities. Moral training should be given through yoga.
- ***Faith in the potentialities of child in integral education :*** Generally every child possesses hidden potentialities. The teacher must have an immense faith in the capacity of the child. His task is to bring it out and help develop it so as to turn the child into a complete man.
- ***Physical education in integral education :*** The human body is the means of fulfillment of dharma. Therefore, the aim of integral education is the development of the physical part of the body and it cannot be left aside.
- ***Principles of teaching in integral education :*** The basic principle of true teaching is that nothing can be taught. The knowledge is within the child. It is revealed through *swadharma* and *swabhav*. The second principle of teaching is that the child should be consulted in his own growth. The chief aim of education is to help the growing soul to

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draw out that which is hidden and make it perfect for the best use. The third principle of teaching is teaching the child from the known to the unknown. That is, all new knowledge must be built around the child's daily experiences directly connected with his environment.

➡ ***Curriculum in integral education :*** Curriculum in integral education system includes the five basic elements of 'being' the physical, the vital, the mental, the psychic and the spiritual. The integral education system emphasises a flexible, interest based and environment based curriculum so that the child achieves the utmost possible perfection of himself and contributes his maximum to humanity as a whole.

The concept of integral education is a remarkable contribution of Sri Aurobindo. We must understand the inter-relationship among the different elements within man, the nation and the universal humanity. We must also see the synthesis among these elements in order to grasp the concept of integral education.

■ A Special Note on Aurobindo Ashram at Pondicherry (Aurobindo International Centre of Education) :

➡ Sri Aurobindo's Ashram school was established near the sea-shore at Pondicherry in 1943. It started functioning with twenty children of Aurobindo's disciples. It expanded gradually from a primary school to a full- fledged high school. The Ashram is intended to provide an environment of peace and harmony. There are both residential and day students.

➡ The Ashram school was inaugurated in 1952 by the Mother [Sri Aurobindo's close spiritual collaborator, Mirra Richard (1878-1973) a French women, was known as "The Mother". She played an active role in the merger of the French pockets in India, and according to Sri Aurobindo's wish helped to make Pondicherry a seat of cultural exchange between India and France] as the "Sri Aurobindo International University Centre".

➡ But it came to be known as "Sri Aurobindo International Centre of Education" from 1959 onwards. In this way, the growth of Ashram is like that of an organism. It has developed with many departments and services, workshops, farms and with a number of commercial and industrial undertakings.

■ Nature of International Centre of Education :

➡ The centre of international education is meant to be the cradle of the new world. The life of the children is related to the life led in the Ashram. It aims at divine human life in the light of the teaching of Aurobindo and the Mother. There is a continuity of education from the kindergarten till the end of studies.

➡ A student is required to stay at the centre for 10 to 15 years. He may continue to live if he likes after his studies. This centre provides everything needed for the free growth of the child according to nature without any compulsion whatsoever. A child should not be brainwashed or indoctrinated through false propaganda.

➡ The international centre of education provides opportunities to develop unity in diversify which is very essential for national integration and international understanding. The students and the teachers of this institution are from different parts of India and other countries of the world. They live and work together, irrespective of their race, caste, creed, colour, sex and religion. Most of the Indian languages are taught here. The culture of different countries is accepted here to promote racial unity and develop a synthetic organisation of all nations. Their attire, games and sports, exhibitions and films are used extensively for the purpose of encouraging unity in diversity.

■ Objectives of International Centre of Education :

(a) To evolve a system of education for making it dynamic ana ideal for society.

(b) To organise an environment which may provide inspiration and facilities for the exercise and development of the five aspects of personality—the physical, the vital, the mental, the psychic and the spiritual.

(c) To emphasise the unity of all knowledge.

(d) To develop the sense of oneness of mankind.

(e) To devise and prepare for the role India has to play in the formation of the new international harmony.

■ Curriculum at the International Centre :

(a) Psychic and spiritual studies.

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(b) Academic subjects.

(c) Physical and health education.

(d) Cultural activities like art, music, dance and drama.

(e) Vocational Training.

(f) Education for International understanding.

Principles of Integral Teaching and Learning at International Centre:

➡ ***Sense training :*** Sense training is developed through observation of natural phenomenon under the guidance of the teacher.

➡ ***Developing power of investigation :*** Observation plays an important role in developing the power of investigation.

➡ ***Training of memory :*** Training of memory and mind is done by equipping the students to note the similarities and dissimilarities.

➡ ***Training in making judgements :*** The sense training, power of investigation, and training of memory and mind provide suitable training in making judgements.

➡ ***Training of logical faculty :*** Training of logical faculty depends on ascertaining correctness of facts, collecting accurate data and sifting the facts by eliminating the false elements.

➡ ***Training of imagination :*** Training of imagination depends on forming current images, developing the power of creative thinking, and training in appreciating the existence of truth, goodness and beauty of soul in the existing things.

➡ ***Training of languages :*** Training of language is given through appropriate methods of teaching and also through concrete things.

➡ ***Free environment :*** Aurobindo advocates the significance of free environment under the guidance of the teacher so that the child develops freely by choosing its own subjects and activities.

The Mother of International Centre of Education says, "The aim of this center is to help individuals to become conscious of the fundamental genius of the nation to which they belong and the same time to put them in contact with the modes of living of other nations so that they may know and respect equally the true spirit of all the countries upon the earth. For all world organizations to be real and to be able to live, must be based on mutual respect and understanding between nation and nation as well as between individual and individual".

Auroville :

➡ Auroville, "The City of Dawn" five miles away from Pondicherry was inaugurated by the Mother on February 28, 1968. It is a landmark in the history of Aurobindian education. The Charter of Auroville was signed by children from 121 countries who poured soil from their respective lands into a lotus shaped urn symbolising the unity of the human race. Auroville aims at searching for a new education in a new society. It is the city of twenty-first century man. The environment of Auroville was organized with the aim of humanising the people living there by synthesising their nations, ideologies, knowledge, culture etc. The city has four zones namely cultural, industrial, residential and educational. They represent the four important activities of human life.

➡ According to the Charter of Auroville, "Auroville belongs to nobody in particular. It belongs to humanity as a whole and is conceived as "the City of Human Unity". But to live in Auroville, one must be a willing servitor of the Divine consciousness. Auroville will be the place of an unending education, of constant progress and youth that never ages.

➡ Juile Medlock writes in The Sunday Standard, "Attracting much favourable attention to India all around the world these days is the unique new project underway in South India, just outside of Pondicherry—the building of Auroville as a city of universal culture in international cooperation and human unity".

➡ It is a World University Centre, a university in which continuing education from infancy to old age will be offered. The Auroville project has the support of the Indian Government and of UNESCO. The purpose of the project is to create a universal town where men and women of all countries can live together in peace and harmony, above all creeds all politics and all nationalities. UNESCO has invited its member-states to participate actively in the building of the new town, stressing that "It will add a new dimension to UNESCO's activities for the promotion of international co-operation and

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understanding and well being, together with the values of different cultures and civilizations in a harmonious environment with integrated living standards which correspond to a man's physical and spiritual need". Auroville wants to be the bridge between the past and the future, and will be a site of material and spiritual development for a living embodiment of an actual human unity.

Thus in conclusion it can be said that, Aurobindo is a great philosopher, educationist, nationalist and a yogi. His contribution to the field of education is very unique. He stresses child-centred education and allows maximum freedom to the child for his natural development He integrates the Western philosophy with the Indian one. He accepts the, teacher as a helper, guide and instructor. The bases of his philosophy of education are spiritual faith, brahmacharya and yoga practices. His philosophical ideas lead us from materialism to spiritualism. He preaches the ideals and values of Indian culture based on brahmacharya, yoga, concentration and meditation. His preaching helps an individual to attain the full development of his body, mind and soul in a harmonious way. The philosophy of Sri Aurobindo Ghosh is a unique one in the field of Indian education. He wants to make the Indian society good and happy by making the individuals good through education. In the words of Dr. R. S. Mani, "His views on education reveal that Sri Aurobindo Ghosh was one of the most eminent and distinguished educationists of our country".

❑ 2.2.5 John Dewey (1859-1952) :

John Dewey remains as one of the greatest educational thinkers of modern times. He is a great educator whose contribution to education makes him to be remembered for all times throughout the world. Though he was born in a poor family, he became very popular on the basis of his works and great deeds for the development of educational system. He is the chief exponent of pragmatism which emphasises practical aspects of education. He is the philosopher of the twentieth century which is dominated by science, technology, engineering, industrialism and democracy. His approach to the problems of life is original and practical, and he has offered sound solutions for them. Indeed Dewey's contributions to modern educational theory and practices are highly useful to the society.

■ Life of John Dewey :

➡ John Dewey, the greatest of the pragmatists, the most intellectual philosopher, a great educationist and a great thinker of the present

age, was born at Burlington in Vermont, a small town in New England, USA in 1859. He was brought up in a rural environment and used to meet and talk to people who visited his father's shop. He received his primary education in his native place.

➡ He obtained his degree from the University of Vermont in 1879. Then he joined John Hopkins University for higher education. There he studied philosophy under George S Morris and Charles S Pierce, political and institutional history under Herbert B Adams, and psychology under G Stanley Hall.

➡ He obtained his PhD in philosophy in 1884. He became lecturer in the Department of Philosophy in Minnesota, Michigan and Chicago Universities. He founded a laboratory school in the Chicago University in 1896 and it made him world famous. All his educational theories were tested in the school.

➡ His concepts of education were modified and clarified in the light of his practical experience in running the school. In 1904, he adorned the chair of the Head of the Department of Education and Philosophy in Columbia University, New York.

➡ During his stay in Columbia, he was invited by different countries of the world such as Japan, China, Turkey and Russia for advice and suggestions regarding the organization of education there. He visited the University of Peking to deliver a lecture on education and philosophy. In 1919, he delivered a series of lectures at the Imperial University of Tokyo. These lectures were published in a book, *Reconstruction in Philosophy*. The National Government of Turkey asked him to draw up a report on the reorganization of national schools in Turkey.

➡ He was a great scholar as well as a prolific writer. He has written about fifty books and more than 800 articles on philosophy, education, politics and sociology. Many of his writings have been translated into various foreign languages. He was highly influenced by Hegel, William James and Herbert, Spencer. John Dewey, a great contributor in the field of education and philosophy, passed away in 1952.

■ John Dewey's Educational Philosophy :

Dewey's educational philosophy is based on the evolutionary concepts of Darwin and pragmatism. His philosophical doctrine and educational

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ideology reflect the influence of the industrial revolution, the change of population, the rapid growth of the machin . era and the domestic ideal. Dewey believes that there are two sides to the educative process—the psychological and the sociological. The goal of education cannot be achieved in the absence of these educative processes. The psychological side is the study of the child with his interests, instincts, endowments and inclinations. Thus, it forms the basis of all education. But the sociological side is the social environment, in which the child is born, lives and grows for society. Education is progress, both for the individual and the society. It is a bi-polar process consisting of the psychological and the sociological elements. Dewey's educational philosophy has been named as 'Experimentalism', 'Functionalism', 'Instrumentalism', 'Operationalism', 'Practicalism', 'Pragmatism' and 'Progressivism'.

- ***Pragmatism:*** John Dewey is a pragmatist. Therefore, experience forms the core of his educational philosophy. Dewey wants to test everything including any idea, hypothesis, faith or religion by how it works and the consequences thereof. Educational experiences should be measured by the degree and extent to which they cater to the actual needs of the individual and the society. Its results are accepted if they are useful to the society and otherwise rejected.
- ***Social utility:*** According to John Dewey, school is a miniature society. So, the needs of the society should be taken into consideration. School becomes the natural part of the society if it reflects the natural inclinations and activities of the child. The school should make the society free from evils.
- ***Social Chage:*** Dewey believes that social change is a natural phenomenon. No society can remain static for a long time. Everything changes as time changes. So, education is also changing according to the changing needs of the society.
- ***Social discipline:*** Dewey's concept of social discipline is reflected in a democratic society. To him, the purpose of school discipline is the cultivation of social attitudes, habits and ideas of conduct in the children through the conjoint activities organized in the school.
- ***Child centredness:*** Dewey wants education to be child centered so that every child can have the full opportunity and freedom to develop himself according to his needs, interests and ability.

- ***Self experience:*** Dewey is also an experimentalist. According to him, every idea should be tested or experimented before it is accepted. So, he wants the child to discover the truth by using reflective enquiry and experimentation. He believes that whatever is truth is useful and whatever is useful is truth.
- ***Universal education:*** According to Dewey, education aims at the development of the individual personality. So, it should not be restricted to only a particular section of the society. Every individual must be provided equal opportunities to develop his personality through education. For this purpose, education should be universalised and made available to all.
- ***Democracy is the philosophy of education:*** Dewey states that democracy is the political and moral philosophy of education. He believes that the barriers of caste, colour, religion, language etc. have divided humanity. But it is education that can break such barriers and develop democratic values. The essence of education is the extension of shared areas of meaningful action which is the essence of democracy. In this way education establishes a happier and nobler world.
- ***Education relates individual with society:*** It is education through which an individual is trained to make the best citizen growing and thinking in a vast complex of interactions and relationships. In this sense a school is regarded as a 'society in miniature'. A child can neither grow in solitude nor in natural surrondings. Hence, an individual must live both in natural environment and human (social) environment in order to attain his proper growth for which education is quite inevitable.
- ***Education based on scientific method:*** Science and scientific method is the significant feature of Dewey's educational philosophy. According to him, knowledge and thinking is the process of experience and experimentation. Therefore, it is the education of, by, and for experience that leads to experimental methods of teaching.

Dewey's Concept of Education :

- All education progresses by the participation of the individual in the social consciousness of the race. This process begins unconsciously

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almost at birth and continually shapes the individual's powers, saturating his consciousness, forming his habits, training his ideas and arousing his feelings and emotions.

- Education is the process of reconstruction of experience, giving it a more socialised value through the medium of increased "social efficiency". According to John Dewey, "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his responsibilities."

■ Functions of Education :

John Dewey has described the following as functions of education :

- ***Education is growth:*** The real function of education is growth. This growth must be wise and economical, and directed towards a desirable end. The end of growth is more growth and the end of education is more education. What the child learns in the class makes him grow. Dewey says, "The process of education is a continuous process of adjustment, having as its aim at every stage an added capacity of growth". Thus, the purpose of educational effort is to facilitate the changing and growing personality of an individual. The teacher therefore, should help the child to develop his instincts and capacities by providing him opportunities and problems which will make him think and find solutions. In this way the power of thinking and the mind grows. It will develop the capacity of the child for further thoughts.

- ***Education is life:*** The function of education is not a preparation of life but, it is life itself. In the words of Dewey. "Life is a by-product of activities and education is born out of these activities". The child lives in the present and the future is unknown, and meaningless to him. Therefore, pupils should be made active participants in the social and community life of the school and trained to lead a cooperative and helpful life outside. They should be encouraged to face actual life problems in the school in order to gain varied experiences. In this respect, school is an extension of home, which provides life experiences to the child only through the medium of education. Hence, education is life itself.

- ***Education develops social efficiency:*** The important function of education is developing social efficiency in the child by transforming

him into a social human being. Dewey says, "What nutrition and reproduction are to physiological life, education is to social life". Man is essentially a social being who draws energy, strength, knowledge, experiences and attitudes in a social medium. Through education, he is developing reasoning in social relations, cultivating social virtues. Thus, the function of education is teaching the child give and take policy and making him aware of social obligation. In fact, right education helps the child to adjust himself to the social environments. Social efficiency includes economic and cultural efficiency. Dewey technically calls it socialisation of an individual. In this sense, education maybe called a social process, which is the fundamental method of social progress and individual uplift.

- ***Education reconstructs experiences:*** Dewey stresses the point that experience is the source of knowledge. Education is the process of the reconstruction of experiences giving them a more socialised value through the medium of individual efficiency. One experience leads to further experiences and each new experience calls for the revision or modification or rejection of the previous experience. The continuity of experience helps man to grow physically, mentally, socially and morally. The true function of education is the progressive development and enrichment of the child's experience and enhancement of his native powers. In the words of Dewey, "Education is by experience, for experience and of experience". Hence, the function of education lies in creating suitable conditions for the promotion of continuity of experiences. It is only experience which increases knowledge and modifies the child's behaviour through the medium of education.

■ Aims of Education :

John Dewey has set no fixed aim for education. He believes that physical and social environments are always changing. Therefore, the aims of education must be changed and they cannot be fixed for all times to come. He stands against the traditional aims of education—such as moral, spiritual, physical and intellectual of eighteenth and nineteenth centuries. He wants education to cater to the present needs of the child rather than the future which is unknown to him. He, therefore, suggests that educational aims must be restated and reformulated in the light of the rapid social and economic changes in the present day life. However, he has stated the following aims of education in order to prepare the child for the present life.

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- ***Create values:*** Man creates values which are related to time and space. Education facilitates the creation of new values. It is possible to develop democratic values and ideals in the child only through education.
- ***Maximum growth:*** Education aims at providing the conditions for a better, complete and harmonious growth. That is, education should help to develop the child's innate potentialities according to his interests, abilities and needs.
- ***Social efficiency:*** Education is basically concerned with the production of a socially efficient individual. This means that social qualities should be developed in the child through various cooperative and group activities organized according to his own traits.
- ***Make child as experimentalist:*** Dewey is an experimentalist and he wants every child to be an experimentalist or a discoverer. Therefore, the aim of education is to enable the child to discover the truth and cultivate the habit of experimentation.
- ***Prepare child for life:*** According to Dewey, education is life itself. Pragmatic education is basically practical. Hence, education aims at preparing the individual for the present and the immediate future life, and fulfilling his requirements.

Besides the above aims of education, John Dewey has also given priority to the social aims of education. Let us point out some important social aims prescribed by him.

- To reform and reconstruct the society through education.
- To enable the individual to adjust to the changing social environment.
- To develop the child fully according to his interests, abilities and needs.
- To create social efficiency in the children.
- To develop democratic values and ideals in the child.
- To provide educational opportunities to all citizens.
- To instil the habit of experimentation in children.
- To remove social evils and make the society good—a good place for living.

- To enable the child to discover the truth himself so as to prepare the child to stand on his own feet.

Scheme of Education :

Dewey outlines a definite scheme of education and divides the period of elementary school life of the child into three namely, play period, period of spontaneous attention and period of reflective attention according to the stages of the mental development of the child.

- ***Play period (4 to 8 years):*** In this period, the child studies the life and occupations at home. Then he learns about the larger social and community activities on which his home life depends. During this period, he also learns reading, writing and geography.
- ***Period of spontaneous attention (8 to 12 years):*** The child learns to solve the practical problems of life. He understands the difference between means and ends. In this period or stage, he should be taught social studies in order to make him understand how man could achieve his purposes under various conditions in different periods of history.
- ***Period of reflective attention (12 years onwards):*** At this stage, the child is grown up enough to raise new problems and find out solutions to overcome them. He acquires definite skills and arts to mould himself as a useful and efficient member of the society.

Thus, subjects, activities and experiences are integrated into one whole process which makes education quite meaningful and purposive. As a result, the individual would attain every sort of efficiency and become a successful member of the society.

Principles of Curriculum :

Dewey's curriculum is neither a scheme of studies nor it is a list of subjects but, it is an entire range of human activities and experiences. In his opinion "purposeful activity and a curriculum comprising standard factors of social life, would give the children more interest and insight, through the functioning of intelligence and will, in the achievement of self-control and the appreciation of social values". He includes occupational, moral, aesthetic and moral education in the curriculum. He recommends that this education should be given through practical experiences not through "chalk and talk lessons" in the classroom.

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Curriculum is determined by the psychological aspects of the child's interest, instinct, ability and need, and the sociological aspects of creating an atmosphere in the school which would allow the child to take an active part in the social awakening of his group.

Let us list the principles of curriculum in order to grasp the nature and purpose of it.

- *Utility:* The curriculum imposed on the child must have utility. It should help to develop the desire to talk and exchange ideas for discovery, creation and artistic expression. It should be designed in such a way that it should include the teaching of reading, writing, counting, manual skill, science, music, and arts.
- *Flexibility:* The curriculum must be flexible and not predetermined and rigid. Every society is dynamic and the needs of the child are also changing and growing. So, the curriculum should be capable of accommodating the changing needs of the child and the society.
- *Nature of child:* The curriculum should be based on the child's interests, inclinations and abilities during the various stages of his development.
- *Social efficiency:* The curriculum should include those subjects and activities which make the child socially efficient and democratic in his behaviour. This means that it should enable the child to get fully adjusted in the society.
- *Experimentation:* The curriculum should foster the habit of self-experience and experimentation in the child. It should present problematic situations before him and he should find solutions to these problems through activities and experimentation.
- *Related to life:* Education is life itself. Therefore, the curriculum should include only those subjects and activities which are related to the child's pattern of life at that particular stage.

■ Method of Teaching :

The different methods of teaching followed by the teachers in the centres of learning are either based upon the nature of the subject matter or the psychology of the learning process to attract the interest and hold the attention of the students. Dewey is a successful educational psychologist

who has presented many novel and useful ideas on educational methods in his two books namely How We Think and Interest and Effort in Education. Let us list out his ideas on the teaching methods.

- *Learning by doing:* The child learns best when he himself performs actions related to particular subjects. Dewey says that all learning must come as a byproduct of actions and never as something learned directly for its own sake. In the teaching process, the teacher should provide learning situations and create suitable environment and the child will learn by doing.
- *Direct experience:* If learning is to be moral and sound, it must come forth as the result of the normal and direct experience of the child. According to Dewey, the child learns effectively through observation and direct experience. The function of the school is to provide an environment and improvise activities for learning through the use of child's senses.
- *Integrated approach:* Dewey stresses on integration between the child's life, his activities and the subjects he studies. The subjects taught to the child should be arranged around his activities to which he is accustomed. In this way his learning becomes compact, useful and systematic.
- *Individual approach:* The method of teaching should be according to the interest, inclination and ability of the child. In fact, each child is unique and different from his fellow flock. Therefore, the educator must understand the interest and capacity of the child before organizing the activities which are useful to him. That is, teach a child, according to his level of understanding and specific interest.
- *Collective approach:* Dewey is of the opinion that in a democratic educational pattern, the child should be made to participate in collective activity which makes the learning more effective and useful, and helps to develop social efficiency in him. The teacher should assign various types of programmes to the children to be completed by them collectively. This kind of teaching method creates social discipline among the learners.
- *Project method:* Dewey recommends projects to be used as a teaching technique. A project is a purposeful activity proceeding in a social environment. This method lays emphasis on the pupil's purpose,

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needs, interest, self-activity and participation in the entire process of teaching. Dewey suggests that problematic situations should be provided to children in and around the classroom. But it should not be too ambitious and beyond the pupil's capacity to accomplish.

- ***Experimental method:*** Dewey emphasises the fact that all learning must come as the by-product of experimentation. He wants to test everything before finally accepting it. According to him, experimental method is in tune with the heuristic method through which all ideas and hypotheses are tested to discern whether they are true and useful to society.

Discipline :

- Dewey stands against the traditional system of strict discipline. He advocates free discipline, self-discipline and a social discipline. The main purpose of social discipline is the cultivation of social attitudes, habits, and ideals of conduct in the pupil through the conjoint activities of the school which has been organized as a community. This type of discipline can be created out of free, purposeful and creative activities which reflect a democratic society.
- Dewey believes in free discipline based not on punishment and rewards, but it is through cooperative and shared activities for the realisation of certain definite purposes. The role of the teacher is to provide a right kind of environment (due freedom) in the school so that the child may find ample scope to develop himself as a responsible member of the society.

Role of Teacher :

- As Dewey himself is a practical teacher of great repute, he assigns considerable importance to the educators in teaching activities. The teacher has to observe, plan and encourage the activities of the pupils and provide natural environment and experiences. In this way, the teacher is a friend, a guide, a helper and a philosopher. He holds the great responsibility of guiding the young not only in the habits of democratic cooperation but also towards the highest intellectual pursuits and the fullest aesthetic experiences. He is not a lecturer, not a policeman and not a supervisor to the children. He should not impose his will or authority on the pupils. He should pay constant

attention to the individual differences, and allow them freedom to think and develop their natural impulses.

- A teacher must be professionally trained and an efficient person to discharge his duties successfully. Dewey says, "Teaching may be compared to selling commodities. No one can sell unless some one buys. In the initiative with the learner, the teacher is a guide and director".

Dewey's Concept of School :

- ***School is a specialised institution:*** The school is regarded as an enlarged home or specialised institution which provides specially controlled environment. Here, the child learns the habits of obedience, faith, skills, regularity, hardwork, cooperation, sacrifice, fellow feeling, patience and discipline. This will enable the child to meet his social obligations. The teacher plays the same role as the parents at home.
- ***School is a miniature society:*** The school is an idealised society considered as a miniature society. It is an activity school where opportunities are provided to the child to construct his experiences under the scientific guidance of teachers. It is a place where the children learn to live life. The child learns by doing and by actual participation in purposeful and intelligent activities such as cooking, sewing, woodwork, weaving and other vocations. Thus, the school as a miniature society provides various types of social, economic, and moral experiences of practical utility.
- ***School is a social institution:*** School life is a part of social life. It is, therefore, necessary that the school should grow gradually out of the home life. School is a place where the real meaningful activities of the child are simplified, purified and balanced for the purpose of children so that they are initiated into the social life. In fact, the school is a small community within the larger community.

Contribution of Dewey to Modern Education (Impact of Dewey on Education) :

John Dewey is an original and intellectual thinker, next to Plato. He is a great philosopher and a practical teacher because he is a great educationist. No philosopher before him has intimately identified philosophy and education. He is the first man to provide a systematic treatment of

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"philosophy and education". His educational philosophy has had a very significant and lasting influence on modern educational theory and practices.

➡ ***Impact on democracy in education:*** The great contribution of John Dewey is the inculcation of democratic values and social responsibilities which are the important aims of education. Dewey insists on developing these qualities in the child through providing educational opportunities to all. It is democracy, which breaks down the social, national, religious and economic barriers between man-and-man, group-and-group and nation-and-nation. Thus, democracy stands for universalisation of free and compulsory education. The idea of free and compulsory education from 6-14 years in India has been derived from the thoughts of John Dewey. It has been made the seventh fundamental right under the 91st Amendment of the Constitution in 2001 by amending article 45(A) and 21 of Indian Constitution.

➡ ***Impact on curriculum:*** Dewey has given a new concept of life-centred and experience-centred curriculum according to the interests, inclinations, abilities and needs of the child. The impact of Dewey's ideas on the subjects to be included in the curriculum leads to the introduction of skill subjects into modern curricula with special importance to various kinds of games.

➡ ***Impact on teaching methods:*** The impact of Dewey's ideas is seen in the methods of education in recent times. His activity and self-experience and the methods of teaching are very much recognised today. The project method, experimental method, problem-solving method and the idea of learning by doing have been very influential in the development of modern educational practices and techniques.

➡ ***Impact on project method:*** It is the practical outcome of Dewey's educational philosophy. This method is based on "learning by doing and experiencing". It encourages pupils to learn through self-effort and creative activity in real life situations. In modern days, this method has become very popular in the world of education. In fact, modern educationists have accepted this method as an important method of learning and have implemented it in school, college and university education.

➡ ***Impact on psychological and sociological aspects of education:*** The psychological and sociological aspects of education is Dewey's most significant contribution. It has had a great impact on the world of modern education. He has established an organic relationship between the individual and the society which is the basis for democratic movement in education. Today, education is a social medium and the school is a social institution in which children are trained to live and work together.

➡ ***Impact on discipline:*** The concept of positive discipline, self and social discipline stressed by Dewey has influenced modern education. He believes that social discipline can be developed through creative activities and democratic citizenship. According to him, the school is an idealised society, a social institution, an extension of home and miniature society. Hence, the whole structure of educational setup has been changed. It has created a new avenue for modern progressive education that encourages the pupils towards social activities.

➡ ***Impact on modern thoughts:*** Dewey is a great philosopher of the present dynamic age which is dominated by the forces of science, technology, industrialism and democracy. As a result, we find freedom, happiness and friendliness in schools. He has given a new progressive outlook to education and calls it "life itself, that is, education is life. He has glorified every aspect of education that he touches. His thought-provoking ideas on educational philosophy are echoed in every corner of the world of education.

■ Criticism of Dewey's Educational Thoughts :

Though Dewey's ideas on educational principles have a great impact on the modern educational theory and practices, they are subjected to criticism on many grounds. Let us bring them out here.

➡ ***Not accepting the eternity of truth and values:*** Dewey believes that all values and truths are not eternal. They are subjected to change in course of time. According to him, values and truths have utility only in a particular set of circumstances and are related to time and space. Hence, his principle of pragmatism itself becomes only relatively true because it does not accept truth as something permanent. But it is not applicable to all values and truths.

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- ***Materialistic bias:*** Dewey stands against the idealist philosophy. At the same time, he wants to realise the democratic ideals of freedom, fraternity and equality through education. It is difficult to understand how this can be done unless he accepts an idealistic basis for his system of education.
- ***Absence of aim of education:*** Dewey has failed to set a particular aim to be achieved through education. He says that education is life itself, and it is not feasible to determine any objectives for it. This view is criticised by many scholars and they believe that education can progress only when it has some definite aim and objective. Hence, the aims of education must be defined vividly.
- ***Emphasis on individual differences:*** Dewey has always emphasised child-centred curriculum and child-centred method of education. Modern psychologists concur with the fact that the curriculum of education and method of teaching must be according to the interest, inclination, ability and need of the child. But it is impossible to construct a curriculum and teaching method for each child on the basis of his interest, inclination and ability. In fact, it is not possible to eliminate many complex and difficult subjects from the curriculum only because the student is not interested in them.
- ***Limitation of learning by doing:*** Dewey rejects the experience of others and believes in self-experience. This idea is not acceptable to realists because many facts known to an individual are acquired from another person and it is impossible for one individual to experience every fact known to him. In fact, the educand may benefit from the experience of his teacher, parents and colleagues.
- ***Religious education is neglected:*** Dewey's concept of education assigns importance to the materialistic world and it ignores religious education. But religious education is essential to make the heart of man pure and protect him from the corrupt society.
- ***Impracticability of project method:*** The project method of learning is the scientific method of teaching which is not suitable for all situations. It is not possible to apply project method in all aspects of literature and social studies. Thus, it has limited utility.
- ***Heavy burden on teacher:*** Dewey's educational principles lay a heavy responsibility on the teacher. He assigns an important place to the teacher in the educative process. The teacher is considered as a friend, a guide, a philosopher and a helper. He must be a resource person, a professionally trained and efficient person to discharge his duties successfully.

- ***Emphasis on present and neglects future:*** According to Dewey, education is life itself. Education must cater to the present needs of the child rather than the future because the child is not interested in the unknown future. It is, therefore education which should prepare the child to live life in the present and the immediate future. Thus, Dewey gives great importance to the present and ignores the future.
- ***Emphasis on practicalism:*** Dewey insists that all ideas or hypotheses should be tested or experimented before being accepted. He assigns more emphasis to practicalism and neglects the theoretical aspect of studies. But it is not possible to test all ideas and put them into practice.

Therefore, in conclusion it can be said that, John Dewey is a great intellectual thinker and philosopher. His bold and new thoughts have brought about a revolutionary change in the modern educational theory and practices. His ideas and findings have ruled and guided the educational world for more than half a century. No doubt that Dewey is a source of inspiration to many thinkers, educationists and philosophers of the East and the West. Today, he stands in the top rank of the educators of the world. In the words of R.R. Rusk, "In education we cannot but be grateful to John Dewey for his great services in challenging the old static cold storage ideal of knowledge and in bringing education more into accord with the actualities of present day life". Prof. Ulich has summed up the contribution of John Dewey in these words "Dewey's work encourages an experimental and scientific attitude. It shows what men can achieve if they rely on their reason and courage instead of clinging to their prejudice". Regarding the work of John Dewey, Irwin Edman (Ed) in *'John Dewey: His Contribution to American Tradition* (1955)' has observed, "The breakdown of the violation of school from society, of book learning from vital experience, of the individual from his environment—the extent to which schools and colleges have removed these seperations is a measure of the direct impact of refreshing reconstruction of Dewey's thinking".

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❑ 2.2.6 Dr. Sarvapalli Radhakrishnan (1888-1975) :

■ Life Sketch of Dr. S. Radhakrishnan :

- Sarvapalli Radhakrishnan was born on September 5, 1888 Tirattani of Madras, presidency in a Telugu Brahman family. He obtained his MA. degree in philosophy at the age of 21 in 1909. He served as a teacher in the Presidency College, Madras, from 1909 to 1917. Here he earned a very high reputation as a teacher of the most difficult problems of philosophy. After this he served for a year of the Arts College. Rajamundry and then was appointed a professor of philosophy in the University of Mysore where he remained till 1921. At Mysore be wrote his two important books—"The Philosophy of Rabindranath Tagore" in 1918 and the "Reign of Religion in Contemporary Philosophy" in 1920. The latter book made him famous in the world of Philosophy.
- In 1921 Sir Aushutosh Mukherjee appointed Radhakrishnan the King George V Professor of Philosophy at the Calcutta University. He held this post for about 20 years and during this period with the permission of the Calcutta University authorities he served as a professor of comparative Religion in Manchester college of Oxford, as the Vice-Chancellor of the Andra University and as Splading professor of Eastern Religions and Ethics again at Oxford. In 1923, Radhakrishnan produced the first volume of this famous 'Indian Philosophy'. In this book are surveys the philosophy of Vedas and the Upanishads, Bhagavasgita, Realism of the Jainism, Idealism of the Buddha and Buddhistic philosophy. In 1927, he produced the second volume of this book wherein he has described the six systems of Nyaya, Vaisheshika, Samkhya Yoga, Mimansa, Vedanta, Vaishnava, Shaiva and Shakta systems of theism.
- In 1926 Radhakrishnan delivered a series of Upton Lectures on philosophy at the Manchester College of Oxford. These lectures were published under the title "The Hindu View of Life". This book was translated into many Indian and Foreign languages. This book made Radhakrishnan very famous. In 1929 he delivered in two series of lectures which were later published with titles "East and West in Religion" and "The Ideal View of Life". It is in the latter book that Radhakrishnan has given his original contribution to the religious

thought of the present age. In 1939 Radhakrishnan accepted the Vice-Chancellorship of the Banaras Hindu University. In this year, he produced two important books under the titles "Eastern Religious and Western Thought" and "Mahatma Gandhi". The former book explains the Upanishadic Mysticism of India and shows how this mysticism has been a continuous influence of Western thought. Radhakrishnan wrote a long introduction to "Mahatma Gandhi", which was presented to Gandhiji on his seventieth birthday.

- The other books by Radhakrishnan are 'The Religion, We Need', 'Kalki' or 'the future of civilization', 'The Heart of Hindustan', and Freedom and culture. Radhakrishnan has been invited by various countries of the world to lecture on topics concerning religion, culture and philosophy. Dr. Sarvapalli Radhakrishnan the name needs no introduction. A philosopher, a great teacher, a scholar par-excellence, a creative genius, a great humanist, a spiritualist, a man of vision, a man of mission, a man of principles, an idealist, an orator with gift of the gab, an original thinker, an eminent author and then the role of the Executive Head of India are few outlines of this personality. He was one of the greatest educationists in India.
- He not only enlightened India but also the whole world by his outstanding personality and intellect. He shines like a luminous star in the galaxy of intellectuals. He was a great son of India. His birthday is celebrated as the Teachers day in India. He was the torch-bearer of the Indian education. His contribution to the field of education, philosophy, religion, culture, science etc. was immemorial.

■ Philosophy of Dr. S. Radhakrishnan :

- According to Dr. Radhakrishnan, Philosophy is avoiding terms that includes logic, ethics, aesthetics, social philosophy and metaphysics. Metaphysics which is concerned with the ultimate nature of things is comprised of two main fields, oncology and epistemology. Science studies the different facts of experience, while philosophy develops the meaning and explanation of experience as a whole.
- Philosophy has two sides to it, an explanatory and a descriptive, a metaphysical and an empirical. Philosophy studies experience in a concrete form and reveals of the order and being of experience itself. It is a sustained attempt to understand the universe as a whole, if

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coordinates and interprets all significant aspects of experience the reports of scientists, the intuitions of the artists and the insights of saints.

- Any coherent Philosophy should take into account observed data, rational reflection and intuitive and insight, since human consciousness consists of the perceptual, the logical and intuitive awareness.

Educational Ideas and Aims of Education as Propounded by Dr. S. Radhakrishnan :

- Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change. For social and national integration, for increasing productively, education should be properly utilized. "The importance of education is not only in knowledge and skill, but it is to help us to live with others."
- Radhakrishnan wants that for realizing the aim of education is to bring nearer to God. In this aim one should study the various aspects of education. Through education Radhakrishnan wants to establish a classless society in order to bring equality between man and man. He wants that education should develop universal brotherhood. The most important aim of education is to help us to see the other world, the invisible and intangible world beyond space and time. Education has to give us a second birth, to help us to realize what we have already in us. "The meaning of education is to emancipate the individual and we need the education of the whole man—physical, vital, mental, intellectual and spiritual". Education should enable one to imbibe attitude of simple living and high thinking. Radhakrishnan has attached great, importance to spiritual education. He thinks that education which does not inculcate spiritual feelings in students is not true. Without a spiritual bent of mind, the physical and intellectual development of a person remains stunted. This situation is detrimental to the progress of mankind.
- A satisfactory system of education aims at a balanced growth of the individual and insists on knowledge and wisdom. It should train the intellect, and furthermore, wisdom can be gained by the study of literature, philosophy and religion that interpret the higher laws of the universe.

Education should develop in the minds of the students a love of sustained thinking, adherence to truth and the power of resistance to popular sentiments and mob passion.

(a) **Development of Personality :** A satisfactory system of education aims at a balanced growth of the individual and insists on knowledge and wisdom. It should train the intellect, and furthermore, wisdom can be gained by the study of literature, philosophy and religion that interpret the higher laws of the universe.

(b) **Development of Scientific Attitude :** Aims of education should enable the child develop his talents to create, discover and invent something new, novel and useful. Science is to be used for productive work.

(c) **Development of Character :** According to Radhakrishnan, Character development is an important aim of education. Education for character building has been advocated by Dr. Radhakrishnan. To him character of a man is the aggregate of the tendencies of his mind or the sum-total of the impressions created by his action and speech.

(d) **Development of Spiritual Values :** Radhakrishnan has given a right place to education for developing spiritual values among the people. Radhakrishnan has attached great importance to spiritual education. He thinks that education which does not inculcate spiritual feelings in students is not true.

(e) **National Integration :** National Integration is an important aim of education. It is also one of the basic needs of India. Religious education, mass education programmes like social services, community living, and study of social services were emphasized for the development of nationalism. Development of Vocational Efficiency: Radhakrishnan emphasized education for the development of vocation efficiency. This aim of education is to enable the child to attain certain skills in order to become economically self-sufficient.

(f) **International Understanding :** Radhakrishnan considered International Understanding as an important aim of education. He advocated for the creation of new world order, growth of world community and world citizenship.

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Concepts and Functions of Education as Viewed by Dr. S. Radhakrishnan :

- The educational thoughts of Dr. Radhakrishnan are not merely idealistic but also very much Pragmatic.Dr. Radhakrishnan is an Idealistic philosopher but his educational thoughts are influenced by the Pragmatic philosophy also.Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change. For social and national integration, for increasing productively, education should be properly utilized. He believed that, *"The importance of education is not only in knowledge and skill, but it is to help us to live with others."* Dr. Radhakrishnan opined that only the right kind of education could solve many problems of the society and the country.
- He wants that education which will help us to see the other world, the invisible and intangible world beyond space and time. Education has to give us a second birth, to help us realize what have already in us. The meaning of education is to emancipate the individual and we need the education of the wholeness—mental, physical, intellectual and spiritual. Education should develop in the minds of students a love of sustained thinking, adherence to truth and the power of resistance to popular sentiments and mob passion.
- The following concepts and functions of education are given below (Aggarwal, J.C., 2002, p.256-259):

- **Education—Training of Intellectual, Heart and Spirit :** Radhakrishnana desires, education to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the disciplined spirit. No education can be regarded as complete if it neglects the heart and the spirit".
- **Humanism in Education :** No nation in this world can hold its place of primacy in perpetuity. What counts is the moral contribution we make to human welfare. Let us, therefore, try and develop the qualities of charity in judgment and compassion for people who are suffering. If we adopt such an approach, the tensions of the world will dimish rapidly.

- **Education for Democracy :** Education must be developing democratic attitude. Educational institutions should train people for freedom, unity, and not localism, for democracy, not for dictatorship.
- **Education and Spiritual Values :** Education is the means by which we can tide up our minds, acquire information, as well as a sense of values. A true democracy is a community of citizens differing from one another but all bound to a common goal.
- **Education—A search for Integration :** Education aims at making us into civilized human beings, conscious of our moral and social obligations. We must know the world in which we live, physical, organic and social. We must have an idea of the general plan of the universe and the search for truth.
- **Education—A Capacity for Discernment :** Education has for its aims not merely acquisition of information but the capacity for discernment. Judgment is more important than cleverness. In our country today we have many men who are clever but not many who are upright. We should cultivate respect for integration. Purity is essential in daily life and administration.
- **Education to Develop Scientific Spirit :** Science is to be used for productive work. We should develop spirit for inquiry and dedication in the pursuit of science and scholarship.
- **Education and Human Values :** There is a great deal of intellectual and technical skill but the ethical and spiritual vitality is at a low ebb. Mans completeness results from the pursuit of truth and its application to improve human life, the influence of what is beautiful in nature, man and art, and spiritual development and its embodiment in ethical principles.
- **Education to Develop the Spirit of Enquiry :** We should develop the spirit of enquiry and dedication to the pursuit of science and scholarship. We waste our years in college in trivialities andinanitiea. Wo need education in character.
- **Education to Train People for Freedom and Democracy :** If we twist the minds of the young out of shape, they will be a danger to society. Our young should have a sense of purpose.

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Nature of Curriculum :

Radhakrishnan has defined his concept of curriculum in his university commission report published in 1949. He wants that a student should study a number of subjects such as philosophy, literature, science, ethics, politics, theology, geography, history, agriculture, natural science, economics, human science and civics. In the curriculum for women, Radhakrishnan wants to include some subjects which may be particularly useful for their specific duties in life. They should also be given education in home science, cooking, fine arts, ethics and religion. Thus Radhakrishnan wants that curriculum must be related to one's life.

Methods of Teaching :

- Radhakrishnan attaches great importance to observation, experiments and the relationship of nature and society in the method of teaching. He is of the view that teaching of moral values should be through real and living examples. He wants that the student should come close to society and nature in order to understand the same. In learning industrial subjects he recommends the use of imitation method. He thinks that man through regular practice in the Yoga and Meditation may be helped in reaching his goal. He also accepts the importance of internal knowledge for experience in different subjects.
- He stressed the following methods of teaching such as :
  - Observation experiments.
  - Discussion.
  - Learning by meditation.
  - Text-book method.
  - Seminar.
  - Tutorial system.
  - The relationship of nature and society.
  - Radhakrishnan viewed that teaching of moral values should be through real and living examples.
  - In learning industrial subjects, Radhakrishnan recommends the use of imitation method.

  - Radhakrishnan thinks that man through regular practice in the Yoga and Meditation may be helped in reaching his goal.
  - Radhakrishnan also accepts the importance of internal knowledge for experience in different subjects.
  - Intuition is the source of knowledge, Self-knowledge is the source of knowledge, Reasoning is source of knowledge.
  - Radhakrishnan wants that student should come closer to society anti nature to understand.

Indian Education Commission or Radhakrishnan Commission (1948-1949) :

- Inter-university board of education and central advisory board of education recommended to Government of India that an All India Commission of Education should be appointed to inquire into the requirements of the higher education in India and put foward commendations tor re-organization of the University Education in the light of requirements of the country and its traditions. On November 4, 1948 the Government of India appointed university education commission with Dr. Sarvepalli Radhakrishnan as chairman. Hence, it is also known as 'Radhakrishnan Commission.' There were 10 member of the commission.

Aim of Appointment :

The commission was appointed, to report on Indian University Education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country.

Method of Study :

The commission made a thorough study of the problems of Higher Education in India. It toured the country extensively.

It prepared a questionnaire which was sent out to about 600 persons who mattered in the field of education. It interviewed administrators, organizations of the students and other educationist. Thus it tried to gather information in regard to almost all the aspects to university education. Its report runs into two volumes. The first part of the report contains 18 chapters and about 747 pages. The second volume contains the statistics in regard to institutions and other educational problems and the evidence tendered by the witness examined by the commission.

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● **New Education Content :**

Today we need more liberal arts courses, more mix of liberal and science and technology courses etc. our basic education approach and attitude has to be to first make education widely accessible, create a more egalitarian approach, give students more choices, almost more like the American campus life style opportunities. In fact, as I see, events have overtaken even our present education practices. Students aspirations have radically changed. There is a supply side, not a demand side to education today. Hence there is also a heavy emphasis on commercialization. In fact, a gross commercialization of education at all stages!

At another level are the current world education perceptions. No one, an educator or educationist or even a parent wants interference from the government! So there is the heavy rush to private schools and private schools under all sorts of streams, name have literally mushroomed! At another level, there is the great question of school or education quality. No one seems very much worried about this in India, as far as I can see. It is only a pious talk! There is now heavy rush and the chance to make quick big money.

● **Class Education vs. Mass Education :**

In England there is a furious debate. The highly rated Public Schools in England, the 241 leading fee-paying schools said "highly -trained academic teachers" should be given special contracts and be allowed to focus solely on top-set groups. The chairman of these schools heads conference is none other than a very expensive, 17,500 pounds a -year. St. Paul's school in London says the demand must be conceded plus the government's non-interference with the schools functioning! He wants a secondary school system run by a commission independent of politicians!

Thus, in conclusion it can be said that, Dr. S. Radhakrishnan believed that education is a means by which we can tide up our minds, acquire information and sense of values to be well adaptive which leads to the improvement of our social environment *i.e.* social change in wider sense.

❑ 2.2.7 Sir Asutosh Mukherjee : (1864 – 1924)

● In a tribute to his grandfather. Sivatosh Mukherjee wrote this about Asutosh Mukherjee: 'When I look back into the history of his time to comprehend the gradual emergence of a man as a destiny maker. I am impressed by three principal phases, one followed by the other in the unfolding of his life. The first phase of his career was as a votary

of mathematics, the second phase as a devotee of law, and the third phase as a creator and builder of the University. Though ultimately Sir Asutosh was more known for the third phase of his work with the University, the two earlier phases of his life were equally important in making what he would eventually become'.

● It is this third phase of Asutosh, the educationist and the builder of a University, that we arc going to delineate in this paper.

● li is nearly impossible to do justice to (he colossal services rendered by Asutosh in establishing modern education in Bengal and making it accessible to a larger section of the population. One can, however, highlight three major aspects of his efforts and his contributions.

(i) Asserting himself, often in a hostile environment during the height of the British rule, with the sole objective of elevating education in Bengal to its pinnacle.

(ii) Introducing western science through the English language but at the same time making arts, Indian philosophy, literature and languages major subjects of study.

(iii) Converting Calcutta University from an examining and affiliating organization to a Centre of post-graduate research and teaching and raising funds for the purpose from Indian philanthropists and attracting the most talented persons to carry out independent research and teaching.

● The vision of Asutosh was boundless, his ability extraordinary and his courage earned him the popular title of 'The Bengal Tiger'. Excerpts from the writings of Riibindranath Tagorc and Michael Sadler on the untimely death of Asutosh in 1924 summarize succinctly his great vision and abilities.

● *Tagore wrote :* 'Men are always rare in all countries through whom the aspiration of their people can hope to find its fulfillment, who have the thundering voices to say that what is needed shall be done; Asutosh had the magic voice of assurance. He had the courage to dream because he had the power to fight and the confidence to win- his will itself was the path to the goal'.

● Michael Sadler who was the Chairman of the Calcutta University Commission (1917-1919) of which Asutosh was a member, wrote, in Asutosh Mookerjee India has lost one of her greatest men; the world

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one of its commanding personalities. He was mighty in battle. He could have ruled an empire. But he gave the best of his powers to Education because he believed that in Education rightly lies the secret of human welfare and the key to every empire's moral strength'.

That was Asutosh and in writing about him as the educationist it may not be irrelevant to give a brief account of his ancestry and his very significant academic achievements and a glimpse of the educational and political environment that prevailed in Bengal before and during his time.

Life Sketch of Sir Ashutosh Mukherjee :

- Asutosh Mukherjee (Mukhopadhyay) was born in Calcutta on 29 June 1864. His father Gangaprasad Mukhopadhyay was a well-known physician and his mother Jagattarini Devi was known to be a woman of courage and considerable strength of character. It is believed that the great Krittibas who wrote the first Bengali version of the Ramayana was the ancestor of Asutosh. So was Ram-chandra Tarkalankar who was appointed by Warren Hastings to the Chair of Nyaya in the newly founded Sanskrit College. Gangaprasad lost his parents early in life and through great hardship studied in the Presidency College, Calcutta and then in the Medical College. He wrote a number of books in medicine and till the end of his day would not charge his patients more that Rs 2 per visit, Jagattarini Devi would not let Asutosh go to England when ihe Viceroy Lord Curzon personally nominated Asutosh as the representative of Calcutta citizens to attend the coronation of King Edward VII. For Asutosh his mother's wishes were more important than the Viceroy's commands and he never left the shores of India.
- At the age of five, Asutosh entered a primary school where he studied for two years. Then he studied at home for some time before joining South Suburban School. In November 1879, Asutosh passed the matriculation examination being placed in the second rank and joined the Presidency College. When he was only a first year student, Asutosh published his first paper in which he gave an elegant new proof of the 25th proposition of ihe first book of Euclid. His third paper, "A note on elliptic functions' published when he was in his

MA class, was considered by Cayley of Cambridge as a contribution of 'outstanding merit'.

- In 1884, Asutosh topped the list of successful candidates in the BA examination winning the Har-ishchandra Prize and continued his postgraduate studies and was placed first in first class in MA in Mathematics in 1885 and MA in Natural Sciences in 1886. He won the prestigious Prem-chand Roychand studentship the same year on the result of a competitive examination. In 1888, he took the BL degree iind enrolled himself as a Vakil of the Calculla High Court. During the ten years from 1880 to 1890 when he was preparing for various examinations, Asutosh published nearly twenty original mathematical papers of high quality and merit (see Box 1).
- By, the year 1893, when he was 29 years old, Asutosh had been elected Fellow of the Royal Society of Edinburgh, of the Society de Physique of France and of the Royal Irish Academy. He became a member of the American Mathematical Society in the year 1900 and in 1908 the Doctor of Sciences. Honoris Causa was conferred on him by the Calcutta University. While Asutosh established his credentials in the scientific world, he received the Doctorate of Law based on a thesis and in 1897 he was elected as the Tagore Professor of Law.
- The high offices held by Asutosh were equally impressive. He became a member of the Syndicate of Calcutta University when he was 25 years old. He was appointed a Judge of the Calcutta High Court in 1904 and acted as the Chief Justice for a couple of years. Nearly 2000 cases on which he gave his judgement are still quoted as Masterpieces of judgement. Asutosh took a great deal of interest in the affairs of the Calcutta University. His long and intimate association with the University as a member of the Senate and Syndicate for over 16 years and services rendered by him including 11 years as President of the Board of Studies in Mathematics, representing the University in the Bengal Council from 1899 to 1903, Addl. Member of the Viceroy's Council representing Bengal during 1903-04 and Member of the Indian Universities Commission in 1902, made him the most competent candidate for taking over the charges of the Calcutta University and in 1906 he was invited by Lord Minto to take over as the Vice-Chancellor of the University of Calcutta, a

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position he adorned for four consecutive terms till 1914. He again served as the Vice Chancellor from 1921-23.

- Asutosh was knighted by the British Government in 1911. He founded the Calcutta Mathematical Society, was the first President of the Indian Science Congress in 1914 on its being founded. Asutosh died on 25 May 1924 in Patna where he had gone to argue as an advocate in the celebrated case known as Dumroan Raj Case. His body was brought to Calcutta for cremation and a huge crowd paid tribute to the great departed soul.

Emergence of Western Education in Bengal :

- The monumental contributions of Asutosh to the cause of education can be best appreciated when placed in the perspective of the educational situation that existed in Bengal during his time. More than a hundred years before his birth, ihe British were establishing their rule. The country was passing through one of its stagnant periods when Raja Rammohan Roy appeared like a mighty river, as described by Tagore, rejuvenating life along its banks. There were others such as William Carey, Rev. Alexander Duff, David Hare, to name only a few, who tried to introduce Western education in India. Calcutta Madrassa was the first educational institute set up by Warren Hastings in 1781 for imparting English education.
- The Asiatic Society was set up (1781) through the initiative of Sir William Jones, followed by the establishment of the Sanskrit College at Varanasi in 1792. The British Parliament, in renewing the charter of the East India Company in 1813 introduced a section which pledged the Government of India to set apart annually at least Rs l lakh for education of people residing in the British territories in India both for reviving as well as improving the indige-nous system of education and also for the promotion of knowledge in sciences among them. Anxious that this meagre amount of money would be utilized only for the revival of ancient system of education, Rammohan Roy in his letter to Amherst wrote: 'But as the improvement of the native population is the object of the Government it will consequently promote a more liberal and enlightened system of instruction embracing mathematics, natural philosophy, chemistry, anatomy with other modern sciences which may be accomplished with the sums

proposed, by employing a few gentlemen of talent and learning and education in Europe and providing a college furnished with necessary books, instruments and other apparatus'.

- Dwarakanath Tagore supported Rammohan Roy as did David Hare and a few others who helped the foundation of the Hindu College in 1817 to promote a liberal education. Hindu College was renamed Presidency College in 1857. It was Macaulay-and the famous resolution of Lord William Bentink that resolved in favour of Anglicism as against the so-called Orientalism - who made a knowledge of English compulsory for those who aspired to a high order of education. Meanwhile, with the relentless efforts of the Bengali Aristocracy, the Medical School was set up in Calcutta in 1822 which later became the Medical College.

Higher Education in India and British Attitude towards It :

- Although a number of liberal minded English educationists and Christian missionaries helped the setting up of schools and colleges, it was not until 1855 following 'the Wood's despatch of 1854', that decision was made to set up the Universities of Calcutta, Madras and Bombay.
- Charles Wood's correspondence with Dalhousie gives a clear idea of the British attitude towards higher education in India. Ellenborough warned Woods that 'Education will be fatal to British rule' and whereas Wood felt British administration in India could be strengthened if it could utilize the services of educated natives by imparting higher education to them by establishing universities, he had his apprehensions.
- 'If they become intelligent through education, they become dangerous', and he felt that it would be better to direct educational efforts to general elementary education. At the same time to have educated natives with University education would be according to Wood, '... the easiest step ... I do not say the most useful', for carrying British Indian administration.
- Wood did not have much misgivings about Bombay and Madras. But Dalhousie was keen on setting up the Universities in all three cities and Wood appear to have yielded. But Wood wrote: "I care

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very little about teaching Hindus to read Bacon and to be examined as we should be for honours at Oxford. I have no objection to their acquiring that education but I am against paying them for acquiring it as we do in government schools ... these highly educated natives are likely to be a very discontented class unless they are employed and we cannot find employment for them all. He wrote against 'If they choose to educate themselves. well and good, but I am against providing our future detractors, opponents and grumblers'.

- Dalhousie did not fully agree with Wood and he was largely responsible for continuing senior scholarships . So the University of Calcutta was founded on 24 January 1857. The preamble staled the objects of the Act-'Better encouragement of Her Majesty's subjects of all classes and denominations, ... in the pursuit of a regular and liberal course of education and for the purpose of ascertaining by means of examination the persons who have acquired proficiency in different branches of literature, science and art and/or rewarding them by academical degrees'. The preamble seemed noble in its objective and the product of the University did strengthen, as was expected, British Indian Administration, but Wood's apprehensions were not belied. The belligerence that the British faced in Bengal, which led to the partition of Bengal in 1905, clearly took shape in the minds of those who had received University education. But one must hasten to add that the Bengal renaissance that took place during this period, enriched as it must have been by exposure to western culture, was not encouraged by the University education, which was influenced by
- Macaulay's despise for Indian literature, heritage and culture, his unshaken view and that of his followers, that western education represented the triumph of reason over barbarism.
- *The renaissance took place when Indians of great mental abilities rediscovered their own heritage, helped to some extent by the western angle of vision.* Rammohan Roy, Iswar Chandra Vid-yasagar, Modhusudan Datta. Bankim Chandra Chattopadhyay, Rabindranath Tagore, Swami Vivekananda and Aurobindo were some of those great minds who rediscovered India's philosophical and literary heritage and brought about the Bengal renaissance. Modhusudan's *Captive Lady*, a book of poems in English, made little dent anywhere but his

Meghnadvud Kavya inspired by the *Ramayana* had considerable impact. Modhusudan and Bankim Chandra gave a great thrust to Bengali literature which Rabindranath carried to much greater heights.

- The University neither intended nor did it try to pass on the treasure of Indian heritage to us. It was left to Asutosh who was a product of western education but very much moulded by Indian tradition and culture to give University education in Calcutta a new direction.
- It needs to be mentioned in this context that true to the recommendations of Wood, the Government was reluctant to spend much money on higher education and according to the convocation address of W. W. Hunter in 1887, 'This University receives no grant whatever from the State' and according to H. J. Reynolds, Vice-Chancellor (1883), the Government was responsible for the payment of only 40% of the whole expenditure on primary, secondary and higher education, 60% being contributed by the people themselves. It will be discussed later how a number of Indian philanthropists came forward with generous contributions to promote higher education in India.

The University Act of 1904 :

- Although the Government was not very keen on financially supporting higher education, it was keen on controlling University affairs as much as possible. In 1904, during Curzon's Viceroyalty, a new University Act was passed. The Home Department proceedings of November 1904 record, Government plans for different Universities with a view to ensuring European ascendancy. The confidential circular on the election and nomination of fellows contains the following directive - 'Our action in respect of the formation of the new Senate will be liable to be vehemently attacked by the opponents of the Universities Act and it is desirable to avoid the appearance of giving an undue preponderance to the representatives of official and departmental interests. We must, however, have a working majority in favour of our views'.
- This Act was opposed by Gopala Krishna Gokhale and Asutosh Mooker-jee. Rabindranath Tagore in an article published in 1904 strongly criticized the bill. The reasons for the persistent and virulent opposition to the bill may be better understood from an honest

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summary made in the Sadler Commission report of 1919. Asutosh was a member of this Commission: 'Perhaps the main result of the Act was to make the control and supervision of the Government over University Policy more direct and effective than it had hitherto been. Not only was the Viceroy as Chancellor, empowered in overwhelming majority of the Senate (a possible 80 of the non-official members) his approval was made necessary for the election of remaining 20; and the Government of India retained the power conferred upon it by the Act of 1857, of cancelling any appointment. Moreover, the Vice-Chancellor, the Chief Executive Officer of the University, was to be appointed by the Government; all regulations of the University must be submitted to the Government for its approval; all affiliations and disafiliations of College must be determined by it; all professors, readers and lecturers of the University must be approved by it; in short, almost every detail of University policy was made subject to its supervision".

- Soon after the passing of the University Act of 1904, Bengal was thrown into a turmoil by the partition of the province which came into effect from October 1905 in spile of violent opposition from the people.
- The political agitation following the partition resulted in a large body of students leaving government controlled schools and colleges, either voluntarily or due to expulsion. The leaders involved in the agitation were faced with the problem of providing education to these students and a proposal for setting up of 'A National Council of Education' was taken up.
- Despite disagreements and controversies 'The Bengal National College and School' was set up mainly for Humanities and the Council contained as its members Goorodas Banerji, the first Indian Vice Chancellor of the Calcutta University. Rashbehary Ghosh, Asutosh Chaudhuri. Raja Subodh Chandra Mal-lick and Rabindranath Tagore. The other group which emphasized technical education consisted of Taraknath Palit, Nilratan Sircar, Nagendnmath Ghosh and Rashbehary Ghosh who belonged to both the committees. They started the Bengal Technical Institute. The controversies that raged between the Orientalists and the Anglicists preceding the introduction of Western education referred to earlier, reappeared again and the suitability of

Bengali as medium of instruction became an important item of controversy.

Sir Asutosh Mukherjee as Vice-Chancellor and His Contributions :

- It was at this juncture, when Bengal was passing through a major political upheaval and the credibility of the Government vis-a-vis the administration of the Calcutta University was at an all time low, that Minto invited Asutosh Mookerjee to take over the Vice-Chancellorship.
- The Home Secretary, H. H. Risley made the strongest possible recommendation in favour of his appointment as an academic of great distinction, but he also stated that 'Mukherjee can be trusted to carry out the policy of Government in University matters'. Risley also wrote: 'The appointment of a distinguished Indian as Vice Chancellor would undoubtedly be popular and would tend in some degree to discourage the idea that the sole purpose of the Universities Act was to tighten official control over the Universities'.

Sir Asutosh Mukherjee–A Pragmatist :

- Risley was absolutely right in assessing the qualities of Asutosh as the most competent person to take over 'the most important honorary office in the gift of Ihe Viceroy' (in the words of Carmichael) but Risley had not fully comprehended that Asutosh was fiercely independent. It was however true that 'he was not a relentless critic of the Government. His criticism was always measured, straight and fearless, and this, combined with his greal scholarship persuaded the British Government to retain his services as a Vice Chancellor for a total of five terms. Asutosh could continue in this high office so long because he enjoyed the trust and confidence of his own people. Surendra Nath Banerjee paid tribute to Asutosh in the following words: 'It is right to say he enforced the regulations with a measure of discretion, a regard for all interests that partly allayed suspicion and anxiety they had created in the minds of the educated community in Bengal'.
- A major political triumph Asutosh scored in the first year of his Vice-Chancellorship was to oppose the recommendations of Bamfylde Fuller of Eastern Bengal and Assam to disaffiliate a number of schools

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because a number of boys in these schools had taken part in the anti-partition agitation. Asutosh used utmost tact in convincing Minto that such a move would be unfair and unwise. Minto accepted the advice of Asutosh.

- Fuller resigned and in his letter dated 3 August 1906 wrote: 'To withdraw from our position in the case would be to make a concession not to the interest of education buf to those people in Calcutta who have been striving to render my Government impossible'. Minlo promptly accepted the resignation of Fuller and in reference to Asutosh in his letter to Morley written on 23 January 1907, he wrote: 'His evident force of character has impressed me'. This force of character showed itself time and again, often to the embarrassment of the Government. In his famous speech in the Senate (December 1922) Asutosh said "... I call upon you, as members of the Senate to stand up for the rights of your University. Forget the Government of Bengal. Forget the Government of India. Do your duty as Senators of the University, as true sons of your Alma Mater. Freedom first, freedom second and freedom always -nothing else will satisfy me'. This did not make Asutosh very popular with the British as we shall presently see.
- In the same contest, it needs to be noted that Asutosh opposed the national education movement and regarded as a national calamity that more than 50,000 students who had left schools and colleges were idling when they should have been studying. His aim was to guide the young generation between the two pit-I'alls, 'obsequiousness and intransigence'. He achieved what he did, to be described briefly in the pages that follow, only by his pragmatic approach. But as quoted earlier, he repeatedly stood firm whenever there was any attempt by the Government with the running of the University. In an address in 1923, Asutosh said, *'We stand unreservedly by the doctrine lhat if education is to be our policy as a nation, it must not be our politics: freedom is Us very life blood, the condition of its growth, the secret of its success... there stands forth unshaken the conviction that our insistent claim for the freedom of the University is a fight for the most sacred and impalpable of national privileges'.*
- Asutosh was requested to take over as Vice-Chancellor on 24 March 1921, despite his past records of refusal to accede to Government

policies whenever he felt such policies would harm academic interest or seek his subservience. Asutosh accepted the offer, but two years later in 1923 in an offer to renew the contract Lytton, the Chancellor wrote: 'If you can give an assurance that you will not work against the Government or seek the aid of other agencies to defeat our bill, then I am prepared to ask the concurrence of my Minister to your re-appointment as Vice-Chancellor".

- Asutosh's reply to this letter is worth reading in full. A brief extract may convey the spiritedness thai guided him in his dealings with the British authority: '... I shall finally consider your offer to re-appointment as Vice-Chancellor subject to a variety of conditions. There are expressions in your letter which imply that I am an applicant for the post and I am in expectation of re-appointment. Let me assure you that if you and your minister are under such an impression, you are entirely mistaken.... It may not be impossible for you to secure the services of a subservient Vice-Chancellor, prepared always to carry out the mandates of your Government and act as a spy on the Senate. He may enjoy the confidence of your Government but he will not certainly enjoy the confidence of Bengal. ... I send you without hesitation the only answer an honourable man can send - an answer which you and your advisers expect and desire. I decline the insulting offer you have made to me"[2].
- Asutosh resigned as the Judge of Calcutta High Court around this time and resumed his practice as a lawyer. The somewhat detailed account of the political situation in Bengal and the manner in which Asutosh held his own with the sole objective of setting up an University with a high standard were meant to establish the great leadership quality of the person who fought against all odds to achieve what he set his heart to achieve.

Academic Philosophy of Asutosh Mukherjee :

- The following sections elucidate the academic philosophy that guided Asutosh, to synthesize the best of Western and Indian culture and education in the precincts of his University.
- Asutosh was a firm believer that we should learn science in English. To quote him from his convocation address (1908): "... European knowledge should be brought home to our students through the

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medium of English — that western light should reach us through western gates and not through lattice work in eastern windows'.

- In his address at Mysore he said 'we cannot sit on the lovely snow-capped peaks of the Himalayas absorbed in contemplation of our glorious past. We cannot waste precious time and strength in defence of theories and systems which, however valuable in their own days, have been swept away by the irre-sistable avalanche of worldwide changes. ... we can live neither in nor by our defeated past and if we would live in the conquering future, we must dedicate our whole strength to shape its course ... let us raise an emphatic protest against all suicidal policy of isolation and stagnation'. In higher learning and teaching he preferred to follow the western model. At the same time Asutosh was anxious to usher in vernaculars and extensive studies of Indian languages, Indian history and philosophy.
- As far back as 1886, Chittaranjan Das tried to induce the University authorities to admit Bengali as a second language for the entrance and first arts examinations. Later in his convocation address (1891), the Vice-Chancellor Goorodas Banerji said, 'I deem it not merely desirable but necessary that we should encourage the study of those Indian languages that have a literature by making them compulsory subjects in our examinations in conjunction with their kindred classical languages'.
- Asutosh took up the matter and proposed that Bengali, Hindi and Urdu should be included in the courses for FA, BA and MA examinations. This proposal was supported in the Faculty by Bankim Chandra Chattopadhyay. It was not, however, accepted. Goorodas Banerjee himself made the same proposal but it was turned down. But as the Vice-chancellor, Asutosh succeeded in persuading Senators and the Government 'to recognize the elementary truth that if Indian Universities are ever to be indis-solubly assimilated with our national life, they must ungrudgingly accord due recognition to the irresistible claim of Indian Vernaculars'.
- It may be interesting to note in this context that the history of England was dropped out from the syllabus of matriculation examination since it was surmised that '... at the bottom of the new spirit of Bengal was the careful study of the history of England'". Cur-zon in a letter dated 14 February 1900, wrote to Francis Maclean, the Vice-Chancellor of

Calcutta University, 'Dear Sir Francis Maclean, more circumspection is required in the selection of the textbooks for the different educational courses. ...

- The list, for instance, of books prescribed in the course of reading at the Calcutta University is not from our point of view all that is desirable. It will be sufficient to mention Burke's French Revolution, which is one of the textbooks prescribed for the BA examination of 1901. No one will deny that the book is a model of English style but the matter of it might be harmful even to some English readers and it is certainly dangerous food for Indian studenls...'. This letter goes to show how the Government continued to interfere with education. When Asutosh became the Vice-Chancellor he realised the futility of trying to reopen the controversy that raged about the omission of history of England, from the matriculation examination. He included Indian history in the curriculum instead.
- Asutosh was deeply impressed by the model of German Universities and 'its aim to offer facility for instruction in all branches of human knowledge'[4]. In his address at the special convocation (February 1911) convened to award an honorary degree to the Crown Prince of Germany, the Vice-Chancellor mentioned: I may be allowed to single out two features of those German institutions which appear to be specially worthy of attention. In the first place, the admirable way in which they manage to combine the functions of teaching and original investigations, on the one hand, exalts and ennobles teaching, and on the other hand, enormously stimulates, facilitates research. In the second place, the width of intellectual interests which those institutions represent, is truly astonishing; the learned men of German Universities have taken for their province, the whole of Nature and the whole of Humanity; the intellectual curiosity that prompts them is unbounded, their sympathies arc universal'[3].
- It was to this level of excellence that Asutosh tried to elevate University education in Bengal in a systematic and pragmatic manner.

His Academic Programme : Emphasis on Teaching and Research

- Although Asutosh was associated with the Calcutta University for sixteen years prior to his appointment as Vice-Chancellor in 1906, he could put into effect his academic programme during the eighteen

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years that followed. This period may be broadly divided into three sections. During the first two years (1906-08), the reorganisation of the University in accordance with the requirements of the new Universities was undertaken, the second period extending from 1909 to 1914 was devoted to preparing the ground and materials for post-graduate teaching and research, the rest of the period for consolidation and further enhancement of post-graduate research activities.

➡ Although the Universities' Act of 1904 was an attempt by the Government to lay a firm grip on University administration, it made a major concession that Asulosh decided to capitalize on. This Act permitted teaching and that is what Asutosh set his heart on developing as a major activity of the University. Asutosh knew that active research involvement of faculty members is a prerequisite for proper post-graduate teaching. In his convocation address in 1912, Asutosh said: "That in order to bring the post-graduate teaching up to the standards of the best of the western universities, more diversification and specialization in the post-graduate courses was necessary. The lecturers selected for such teaching should be specialists in their particular branches of Study, who could give the students the results of the latest study on the subject; these were not to be found in the textbooks but had to be gathered from specialist journals."

• **Fund Raising :**

➡ But these efforts needed funds and as has been mentioned earlier. Government was not so favourably disposed towards providing funds for education, especially for post-graduate studies. Curzon had, in fact, tauntingly told G. K. Gokhale and Asutosh Mookerjee that there were plenty of moneyed men' in India who should come forward with endowments fo the Universities. This was a challenge for Asutosh and during the period 1908-22, the Calcutta University received in donation a sum of Rs 45 lakhs, out of which Rs 40 lakhs was earmarked by the donors for pure and applied sciences. A donation of Rs 14 lakhs from Tarakanath Palit (in June and October 1912) and Rs 10 lakhs from Rashbehary Ghosh in 1912 enabled Asutosh to start the Departments of Physics, Chemistry, Applied Mathematics and Applied Botany. The departments of Physics, Chemistry, Applied Mathematics and Experimental Psychology were housed in the

grandiose building at 92, Upper Circular Road (popularly known now as the Science College) donated by Tarakanath Palit who also donated a house in Ballygunge Circular Road. Asutosh's dream was expressed in ihc Convocation address of 1908. 'I hope the concept of research has come amongst us to stay and will spread throughout the land from peak to peak tike the signal fires described by the Greek dramatists of old limes'.

➡ In 1909 Upendra Nalh Brahmachadari (of ihe Kaia-azar fame) and Adityanath Mukherjee took their doctorate degrees. In 1910 Brojendra Nath Seal, Hiralsl Haldar and Syamaprasad Mukhopadhyay look theirs. The contributions of Asutosh in strengthening post graduate education in Calcutta are best described in the words of C. V. Raman : '... Thus a decade ago there was at Calcutta a total lack of anything akin to teaching and research in physics. No doubt the subject figured in the curricula of the University, but the higher teaching had latterly been weak, particularly as regards mathematical physics and research was absolutely at a standstill.

➡ A new impetus was required and it was not long in coming'. The new impetus refers to Asutosh Mookerjee's introduclion of a set of New Regulations which strengthened teaching in physics and mathematics.

➡ Asutosh was equally alert about strengthening the teaching of arts subjects at master's levels as his letter (see Box 2) to H. M. Percival of Calcutta Presidency College will indicate. This letter also shows Asutosh's concern about training lecturers for teaching students at colleges and preparing grounds lo broaden higher education in the country and sustaining it.

• **Genius anticipates experience :**

➡ In 1916 the classes in physics, chemistry and mathematics were opened. Amongst the young scientists appointed as lecturers were M. N. Saha, S. N. Bose, S. K. Mitra (physics); J, C. Ghose, ³. N. Mukherjee and P. Ray (chemistry); and S. K. Banerjee (applied mathematics), Among the professors ware P. C. Ray, Ganesh Prasad, P. C. Mitter and C. V. Raman. Asutosh had an extraordinary knack to pick talents. Raman was virtually an unknown officer of the Indian Accounts Service who spent his evenings in research in the 'Indian Association for Cultivation of Science, in Bowbazar. Asutosh, much

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against opposition, offered him the prestigious Palit Chair in Physics since he was fully aware of the excellence of Raman's publications and the recognition he had already received abroad Raman accepted the offer and the rest of the story is too well known to be recounted.

- S. Radhakrishnan, a relatively unknown lecturer at Mysore University, was offered a professorship by Asutosh and brought to Calcutta University. A number of persons who were hand-picked by Asutosh in various positions in the science and arts faculty of the Calcutta University earned international fame and Calcutta University came to be known as a Centre of Excellence. In his 1920 Convocation speech Nilratan Sircar read out the names of twelve different departments of learning in arts and six in science. The classes in the arts department were- by now attended by 1300 students and those in science by 200 students, with 130 teachers in the former and 48 in the latter departments. Asutosh came under severe criticism for carrying out such rapid expansion of post-graduate courses and for his autocratic way of carrying out his decisions. But Asutosh knew what he was doing. Describing Asutosh as a genius. Rad-hakrishnan said in the opening of 'The Asutosh Institute of Languages in Calcuttta' on 25 June 1964, 'Genius anticipates experience' and that is what Asutosh did.
- Asutosh could become a mathematician of world rank if he had chosen to confine himself to the pursuit of mathematics alone. However, despite all his preoccupations. Asutosh Founded the Calcutta Mathematical Society in 1908 and as President, guided its activities until liis death. He was a luminary in legal profession but he decided to serve his country in a manner lie thought was the best, to take the best out of western education and Indian heritage and set up a University of great distinction to stimulate the minds of young Indians. 'The term '"Sanskrit" though composed of eight letters connotes in the domain of knowledge an empire by itself, he used to say and he set about promoting research in Sanskrit, Pali and Tibetan while he was going about promoting research and teaching of physics, chemistry, mathematics and biology in the best of western traditions.

Therefore, in conclusion, it can be quoted again from Tagore on Asutosh Mookerjee: 'I have clearly felt the greatness of Asutosh as revealed in his essay, "The Future of Indian Literature" . where he has outlined his noblest

ideas and aspirations with the whole of India as its background. He boldly employed his creative faculties at the University against all heavy odds. Here he was engaged in the task of liberating the mind of the whole of India and laying the foundation of the treasure house of knowledge. With his extraordinary achievement and breadth of vision he aimed at providing for the future a stable and permanent haven for the entire country and attempted to set up a lasting memorial on the extended basis of that instruction. I have realized the essential nature of his sublime ideal and I pay homage to the great intellect that has departed for ever'. [Adapted from Historical Notes–Sir Asutosh Mukherjee educationist, leader and institution builder by D. P. Sengupta, Current Science Vol. 78 (June 2001).

02.3. Relevance of the Philosophy of the aforesaid Philosophers (Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore, Sri Aurobindo, John Dewey, Dr. Sarvapalli Radhakrishnan and Sri Ashutosh Mukherjee) in Indian Education with regard to Activity, Discovery and Dialogue :

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Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
• **Swami Vivekananda** encompassed his educational standpoint within these ten words—*"Education* is the manifestation of the perfection already in man." • Swami Vivekananda (1863-1902), a great thinker and reformer of India, provides and insight into what education ought to be. According to him, "Education is the manifestation of the divine perfection, already existing	• During the pre-independence period, the education system in India was governed by the British. The goals of education during British period were not akin to the Indian ways of thinking. The medium of instruction was English which was foreign to many Indians. • Mahatma Gandhi's interest in education was the outcome of a revolt against the British system of education that had many limitations and drawbacks. His educational thoughts emerged out of his	• According to **Gurudev Rabindranath Tagore,** *"The highest education is that, which does not merely give us information but makes our life in harmony with all existance."* • Rabindranath Tagore was born in 1861 in Calcutta, and was one of the early educationists of India whose ideas gleamed through his various writings and educational experiments at Shantiniketan. • As an alternative to the existing forms of education, he started a	• Education, according to **Sri Aurobindo,** has to unfold the individual potentialities, uniqueness and commonness. He pointed out that education should develop a right relation of the individual with the life, mind and soul of the community and humanity. He believed that true and living education is also a rational education though it goes beyond reason for the spiritual	• **Dr.S. Radhakrishnan** stated—education, to be complete, must be humane; it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. • No education can be regarded as complete if it neglects the heart and the spirit. • He has pointed out that *education is a means by which we can tied up*	• Sir Ashutosh Mukherjee had tried to synthesize the best of Western and Indian culture in the precincts of his University. • He was a firm believer that Science should be learnt in English. • In higher learning and teaching he *preferred to follow the western model; at the*	• *"Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities."* —**John Dewey** • **Impact of Dewey's Ideas on Modern Education :** Dewey has influenced not only the USA but the whole world by the following manner such as:

Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
in man". The word 'manifestation' implies that something already exists and is wating to be expressed. The main focus in learning is to make the hidden ability of a learner manifest. • Vivekananda belived that the system of education, which existed at that time, did not enable a person to stand on his her own feet, nor did it teach him/her self-confidence and self respect.	own experiments with truth and non-violence. • According to Mahatma Gandhi, education not only moulds the new generation, but reflects society's fundamental assumptions about itself and the individuals who comprise it. • By education, he meant, an all-round development drawing out of the best in the child's body, mind and spirit. He stated that literacy is not the end of education, and not even the beginning. It is only the means by which	small school at Shantiniketan in 1901 that developed into a university and a rural reconstruction centre, where he tried to develop an alternative model of education that stemmed from his own learning experiences. • In general, he envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualised to the personality of the child.	growth of man. • Sri Aurobindo, a great philosopher and a nationalist, who was born in 1872, contributed to education immensely. His educational ideas can be obtained from two basic sources: On Education (1990) and A System of National Education (1907). • According to Sri Aurobindo, education is meant to bring	our minds, acquire information, as well as a sense of values. • Education is the process by which we conserve valuable elements in our culture and discard the wasteful. It is both, a stabilizing influence and agent for change. • He maintained that education is a means of social chage and stated–Students are to be trained	same time he was anxious to usher in vernaculars and extensive studies of Indian languages, Indian History and Philosophy. • Sir Ashutosh Mukherjee had tried to elevate the level of University Education in Bengal in a systematic and pragmatic manner which truly deserves unstinted	• Inculcation of democratic values and social responsibilities have been included in the aims of education today. • Deweys activity and self experience methods of teaching are very much recognized today. • His view that method of teaching should vary with the variation of interests and

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Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
• To Swami Vivekananda, education was not only collection of information, but something more meaningful. He felt that education should be man-making, life-giving and character-building. • The aim of education, according to him, is to manifest in our lives the perfection, which is the very nature of our inner-self, which resides in everything and everywhere, which is known	men and women can be educated In his opinion, education should aim at developing self-reliance, where people learn to earn their livelihood. • His aims of education also emphasised on character formation and all round development (physical, mental, social, moral, aesthetic, and religious). According to him, education should make children ideal members of the democratic society. • He wanted a school to be a 'doing and thinking school',	• He felt that a curriculum should revolve organically around nature with classes held in the open air, under the trees, to provide for a spontaneous atmosphere. In his opinion, schools should not be factories, but should provide a free atmosphere for the pupils to have close contact with the nature and universe. • To Tagore, "the highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find	out the best in man, to develop his potentialities to the maximum, to integrate him with himself, his surroundings, his society, his country and humanity to make him the 'complete man', the 'integral man'. • The purpose of education cannot be merely to create a literate individual, or a highly informed person crammed with information and facts, or to create an individual to	not to adjust themselves to the social environment but to improve it.	praise in the field of Education. His service and devotion rendered to University of Calcutta was really praiseworthy.	abilities of children is also accepted today. ◆ Kilpatrik's Project Method is the direct result of Dewey's educational thoughts. ◆ Special emphasis on vocational and professional courses and organization of co-curricular activities in the school are also indebted to his thoughts. Curriculum is now updated

Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
as 'satchitananda' (existence, consciousness and bliss). Hence, education, in Vivekananda's sense, enables one to comprehend one's self within as the self everywhere. • The essential unity of the entire universe is realised through education. Therefore, man-making relates to the harmonious development of the body, mind and soul. In his scheme of education, great emphasis is laid	rather than a listening school. He emphasised on experiential learning through which the child acquires knowledge and utilises it for the understanding and control of his social environment. • He aspired that education should enable the child to relate what is learnt in the school to the real life situations. • His concept of *buniyadi talim* (basic education) stresses on learning through craft, which favours the child belonging to the lowest stratum of society. Education	that this type of education is not only systematically ignored in schools, but it is severely repressed. • From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days". • Tagore saw education as a vehicle for appreciating the richest aspects of other cultures, while maintaining one's own cultural	find a job. • The more important aspects of an individual are his character, his personality and his values. • According to him, the process of education must be integral aiming at the total and complete development of the individual: a strong, supple, well formed and healthy body; a sensitive, unselfish and mature emotional nature; a			after every five years according to the changing needs of the society. This is also the result of Dewey's contribution to education. ◆ The concept of self discipline and democratic dealing have very much been recognized by schools today. ◆ The idea of free and compulsory education from 6-14 years has been derived

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Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
on the physical health, because a sound mind resides in a sound bbdy. • Along with this, he pays special attention to the culture of the mind, power of concentration, and practice of ethical purity. In his opinion, education is not a mere accumulation of information, but a comprehensive training for life. To quote him: "Education is not the amount of information that is put into brain	through craft was felt desirable as it relieves the child from the stress of purely academic and theoretical instruction. The programme of basic education was conceptualised in such a way that can bring about social transformationr. • Mahatma Gandhi believed in integrated education. He believed that the child has several innate potentialities which should be facilitated through educational process. He also believed that education should transmit the cultural	specificity. • Freedom, creative self expression and active communication with nature and man are the three cardinal principles of his educational philosophy. • According to him, education should aim at the development of the active tendencies of the child. It should be for developing an individual into "whole being". • Education should also promote peace, love, kindness, and ideals and should aim at gaining a sense of freedom and of sympathy with all humanity.	positively energetic vital, an enlightened mind, a wide ranging and vibrant intelligence, a strong will, a balanced and pleasing personality; and the subtler spiritual qualities that can channelise, harmonise and direct all the different parts of an individual into a life that is beneficial to the individual and to his fellow men. • *In short, Sri Aurobindo says*			in. Indian from Dewey's thoughts. For universalisation of elementary education it has been made seventh fundamental right under the 91st amendment of the constitution in 2001 by amending article 45(A) and article 21 of Indian Constitutions.

Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
and runs riot there, undigested, all your life." • Education, according to Swami Vivekananda, means the process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet. • As regards education of girls, Vivekananda considered men and women as two wings of a bird, and it is not	heritage to enrich the human lives. According to Mahatma Gandhi, education has to be life itself and through life. • Mahatma Gandhi was a strong advocate of providing education to the girl child. According to him: "The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as	• Tagore considered education as essential need of human life. In his view, education is that social process by which man attains physical progress and spiritual wholeness. • True education, according to him, consists in knowing the use of any useful material that has been collected, to know its real nature and to build along with life, a real shelter for life. Besides this. • Tagore considered that god pervades in every particle of the nature, and felt that the ultimate aim of human life is to experience this	that education should be integral, so that it develops the physical, mental, vital, psychic and spiritual aspects of the human personality. • According to him, each individual and each nation have to develop according to their own individual characteristics, Swadharma. The desirable evolution of humanity is then facilitated. • Sri Aurobindo			

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Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
possible for a bird to fly on only one wing. So, according to him, there is no chance for the welfare of the world unless the condition of woman is improved.	would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education."(in Srivastava, 2003). • M.K. Gandhi stated, "By education, I mean an all round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of	spiritual unity which is the supreme aim or function of education.	observed that the then existing different education trends were inadequate for imparting true or integral education that takes the student to higher levels of consciousness. • He proposed a method of education, that is, integral education , for achieving higher level of consciousness, which can radically and favourably change the social, economic			

Swami Vivekananda	Mahatma Gandhi	Rabindranath Tagore	Sri Aurobindo	Dr. Sarvapally Radhakrishnan	Sir Ashutosh Mukherjee	John Dewey
	education, not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education."		and political spheres of life.			

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(Short Questions & Answers)

(1) What is meant by the word Philosophy ?

Ans. The word "philosophy" has been derived from two Greek words— *philos* and *sophia*. The term *philos* means love. The concept *sophia* means wisdom. Therefore, philosophy means *love of wisdom*. It refers to the search for wisdom, truth or fact and the relationship among ideas. The man who engages himself in this effort is called a **philosopher.**

(2) Define Educational Philosophy.

Ans. According to ***G.E. Patridge*** "In a very deep sense, it is quite as responsible to say that philosophy is based upon education, as education is based upon philosophy" and as per ***John Dewey*** "Educational philosophy is the most significant phase of philosophy, for it is through the process of education that knowledge is Obtained".

Educational Philosophy thus can be defined as— "It is the application of philosophical principles in the educational practices which directs the process of education towards the aims of human life". In short, educational philosophy relates philosophy to life through the medium of education.

(3) Illustrate the relationship between Philosophy and Education.

Ans. Philosophy and Education are integrally and interdependently related to each other which can be illustrated by the following points :

(a) Philosophy determines ths direction of education
(b) Education is the means for propagation of philosophy
(c) Education is the practical side of philosophy
(d) Great philosophers an great educationists
(e) Political philosophy determines education
(f) Philosophy determines various aspects of education
(g) Modern philosophers have impact on education
(h) Philosophy provides answers to ultimate questions
(i) Philosophy shapes the aspects of education

(4) What are the major elements of Man-making Education as propounded by Swamiji?

Ans. The chief elements of Swami Vivekananda's man-making education are based on the vedantic philosophy of his life. The concept of man-making education is a very comprehensive concept built up with the following chief elements, on the basis of which our educational system should be directed and shaped :

(a) Every individual should understand that the ultimate goal of human 'life is to attain' "Unity with the creator".
(b) Service to man is equated with devotion to God because God resides in every human heart. Hence, man should foster the spirit of service to his fellow beings.
(c) Man should develop an attitude of respect for all religions. He should understand that the essential elements of all religions are the same, and no religion is superior or inferior to other religion.
(c) Man should imbibe love for all and hatred for none, because love is the highest good of all religions.
(d) Man should attain the knowledge of science and spirituality.
(e) Man must develop a rational attitude in life.

(5) Mention the major principles of Gandhiji's Basic Education System?

Ans. The basic principles are as follows :

(i) It is education for a just social order.
(ii) It is co-education where boys and girls should be taught together.
(iii) Education is imparted through craft and manual work.
(iv) Work should be entrusted to each student after ascertaining his/her inclination.
(v) All education should be imparted to the child through the medium of his or her mother tongue.
(vi) General knowledge should be taught to the child as soon as he is able to understand things.
(vii) The child should be trained to draw geometrical figures before he learns to write (for good handwriting).
(viii) The child should be trained to read before he is able to write.
(ix) It is a self-sufficient education.
(x) Children should not be compelled to learn anything.

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(6) Narrate the objectives behind the establishment of Shantiniketan?

Ans. The objectives are as follows :

(a) To develop and educate the child in the lap of Nature.

(b) To provide spiritual training to the students.

(c) To educate the children in the atmosphere of freedom and love.

(d) To propagate both Eastern and Western culture.

(e) To create a contact between the teacher and the taught like parents and children.

(f) To impart knowledge through mother tongue.

(g) To foster vocational and social efficiency in the child.

(h) To develop nationalism and internationalism so as to bring about unity in diversity and develop the spirit of world humanity.

(i) To provide a natural, harmonious, free, open and simple atmosphere in the school for spiritual, intellectual and physical development of child.

(j) To train up the children to have simple living and high thinking.

(7) What do you mean by Integral Education?

Ans. Integral education is that education in which the human body, mind and intellect are combined together to form a magnificent machine. We can call it a machine for want of a better word and it is superior to any other equipment built by man. According to Aurobindo, "Integral education is that which helps to bring out full advantage, makes ready for the full purpose of life and scope of all that is in the individual man, which at the same time helps him to enter into his right relation with life, mind and soul of the people to which he belongs and with the great total life, mind and soul of humanity of which he himself is a unit and his people or nation, a separate and inseparable member".

(8) Explain Dewey's Concept of Education.

Ans. All education progresses by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth and continually shapes the individual's powers, saturatiog his consciousness, forming his habits, training his ideas and arousing his feelings and emotions.

Education is the process of reconstruction of experience, giving it a more socialised value through the medium of increased "social efficiency". According to John Dewey, "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his responsibilities."

(9) Describe the nature of curriculum as defined by Dr. S. Radhakrishnan.

Ans. Radhakrishnan has defined his concept of curriculum in his university commission report published in 1949. He wants that a student should study a number of subjects such as philosophy, literature, science, ethics, politics, theology, geography, history, agriculture, natural science, economics, humai science and civics. In the curriculum for women, Radhakrishnan wants to include some subjects which may be particularly useful for their specific duties in life. They should also be given education in home science, cooking, fine arts, ethics and religion. Tims Radhakrishnan wants that curriculum must be related to one's life.

(10) Describe the impact of Dewey's ideas on Modern Education.

Ans. Impact of Dewey's Ideas on Modern Education :

Dewey has influenced not only the USA but the whole world by the following manner, such as :

- Inculcation of democratic values and social responsibilities have been included in the aims of education today.
- Deweys activity and self experience methods of teaching are very much recognized today.
- His view that method of teaching should vary with the variation of interests and abilities of children is also accepted today.
- Kilpatrik's Project Method is the direct resulf of Dewey's educational thoughts.
- Special emphasis on vocational and professional courses and organization of co-curricular activities in the school are also indebted to his thoughts. Curriculum is now updated after every five years according to the changing needs of the society. This is also the result of Dewey's contribution to education.

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- The concept of self discipline and democratic dealing have very much been recognized by schools today.
- The idea of free and compulsory education from 6-14 years has been derived in. Indian from Dewey's thoughts. For universalisation of elementary education it has been made seventh fundamental right under the 91st amendment of the constitution in 2001 by amending article 45(A) and article 21 of Indian Constitutions.

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Probable Questions :

Objective Type Questions :

Marks – 2

(1) What is the relation of Education with Philosophy?
(2) What are the main issues of Vivekananda's philosophy of education?
(3) Write some characteristics of basic education system?
(4) According to Vivekananda what are the characteristics of education?
(5) What are the dimensions of personality?
(6) What are the objectives of Rabindranath Tagore's philosophy of education?
(7) According to Rabindranath, what should be the subjects of curriculum?
(8) What are the educational principles of Shri Aurobindo?
(9) What are the subjects of Dewey's curriculum?
(10) Wha are the steps of Dewey's teaching method?
(11) What are the characteristics of Dewey's teaching method?
(12) What are the objectives of education as viewed by Sir Asutosh Mukherjee?
(13) What was Radhakrishnan's about opinion about teachers?

Short Answer Type Questions :

Marks – 5

(1) Mention the significance of philosophy of education.
(2) Discuss about ultimate aims of education as said by the Philosophers.
(3) Write about aims and objectives of Rabindranath's philosophy in education.
(4) What is meant by the aims and objectives of educationa according to Shri Aurobindo?

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(5) Write the role of teachers in education according to Radhakrishnan.

(6) What is meant by the aims and objectives of education according to Dewey?

(7) Discuss about the edcucational theory of Swami Vivekananda.

(8) Discuss about the philosophy of education in view of Rabindranath Tagore.

(9) Discuss about Dewey's philosophy of education.

(10) Mention the major objectives of education in view of Sir Asutosh.

(11) Write about views of women education according to Swami Vivekananda.

❑ Essay Type Questions : **Marks – 10**

(1) Discuss the educational theory of Swami Vivekananda.

(2) Discuss about the aims and objectives of education as viewed by Gandhiji.

(3) Discuss about the curriculam asper Rabindranath's philosophy of education.

(4) Discuss about Shantiniketan and educational thoughts of Rabindranath.

(5) Write the aims and objectives of education according to Dewey.

(6) What is meant by the aims of University Education as viewed by Radha Krishnan?

(7) Discuss about the contribution of Sir Asutosh in educational field.

(8) Discuss different aspects of educational thoughts of Swami Vivekananda.

(9) Discus about the educational thoughts of Gandhiji.

(10) Discuss about different aspects of teaching methods as propounded by Shri Aurobindo.

Unit 3

Sociological Bases of Education

❑ Structure / Content Outline

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3.2 **Social issues in education -globalization, multiculturalism, secularism, education for sustainable development.**

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3.2.1.2 Definition of Globalization: .

3.2.1.3 Features of Globalization:

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3.0 What is constitutional goal?

Policy, in general, is the intended actions from the part of the government. At the union level, policies are enacted to aid the people and encourage social goals. Constitution provides a guideline for the policy framers because the policies must be in concurrence with the principles, visions and spirit of the constitution.

The Constitution of India lays down the basic principles and goals for administration, governance and policy framing. These basic principles articulated in the preamble of the Constitution set the goals to be achieved through making of the policies. It goes beyond saying that educational policies must be in accordance with the basic principles of the preamble. Moreover, the recently ammended Article 21A also clarifies the intentions of the constitution regarding the goals of education. There are several other articles of the Constitution which provide guideline for realising the intended purposes to be achieved through education. The Kothari Commssion, 1964 observed: "no reform is more important or more urgent than to transform education, . . . and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals."Thus, the values and principles laid down in the Constitution set the goals to be acheieved through the instrument of education. These are the Consititutional goals for Indian education.

3.1 Constitutional Goals for Indian Education :

In the preamble the Constitution upholds some basic values for the individual, political and social life of the citizens. These basic values for the citizens are :

(1) **Democracy :** Democracy goes hand in hand with education. John Dewey observed that "a government resting upon popular suffrage cannot be successful unless those who elect and who obey their governors are educated. Since a democratic society repudiates the principle of external authority, it must find a substitute in voluntary disposition and interest; these can be created only by education."Therefore, education conforms "democracy as a way of life"for the citizens.

(2) **Socialism :** The preamble of the Constitution adopted in 1950 had no mention of "socialism". However, in harmony with the

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provisions of the right to equality and the right against exploitation laid down as Fundamental Rights assured for the citizens in part III. India was described as "socialist" by the 42nd Constitutional Ammendment Act. To secure the life of every Indian citizen, the socialistic path is chosen. In the Directive Principles of State Policy in part IV —

- The Constitution directs the government to strive to promote the welfare of the people by securing and protecting, as effectively as it may, a social order in which justice – social, economic and political, shall inform all the institutions of social life (Article 38).
- The government policies shall also be directed to ensure equal rights for all the citizens in respect of means of livelihood, distribution of ownership and control of material resources and wealth for common good, equal pay for equal work for both the sexes, protection of women and children from unsuitable and forced labour and protection of children against the moral and material exploitation (Article 39).
- The government would provide for self-government through Panchayati Raj (Article 40) and right to work, to education, and to public assistance in cases of unemployment, old age, sickness and disablement, and other cases of unserved want (Article 41).
- The State is obliged to secure just and humane conditions of work, and provide for maternity relief (Article 42), work and living wages for all workers ensuring a decent standard of life and full employment by promoting cottage industries in rural areas (Article 43).

All these provisions of the Constitution are inspired by the socialistic ideas and principles. In fact, our national leaders like Subhas Chandra Bose, Jawharlal Nehru, Mahatma Gandhi bore immense regard for socialism. Education must be the key instrument to achieve this Constitutional goal.

(3) **Secularism :** The Preamble of the Constitution declares India as a secular country. It generally implies that the State does not

provide for any kind of official support to any religion. However, the Constitution provides each citizen of India freedom to practice any religion. In view of this, the Constitution makes special provision regarding the status of religious instruction in the institutions funded by the state.

Article 28 of Part III of the Constitution assures for the citizens the freedom of attending the religious instruction or religious worship in certain educational institutions. In this article it is unambigously stated that "No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto."

Article 29 protects interests of the minorities. It lays down that "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them."

Article 30 assures that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

Hence, our Constitution aspires to make education free of religious influences and assures educational rights to be free of religious discrimination. However, people who are willing to participate in religious customs in a religious institution or are willing to take religious instructions, are given the freedom to do so. This is in accordance with the principle of democracy because in democracy choice of individual citizen is paramount.

(4) **Liberty of thought, expression, belief and faith :** In order to make democracy a success, it is essential that its citizens must have faith in the democratic ideals. And this can be brought about only when they are adequately educated because it is only the educated person who realizes that the sole purpose of life is not the satisfaction of gross physical desires. The ideals of freedom, liberty, brotherhood, are more valuable and necessary. No one but the educated individual can understand the circumstances and needs of another person before passing judgement on him. Only such a

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person can accept the ideal of equality after recognizing human values as being the end to be achieved. According to articles 29, every Indian national living in any part of India will have the right to maintain his own specific language, script and his culture. No person can be refused right of admission to any educational institution, established by the state, by reason of religion, race, caste, language or any other similar consideration. According to article 30, every minority community will have the right to establish and maintain educational institutions of its own choice, irrespective of whether the minority is a linguistic or religious one. The state will also not refuse aid to any such institution created by a religious or linguistic minority.

(5) **Equality of status and opportunity :** The concept of National System of Education envisaged in the report of the Education Commission, 1964 and the Natioanl Policy of Education, 1986, lays the greatest emphasis on elimination of disparities in the educational system and educatioal opportunities. The ideas of Universalisation of Elementary Education (UEE) and Minimum Level of Learning (MLL) as articulated in the Programme of Action, 1992 are in fact in harmony with the principle of equality of educational opportunity for the citizens. The equality of status of the citizens is an impossible goal without fulfillment of equal educational opportunity. In the Constitution several provisions are there to ensure the rights of the weaker sections of the society like the Scheduled castes, Scheduled tribes and women. (See Table 1)

(6) **Social, economic and political justice :** According to article 46, the state will pay special attention to the educational and economic interests of all backward classes, especially the scheduled castes and scheduled tribes. It also entrusts the state with the duty of protecting such tribes from social injustice and exploitation of every kind. The Indian Constitution laid the foundation for a federal government in which the functions of the state and central government are distinctly defined. Both the central and state government have some duties with respect to education. The modern Indian state is a welfare state whose objective is the complete development of its people. This welfare can be achieved only through education. Little surprise therefore if all the leaders of the nation stress the importance of education as a first step to improving the future of the nation.

(7) **Fraternity among the citizens :** The Constitution states – "India, that is Bharat, shall be a Union of States.". In the preamble India is termed as a republic. The stability and integrety of the nation lies in the mutual understanding and co-operation among the people of various parts of the country. The understanding among the citizens of the culture, language, religion of each other can be built up through education. This in turn will help to inculcate fraternity among the citizens of the country.

(8) **Dignity of individual :** This goal of the Constitution is closely related to the goal of democracy because providing each citizen a life of dignity is an impotant purpose of democracy. Education is critical for the empowerment of the individual. The dignity of individual citizens can only be ensured by empowering them through proper education. The dignity of the individual is protected by :

- Right to Equality (Article 14 to 18)
- Right to Freedom (Article 19 to 24) specially the Right to Education (Article 21A)
- Right against Exploitation (Article 23 and 24)
- Cultural and Educational Rights (Article 29 to 30)

(9) **National integration and unity :** Social and national integration is crucial to the creation of a strong, united country, which is an essential pre-condition for all progress. It has a varied content economic, social, cultural and political and its different facts are closely interconnected. It needs :

- confidence in the nation's future;
- a continuous rise in the standard of living for the masses and the reduction in unemployment and in the disparities in development between different parts of the country, all of which are essential to promote a sense of equality of opportunity in political, economic and social terms;
- a deep sense of the values and obligations of citizenship and a growing identification of the people, not with sectional loyalties but with the 'nation' as a whole;
- assurance of good and impartial administration, equal treatment for every citizen, in fact and not merely in law, based on the integrity of the public services; and
- mutual understanding of and respect for the culture, traditions and ways of life of different sections of the nation.

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✪ 3.2 Social issues in education - Globalization, Multiculturalism, Secularism, Education for Sustainable Development :

❑ 3.2.1 Globalization :

Peter Drucker (1993) in his book Post capitalist society, argued that we were in a new stage of capitalist development that would lead to a fundamental shift in power from the owners and managers of capital to knowledge workers. He proclaimed that the knowledge workers would enjoy more autonomy and rewards than ever before. The economic era described by Drucker (1993) is Globalization. It implies the whole of the social, economic, political, cultural changes brought about in the world when the movement of people, goods, or ideas among countries and regions accelerates.

Article	Provision of the Article	Significance/ Goal
Article 15 (iii)	The state can make special provisions for women.	Separate educational institutions for women can be set up.
Article 15 (v)	Nothing in article 15 or in article 19 (1) (g) shall prevent the State from making any special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions.	Reservation for SC, ST and OBC people in educational institutions.
Article 17	'Untouchability' is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of 'Untouchability' shall be an offence punishable in accordance with law.	No citizen can be denied entry to educatioal institution on ground of untouchability.

Article	Provision of the Article	Significance/ Goal
Article 21A	The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine.	Free and compulsory education for all.
Article 28(i), (ii), (iii)	Government or Corporation schools or the schools aided by state funds cannot provide religious instruction. However, State administered schools established under any endowment or trust which requires that religious instruction can impart the same. Nevertheless, no one can be forced to take part in the religious instruction.	Freedom as to attendance at religious instruction or religious worship in certain educational institutions.
Article 29	Protection of minority rights	Minoroties can set up schools and colleges.
Article 29(i), (ii)	Freedom to use and conserve own distinct language, script or culture. No citizen can be denied admission into any educational institution, which is either maintained by the State funds or receiving aid out of state funds on ground only of religion, race, language or any of them.	Education to be imaprted in mother language. Equality in educational opportunity for all
Article 30	Minority status can be based on religion, language, persons belonging to weaker sex (women) SC and ST.	No discrimination shall be made by the government for allocation of grant-in-aid.

Table 1: Fundamental Rights and Significance as Educational Goals

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Article	Provision of the Article	Significance/ Goal
Article 15 (iii), Part III	The state can make special provisions for women.	Separate educational institutions for women can be set up.
Article 15 (v), Part III	State can make special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions.	Reservation for SC, ST and OBC people in educational institutions.
Article 29, Part III	Protection of minority rights	Minoroties can set up schools and colleges.
Article 29(i), (ii), Part III	Freedom to use and conserve own distinct language, script or culture. No citizen can be denied admission into any educational institution, which is either maintained by the State funds or receiving aid out of state funds on ground only of religion, race, language or any of them.	Education to be imaprted in mother language. Equality in educational opportunity for all
Article 46, Part IV	The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular,of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.	Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.
Article 45, Part IV	The State shall endeavour to provide early childhood care and education for all children until they complete the age of six years.	Provision for early childhood care and education to children below the age of six years.

Article	Provision of the Article	Significance/ Goal
Article 350A, Part XVII	Every state and every local authority shall strive to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belongonging to linguistic minority groups.	Linguistic minorities must learn in their mother tongue or in schools of their language.
Article 350B, Part XVII	There shall be a Special Officer for linguistic minorities to be appointed by the President.	Securing social, economic and political justice for the linguistic minorities.

Table 2 : Constitutional Provisions for Educational Rights of Weaker Sections

32.11 Background and Concept of Globalization :

Globalization is what happens when the movement of people, goods, or ideas among countries and regions accelerates. The world has experienced four major cycles of globalization since the transoceanic explorations in the fifteenth and sixteenth centuries. Each of these globalization cycles transformed entire societies in regions across the globe.

The first globalization cycle began in 1492 and lasted until the early 1600s. This cycle witnessed the conquest and colonization of American societies by Spain and Portugal and the creation of a vast trans-Atlantic trading system that had never existed before. It also included the establishment of regular trade between the Atlantic and Indian Oceans; the first trans-Pacific trade route, from Acapulco to Manila; and the first regular ocean commerce between Europe and East Asia.

The second cycle commenced in the late seventeenth century with the rapid growth of a second wave of European colonization that established the main slave colonies in the New World. It also included the development of European settlement colonies in North America and the shift in European strategy in the Indian Ocean from the maintenance of trading post empires to the creation of full-scale conquest colonies. This cycle ended with a series of major shocks in the early nineteenth century, including the wars of the French Revolution and Napoleon, which helped to set off the Haitian Revolution of 1791.

The third cycle began in the late nineteenth century with huge increases in international trade, capital, and technology flows, as well as mass migrations from both Asia and Europe to the Americas. This cycle also

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saw the last big scramble for conquest colonies by the European powers in Africa and Asia. It ended with the Great Depression of the 1930s.

The most recent cycle began with the liberalization of international trade after the Second World War and intensified after a further liberalization of global trade in manufactured goods after 1967. A number of East Asian countries began taking advantage of this big change immediately, but the more inward-looking countries of Latin America and South Asia stuck with more closed, protectionist strategies until the 1990s. In most of Latin America this last cycle did not effectively begin until after the economic and financial crisis of 1982, which undermined the inward-looking development strategies of the region's major economies.

❖ 3.2.1.2 Definition of Globalization :

Globalization, a contemporary term well ingrained in people's consciousness, is a phenomenon that comprises multiple and drastic changes in all areas of social life, particularly economics, technology, and culture. Not surprisingly, its meaning varies depending on the angle that is emphasized when defining it. Globalization can be discussed in economic, political, and cultural terms. It can be found in neoliberal economic perspectives, critical theory, and post-modernity. While initially centering on convergence/ divergence, homogenization/heterogeneity, and local/global issues (Stromquist and Monkman,2000), it now is understood as a much more multifaceted and complex dynamic (Held, McGrew, Goldblatt, and Perraton,1999), one that is contingent, ambiguous, contradictory, and paradoxical. Despite its ability to capture in its unfolding changes the involvement of the entire world in one way or another, globalization remains an inexact term for the strong, and perhaps irreversible, changes in the economy, labor force, technologies, communication, cultural patterns, and political alliances that it is shaping in every nation.

A useful definition of globalization is that offered by Gibson-Graham (Gibson-Graham, 2006): "a set of processes by which the world is rapidly being integrated into one economic space via increased inter- national trade, the internationalization of production and financial markets, the internationalization of a commodity culture promoted by an increasingly networked global telecommunications system". As Amin (1996) notes, globalization affects not only trade but also the productive system, technology, financial markets, and many other aspects of social life. So far, because there are still people outside the modern economy, globalization has not affected the lives of every person in every country, but increasingly, it appears that ultimately all groups will be brought into conformity.

♦ David E. Bloom observed that :

Globalization refers to the process whereby countries become more integrated via movements of goods, capital, labour, and ideas. International trade and capital mobility are the main channels through which globalization is occurring. Globalization is changing the basis of the world economy from industry to knowledge.

♦ 3.2.1.3 Features of Globalization :

- In economic terms globalization is featured by the following elements :
  - (i) a transition from Fordist to post-Fordist forms of workplace organization. Post-Fordist refers to a model based upon increased flexibility in the use of the labour force, inventories, labor processes, and labor markets, and upon the declining costs and increasing speed of moving products and information from one location of the globe to another.
  - (ii) a rise in internationalized advertising and consumption patterns;
  - (iii) a reduction in barriers to the free flow of goods, workers, and
  - (iv) investments across national borders; and, correspondingly, new pressures on the roles of worker and consumer in society.
  - (v) the globalization of the economy in the context of a new international division of labor and economic integration of national economics (such as emerging common markets and trade agreements).
  - (vi) the emergence of new exchange relations and arrangements among nations, and among classes and social sectors within each country, and the emergence of new areas, especially in developed countries, where information and services are becoming more important than manufacturing.
  - (vii) the increasing internationalization of trade, reflected in the increasing capacity to connect markets on an immediate basis and to move capital across national frontiers (currently 600

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major multinational corporations [MNCs] control 25 percent of the world economy and 80 percent of world trade).

(viii) the restructuring of the labor market, with the hourly wage being replaced in many settings by piecework remuneration, and the power of unions undermined by a relaxation or nonenforcement of labor legislation.

(ix) the decrease in capital-labour conflict, mainly due to such factors as the increase of surplus workers (unemployed or underemployed), the intensification of competition; the decrease of profit margins, less protective labor contracts, and the institutionalization of 'team concept' strategies.

(x) the rise of new forces of production, with industry shifting from an industrial-mechanical model to one governed by the microchip, robotics, and automatic, self-regulating machines, which in turn has led to the emergence of a high-tech information society based on the computer.

(xi) the growing importance of capital-intensive production, which results in the de-skilling or redundancy of large sections of the workforce, a situation that leads to a polarized labor market composed of a small, highly skilled, and well-paid sector on the one hand, and a large, low-skilled, and low-paid sector on the other.

(xii) the increase in the proportion of part-time and female workers, many of them now working out of their homes.

(xiii) the increase in the size and importance of the service sector, at the expense of primary and secondary ones.

(xiv) the ever-increasing financial, technological, and cultural gap between more developed and less-developed countries, with the only exception being the "newly industrialized countries".

In political terms :

(i) a certain loss of nation-state sovereignty, or at least the erosion of national autonomy,

(ii) a weakening of the notion of the 'citizen' as a unified and unifying concept,

(iii) a concept that can be characterized by precise roles, rights, obligations, and status.

(iv) increased acceptance of pluralistic systems

(v) increase adoption of multi-party democracy

(vi) the states are accepting free elections and independent judiciaries,

(vii) the call for human rights becomes more common.

In cultural terms :

(i) it implies a tension between the ways in which globalization brings forth more standardization and cultural homogeneity while also bringing more fragmentation through the rise of locally oriented movements. Benjamin Barber characterized this dichotomy in the title of his book, Jihad vs. McWorld. Sometimes this merger, and dialectical tension, between the global and the local is termed 'the global'.

(ii) it decisively unmakes the coherence that themodernist project of the nineteenth- and twentieth century nation-state promised to deliver – the neat fit between territory, language, and identity. The 2005 UNESCO Convention on the Protection and Promotion of Diversity of Cultural Expressions can be regarded as the safeguard provided in this context.

(iii) globalization affected the cultural industries e.g. film industry, of third world countries and they gradually lose their ground to the first world countries.

(iv) the flows of people, goods, information, and images reflect the influence of communication processes and new identities and imaginaries are taking shape.

(v) Communication technologies such as cell phones and satellite television and the many modalities of Internet expression are accelerating cultural change faster than ever before. Advances in transportation and its decreasing costs are facilitating travel abroad, which fosters exposure to other ways of life. Through the mass media (television, film, radio, video), not only is English becoming the global language but there has developed a tendency, particularly among elites and middle classes all over the world adopting the american way of life.

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➨ **In terms of gender perceptions :**

(i) In the globalization era, the mass media, including social media, function as a source of new ideas regarding gender equity but also serve to heighten messages that reproduce gender asymmetries.

(ii) Incorporation of women into the labor market, providing a potential source of economic independence.

(iii) Jaggar (2001) observes that neoliberal globalization promised that it would undermine local forms of patriarchy and would make women full participants in politics and the economy.

❖ 3.2.1.4 Globalization of Education :

The role of education in promoting development has been the subject of much discussion in recent decades. In 1948 the Universal Declaration of Human Rights proclaimed free and compulsory education to be a basic human right. In 1990 theWorld Conference on Education for All, held in Jomtien, Thailand, pledged to provide primary education for all by 2000; this pledge was reaffirmed in Dakar, Senegal, in 2000. In 2000 the United Nations Millennium Development Goals promised universal completion of primary education by 2015. And in 2002 the Plan of Implementation that emerged from the World Summit on Sustainable Development in Johannesburg highlighted the central role of education in promoting good health, environmental protection, and sustainable development.

In today's globalizing world the governments of developing countries are faced with a plethora of demands on their time and resources. Managing debt burdens, dealing with international donors and financial institutions, tackling health crises such as HIV-AIDS and tuberculosis, protecting the environment, and promoting domestic industry to help producers penetrate export markets are just a few of the major issues landing daily on policy makers' desks. Developing an integrated set of priorities in a rapidly changing economic environment is becoming increasingly complex. Education has the potential to make these tasks easier in a number of ways.

First, a strong educational system can help create a deep pool of resources from which competent policy makers will emerge. The ability to grasp, absorb, and select from a large number of facts; aptitude for

flexible, creative thinking; skills in working with others to achieve goals; and a determination to get results all can be developed by a good education.

Second, education has powerful effects on human development. Weak human capabilities are the source of many of the problems policy makers are confronted with. Knowledge promotes health-seeking behaviour and good health, not to mention good doctors and medical staff. It can also help improve women's status in society. Poverty, too, is easier to escape if people can learn new skills and work productively with others.

Third, economic development in a global market is easier if a country's workforce both is productive and has the mental agility to retrain for new industries as old ones become defunct and new opportunities arise.

Fourth, education enables students, and ultimately nations, to operate more effectively in the increasingly competitive global economy. Competing in global markets and attracting foreign investment require high productivity, as well as the flexibility to use new technology to upgrade to higher-value goods and services. Education both raises people's productivity and provides a foundation for rapid technological change. It also nurtures creativity and the generation of new ideas.

Fifth, a good education promotes a nonparochial attitude, facilitates communication and understanding, and encourages people to broaden their knowledge and their experiences – all of which can speed up the process of globalization. Children need to develop the knowledge and skills to deal with issues that go beyond their countries' borders and their everyday existence – such as environmental degradation, international migration, and international security.

The impacts of globalization on education is mutifarious. The various aspects which is influenced by globalization, are :

(i) **Change in the modes of learning :** Rapid and sustained change is occurring in the ways we learn and do things. Boundaries in time and space are being crossed with great ease; people learn of events much quicker than ever before and they can go to distant places with great ease. This process of compression of the boundaries of space and time is acclerated by the advent of Information and Communication Technologies (ICTs). Delivary of educational services via internet, like virtual classrooms, online educational and training courses and testing, sattelite channels for education, are making the borders between nations insignificant.

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(ii) **Movement of students :** More and more students are moving from one country to another for higher education.

(iii) **Globalization of Universities :** Universities are opening branch campuses or branch offices in different countries. Course offered by a local institute is getting the affiliated degree of some major foreign university.

(iv) **Globalization of Domain Experts :** Teachers, experts and educationists are easily moving overseas to provide educational services.

(v) **Biased choice of disciplines :** World wide emphasis on STEM disciplines (science, technology, engineering, and mathematics) and negligience for social science and humanities has weakened the emotional developments and value system of the students.

(vi) **Disappearence of permanent knowledge :** According to Giddens (1994), with the rise of multiple technologies and globalization dynamics, there are no permanent structures of knowledge or meaning today. Globalization marked the arrival of an era of reflexivity, caused by the growing proportion of people who are knowledge seekers. Because knowledge will be increasingly subject to revision, we might find 'doubt' to be a feature of globalization. Science and technology are fields that today receive much respect. But they are also fields whose 'knowledge' is predicated on positivistic science with claims of certainty and precision. Such tendencies would generate an impetus for knowledge as certainty. In the social sciences, in fact, a tendency toward the understanding of knowledge as precise, decontextualized, and thus fragmented is notable. Such a trend is evident in the current attempts by agencies such as the World Bank to create 'knowledge management systems' whose fundamental premise seems to be that knowledge can be reduced to a minimal and yet valid expression.

(vii) **Policies of Education :** The philosphy of 'education for all' leads to the idea of mastery learning which presupposes that

each child can learn. This outlook towards learning gives rise to the continuous comprehensive evaluation or no detention policy for evaluation of students. Globalization engendered new models of partnerships for education (between state, NGO, third-sector, and in some instances religious or private organizations); new models for adult literacy and nonformal education; new models of university/business relationships; and new models for educational financing and school organization (for instance, charter schools).

(viii) **Curriculum :** The curriculum tends to incorporate the principles declared in the report of Delar's commission. Peace education, value education, population education, lifestyle education, environmental education etc are the diverse aspects of education that teach the pupils the learning of living together. Some reform initiatives have been actively supported by UNESCO and other UN agencies. These include, for instance, reforms toward universal literacy and universal access to education; educational quality as a key component of equity; education as lifelong education; education as a human right; education for peace, tolerance, and democracy; eco-pedagogy, or how education can contribute to sustainable ecological development (and hence to an eco-economy); and educational access and new technologies of information and communication. Due to increased access to communication technologies, there is a tendency of the curricula of universities of all over the world to be similar.

(ix) **Instruction :** The class rooms all over the world are becoming similar. Widespread use of ICTs in teaching is a feature of the globalized era.

(x) **Educational Financing :** Increased tendency to privatization of education.

(xi) **Standardisation :** New techniques of gradation, credit point, percentile rank etc for universal interpretation of evaluation results.

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❖ 3.2.1.5 Criticism of Globalization of Education :

■ Merits of Globalization in Education :

(i) **Competetion with the world for fighting smugness :** The educational system of our country has been traditionally oriented for decades. In spite of the recommendations for progressive changes by various committees, the situation has hardly changed. However, a stiff competetion with global educational institution may change the impasse prevailing in our education.

(ii) **Cultural Impact :** Influence of foreign culture is not a new feature in India. From time immemorial various invaders came and settled in India. They started living in India and mingled with the mainstream culture of the country. Overseas traders, scholars, travellars came to India and exchanged their cultural views. Such cultural exchange enriches the local culture.

(iii) **Availability of wide range of choices :** Students and teachers easily keep in touch with the global educational system. They get wide range of choice and avail best opportunities of the world.

(iv) **Transition from Fordist to post-Fordist forms :** A transition from Fordist to post-Fordist forms of workplace organization. Post-Fordist refers to a model based upon increased flexibility in the use of the labor force, inventories, labor processes, and labor markets, and upon the declining costs and increasing speed of moving products and information from one location of the globe to another.

(v) **Female participation :** Globalization led to the increase in the proportion of part-time and female workers, many of them now working out of their homes.

■ Demerits of Globalization of Education :

(i) **Americanisation :** Undoubtedly, globalization refers to an ideology of the market, dictated by the IMF, the World Bank and the G-7 executive, crowned by General Agreement on Tariffs and Trade (GATT). It refers to a global market whose big brother, as well as the moral conductor, is the United States. It sets the norm not only for free trade but also (in the same universalizing mode) for human rights, for historical and cultural studies. In short, What is being globalized is therefore American-style capitalism and its implicit worldview.

(ii) **Change in approach to education :** Globalization increases interaction among people and this creates opportunities for what is called the 'cult of technology' and conversely the diminution of respect for spiritual and cultural values. Similarly, the prioritizing of STEM disciplines (science, technology, engineering, and mathematics) diminishes the perceived value of humanities and social sciences, and increases the focus on education-for-jobs thereby weakening broader notions of education-for-life. While some ideas indeed are being exchanged freely, it is a struggle to offer and disseminate ideas with weak connection to the market.

(iii) Globalization engenders complexity. Increasing globalization has stimulated an unprecedented flow of immigrants worldwide. These newcomersa from many national origins and a wide range of cultural, religious, linguistic, racial, and ethnic backgrounds –challenge a nation's sense of unity. Globalization threatens both the identities of the original residents of the areas in which newcomers settle and those of the immigrants and their children. Integrating immigrants and the subsequent generations into the receiving society is a primary challenge of globalization which will have long-term social implications.

(iv) Due to globalization, difference is becoming increasingly normative. Globalization and massive migrations are changing the ways we experience national identities and cultural belonging.

(v) Globalization led to a certain loss of nation-state sovereignty. Due opening up of national economies the great powers intervene the policies of smaller nations leading to the erosion of national autonomy.

(vi) Educational changes due to globalization may lead to the problem of maladjustment for the learners. Learners of new

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curricula find themselves misfit in their own culture and society.

(vii) The benefits of globalization have gone disproportionately to wealthy countries. Poverty in some areas is increasing. Africa in particular has suffered: the region's economic growth was negative in the 1990s. Even within rich countries, many people have reason to be unhappy. Perceptions of the unfairness of globalization could eventually become a threat to global integration itself.

(viii) Local value system is gradually disappearing giving way to a more western consumarist value system. The result of this erosion can be observed in various social and law and order problems in developing countries.

3.2.2 Muticulturalism :

The last four decades of the twentieth century observed several intellectual and political movements led by heterogeneous group of people having notably different lifestyles, practices, views and ways of life. These movements brought about the idea of acceptance of different views and ways of life which obviously goes beyond the notion of tolerance. The generic concept of pluralism engendered from these movements, in fact, includes the idea of multiculturalism.

❖ 3.2.2.1 What is culture?

Human being seek to make sense of themselves and the world around them. It is a natural instinct of human being to enquire about the meaning and significance of human life, activities and relationships. The questions about meaning and significance can be asked about every human activity such as writing a book, making money, following career, voting and protecting against an injustice, about every human relationship and also human life in general. The beliefs or views human beings form about the meaning and significance of human life and its activities and relationships shape the practices in terms of which they structure and regulate their individual and collective lives. Such system of beliefs and practices may be called culture. *Culture is a historically created system of meanings and significance or alternatively, a system of beliefs and practices in terms of which a group of human beings understand, regulate and structure their individual and collective lives. It is a way of both understanding and organizing human life.*

Culture can be defined *as the values, traditions, social relationships, and worldviews created, shared, and transformed by a group of people.* Sonia Nieto (2004).

❖ 3.2.2.2 Concept of multiculturalism :

Multiculturalism as a concept has different histories and origins in different countries. Canada was the first country in the world to adopt multiculturalism as an official policy in 1971 to achieve unity through diversity. It is interesting to look at how the contemporary Canadian government defines: "Canadian multiculturalism is fundamental to our belief that all citizens are equal. Multiculturalism ensures that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging."Recognition and acceptance of differences in law and the discouragement of discrimination and racism is fundamental in any country that believes all citizens are equal. It may be noted that :

(i) human beings are culturally embedded in the sense that they grow up and live within a culturally structured world, organize their lives and social relations in terms of its system of meaning and significance, and place considerable value on their cultural identity.

(ii) different cultures represent different systems of meaning and visions of the good life. Since each realizes a limited range of human capacities and emotions and grasps only a part of the totality of human existence, it needs others to understand itself better and expand its intellectual and moral horizon.

(iii) all but the most primitive cultures are plural and represent a continuing conversation between their different traditions and strands of thought. This does not mean that they are devoid of internal coherence and identity but that their identity is plural and fluid.

Multicultural educational ideas emerged in the West out of the desire to establish justice, equality, and freedom for every member of the society, regardless of ethnic, racial, religious, and class background. The need for developing proper contents and strategies of multicultural education arose

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considerably after the civil rights movement led by African Americans in the United States.

The civil rights leaders of the 1960s and 1970s used the Western ideals of freedom and democracy to justify and legitimize their push for structural inclusion and the end of institutionalized discrimination and racism (Banks, 1994). The civil rights moment in the United States had a tremendous impact on educational institutions as ethnic groups (first African Americans and then others) demanded that :

- educational institutions' curricula reflect their histories, cultures, and perspectives;
- schools hire more nonwhite teachers and administrators so that their children would have more successful role models; and
- ethnic communities control schools and that textbooks reflect the diversity of peoples in the United States.

Textbooks and curricula were dominated by men and women were largely invisible. Feminists pointed out that history textbooks were dominated by political and military history – areas in which men had been the main participants. Social and family history and the history of labor and of ordinary people were largely ignored. Feminists pushed for the revision of textbooks to include more history about the important roles of women in the development of the nation and the world.

Other marginalized groups, stimulated by the social ferment and the quest for human rights during the 1970s, articulated their grievances and demanded that institutions be reformed so they would face less discrimination and acquire more human rights. People with disabilities, senior citizens, and gays and lesbians formed groups that organized politically during this period and made significant inroads in changing institutions and laws. Advocates for citizens with disabilities attained significant legal victories during the 1970s.

During this time, multiculturalism and multicultural education issues began to penetrate into Australian educational institutions. Australia is no different from other Western countries in the way multicultural education has evolved historically.

As a result of these demands the word "mainstreaming" came into use (Banks, 2001). In the early 1960s, terms such as "cultural pluralism" and "diversity" began to appear in the pedagogical literature.

Changes occurred in Western European countries. Historically, three major ethnic clashes and racial violences promoted an educational response to cultural pluralism in Europe. The scattered settlement in Europe by different linguistic and ethnic groups, which equally varied religious overlay, and economic factors. European education policy makers gradually came to believe that proper multicultural intercultural education should promote the teaching of the native language and culture of the country of origin, respect ethnic and racial peculiarities of minorities, and provide better study of the language and traditions of the mainstream society (Lynch, 1986).

India saw racial violence and religious massacre extensively in ancient, medieval and modern periods of history. In the past people of India made efforts to curb such fissiparous tendencies of society and established social equilibrium through mutual acceptance and exchange of various cultures. Therefore, multiculturalism is not something new in India. It is a spontaneous spirit in India.

❖ 3.2.2.3 Defining multiculturalism :

(1) Multiculturalism is the existence of multiple cultural traditions within a single country, usually considered in terms of the culture associated with an aboriginal ethnic group and foreigner ethnic groups.

This can happen when a jurisdiction is created or expanded by amalgamating areas with two or more different cultures (e.g. French Canada and English Canada) or through immigration from different jurisdictions around the world (e.g. United States, Australia, Canada, Brazil, United Kingdom, New Zealand, and many other countries). (https://en.wikipedia.org/wiki/Multiculturalism retrieved on 23.04.2017 at 13 : 35 hours)

(2) Multiculturalism is the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviours, cultural assumptions and values, patterns of thinking, and communicative styles. (https://www.ifla.org/publications/defining-multiculturalism, retrieved on 23.04.2017 at 13 : 35 hours).

❖ 3.2.2.4 Possible Problems without Multiculturalism :

If we fail to recognise multiculturalism in our educational system, following problems may arise :

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(i) Teacher may fail to recognize and address problems that arise when there is a notable difference of culture between students and the school.

(ii) Teacher may misread students' aptitudes, intents or abilities due to the difference in use of language or interaction which is caused by the cultural diffence.

(iii) Teacher may implement styles of instruction and disciplinary rules that are odd to the community.

(iv) Assuming that the failure of a child to thrive intellectually in teaching is due to deficiency of capability of the child rather than a deficit in teaching, the teacher may end up teaching less when one should be teaching more.

(v) Teaching may become stereotype in approach leading to unsatisfactory outcome.

(vi) The lack of awareness of the teacher about community norms of parenting and bringing up children may engender adverse relationship between the school and community. In such cases often school takes the stance of transforming the child in a way such that he becomes alieneted from his community.

(vii) Problems for culturally diverse students is that most of the schools are created as institutions of isolation. We foster the notion that students are clients of "professional" educators who are met in the "office" of the classroom where their deficiencies are remediated and their intellectual "illnesses" healed. Nowhere do we foster inquiry into who our students really are or encourage teachers to develop links to the often rich home lives of student. The teachers cannot hope to understand who sits before them unless they can connect with the families and communities from which their students come.

(viii) We may escalate the contradiction between the ever growing attempts of ethnic and cultural groups to preserve and sustain their identities and the continual attempts of people to strive for mutual understanding and unification within the international community.

3.2.2.5 Multiculturalism in Education :

Multicultural education :

Multicultural education is a concept, an educational reform movement, and a process (Banks, 2007).

- Multicultural education is an idea stating that all students, regardless of their gender, ethnicity, race, culture, social class, religion, or exceptionality, should have an equal opportunity to learn at school.
- As a reform movement, multicultural education involves changes in the total school (and is not limited only to curriculum change) so that all children have an equal chance to experience school success.
- Multicultural education is also a continuing process whose idealized goals will never be fully realized. A major goal of such education is improving academic achievement.

Let us now examine how some aspects of education get influenced by multiculturalism :

(1) Multicultural teaching and learning :

When we essentialize culture, assuming that all persons in a given social category are culturally similar and focusing on the unitary cultures of various others without reflecting on our own cultures and their diversity, we open a Pandora's box of opportunity for negative attribution. Sometimes social scientific notions of culture, especially of culture as a unified system and of group membership as culturally defined, have provided a justification for intergroup stereotypes. Teaching about the cultural practices of other people without stereotyping or misinterpreting them and teaching about one's own cultural practices without invidiously characterizing the practices of other people should be the aims of multicultural education. In situations of intergroup conflict, these aims can be ideals that are difficult to attain. Educators should face such difficulty realistically.

However, in multicultural teaching teachers tend to put overemphasis on visible (explicit) culture at the expense of the invisible and implicit. Focusing mainly on explicit culture can be misleading. Even when we do this respectfully of the lifeways of others, focusing on visible culture easily give rise to a superficial or a tourist approach towards cultures of others. By treating cultural practices as sets of static facts presented in class room, teachers tend to make the impression that cultural issues are

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trivial and superficial, and as if cultures were necessarily unchanging.

A way to teach about explicit culture without overgeneralizing about the lifeways of other people is to emphasize the variability of culture within social groups and the continual presence of cultural change as well as cultural continuity across time. (Gutierrez Rogoff, 2003)

(2) Methodology :

Methodologically, multicultural education is determined by the intrinsic fundamentals of democracy, freedom, and human rights. All people, regardless of ethnic or cultural background, should have equal rights to quality education and access to learn more about the native and national cultures as well as cultures and values outside national borders. Each individual is required to become a diligent citizen both of her nation-state and the entire world as well as to foster the welfare of the home society and all humanity. Both striking ethnocentrism and a complete loss of ethnic and cultural identities are incompatible with the true principles of multicultural education.

Another methodological prerequisite rests on the assumption that multicultural education should foster each student's personality formation and growth, the development of his or her humanistic characteristics. The previous two decades have witnessed a decrease and erosion of such characteristic features as humanism, empathy, love for neighbours, and a positive attitude toward alien lifestyles and viewpoints. This new century requires that we pay special attention to developing in students corresponding attitudes and values in order (1) to restore the fundamental humanistic characteristics that have been lost in the previous century, and (2) to meet the demands of the new epoch, which, despite rapid technological developments and a fast move of humanity to noveltechnological explorations, ultimately must be an era of humanistic spiritual breakthroughs.

(3) Attitude of teachers :

Attitude is an important salient part of any multicultural teacher's professional expertise. The phenomenon of attitude is most closely associated with a teacher's feelings, ways of thinking, and dispositions toward teaching and interaction with the diversity of students. A multicultural teacher is required to understand that human diversity is an omnipresent phenomenon that has existed since the birth of the human race. Human diversity incorporates not only racial, ethnic, and language

differences, as it is often understood, but also social, political, economic, gender, residence (rural or urban), age, exceptionality, and other issues and is continually changing. Migration adds significantly to this change. Increasing numbers of people from various ethnic and cultural backgrounds change residences within one country or move into other countries. Prior to emigrating from their native countries, most people have only a slight notion of the host society's culture.

Working with the diversity of students, educators need to have positive and tolerant attitudes toward alien values, cultures, and standards of life, toward children with alternative health, toward parents who may have different expectations of, and attitudes toward, schooling and teacher-parent relations.

(4) Other competencies of the teachers :

The multicultural teacher is expected to :

(a) be an active participant in promoting culturally responsible and responsive formal and informal curricula
(b) be skillful in using and benefiting from the positive factors of diversity in educating children
(c) be able to promote mutually favourable teacher-parent and school-community relationships
(d) possess and enrich required professional knowledge and skills to cope with the diversity of students
(e) be able to facilitate students' knowledge, skills, and attitudes so that they can successfully function in a pluralistic society elaborate and
(f) foster effective professional orientation of students contribute to educating students for global literacy and competency

(5) Teacher Education :

Unfortunately, the ideas of multicultural education is largely neglected in curricula for teacher education. There are teacher education schools in USA and Russia that provide the overall ideas of multicultural education to teachers. Since India is predominantly multilingual, multiethnic, and essentially bilingual, in-service teacher training in our country should embrace the skills of multicultural education.

A contemporary teacher is required to be skilled in using computers and related technology. In the twenty-first century, new teachers and educators are expected to be more proficient computer users and Internet

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guides for their students. New teachers are expected to load and use curriculum software, keep attendance and achievement records on spreadsheets, use various word processing programs, search the Internet for instructional resources, and teach students to perform the same activities.

(6) **Curriculum :**

(a) **Social studies :** The social studies curriculum, in both secondary and higher educational institutions, reflects integral sociopolitical, socioeconomic, and ethnocultural developments on the national and international levels. A major goal of multicultural social studies education is to help students acquire attitudes, knowledge, and skills needed to successfully function within their own microculture, mainstream culture and the global community. Another, closely related goal involves developing active and reflective citizens of a nationstate, as well as active participants in improving socioeconomic and cultural life of the whole planet. Apparently, the aims and goals directed at infusing social studies education with a multicultural context coincide with those of multicultural education that incorporates broader issues and subject areas.

(b) Health education: Evidence shows that different ethnic, religious, and cultural groups may have different orientations to, and perceptions about, being healthy; different attitudes to the causes and nature of diseases; and different preventive and healing measures. The state of being healthy is differently perceived across cultures. In the west an ideal healthy man is portrayed as robust, muscular, tall, and, probably, equipped with techniques of physical selfdefence. An ideal woman is depicted as tall, slim, and model-like. This information may be misleading to many students from Asian cultures, who are normally shorter. Students who are stout by nature or obese owing to certain diseases may also feel uncomfortable under the pressure of the information about ideal healthy males and females.

Health is closely related to the foodways of different ethnic and cultural groups. Some physiological ailments are caused by traditions and customs fervently pursued by a given group. The very fact that a specific custom or tradition may ultimately result in an ailment is often vaguely perceived.

(c) **Language and literature :** It is a traditional outlook regarding selection of content of literature is 'classic' oriented. People tend to select classics in curriculum. However, it is observed by Vikhu Parekh that the classics "are human creations and have their own biases and limitations. They articulate some forms of experience and not others, do so from specific perspectives and are products of their age which they never wholly succeed in transcending. They therefore need to be supplemented by works that explore the structures and forms of experiences of historically marginalised groups such as women, slaves, the poor, the oppressed, migrants and colonial subjects."

(7) **Learning experiences :**

In general the following measures are taken by a multicultural school as mentioned by Pepi Leistyna (2002) to develop multicultural curriculum :

(a) Establish a multicultural resource center/library.
(b) celebration of holidays around the world
(c) organise a sale of multicultural books
(d) planning a multicultural celebration
(e) teaching units called "We Are All Alike, We Are All Different"
(f) display map of the world labeling the origins of the children
(g) inviting the owner of the local multicultural bookstore to come and read to the children
(h) celebration of New Year Days of various communities

❑ 3.2.3 Secularism :

In the preamble of Indian constitution, the country is declared to be a secular state. Secularism is a debated term which is derived from the latin word seculum meaning the present age or this present generation. The term secularism was first coined by George Jacob Holyoake in the nineteenth century to restructure pluralistic society based on democracy and tolerance wherein every caste, race, colour, culture would be treated equally. In his view expressed in Principles of Secularism (page 17) :

> Secularism is that which seeks the development of the physical, moral, and intellectual nature of man to the highest possible point, as the immediate duty of life – which inculcates the practical sufficiency of natural morality apart from Atheism, Theism or the Bible – which selects as its

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methods of procedure the promotion of human improvement by material means, and proposes these positive agreements as the common bond of union, to all who would regulate life by reason and ennoble it by service.

❖ 3.2.3.1 Western concept of secularism :

The movement of secularism began in Western Europe in the nineteenth century. Initially, it started with the idea of breaking away from religion. It was essentially anti-religious, or if one may so describe, as anti-God. In his book Principles of secularism the great reformer George Jacob Holyoake has made it clear that "Secularism is the policy of life to those who do not accept Theology." This is the essence of the western concept of secularism. It believes that all political and social life must proceed without the involvement of the religious institutions. This implies seperation between religion and politics or between the church and the state. According to Chambers Dictionary secularism is, "the belief that the state, moral, education, etc.,should be independent of religion."

Oxford Dictionary defines secularism as, "the doctrine that the morality should be based solely in regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from belief in God."

The limited sense of the word secularism is often placed in contrast with religion. Thus Webster gives us an alternative definition of secularism: "A system of doctrines and practices that rejects any form of religious faith and worship".

The western idea of secularism has the following characteristics :

(i) It embasises material aspects of human life. In the words of Holyoake "promoting human welfare by material means".

(ii) It rejects all forms of religious faith and worship.

(iii) The western idea emphasises the contemporary world and its welfare.

(iv) It is the outcome of "free thinking" which is defined by Holyoake as "It is fearless thinking, based upon impartial inquiry, searching on both sides, not regarding doubt as a crime, or opposite conclusions as a species of moral poison."

(v) It views the "the development of the physical, moral, and intellectual nature of man to the highest perceivable point as the immediate duty of society."

(vi) It signifies rational morality, unbiased and positive attitude of life that is independent of any single divine faith and commandment.

(viii) The western secularists stress in "inculcating the practical sufficiency of natural morality apart from Atheism, Theism, or Christianity".

❖ 3.2.3.2 Indian concept of secularism :

The Indian secularism does not subscribe to this view. It no doubt believes that a citizen's religion has no part to play in the discussion and decisions of socio-economic problems. Law, according to this concept, is essentially a secular institution. Even so, Indian secularism recognizes the fact that religion cannot always, or need not necessarily, be banished from human life. A spirit of enquiry which desires to solve the riddle of the universe, or which wants to find out what really happens when human life comes to an end, and is concerned with the ultimate end of the human race, is a part of spiritual hunger which assails all sensitive human minds. But the enquiry which the human mind wants to carry on in relation to problems of this philosophic kind, is a matter between a citizen and his god, is a matter between a citizen and his conscience; its existence need not be disputed by secularism, but its relevance in the discussion or decision of secular problems is stoutly challenged.

The concept of secularism in a rather broad, humanitarian sense, of the state as the benefactor of all is a tradition for India. The humanism of India's great rulers like Asoka and Kanishka extended full recognition and toleration to all peoples and creeds. The philosophical tradition of this country has been always free from racial, religious or nationalist bias. The identification of the state with dharma, in the Maquryan empire was basically a projection of spiritual transcendentalism in the realm of politics. In the medieval period the priestcraft exercised a strong influence on Indian polity, whether Hindu or Islamic and theology was blended with politics and law in a very subtle and intimate manner.

The cocept of Indian secularism becomes apparent from the words of Dr S Radhakrishnan: "Secularism does not mean anything irreligious or

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atheism or even stress on material comforts, rather it lays stress on the universality of spiritual values which may be obtained by a variety of ways."

In the words of Dr B R Ambedkar: "secular states does not mean that it shall not take into consideration the religious sentiments of the people. All that secular state means is that the parliament shall not be competent to impose any particular religion upon the rest of the people. This is the only limitation that the constitution recognizes."(Parliamentary Debates 1951, Vol 3, part II).

The Constitution of the Indian Republic proclaims India's commitment to secularism is a very forceful manner in its preamble and in the fundamental rights. Secularism is one of the fundamental characteristics of Indian political system. Secularism implying the neutrality of the state in religious matters does not however rule out legislation for common national goal or discriminatory social legislation to meet the demands of social justice.

■ Constitutional provisions :

Constitution of India guarantees the fullest freedom of religious belief and worship. It has laid down the following provisions in connection with religious and moral education in educational institutions.

- **Article 19(1) :** "Subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom to conscience and the right freely to profess. practice and propagate religion."
- **Article 21:** "No person may be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination."
- **Article 22(1) :** "No religious instructions shall be provided in any educational institution wholly maintained out of State funds." Provided that nothing in this clause shall apply to an educational institution which is administered but has been established under an endowment or trust which requires that religious instructions shall be imparted in such institutions.
- **Article 23 :** "(1) Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them."

- **Article 25 :** "(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion."
- **Article 28 :** "No religious instruction shall be provided in any educational institution wholly maintained out of State." However, the Constitution does not restrict "an institution established under any endowment or trust which requires that religious instruction shall be imparted in such institution" to impart religious instruction.
- **Article 29 :** "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them."
- **Article 30 :** "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

  "The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

■ Characteristics of Indian Secularism :

(i) The state as such has no religion of its own, i.e., the parliament shall not be competent to impose any particular religion upon the rest of the people.

(ii) All religions are treated as equal. In our constitution this spirit is expressed by the term "discrimination aginst religion".

(iii) Every citizen is given freedom to practice his own religion.

(iv) Freedom of worship is assured to every Indian.

(v) The perfect toleration and acceptance is to be maintained in religious matters.

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(vi) No one can be politically or socially disqualified for his religious views.

(vii) It stresses on freedom from dogmatic ideas.

(viii) No religion is regarded as superior or inferior than any other religion.

(ix) Everybody should get educational opportunities regardless of their religious faith or caste or creed.

(x) It denies the role of religion in economic and political matters.

(xi) It does not accept the influence of religion in matters of governance.

❑ 3.2.4 Education for sustainable development :

❖ 3.2.4.1 Historical background :

Thinkers, writers and educationists like Rousseau, Goethe, Froebel, Dewey, Montessori and Steiner published important studies and publications on the integral links between education and the environment in the eighteenth and nineteenth century. In the eighteenth century Jean Jacques Rousseau gave the call– "Return to nature". He argued that education should include a focus on the environment and that one of the main things a teacher should do is facilitate opportunities for students to learn. Friedrich Froebel, believed in developing the inborn moral, social and intellectual capacities of the child through nature studies, gardening and play. He emphasised sympathy and oneness with nature. The progressive education movement of the 1920s carried forward the idea of experimental education which was defined as a process through which a learner constructs knowledge, skills, and values from direct experience. A similar approach is reflected in Mahatma Gandhi's conception of basic education.

This element of environmental education is very important as a basis for understanding sustainability and should be mainly focussed on in elementary and primary education, to help students develop a basic understanding of nature and its impacts on their own lives as well as their life's impact on nature. This remains an important part of Education for Sustainable Development even today. The term 'Environmental Education' was used for the first time during a conference of the International Union for Conservation of Nature (IUCN), which was held in Paris in 1948. In

1965 a meeting of the IUCN called for: "environmental education in schools, in higher education, and in training for the land-linked professions".

The 1972 United Nations (UN) Conference on the Human Environment in Stockholm, Sweden, contributed to this evolution by emphasizing that protection of the human environment is a crucial element in the develop ment agenda. As a result of that conference, the United Nations Environment Programme Secretariat was established to promote international environmental co-operation. On the national front, countries through out the world began to set up or improve their respective environmental institutions. Earlier, in 1970, the United States had already established the Environmental Protection Agency for a cleaner, healthier country.

In 1984, the United Nations (UN) established an independent group of 22 people drawn from member states of both the developing and developed worlds, and charged them with identifying long-term environmental strategies for the international community. The report of the World Commission on Environment and Development entitled Our Common Future (WCED, 1987) is widely considered to have been key *in putting* sustainable development firmly into the political arena of international development thinking. It used the term 'sustainable development' extensively and defined it as 'Development that meets the needs of the present without compromising the ability of future generations to meet their own needs'.

This definition of the term continues to be that which is most widely used and cited. For the first time, the Commission had considered environmental concerns arising through development processes from an economic, social and political perspective rather than solely from a science base as in previous studies. Their recommendations focused on integrating development strategies and environmental policies and global partnerships to meet the interdependent environmental concerns and development opportunities North and South. The work of the commission was undertaken as the basis for a UN conference on Environment and Development to be held five years later. The 'Earth Summit' in Rio de Janeiro, Brazil in 1992 was, at the time, the largest ever international conference held. It was also the first time heads of state had gathered to consider the environment. One hundred and sixteen heads of state or

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governments and over 8,000 delegates attended. A further 3,000 non-governmental organisations (NGOs) took part in parallel fora. The central aim was to identify the principles of an agenda for action towards sustainable development in the future and the challenge was seen to require consensus at the highest level. A key outcome was the 'Agenda 21' document detailing the issues, the actors and the means for achieving sustainable development by the start of the twenty-first century.

In 2002, 104 heads of state gathered again for the UN World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa. The aim was to reinvigorate at the highest political level, the global commitment to a North-South partnership to achieve sustainable development. The meeting was marked by a bigger presence for business and many more NGOs from the developing world, representing issues of human rights, social justice and business accountability, for example. There was a new understanding of the complex interdependencies of environmental, social and economic development and of the difficult political challenges of sustainable development.

In 2000, the UN community had committed to the achievement of eight Millennium Development Goals (MDGs) embracing many of these concerns. One of these goals refers explicitly to sustainable development and the actions of governments in preparing national sustainable development strategies, for example. Many others are central to sustainable development in that they demand better outcomes in the arenas that affect poorer groups.

❖ 3.2.4.2 What is sustainable development ?

The report of the World Commission on Environment and Development (WCED, 1987) observes : "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts :

- the concept of 'needs', in particular the essential needs of the world's poor, to which overriding priority should be given; and
- the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.

Thus the goals of economic and social development must be defined in terms of sustainability in all countries – developed or developing,

market-oriented or centrally planned. Interpretations will vary, but must share certain general features and must flow from a consensus on the basic concept of sustainable development and on a broad strategic framework for achieving it.

Development involves a progressive transformation of economy and society. A development path that is sustainable in a physical sense could theoretically be pursued even in a rigid social and political setting. But physical sustainability cannot be secured unless development policies pay attention to such considerations as changes in access to resources and in the distribution of costs and benefits. Even the narrow notion of physical sustainability implies a concern for social equity between generations, a concern that must logically be extended to equity within each generation."

❖ 3.2.4.3 Features of Sustainable Development :

The characteristics of sustainable development are as follows :

(i) Stresses on intergenerational equity. This is a concept of conserving resources for future generations.

(ii) It is a continuous process.

(iii) It stresses on the integration and acknowledgement of economic, environmental, and social concerns throughout the decision making process.

(iv) Strong sustainability recognizes the unique features of natural resources that cannot be replaced by manufactured capital.

(v) Sustainable development involves long term plan.

(vi) Sustainable development requires meeting the basic needs of all and extending to all the opportunity to satisfy their aspirations for a better life.

(vii) Sustainable development requires that societies meet human needs both by increasing productive potential and by ensuring equitable opportunities for all.

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Education for sustainable development	Environmental education
It is definitely a societal term. It is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.	Environmental education has something to do with the environment, the natural or perhaps physical surroundings (including built environment) around us. Easily one might also connect environmental problems or nature conservation to environmental education.
Although natural resources play an important role in meeting the needs of different generations, the perspective, however, is anthropocentric.	Easily one might also connect environmental problems or nature conservation to environmental education. Therefore, it might be closely related to science education.
It stress on intergenerational equity based on the principle of conservation of resources.	It does not concern over conservation. Stresses on environmental degradation.
Overall goal is the long-termstability of the economy and environment.	Main goal is creation of awareness about environmental degradation.
Its focus is integration of environment, social and economic concerns into all aspects of decision making.	Its focus is environment and its degradation.
It is apparent from the history of the discipline that it is a generalisation of the concepts of environmental education.	It forms a part of the concepts of education for sustainable development.
It forms a part of the concepts of education for sustainable development.	

Table 3: Difference between Environmental education and Education for Sustainable Development

❖ 3.2.4.4 Needs for Sustainable Development :

(i) The essential needs of vast numbers of people in developing countries for food, clothing, shelter, jobs – are not being met, and beyond their basic needs these people have legitimate aspirations for an improved quality of life. Sustainable development requires meeting the basic needs of all and extending to all the opportunity to satisfy their aspirations for a better life.

(ii) Perceived needs are socially and culturally determined, and sustainable development requires the promotion of values that encourage consumption standards that are within the bounds of the ecological possible and to which all can reasonably aspire.

(iii) Meeting essential needs depends in part on achieving full growth potential, and sustainable development clearly requires economic growth in places where such needs are not being met. But growth by itself is not enough. High levels of productive activity and widespread poverty can coexist, and can endanger the environment. Hence sustainable development requires that societies meet human needs both by increasing productive potential and by ensuring equitable opportunities for all.

(iv) An expansion in numbers can increase the pressure on resources and slow the rise in living standards in areas where deprivation is widespread. Though the issue is not merely one of population size but of the distribution of resources, sustainable development can only be pursued if demographic developments are in harmony with the changing productive potential of the ecosystem.

(v) Settled agriculture, the diversion of watercourses, the extraction of minerals, the emission of heat and noxious gases into the atmosphere, commercial forests, and genetic manipulation are all examples or human intervention in natural systems during the course of development. At a minimum, sustainable development must not endanger the natural systems that support life on Earth: the atmosphere, the waters, the soils, and the living beings.

(vi) The direction of technological developments may solve some immediate problems but lead to even greater ones. Large sections of the population may be marginalized by ill-considered development. Sustainable development addresses the problem of marginalisation.

(vii) It is wellknown that limits hold for the use of energy, materials, water, and land. Sustainability requires that long before these are reached, the world must ensure equitable access to the

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constrained resource and reorient technological efforts to relieve the future crisis of resource.

❖ 3.2.4.5 Education and Sustainable Development :

Sustainable development cannot be achieved by technological solutions, political regulation or financial instruments alone. We need to change the way we think and act. This requires quality education and learning for sustainable development at all levels and in all social contexts. Education for Sustainable Development (ESD) is about enabling us to constructively and creatively address present and future global challenges and create more sustainable and resilient societies. ESD which emerged post-Rio is based on different 'traditions' such as :

- Environmental Education
- Global Education/Education for global responsibility
- Civics/political education
- Education against violence and racism
- Health education

Education inculcates the motivation, justification and social support for sustainable development. Through education the values, behaviours and lifestyles appropriate for sustainable development may be developed among the learners. To prepare children and adults for a sustainable future, competencies became a core concern, especially competencies for :

- the conservation of natural resources for human consumption
- socially and environmentally acceptable modes of economic activities, work and life.
- overcoming poverty worldwide;
- the participation of all people in education, democracy and good governance and the abilities to determine one's own life.
- learning to know, learning to do, learning to live together and learning to be.

In 1997 the OECD members launched the Programme for International Student Assessment (PISA) aimed at monitoring the extent to which students near the end of compulsory schooling have acquired the knowledge and skills essential for full participation in society. In 2002, the OECD launched a process on the "Definition and Selection of

Competencies" (DeSeCo). They mentioned following competencies for the sustainable development :

(1) Interactive use of media and methods (tools)
- (a) Gather information on questions of globalisation and development and process them the matically
- (b) Recognise social-cultural and natural diversity
- (c) Look at a variety of methods to evaluate development aid measures, taking diverse interests and frameworks into account, and make individual evaluations

(2) Interacting in social heterogeneous groups
- (a) Subject globalisation and development processes to qualified analysis, applying the guiding principle of Sustainable Development
- (b) Recognise the different social structural levels from the individual to the global and identify their respective functions for development processes
- (c) Ability to be part of decision making processes
- (d) Ability to motivate oneself and others to get active

(3) Acting autonomously
- (a) Become conscious of, appreciate and reflect on one's own and other values and their meaning for life choices
- (b) Form opinions after critical reflection on globalisation and development issues, informed by international consensus on Sustainable Development and human rights
- (c) Recognise areas of personal responsibility for humankind and the environment and take up the challenge
- (d) Overcome social-cultural and special interest barriers to communication, cooperation and problem resolution
- (e) Pupils can act in times of global change, especially in personal and professional life, through openness and the willingness to innovate as well as through a reasonable reduction of complexity, and are able to withstand the uncertainty of open situations
- (f) Pupils as a result of their autonomous decisions, are able and willing to follow Sustainable Development objectives in their private lives, at school, and at work, and can work towards their implementation on the social and political level

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These different sets of competencies define the competencies a student should have developed at the end of school education. Therefore, the most important next step is to operationalize and adapt them to school education in practice and subject-based education at all levels of education. The ESD based competencies are on the level of cross-curricular and cross subject competencies.

Apart from competencies, the concept of multiple perspectives is another backbone of ESD. If students should really understand general questions of SD they must have the ability to assess such questions from different perspectives :

- From their own perspective
- From the perspective of different generations
- From the perspective of people from other regions
- From the perspective of different cultural backgrounds
- From the perspective of different disciplines and domains
- From the perspective of different historical periods.

School education and all types of formal and informal education should offer opportunities and examples of this multi-perspective learning arrangement.

In addition to the development and expansion of thematic references in subjects and areas of learning, involving the educational institution as a whole is becoming increasingly important. The various elements of the educational institutions need to come together to combine the contributions of subject areas and to make cross-curricular projects. School management and organisation of life at school must be guided by the principle of SD in terms of the Rio process and schools are seen as role models for sustainable design of all areas of life. Pupils can learn sustainable living in school and are supported in the development of their own sustainable lifestyle.

✪ 3.3 Nationalism, Universalism and Secularism – their interrelationship with education :

❑ 3.3.1 Nationalism and Education :

Nationalism – concept and nature -

The idea of nation refers to some human group,

- living in an area clearly characterised by geographical or demographic boundaries,
- united by common traditions, common interests and common sentiments,
- possessing a desire for unity and common political ambitions.

Elements which go to make up the nation are of two kinds – the objective and the subjective. Among the objective elements are geographical unity, unity of language, unity of race, a common religion, political unity and independence. But the objective elements are of greater significance. According to Renan and Mill, it must also possess consciousness of a glorious past, feelings of pride and shame, happiness and pain, common experience and sacrifice, true glory, allied to this past. The chief among these emotive elements are common interests and traditions, common political ambitions, and, most important of all, a community feeling, or we feeling. Community feeling or we feeling is such an important constituent of nationalism, that MacIver has defined nationalism in terms of this feeling. He defines nationalism as a kind of community feeling that has its origin in certain historical circumstances, and which is also strengthened by such strong common psychological factors that individuals who experience it desire to form a specific and even an individual government of their own. Oppenheimer has commented that consciousness of nationality makes the nation.

There are various kinds of nationalist ideas. They are classified according to their origin. They are :

- conservative nationalism which further subdivided as aggressive and defensive
- liberal nationalism which is divided as aggressive and defensive
- Socialistic which classified into three categories – socialist, social democratic and communist.

■ Nature of Nationalism :

Nationalism in general has following features :

(i) It is bounded by some well defined geographical boundary.

(ii) Nationalism is usually identifiable with some particular language, race etc

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(iii) The idea nationalism inspires people of the nation to scrifice for the larger cause of nation.

(iv) Nationalism conforms the principle of 'live and let live'.

(v) Nationalism is associated with a pride for the nation.

(vi) It is associated with common experience and sacrifice of a group of people.

(vii) Nationalism inspires people of the nation to create new literature, music, scientific discoveries etc to enrich the nation.

Nationalism and Education :

Education is on of the most significant way of incucating nationalism among the learners. Realising this potential of education, the leaders of our freedom struggle demanded national education for Indians. The spirit of unity of a nation, pride for the rich historical traditions of a country can be transmitted to learners of new generations through education. In 1921, Mahatma Gandhi expressed his views on this subject in Young India, criticising the existing educational pattern introduced by the British people. He too demanded that the educational pattern must be modified to suite the demands of the nation. His reasons for adding manual work to education were sound since he knew that education must pay its own way in a poor country like India. Rabindra Nath Tagore conducted an experiment in Shantiniketan to produce a novel kind of human society in which the problems of the individual and the community, the nation and the world, could be solved simultaneously. Swami Dayanand insisted upon reforming education to suit the educational pattern that existed in ancient times.

(1) National Policy of Education :

National policy of education is essential for economic and cultural development of the country, for national integration and for realising the ideal of a socialistic pattern of society. The report of the Universities commission, pointed out the defects of the existing pattern of education, and suggested that it should be refashioned to fulfil national needs. A national policy of education would aim at ensuring equity and equality of educational opportunities for all its citizens.

(2) Social and National Service :

In our country there exists a gulf between the educated and the uneducated classes, between the intelligentsia and the masses. The elites

of the country hardly know the sufferings and struggles of the downtrodden of the nation. This is a point of concern for the development of nationalist feeling within the country. Kothari commssion recommended :

- some form of social and national service should be made obligatory for all students and should form an integral part of education at all stages. This can become an instrument to build character, improve discipline, inculcate a faith in the dignity of manual labour and develop a sense of social responsibility,
- it can be carried out occasionally on a part-time basis during the period of education, or organized as a period of full-time service in addition to the present period of education.
- it can be achieved by encouraging and enabling students to participate in community living on the school or college campus; and providing opportunities of participation in programmes of community development and national service.

(3) Evolution of a Language Policy :

India is a multilingual country. The development of a proper language policy is essential for social and national integration. Of the many problems which the country has faced since independence, the language question has been one of the most complex and intractable. The question of language is often related to the issue of cultural diversity. The educational system in India must be based on mutual acceptance of culture and language to build up a sense of national integration among the citizens.

(4) Curriculum :

Curriculum is most powerful means for inculcating nationalist feeling among the learners. The Constitution of India aims to nurture "fraternity assuring the dignity of the individual and the unity and integrity of the Nation". National Policy of Education, 1986 stressed on promoting national integration and adherence of certain national values and concerns through introduction of a national core curriculum. They also insisted on observance of secular, scientific and moral values through curriculum.

(5) Cocurricular activities :

Selection of cocurricular activities are very important for transmitting nationalism. To nurture nationalism among the learners following cocurricular activities may be helpful :

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- observation of days of national importance like Independence day, Republic day etc
- observation of date of birth and death of the leaders of freedom struggle,
- organising educational tour to various parts of the country to explore the cultural diversity of the country,
- encouraging learners to participate in the programmes like NCC, NSS etc
- encouraging learners to pursue projects on the problems for national integration and other national problems
- selection of songs encouraging nationalist feeling for the daily assembly
- performing dramas inculcating nationalist values

(6) Promoting National Consciousness

Kothari commission observed – "India is a land of diversities of different castes, peoples, communities, languages, religions and cultures."The deepening of national consciousness can be fostered specially by two programmes :

- the understanding and reevaluation of our cultural heritage, and
- the creation of a strong driving faith in the future towards which we aspire.

The first would be promoted by well-organized teaching of the languages and literatures, philosophy, religions and history of India, and by introducing the students to Indian architecture, sculpture painting, music, dance and drama. Faith in the future of the country would encouraged among the students by teaching as a part of the course in citizenship, the principles of the Constitution, the great human values referred to in its preamble, the nature of the democratic and socialistic society which we desire to create and the five-year plans of national development.

(7) Participation of teachers :

Education for nationalism can never be really successful without the active co-operation of teachers. For this reason the educators must themselves possess this feeling, because then they can set an example for

the educands. It will then be even easier to foster the national sentiment among the younger generation. The teachers should impart the teaching of nationalism by a cross-curricular approach.

❑ 3.3.2 Universalism and Education :

There is a strong objection against the use of education for fostering the national sentiment because there are many bad effects of narrow nationalism in many countries and education for nationalism has stood in the way of the growth of internationalism. The education for nationalism that was given in Italy and Germany, for example, was completely opposed to internationalism. It is in connection with this one-sided education that Bertrand Russell pointed out that children are taught to exhibit complete devotion and worship to the state of which they are citizens. It is unquestionably true that if the facts of history are distorted in order to propagate the sentiment of nationalism it is undesirable. But this danger is not peculiar to nationalism alone. It is true of almost all human relations that as they become deeper and stronger they also become narrower, and that they impede the growth of any liberal attitude.

As observed by Dr S Radhakrishnan – "It is essential for us not to live apart but to live together, understanding one another's fears and anxities, aspirations and thoughts. We must work for the racial harmony. We may be German, we may be American, we may be Russian, but we are essentially human beings. Let us learn to live in a world community."

Universalism or internationalism is an affective aspect of an individual that makes him feel like a citizen of the world, not being bound to the narrow nationalist sentiments only.

■ Nature of universalism :

(a) It urges an individual to go beyond the narrow nationalist sentiments.
(b) Internationalism inculcates the awareness that all human beings as members of a single human society.
(c) It is in conformity with the modern globalized world.
(d) Internationalism encourages the principles of education for sustainable development.
(e) It strongly denounces war between nations and pleads for peace and harmony.

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(f) It is in conformity with the principles of acceptance of cultural diversity in the world.

Need or Importance of Internationalism :

(a) Political theorists once believed that the principle of 'one nation, one state' as paramount. But this led to two world wars which affected all nations of the world. This narrow nationalism did not allow them to understand and appreciate other nations.

(b) There is more independence and intimate relationship in the world today. Growth of communication technology, internet etc connected the world so well that human being has conquered time and space.

(c) Democratic ideals are becoming more important for our daily life. As per democratic principles human being is supreme. In this context internationalism is essential.

(d) It is important for developing international contacts so that people of our country can play more important role in international affairs.

(e) Development of backward nations is dependent on internationalism.

Education of universalism :

It is correctly pointed out by the UNESCO that "as war begins in the minds of men, it is in the minds of men that defences of peace must be constructed." Thus role of education becomes critical for developing universalism.

(a) Curriculum and method of teaching :

The students should be given knowledge of the people of different countries. Ignorance is root cause for misunderstanding between nations.

Subjects like Social studies, Geography, Science and Literature should be rationally taught. The child must know about the living of other nations. He should appreciate their way of life and understand their difficulties.

In teaching Geography teacher should stress on the human aspects. Teacher should explain how geographical position, climate has effected the life of the people in general. Learners must be able to understand the policies and actions of other countries.

History should be taught on rational and human basis. It should emphasise the social and cultural aspects of other nations. Its teaching

should enable students to appreciate the growth and development of civilizations from earliest times.

Literature can also help in developing a spirit that unites all into worthy fellowship. True pieces of literature should give an insight into the basic nature of humanity as they do not confine themselves to any person of any nationality. This is valuable for developing universalism among learners.

A study of science enables children to appreciate how the discoveries of various nations have eliminated time and distance. The children should also appreciate how the scientists of various nations have contributed in fighting against disease. These discoveries are the heritages of mankind as a whole. The aim is to teach the students the concept of world citizenship.

(b) The Teacher :

The personality of teacher is fundamental to the teaching of universalism. He/She can contribute in following ways :

(i) The teacher must be firm believer of education for universalism.

(ii) He/She should inculcate the values and qualities of global citizenship through instructions in the class.

(iii) The teacher should emphasise the affective aspect of teaching and stress on attitude building among the learners.

(iv) Activities that propagate the ideas of universalism are to be organised regularly for the students. Examples of such activities may be :

- Special days for heros of peace and great men of different nations are to be observed.
- Dramas showing the horrors of war may be staged.
- Cinemas like Katyn, The Piannist can be shown.

(c) The School :

The school as whole can contribute a great deal towards developing universalism among learners. School can :

- encourage students to take part in co-operative activity to develop team spirit among the learners,

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- develop respect for individuality, toleration, fellow feeling which are the values of universalism,
- provide better understanding between different religious, social and cultural groups in the school,
- keep the children updated with the latest developments of the world through news papers, journals, and discussions.

Propagation of Internationalism by UNESCO :

The role of UNESCO in spreading internationalism was glanced at earlier. This body is a special organ of the UNO dedicated to the spread of international understanding. It has been said in its constitution, "Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed." The breadth of its scope can be judged from its name, the United Nations Educational Scientific and Cultural Organization. In order to achieve its goal of spreading international understanding, it performs the following functions :

(i) This organization transmits knowledge of the literature, art, science, etc., of one nation to all other nations.

(ii) It also provides many opportunities to thinkers, scientists, teachers and artists to meet each other and exchange ideas and put forward creative plans for promoting world peace and justice. Efforts are made to prevent the arts from being influenced too much by narrow parochial thinking.

(iii) UNESCO also seeks to improve the mutual relations between various nations and remove fear, suspicion, lack of confidence, between them.

(iv) Considerable financial aid is given by UNESCO to improve the teaching facilities in backward and exploited countries.

(v) UNESCO also provides guidance in modifying texts prescribed in various syllabi in order to make the more internationally-oriented. The organization does its best to root out illiteracy and lack of education from the poor countries.

(vi) In order to promote international understanding, UNESCO provides facilities to students and teachers to visit abroad and to exchange views and also gain experience in international living.

(vii) It also organizes art and literature exhibitions at the international level to promote feelings to love and friendship.

(viii) Research is also encouraged by UNESCO, for it provides financial help and other facilities to researchers.

It is evident from the varied function of UNESCO that the organization is particularly aiming at creating an international feeling in education but this objective cannot be achieved by UNESCO alone. For this it will be necessary to make proper arrangements for education in many countries.

3.3.3 Secularism and Education :

Recommendation of Education Commission, 1964 – 1966

In conformity with the concept of secularism adopted in Indian Constitution, the Education Commission, 1964 – 1966 defines secularism as follows :

The adoption of a secularist policy means that in political, economic and social matters, all citizens, irrespective of their religious faith, will enjoy equality of rights, that no religious community will be favoured or discriminated against, and that instruction in religious dogmas will not be provided in State schools. But it is not an irreligious or anti-religious policy ; it does not belittle the importance of religion as such. it gives to every citizen the fullest freedom of religious belief and worship.

The commssion further stresses that in a multi-religious country like India, the State should choose a definite position to :

- religion
- religious education
- the concept of secularism

Bringing out the difference between 'religious education' and 'education about religion', the commission pointed out that the State should discourage the first and should encourage the latter which is a study of religions and religious thought from a broad point of view – the eternal quest of the spirit. The commission recommends the State "to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together."Expressing concern over the deficiency of knowledge of learners regarding their own religion, they proposed to revised syllabus giving well-chosen information about each of the major religions should be included as a part of the course in citizenship or as part of the general education to be introduced in schools and colleges up to the first degree.

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■ **Recommendation of Secondary Education Commission :**

The Secondary Education Commission (1949) observed that healthy trends in regard to religion or moral behaviour spring from three sources :

(i) The influence of the home,

(ii) the influence of the school, through the conduct and behaviour of the teachers themselves and life in the school community as a whole, and

(iii) the influence exercised by the public of the locality.

No amount of instruction can supersede or supplant these three essential factors.

In view of the provision of the Constitution of the Secular State, religious instructions cannot be given in schools except on a voluntary basis and outside the regular school hours; such instructions should be given to the children of the particular faith and with the consent of the parents and the management concerned. In making this recommendation we wish to emphasize that all unhealthy trends of disunity, rancour, religious hatred and bigotry should be discouraged in schools.

■ **Education and Secularism :**

(i) **Aims :** The aims and objectives of such an educational system are secular. The goal would be to develop India as a rational, democratic, progressive and modern welfare state. The philosophy of humanism guides such educational objectives. The well-being of all the citizens of the country is the goal towards which India's educational energies are directed.

(ii) **Appointments, promotions, admissions :** The organization of most of Indian educational institutions is based on secular principles. It is necessary to observe secular, democratic, rational criteria in appointments, promotions, admissions, and all such matters.

(iii) **Curricular reform :** The educational curricular at all levels in India lay special emphasis on the promotion of secular values. Lessons in textbooks are free from religious bigotry and prejudice while the good ideas and values emphasized in different religions are presented in appropriate forms. The co-curricular activities aim at promoting harmony and co-operation among different groups and respect for each other's culture in the students. It is not permitted to condemn or unduly praise any one particular religion or cultural system or institution. It is the usual practice in all schools, colleges and universities to celebrate fairs, festivals, birth anniversaries, etc., relating to different religions. While imparting moral education equal importance is given to different faiths.

(iv) **Science teaching :** Secularism stands for scientific rationalism. It stresses logical thinking and abhors superstitions and irrational things. Therefore, Indian education today puts much emphasis upon science teaching. Science is taught in a practical manner at all levels of schooling, so that it might influence the attitudes and values of the pupils. The spirit of science with emphasis on inquiry, experimentation, proof and critical outlook, permeates the teaching of other subjects also.

(v) **Role of Teachers :** In the education for secularism in India the teachers today are expected to treat their pupils in an impartial manner. They eschew all caste, community and class considerations in dealing with students and colleagues. Equal respect is given to all students and to all religious groups. Every conscientious teacher behaves in a truly democratic and fair manner.

(vi) **Inculcation of Wider Attitude :** Secular education makes a man dynamic and enlightened. It develops in him a wider attitude towards life, and he takes interest in social service by sacrificing his selfish motives. Education makes him courageous enough to face the problems of life and solve them to the best of his efforts and intelligence.

(vii) **Pluralistic outlook :** Secular education leads to the emergence of a healthy pluralistic outlook which fosters the growth of science, art, philosophy and even religion. Pluralism is the principle of mutual acceptance of various cultures. A pluralistic outlook is the very essence of democracy.

(viii) **Democratic value :** Education should help learners in developing democratic qualities like liberty, equality, fraternity

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and co-operative living. True secularism stresses the dignity of the individual and the sacredness of human personality. Secular education helps to establish and incorporate democratic process. Every person is treated as an end and never as means only.

(ix) **Cultural development :** Education helps in promotion of cultural development. It preserves and reinforces culture. Secularism and culture go hand in hand and influence each other. Secularism is the dynamic aspect of culture.

(x) **Scientific spirit :** Scientific spirit is important for fostering secular attitude among learners. It releases the individual from the bonds of blind faith. Scientific spirit implies a spirit of free enquiry, a spirit of looking at things objectively and rationally, freedom from an obsession with the past, and a more humble attitude towards our own history and achievements. Secular education promotes scientific values of rationality, objectivity and open-mindedness.

■ **Need for Secular Education in India :**

In a country like India, in which traditional institutions like religion, caste, untouchability, and dowry have been prevailing for thousands of years. People of India suffered a lot due to religious intolerance in the past. We, therefore, urgently need a secular educational system for children.

(i) **Multi-religious :** India is a multi-religious country. People of India have various castes, races, cultures, faiths and traditions. In such a diversified society education must be oriented multiculturally. Secular education is appropriate in that direction.

(ii) **Religious intolerance :** India is marred by religious intolerance and communal violence for last five decades. For a long term solution for this problem secular education must be encouraged.

(iii) **Scientific temper :** Our first prime minister Pandit J L Nehru used to stress upon the inculcation of scientific temper among the citizens to take India out of the age old traditions. Scientific temper is very closely connected to the secular attitude of an individual.

(iv) Secular education builds up strong human relationship.

(v) It promotes the constitutional aim of inculcation of fraternity among the citizens.

(vi) All religious groups get equal opportunity to education.

○ 3.4 Illiteracy, poverty, socially disadvantaged groups gender inequality :

❑ 3.4.1 Illiteracy :

Every problem of Indian society is linked in a chain. Each issue is related to another, either directly or indirectly. The chain of issues in this society that we live in, the strongest link of that chain is illiteracy. Illiteracy is the mother of all issues as it gives birth to many other issues like poverty, unemployment, child labour, female foeticide, population burst and many more.

A person aged seven and above, who can both read and write with any understanding in any language, is treated as literate. As per 2001 Census, the overall literacy rate of India is 65·38%. The difference between the highest and the lowest literacy rate in India is very high. Kerala has the highest literacy rate which is 90·92 %, while Bihar has the lowest with 47·53%.

Illiteracy in India is characterized by wide gaps between the urban and rural populations. The rural population depends mainly on agriculture and the rate of illiteracy is high, while the urban population is in service sectors and also more educated. Even amongst the male and female population, there is a wide disparity in literacy. The male literacy rate is 75·96% and female literacy rate is 54·28%. The social system in India promotes education for the male gender while the female population, especially in the deep interiors of the country, is kept away from schools.

❖ 3.4.1.1 Need for eradicating illiteracy :

(i) Illiteracy slows down the national growth. So to improve the economic growth rate of India, immediate eradication of illiteracy is needed.

(ii) A literate person is aware of all his fundamental rights and duties. Literacy enables a person to think rationally, to be understanding, to be more responsible and to make his/her own decisions. Rational thinking, undrestanding of civic

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responsiblities by the citizens are essential for democracy. Illiteracy is failing democracy in India.

(iii) A literate person is aware of all his fundamental rights and duties. It is difficult for a government to ensure due rights to an illiterate person.

(iv) Literacy is the ultimate solution to fight problems like communalism, terrorism and under development.

(v) Illiteracy is the prime reason for poverty.

(vi) Education is empowerment. An educated person can find diverse ways for earning his/her livelihood. Illiteracy is responsible for unemployment in India.

(vii) An illiterate person is easy to be exploited. Education generates awareness against exploitation.

(viii) Education develops health awareness. One of most serious problem of India is lack of awareness about health and hygiene. Both individual health and community health is suffering seriously due to illiteracy.

(ix) With the spread of education, more and more people participate in service sectors thereby taking the economy of the country from a developing stage to developed stage.

(x) Education prepares skilled labours. Illiterate person can hardly adopt skills required in industry.

(xi) Education provides new skills for individuals. These new skills become essential for new industries based on technological knowledge. Illiteracy in India hampering the development of industries of new paradigm.

(xii) Immediately after winning independence, Government of India appointed the University Education Commission. After that two other important education commissions were Secondary Education Commision and Education Commission, 1964 - 1966. All these commssions stressed on eradicating illiteracy. Education Commission, 1964 – 1966 addressed the problem from wide perspective. They stressed on adult education in different forms along with the universalisation of elementary education. Later National Policy of Education, 1986 also reiterated the same goals.

(xiii) Illiteracy is the root cause for population explosion. Education makes people realise the need for population control.

(xiv) Spread of education can change the attitude of people towards girl child. Problems like gender discrimination, killing of girl child, early marriage of girls can be easily solved by spreading education.

❖ 3.4.1.2 Initiatives taken for eradicating illiteracy :

Several steps were taken by the Government of India since independence to reduce illiteracy in India. One of the main characteristics of the problem of illiteracy in India was that while the literacy rate had been showing steady and gradual improvement over the decades, the number of illiterates had also been progressively increasing. The Government, therefore, recognised the need of adult education as an instrument of social change and economic development. Some important steps are as follows:

➨ Rural Functional Literacy Programme (RFLP)

In 1979, the programme of Functional Literacy for youth in the age group of 15-25 years was merged with the Farmers' Training and Functional Literacy Project to constitute 'Rural Functional Literacy Programme' (RFLP). The RFLP aimed at developing the abilities of learners in reading, writing and computing, raising their functionality or functional capability and creating awareness among them regarding their personal and social predicaments.

➨ National Adult Education Programme (NAEP)

The NAE programme was launched on October 2,1978 with the aim of providing education and promoting literacy among all illiterate persons, particularly in the age group of 15-35 years. The programme is a joint and collaborative effort of the central government, state governments, union territory administrations, voluntary agencies, universities, colleges and youth centres.

➨ National Literacy Mission (NLM)

In accordance with the directives of the National Policy on Education and the implementation strategies envisaged in the Programme of Ac'Ation, the government formulated a comprehensive programme and constituted

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National Literacy Mission (NLM) with a view to achieving literacy goals through setting into motion Total Literacy Campaigns (TLCs) all over the country in a phased manner. The NLM was launched in May 1988 to achieve the goal of imparting 'functional literacy' to 80 million illiterate persons in the 15-35 age groups by 1995.

➨ Post Literacy Campaigning

Recognising the need for postliteracy programmes, the National Literacy Mission has laid considerable emphasis on timely planning, preparation and launching of a two-year post-literacy programme for neoliterates soon after the conclusion of the total literacy campaign. Since post-literacy programmes also rely considerably on the campaign mode, these are commonly described as Post Literacy Campaigns (PLCs). PLCs include about 50 hours of guided learning through a volunteer-teacher to enable the learner to reach a self- reliant level of learning. The subsequent phase of the PLC consists of self-directed continuing education through library service, newspapers for neo-literates, group discussions, and other activities such as skill development and vocational training.

➨ Sarva Shiksha Abhiyan (SSA)

SSA has been operational since 2000-2001 to provide for a variety of interventions for universal access and retention, bridging of gender and social category gaps in elementary education and improving the quality of learning. SSA interventions include inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional classrooms, toilets and drinking water, provisioning for teachers, regular teacher in service training and academic resource support, free textbooks uniforms and support for improving learning achievement levels / outcome.

➨ District Primary Education Programme (DPEP)

The DPEP aims mainly at providing access to primary education for all children, reducing primary dropout rates to less than 10 per cent and increasing learning achievement of primary school students by at least 25 per cent. It is also meant to reduce the gap among gender and social groups to less than 5 per cent.

❑ 3.4.2 Poverty :

In pure economic terms, income poverty is when a family's income fails to meet a federally established threshold that differs across countries.

Typically it is measured with respect to families and not the individual, and is adjusted for the number of persons in a family. Economists often seek to identify the families whose economic position (defined as command over resources) falls below some minimally acceptance level. Similarly, the international standard of extreme poverty is set to the possession of less than $1 a day.

Absolute poverty measures poverty in relation to the amount of money necessary to meet basic needs such as food, clothing, and shelter. The concept of absolute poverty is not concerned with broader quality of life issues or with the overall level of inequality in society. The concept therefore fails to recognise that individuals have important social and cultural needs. This, and similar criticisms, led to the development of the concept of relative poverty. Relative poverty defines poverty in relation to the economic status of other members of the society: people are poor if they fall below prevailing standards of living in a given societal context. An important criticism of both concepts is that they are largely concerned with income and consumption.

❖ 3.4.2.1 Causes of Poverty :

➨ Climatic factors :

Climatic conditions constitute an important cause of poverty. The hot climate of India reduces the capacity of people especially the ruralites to work for which production severely suffers. Frequent flood, famine, earthquake and cyclone cause heavy damage to agriculture. Moreover, absence of timely rain, excessive or deficient rain affect severely country's agricultural production.

➨ Demographic factors :

(i) **Rapidly Rising Population :** The population during the last 45 years has increased at the rate of 2·2% per annum. On average 17 million people are added every year to its population which raises the demand for consumption goods considerably.

(ii) **Size of family :** Size of the family has significant bearing on rural poverty. The larger the size of family, the lower is the per capita income, and the lower is the standard of living. The persistence of the joint family system has contributed to the health and earning capacity of the ruralites.

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➧ **Personal causes :**

(i) **Lack of motivation :** Lack of motivation is an important cause of rural poverty. Some ruralites do not have a motive to work hard or even to earn something. This accounts for the poverty of the ruralites.

(ii) **Pseudo unemployment :** Due to redundant labour in agricultural activity people gets lazy, dull and reluctant to work.

➧ **Economic causes :**

(i) **Low Productivity in Agriculture :** The level of productivity in agriculture is low due to subdivided and fragmented holdings, lack of capital, use of traditional methods of cultivation, illiteracy etc. This is the main cause of poverty in the country.

(ii) **Unequal distribution of land and other assets :** Land and other forms of assets constitute sources of income for the ruralites. But, unfortunately, there has been unequal distribution of land and other assets in our economy. The size-wise distribution of operational holdings indicates a very high degree of concentration in the hands of a few farmers leading to poverty of many in the rural sector.

(iii) **Decline of village industries :** At present consequent upon industrialization new factories and industries are being set up in rural areas. Village industries fail to compete with them in terms of quality and price. As a result they are closed down. The workers are thrown out of employment and lead a life of poverty.

(iv) **Under Utilized Resources :** The existence of under employment and disguised unemployment of human resources and under utilization of resources has resulted in low production in agricultural sector. This brought a down fall in their standard of living.

(v) **Low Rate of Economic Development :** The rate of economic development in India has been below the required level. Therefore, there persists a gap between level of availability and requirements of goods and services. The net result is poverty.

(vi) **Inflation :** The continuous and steep price rise has added to the miseries of poor. It has benefited a few people in the society and the persons in lower income group find it difficult to get their minimum needs.

(vii) **Unemployment :** The continuously expanding army of unemployed is another cause of poverty. The job seeker is increasing in number at a higher rate than the expansion in employment opportunities.

➧ **Social causes :**

(i) **Education :** Education is an agent of social change and egalitarianism. Poverty is also said to be closely related to the levels of schooling and these two have a circular relationship. The earning power is endowed in the individual by investment in education and training. But this investment in people takes away money and lack of human investment contributes to the low earning capacity of individuals. In this way people are poor because they have little investment in themselves and poor people do not have the funds for human capital investment.

(ii) **Caste system :** Caste system in India has always been responsible for rural poverty. The subordination of the low caste people by the high caste people caused the poverty of the former. Due to rigid caste system, the low caste people could not participate in the game of economic progress.

(iii) **Social customs :** The ruralites spend a large percentage of annual earnings on social ceremonies like marriage, death feast etc. As a result, they remain in debt and poverty.

➧ **Political Factors :**

In independent India, the development plans have been guided by political interests. Hence, the planning a failure to tackle the problems of poverty and unemployment.

◆ 3.4.2.2 Impacts of Poverty on Education :

(i) **Poverty and readiness for school :** School readiness reflects a child's ability to succeed both academically and socially in a school environment. It requires physical well-being and appropriate motor development, emotional health and a positive

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approach to new experiences, age-appropriate social knowledge and competence, age-appropriate language skills, and age-appropriate general knowledge and cognitive skills. It is well documented that poverty decreases a child's readiness for school through aspects of health, home life, schooling, and neighbourhoods.

(ii) **Poverty and educational attainment :** Various studies have shown that higher incomes were consistently associated with better outcomes for children. The largest effects were for cognitive and school measures (teacher-administered math and reading scores), followed by behavioural and health measures, and then social and emotional measures, which had the smallest associations.

(iii) **Nutrition and health :** Children who grow up in poor families are exposed to food with lower nutritional value. This can adversely affect them even in the womb. Moreover, poor nutrition at breakfast affects gray matter mass in children's brains. Skipping breakfast is highly prevalent among urban minority youth, and it negatively affects students' academic achievement by adversely affecting cognition and raising absenteeism. When students experience poor nutrition and diminished health practices, it's harder for them to listen, concentrate, and learn.

(iv) **Vocabulary :** Children who grow up in low socioeconomic conditions typically have a smaller vocabulary than middle-class children do, which raises the risk for academic failure. Children from low-income families hear, on average, 13 million words by age 4. In middle-class families, children hear about 26 million words during that same time period. In upper-income families, they hear a staggering 46 million words by age 4 – three times as many as their lower-income counterparts. In fact, toddlers from middle- and upper-income families actually used more words in talking to their parents than low-SES mothers used in talking to their own children. This language difference gives rise to major difference in learning.

(v) **Lack of awareness :** Education is very important for developing awareness for needs of life. Illiterate parents do not realise the need for education of their children. They always look for immediate results.

(vi) **Unemployment :** Poverty generates unemployment and vice versa. Therefore poverty can be eradicated by generating employment for people. Education is the key instrument for empowerment of people. Thus poverty and illiteracy are two sides of the same coin.

(vii) **Lack of motivation :** Poor students seem unmotivated because of lack of hope and optimism. Low socioeconomic status and the accompanying financial hardships are correlated with depressive symptoms. Moreover, the passive "I give up" posture may actually be learned helplessness, shown for decades in the research as a symptom of a stress disorder and depression.

(viii) **Distress :** Although small amounts of stress are healthy, acute and chronic stressˆa"known as distress– is toxic. Children living in poverty experience greater chronic stress than do their more affluent counterparts. Low-income parents' chronic stress affects their kids through chronic activation oftheir children's immune systems, which taxes available resources and has long-reaching effects. Distress affects brain development, academic success, and social competence. It also impairs behaviors; reduces attentional control; boosts impulsivity; and impairs working memory.

❑ 3.4.3 Socially Disadvantaged Groups :

Socially Disadvantaged Groups viz., the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Classes (OBCs) and the Minorities, still continue to lag behind the rest of the society due to their social and economic backwardness. According to the 1991 Census, the Scheduled Castes account for 138·22 million, representing 16·48 per cent of the country's total population. Of these, 81 per cent live in rural areas. There has been an increase in the percentage of SC population to the total population from 15·28 in 1981 to 16·48 in 1991, with a decadal growth rate of 3·20 per cent during 1981-91. The Scheduled Tribes account for 67·76 million or 8.08 per cent of country's total population. Of these, 1·32 million (1.95%) are primitive tribes. The STs too, have shown a decadal growth rate of 3·12 per cent during the period 1981-91. The

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actual increase in the percentage of ST population was from 7·53 in 1981 to 8·08 in 1991. The Mandal Commission made a rough estimate of OBCs constituting 52 per cent of the country's total population.

❖ 3.4.3.1 Problems of education of Socially Disadvantaged Groups :

(i) **Language :** Language is a major problem for the education of socially disadvanteged groups. They often speak at home a language which is different from the language of instruction in school. This is why they are generally slow learners. Due to communication gap between learners and teachers, learning outcomes become unsatisfactory.

(ii) **Cultural gap :** The gap between the culture of the socially disadvantaged children and the mainstream culture, gives rise to learning difficulty for the children.

(iii) **Poverty :** The poverty which is prevalent among the socially disadvantaged children engenders depression and hopeless attitude among them. This affects their achievement in school.

(iv) **Physical and Spatial Disadvantages in Accessing Schools :** Government reports suggest that the stated policy of providing a primary school within 1 kilometre of a habitation and an upper primary school within 3 kilometres of a habitation have been fulfilled in almost all eligible areas in the country. However, this policy does not ensure that all children are able to access these schools. In urban areas, a school within the mandated distance is not sufficient to accommodate all the children in the catchment area, given the high population density. Even when schools are available, heavy traffic may prevent young children from accessing the school, given that their parents are not able to take the time to bring children to, and take them back from, school. Often the tribes live in remote places which are poorly connected to other parts of the world. This is a serious problem for developing infrastructure of education for them.

(v) **Problem of attitude :** Due to poverty the children of socially disadvantaged group are sent for earning money depriving of their right to go to school.

(vi) **Untouchability :** Untouchability has been a major problem for education of SCs and STs. Still there are areas in India, where SCs and STs are denied access to schools by the people of higher caste.

(vii) **Drop out :** For children of socially disadvantaged group experiences of discrimination, neglect, active biases and prejudices, and ill-treatment from teachers and peers often result in a decision to drop out from school.

(viii) **Problem of curriculum :** The curricula of different disciplines often ignore the cultural, social and psychological aspects of socially disadvantaged group. Learners of these section feel alienated and find the curriculum uninteresting.

❖ 3.4.3.2 Measures to be taken :

Initiatives taken by the Governments :

Government at the national and State Levels have been implementing, from time to time, a number of programmes so as promote their education among them. The major one's include :

(i) Postmatric scholarship to students

(ii) Provision of free school uniform and textbooks.

(iii) Provision of free reading writing materials

(iv) Establishment of residential Schools

(v) Relaxation in the minimum qualifying marks for admission for SC/ST candidates.

(vi) Career Orientation to students to ensure that the graduates have knowledge, skills and attitudes for gainful employment in the wagesector in general and self-employment in particular

(vii) Financial assistance for Remedial Coaching. It provides financial assistance to the existing coaching centers to prepare SC/ STcandidates for the National Eligibility Test (NET) conducted byUGC/CSIR.

(viii) Remedial Coaching scheme at UG/PG level

During 1970s, the Government instituted, three special mechanisms viz., Special Component Plan (SCP) for SCs, Tribal Sub-Plan (TSP) for

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STs and Special Central Assistance (SCA) to SCP and TSP. While the major objective of SCP and TSP is to ensure the much needed flow of funds and benefits for the welfare and development of these two categories in proportion to their population, which is now 16·5 % in respect of SCs and 8·1 % in respect of STs, as per the 1991 Census, SCA to SCP and TSP extends financial assistance to States and UTs as an additive to their SCP and TSP for filling up of the critical gaps in the family-based employment-cum-income generation programmes. The flow of funds during the Eighth Plan for SCP under Central and State sectors was to the tune of 27·8 % and 10·8 % respectively against the target of 16·8 %, while the flow of funds to TSP under Central and State sectors were 8 % and 9·8 %, respectively against the target of 8·1 % .

➨ **Ensuring employment :**

Employment opportunity provides motivation for participating in educational system. The socially backward section should be given vocational education, so that they can earn their living.

- **Creating awareness :**There are provisions ensuring the rights of the SCs, STs and other backward classes in the Constitution. However, the people who are entitled to enjoy those rights hardly aware about them. NGOs, media, governemnt personnel should strive for creating awareness among the backward people regarding their rights.

- **Removing untouchability :** Untouchability is a social stigma. Although prohibited by the Constitution, untouchability, is prevalent in many parts of India. Government, NGOs, Social service groups – all should jointly strive to eradicate this stigma from Indian society, so that in future every student irrespective of caste, race, religion may go to common schools.

❑ 3.4.4 Gender Inequality :

Gender is a primary marker of social and economic stratification and, as a result, of exclusion. Regardless of one's socioeconomic class, there are systematic gender differences in material well-being, although the degree of inequality varies across countries and over time. As a result, gender

inequality is a characteristic of most societies, with males on average better positioned in social, economic, and political hierarchies. For more than two decades, the goal of reducing gender inequality has held a prominent place in international organizations and in national strategy statements. Millennium Development Goal 3 reflects the global attention to the issue of gender inequality and has been providing the impetus for governments to eliminate gender inequality in primary and secondary education by 2005 and in all levels by 2015.

Sociological analysis of gender points out the distinction between biological sex and gender. Sex is a property of the biological characteristics of an organism, whereas gender is socially constructed, socially created. In the sociological use of the term only people living within socially constructed relations are gendered. Gender relations are gene rally experienced as "natural" rather than as something created by cultural and social processes. Throughout most of history for most people the roles performed by men and women seem to be derived from inherent biological properties. After all, it is a biological fact that women get pregnant and give birth to babies and have the capacities to breastfeed them. Men cannot do this. It is biological fact that all women know that they are the mothers of the babies they bear, whereas men know that they are the fathers of particular children only when they have confidence that they know the sexual behavior of the mother. However, these biological facts by themselves do not determine the specific form that social relations between men and women take. This does not imply, however, an even stronger view, that gender relations have nothing to do with biology. Gender relations are the result of the way social processes act on a specific biological categories and form social relations between them. One way of thinking about this is with a metaphor of production: biological differences rooted in sex constitute the raw materials which, through a specific process of social production, get transformed into the social relations we call "gender".

◊ 3.4.4.1 Problems of women education :

Failure to educate girls has a direct impact both on their families and on wider society. A number of studies have shown that increasing the number of girls benefiting from education has a positive effect on a country's per capita economic growth. This is true for both primary and secondary

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education. A World Bank study examined the effect of girls' education in 100 countries. It found: "An exogenous increase in girls' access to education creates a better environment for economic growth . . . the result is particularly strong for middle income countries. Thus, societies that prefer not to invest in girls pay a high price for it in terms of slower growth and reduced income.

Gender equality is a global priority for UNESCO and inextricably linked to its efforts to promote the right to education and support the achievement of the Sustainable Development Goals, in particular to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all and achieve gender equality and empower all women and girls through the Education 2030 Framework for Action.

(i) **Poverty :** Poverty is one of the root causes for gender discrimination. Traditionally, girls are sent to a differenet family after they get married. Parents don't want to invest in the education of the girl child because they are not going to get a return from their education.

(ii) **Geographical isolation :** Most of the world's poor people live in rural areas. And distance to school increases the opportunity cost of school attendance and the security risk to children (especially girls) walking to school, and hence remains a highly constraining factor in school participation.

(iii) **Minority status :** In coeducational schools girls are thin in number. Therefore they might field insecured.

(iv) **Disability :** Unconscious discrimination, stereotypes, and expectations affect opportunities, motivation and interpersonal behavior. These factors have particularly strong effects on student performance in heterogeneous schools and classrooms.

(v) **Early marriage and pregnancy :** Families may have a preference for educating boys over girls, given better labor market opportunities for boys and the fact that girls in many societies are "married away", and no longer providing for their own families. Some administrative rules specifically affect girls and erect significant barriers.

(vi) **Gender-based violence :** Sexuality is also tied to inequality in gender relations through sexual violence. Sexual violence both

outside of marriage and inside of marriage is a central feature of male domination in India. It both expresses the unequal power relations between men and women and helps to reinforce that inequality, as the greater vulnerability of women to such violence inhibits their easy movement in public spaces. This creates problems for girls to participate in co-educational schools.

(vii) **Traditional attitudes about the status and role of women :** In our country, due to conservative traditionalism, women's status has, through ages, been considered to be lower than that of men. Women are reagarded as fit for household works and bringing up children.

(viii) **Problem of wastage and stagnation :** As a result of discrimination, neglect, active biases and prejudices, and ill-treatment from teachers and peers often the learning outcomes of girls are unsatisfactory. They lose hope by stagnation in the same class and finally discontinue their studies in the middle of primary or secondary education.

(ix) **Problem of co-education :** Girls' schools are scarce in number. But for Indian parents it is a taboo to send the girl child to co-educational schools.

(x) **Problem of transport :** The girls in the rural area does not find proper transport to access the school.

(xi) **Lack of proper physical facilities :** Many schools does not have a proper ladies toilet or room for changing for the girls. This makes the schools inaccessible for the girls.

(xii) **Scarcity of lady teachers :** The number of lady teachers are scarce. Teachers are often unwilling to join a rural school. Girls hesitates to go to a school dominated by the male teachers.

(xiii) **Language barrier :** In many countries the language of instruction in primary schools is a national or regional language, even though large shares of the population speak a different mother tongue. Rule regarding the language of instruction often disproportionately affect girls particularly in communities that seclude women.

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❖ 3.4.4.2 Role of education in solving gender inequality :

Amartya Sen, often referred to as the father of the concept of 'human development' maintains that "if we continue to leave vast sections of the people of the world outside the orbit of education, we make the world not only less just, but also less secure". To Sen, the gender aspect of education is a direct link between illiteracy and women's security. Not being able to read or write is a significant barrier for underprivileged women, since this can lead to their failure to make use of even the rather limited rights they may legally have (to own land or other property, or to appeal against unfair judgment and unjust treatment). There are often legal rights in rule books that are not used because the aggrieved parties cannot read those rule books. Gaps in schooling can, therefore, directly lead to insecurity by distancing the deprived from the ways and means of fighting against that deprivation.

(i) **Developing awareness :** Education develops awareness about the rights of women as laid down in the Constitution and in Indian legal system in general. Women would be able fight against isrimination using their special rights.

(ii) **Empowerment :** Education is empowerment. An educated person is able to opt foe various professions of her choice and become economically independent.

(iii) **Power equality :** Education can play a major role in the elimination of the gender based divisions in society, the unequal power relationship of the genders, the sex-segregated labour market and the sex-specific allocation of responsibilities for children and the household.

(iv) **Democracy :** Education plays a very basic role in the very functioning of democracy. The achievement of equality between girls and boys, women and men, of all cultural and ethnic origins can be achieved by imparting education of democracy to the learners.

(v) **Change of attitude :** There is a clear interaction between socio-cultural values (and praxis) with gender socialization. This explains why it is that in many developing societies there is a persistent prioritization of women's 'domestic' roles and

responsibilities over public ones. Most young girls are socialized into the 'biological inevitability' of their socially determined future roles as mothers. Proper education can change this situation in favour of females.

(vi) **Irrational Beliefs and traditions :** India is suffering from various irrational beliefs and traditions which has been denying the rights of women. For example the tradition of sati or widowhood. Education can build up proper rational attitude towards these traditions of our country and bring about gender equality.

(vii) **Economic independence :** Educated women are able to earn their living through various professions. This economic independence makes them able to demand for equality of status in family.

WBUTTEPA B.ED GUIDE LINE

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Short Questions & Answers

1. What is meant by constitutional goal?

Ans. Policy, in general, is the intended actions from the part of the government. At the union level, policies are enacted to aid the people and encourage social goals. Constitution provides a guideline for the policy framers because the policies must be in concurrence with the principles, visions and spirit of the constitution.

The Constitution of India lays down the basic principles and goals for administration, governance and policy framing. These basic principles articulated in the preamble of the Constitution set the goals to be achieved through making of the policies. It goes beyond saying that educational policies must be in accordance with the basic principles of the preamble. Moreover, the recently ammended Article 21A also clarifies the intentions of the constitution regarding the goals of education. There are several other articles of the Constitution which provide guideline for realising the intended purposes to be achieved through education. The Kothari Commssion, 1964 observed: "no reform is more important or more urgent than to transform education, . . . and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals."Thus, the values and principles laid down in the Constitution set the goals to be acheieved through the instrument of education. These are the Consititutional goals for Indian education.

2. What are the main features of Sustainable Development?

Ans. The characteristics of sustainable development are as follows :

(1) Stresses on intergenerational equity. This is a concept of conserving resources for future generations.
(2) It is a continuous process.
(3) It stresses on the integration and acknowledgement of economic, environmental, and social concerns throughout the decision making process.
(4) Strong sustainability recognizes the unique features of natural resources that cannot be replaced by manufactured capital.
(5) Sustainable development involves long term plan.
(6) Sustainable development requires meeting the basic needs of

all and extending to all the opportunity to satisfy their aspirations for a better life.
(7) Sustainable development requires that societies meet human needs both by increasing productive potential and by ensuring equitable opportunities for all.

3. Mention two objectives of globalization in education.

Ans.

(i) **Competetion with the world for fighting smugness :** The educational system of our country has been traditionally oriented for decades. In spite of the recommendations for progressive changes by various committees, the situation has hardly changed. However, a stiff competetion with global educational institution may change the impasse prevailing in our education.
(ii) **Cultural Impact :** Influence of foreign culture is not a new feature in India. From time immemorial various invaders came and settled in India. They started living in India and mingled with the mainstream culture of the country. Overseas traders, scholars travellers came to India and exchanged their cultural views which enriches the local culture.

4. What do you mean by the term multiculturalism?

Ans. Multiculturalism is the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviours, cultural assumptions and values, patterns of thinking, and communicative styles.

5. State any two characteristics of Indian Secularism?

Ans. Characteristics of Indian Secularism :

(1) The state as such has no religion of its own, i.e., the parliament shall not be competent to impose any particular religion upon the rest of the people.
(2) All religions are treated as equal. In our constitution this spirit is expressed by the term "discrimination against religion".

6. What is SSA ?

Ans. SSA has been operational since 2000-2001 to provide for a variety of interventions for universal access and retention, bridging of gende and social category gaps in elementary education and improving

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quality of learning. SSA interventions include inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional classrooms, toilets and drinking water, provisioning for teachers, regular teacher in service tr aining and academic resource support, free textbooks uniforms and support for improving learning achievement levels / outcome.

7. Mention the role of Education in solving gender inequality.

Ans.

(i) Developing awareness
(ii) Empowerment
(iii) Power equality :
(iv) Democracy
(v) Change of attitude
(vi) Irrational Beliefs and traditions
(vii) Economic independence

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Probable Questions

❑ Objective type questions : Marks : 2 or 03

1. What is constitutional goal?
2. What is sustainable development?
3. Mention two objectives of globalization in education.
4. What do you mean by multiculturalism in education?
5. Explain the meaning of 'secularism' in Indian context.
6. What is 'secular education'?
7. What do you mean by equalisation of educational opportunity.
8. What do you mean by 'socially disadvantaged group'?

❑ Short type questions : Marks : 5

1. Write a short note on multiculturalism.
2. What do you mean by education for sustainable development?
3. Discuss the role of a teacher in promoting education for sustainable development.
4. Discuss the role of education in fighting gender inequality.
5. How education can help in eradicating poverty?

❑ Essay type questions : Marks : 10

1. Mention the constitutional goals in India.
2. Write a short account of the impact of globalization on education.
3. Discuss the merits and demerits of globalization of education.
4. Discuss the role of education in sustainable development.
5. Discuss the effects of multiculturalism on education.

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6. Write a short note on the probable causes of illiteracy in Indian society. Mention the remedial measures that can be taken to solve the problem.
7. Discuss the role of education in bringing about gender equality.

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Unit 4

Concepts and Scope of Education

Structure / Content Outline

4.1 **Four Pillars of Education**

4.2 **Aims of education: Personal, Social, Economic and National Development.**
- 4.2.1 Need and Significance of Aims of Education
- 4.2.2 Criteria for Good Aims of Education
- 4.2.3 Individual or Personal Aim of Education
- 4.2.4 Social Aim of Education
- 4.2.5 Synthesis of Various Aims of Education
- 4.2.6 Education for Economic Development
- 4.2.7 Education for National Development

4.3 **Education for Generation, Conservation and Transmission of Knowledge**
- 4.3.1 Education as Generation of Knowledge
- 4.3.2 Education for Conservation of Knowledge
- 4.3.3 Education for Transmission of Knowledge

4.4 **Agencies of Education : home, school, community and media.**
- 4.4.1 Classification of the agencies of education
- 4.4.2 Home as an agency of education
- 4.4.3 School as an agency of education
- 4.4.4 Community as an agency of education
- 4.4.5 Media as an agency of education

4.5 **Types of education: formal, non-formal, informal and role of their agencies.**
- 4.5.1 Informal Education
- 4.5.2 Formal Education
- 4.5.3 Non-formal Education

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4.1 Four Pillars of Education :

Education is an indispensable asset to attain the ideals of peace, freedom and social justice. Education has a fundamental role to play in personal and social development. Education is one of the principal means to foster a deeper and more harmonious form of human development and empowerment and thereby to reduce poverty, exclusion, ignorance, oppression and war.

Conflicts in education of Twenty first century :

- **The conflict between the global and the local :** The need of the globalized world is that people would gradually become world citizens without losing their roots and while continuing to play an active part in the life of their nation and their local community.
- **The conflict between the universal and the individual :** Culture is steadily being globalized, but as yet only partially. We cannot ignore the promises of globalization nor its risks, not the least of which is the risk of forgetting the unique character of individual human beings; it is for them to choose their own future and achieve their full potential within the carefully tended wealth of their traditions and their own cultures which, unless we are careful, can be endangered by contemporary developments.
- **The conflict between tradition and modernity :** With the advent of new technologies, new ideas of production and consumption it is becoming impossible to adapt to change without turning one's back on the past. The major source of conflict is to adapt the technological progress. This is the spirit in which the challenges of the new information technologies must be met.
- **Conflict between encouraging competetion and concern for equality of opportunity :** The era of globalization is marked by the opening up of national economies and free competetion throughout the world. In the last century, this competetion gave the economic, social and educational policy makers a hard time sort out many issues related to the marginalisation of certain sections of the society. The Delors commission emphasized "the concept of lifelong education so as to reconcile three forces: competition, which provides incentives; co-operation, which gives strength; and solidarity, which unites."

- **The conflict between the extraordinary expansion of knowledge and human beings' capacity to assimilate it.**
- **The conflict between the spiritual and material.**

The report of the International Commission on Education for the Twenty-first Century chaired by Jacques Delors was submitted to UNESCO in 1996. This report which is popularly known as the Delors Report, set four basic aims of education, articulated as the global vision, in twenty-first century :

- Learning to know
- Learning to do
- Learning to live together
- Learning to be

These four global visions of education as put down by the report of the Delors commssion are known as the **Four Pillars of Education.**

(1) Learning to know : This objective has mainly two dimensions. These are as a means and as an end in life. As for the first dimension of education it helps an individual to gain understanding of his or her environment. This in turn helps him/ her to live with dignity, develop occupational skill and skill of communication.

As an end, this aim works to inculcate understanding, knowing and discovering the abilities of an individual. Thus the implication of 'Learning to know' is that the children would acquire the knowledge of scientific methods and develop a scientific attitude.

On the other hand, the learners must get general education as well as special education so that they can keep pace with the constantly changing knowledge of the present century. As observed by Sobhi Tawil & Marie Cougoureux (Tawil & Cougoureux, 2013) "Learning to know, includes Learning to learn, an instrumental learning skill inherent to basic education, which allows individuals to benefit from educational opportunities that arise throughout life." Learning to know pre-supposes learning to learn, calling upon the power of concentration, memory and thought. In present era, as the information grows rapidly, one need to learn to concentrate on things and people, otherwise he will be completely lost. Inculcation of memory right from childhood should be encouraged in the schools so that a child be able to circulate vast amounts of information which is available for him/her. It is also necessary that schools attempt to develop

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thought process in children by encouraging mutual interaction between concrete and abstract, between deductive and inductive approaches of learning. Hence, the commission emphasises that acquirng knowledge is a lifelong process and can be enriched by all forms of experience.

(2) **Learning to do :** Learning to do emphasizes the acquisition of vocational skills necessary to practice a profession or trade. Partnerships between the world of education and that of business and industry are encouraged in view of promoting a variety of arrangements that allow education and training to interact with the world of work. In addition to learning to practice a profession or trade, people need to develop the ability to adapt to a variety of often unforeseeable situations and to work in teams – these skills have conventionally not been given due attention in education.

Learning to do and learning to know are actually very closely inter-connected. It is imperative that the acquired knowledge must be applied to practice. This age old idea of education, does not include the idea of the commssion to shift the focus from skill of a worker to his personal competence. The idea of the commission is compatible with the new paradigm of production processes. Purely physical tasks are by and large replaced by more intellectual, more mental work, like controlling, maintaining and monitoring machines, and by the work of design, study and organisation, as machines of the present era are more 'intelligent' and physical labour for work diminishes. Therefore, learners would need the skills like ability to communicate, ability to work together as a group, ability to manage and resolve conflicts.

The 'dematerialization' of the advanced economies has resulted in quatitative and qualitative expansions in both market oriented service sectors like finance accounting , management etc and service sectors like education, health etc. This necessitates a tremendous need for training for interpersonal relationships among the workers.

(3) **Learning to live together :** Human beings in the present era are becoming mute spectators of conflicts, destruction and mass killings. It is therefore essential to develop a form of education which might make it possible to avoid conflicts or resolve them peacefully by developing respect for other people, their cultures and their spiritual values. Learning to live together refers to the need to develop an understanding of others, of their history, their traditions, and their spirituality. Such understanding

would provide a basis for the creation of a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way' and 'to escape from the dangerous cycle sustained by cynicism and complacency.'

(4) **Learning to be :** All the aforementioned learning aims form the basis for the learning to be. This type of learning implies all round development of human personality – body, mind and spirit. Each learner should develop rational and critical thinking and form their own judgement. The Faure Report published by UNESCO in 1972 aprehended that 'the world would be dehumanized as aresult of technical change'. They emphasised the development of the human potential to its fullest. The 1972 recommendations were still considered to be extremely relevant in the Delors Report "for in the twenty-first century everyone will need to exercise greater independence and judgment combined with a stronger sense of personal responsibility for the attainment of common goals."

✪ 4.2 Aims of education: Personal, Social, Economic and National Development. :

Goals, aims and objectives are essential in any planned process. Since education is a process of bringing about changes within the learner through planfully organised learning experiences, it cannot be successful without predetermined goals, aims or objectives. In education we come across the terms goals, aims, objectives etc. Sometimes some of these terms are used synonimously. However, theses terms have difference in their meaning and scope.

Goals are very generic and are set for very long period of time. For example, the respective boards or unversities set the goals for primary, secondary or higher education for some country. Goals tend to set direction for the life of the learners in general.

Aims are more specific in nature than the goals. Aims of education greatly influence the curriculum development as a whole and the class room transactions. John Dewey (1915) defines aim as: "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process. Given an activity having a time span and cumulative growth within the time succession, an aim means foresight

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in advance of the end or possible termination."An orderly activity refers to systematic approach which may be carried out sequentially or a number of sequential branches. However, an ordered activity implies a process having a predictable or foreseeable direction of progress. The felt direction of an ordered activity defines the aim of the process. Thus an aim tend to predict the outcome of a systematic process. Being a purposeful and systematic process, education must have aims. According to John Dewey (1915) – "There is nothing peculiar about educational aims. They are just like aims in any directed occupation. The educator, like the farmer, has certain things to do, certain resources with which to do, and certain obstacles with which to contend." The selection of aims is a complex process requiring interdisciplinary considerations, such as :

- Philosophical consideration
- Psychological consideration
- Sociological consideration
- Anthropological consideration
- Historical consideration
- Economic consideration
- Political consideration
- Geographical consideration

Objectives are specific to the teaching learning process. They are more specific than aim or goal. Objectives refer to the per-specified and intended outcome of a planned programme of teaching and expressed formally in terms of the intended achievements of the learners.

❑ 4.2.1 Need and Significance of Aims of Education :

In the opinion of John Dewey (1915) aim provides meaning for an act, without which it becomes like automatic machine. Aims are necessary for making the educational process meaningful, purposeful and free of anxieties regarding the outcomes of the process. The necessities and significances of aims of education are summarised below.

(i) A purposeful activity is pursued with a vision for achieving some outcomes at the end. Education being a planned activity must have aims.

(ii) As observed by John Dewey appropriate aims make the activity meaningful. Without a suitably seclected aim, the activity becomes hapazard and chaotic. During an educational process pre detremined aims provide direction for the teachers and learners.

(iii) The aim is the real force that guide activity. Without aims we would act like machines. In the opinion of John Dewey (1915) acting with an aim is all one with acting intelligenty.

(iv) Aims enable us to decide upon the right methods of teaching, to select appropriate teaching learning experiences and content. Evaluators often plan and select the techniques of evaluation in accordance with the aims of an educational programme.

❑ 4.2.2 Criteria for Good Aims of Education :

John Dewey (1915) in his famous book Democracy and Education discussed in detail the features of a good educational aim. Let us take a look into these features.

(i) **Existing conditions must decide the aims of an educational process.** The term existing condition connotes the social, political and economic conditions of a group of people at a particular point of time. This makes the aims achievable or realistic.

(ii) Life is always changing with the social, economic, political and tecnological changes. With the changes in life we are always facing new challenges. Thus **good aims must be flexible.** Thus aims should be a plan of action, a probable sketch and like a blue print. There should be enough scope for deviating from the pre-determine aims.

(iii) A good aim **should be based on various types of activities and needs of the learners.** Thus it must be founded on the psychological considerations of learning and development.

(iv) A good aim **should be articulated, as far as possible, in operational terms.** A general and abstract statement of aim fails to provide direction for the practitioners.

(v) The aim **must take into consideration the individual and social aspirations.** Education is a process of all round development of the individual, but at the same time it has some social commitments.

(vi) The aims **should be inclusive of the longterm and core goals and must reflect cultural values of the region and nation.**

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❑ 4.2.3 Individual or Personal Aim of Education :

Role of an individual is of great importance in society because individuals are the basic units of the society. Sir Percy Nunn (2004) observed that "Individuality is the ideal of life. To call it an ideal implies that it is at once a goal of effort and a standard by which the success of the effort may be judged." If we take education as an individual process, it is naturally aims to bring about the growth and development of the individual. However, the individual aims of education, as concieved by different educationists are varying in terms of nature and scope. One can classify these aims in following categories :

- **Narrower meaning of individual aim :** It refers to the growth and all round development of the individual. Rousseau emphasized the natural development of the learner as the most important aim of education. According to Sir Percy Nunn Self-exression and individual excellence are the ultimate criteria on which success of education is to be evaluated.
- **Broader meaning of individual aim :** Spiritual development of a child is an essential aim of education. The aim of education is to explore the innate powers and potentials of the learners and make proper development of those potentials so that they can realise the highest in them. This leads to the self-realisation of the learners.

■ Significance of Individual Aims of Education :

The proponents of the individual aims of education were educationists like J Rousseau, Hobbes, Herbert Spencer, Pestolozzi, Sir Percy Nunn. However, ancient Indian and Greek philosophers emphasized the individual aim of education. Development of the individual's personality was an accepted aim of education both in Ancient Greece and India.

(i) The biological sciences suggest that every living being is distinct from every other living being, that each one has certain peculiar and unique characteristics, that its natural development means only the development of these unique characteristics. Hence, education aim at development of the individual abilities of each child.

(ii) The educationists mentioned above believe that individual must be in the forefront and education should aim at the development of the individual. Development must include the body as well as the mind of the learner. The world has progressed only because some individuals have contributed to it according to their special abilities. If such gifted individuals had not existed, progress in any sphere of activity would have been impossible. Hence, education should aim at individual development if it seeks to contribute to social progress. Sir Percy Nunn observed: "Nothing good enters into the human world except in and through the activities of individual men and women and educational practice must be shaped to accord with this truth."Hence, the aim of education is to develop the abilities of men and women as individuals.

(iii) Each individual is born with certain natural capabilities the complete development of which lead him/her to the self-actualisation. A person attains the state of self-realisation through self-actualisation. Education must provide the atmosphere conducive for the development of those innate potentials.

(iv) Individuals are the basic unit of society. The rights and potentials of the individual is to used within the society. Hence, the society also exists for the development and the manifestation of individual excellence. It is merely a social contract for the individual benefit to make the society more prosporous and happier.

(v) Each child must be given maximum freedom to develop his potentials completely. Freedom is essential for the fullest expression of the natural endowments of the child. The teacher and the school should work in this direction to "foster the free growth of individuality helping every boy and girl to achieve the highest degree of his or her individual development."

■ Reasons for Pleading for Individual Aim :

(i) **Effect of biological sciences :** The biological sciences suggest that every living being is distinct from every other living being, that each one has certain peculiar and unique characteristics, that its natural development means only the development of these unique characteristics. Hence, education aim at development of the individual abilities of each child.

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(ii) **Effect of psychology :** Modern psychology places a lot of emphasis upon individual differences. Every child differs from every other child in respect of its colour, form, nature, interest and mental abilities such as intelligence, thinking etc., and its personality. The aim of education is to develop each child in conformity with its special abilities. Success in life depends to a great extent upon development of this kind. As the result of this psychological concept, it is believed that education must seek to develop the individual abilities of each individual. Consequently, education has become child-oriented.

(iii) **Influence of the progressive :** According of Sir P Nunn, the progress of the world is rooted in the development and progress of the individual personality. The world has progressed only because some individuals have contributed to it according to their special abilities. If such gifted individuals had not existed, progress in any sphere of activity would have been impossible. Hence, education should aim at individual development if it seeks to contribute to social progress. In the words of T P Nunn, "Nothing good enters into the human world except in and through the activities of individual men and women and educational practice must be shaped to accord with this truth." Hence, the aim of education is to develop the abilities of men and women as individuals. Only this can help the world in progressing. And this alone with produce the leaders in various spheres and make progress possible.

(iv) **Effect of democratic ideas :** Democracy stresses the freedom of the individual. American educationists attach the greatest importance to the independent development of the individual, and hence they concede very few rights to the state to interfere in this matter. Democracy aims at providing the greatest freedom and equality to all individuals. Hence it is believed that the democratic state should provide facilities for all individuals to develop in any direction they conceive to be useful to themselves. The state has to pay particular attention to that class of individuals who cannot get education of their own accord. For this reason democratic societies make special arrangements for the education of the backward, orphaned and physically handicapped children.

Teachers and students in educational institutions are free to think and express their own ideas, because, as Bertrand Russell has suggested, "Education for the individual is a finer thing than the education of the citizen." Education must not only seek to produce fine citizens but also fine individuals. The educational system should be so designed that it helps to develop the individuality of the child.

(v) **Transmission of culture :** Individuals are responsible for the transmission of refined aspects of human culture, from one question to the other. Therefore, pursuance of individual aims should be paramount to help the learners to realise their self.

(vi) **Experience from history :** From the lessons of history, it is obvious that whenever the liberty and dignity of individual is denied, the progress of society has suffered. Hence, education should plan for the all round development of the individual in an atmosphere where he or she is free to express himself or herself.

■ **Criticisms of Individual Aims :**

(i) *The individual in isolation is a fragment of imagination.* The idea is not feasible because an individual in isolation is an animal. The perception of *self* of an individual becomes relevant only in a social situation.

(ii) The individualists tend to ignore the moral values of life. The absolute values like honesty, goodness etc will be of no use for the individualist educationists.

(iii) *Education is a social process.* For the best outcomes from an educational programme, it must be closely related to the society. Education becomes meaningful only in a society.

(iv) *Education is a process of conservation and dissemination of culture.* The culture of a community goes hand in glove with the social values of the community. In this is sense education becomes meaningless when separated from society.

(v) *Absolute freedom is an idea which is impossible to achieve in reality.* Thus the idea of freedom advocated by the individualists might be something outside the society.

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(vi) The individualists emphasize the innate capabilities of the learner. However, the personality of an individual becomes meaningful only in a social situation. The social instinct of the child determines his or her personality.

❑ 4.2.4 Social Aim of Education :

Man is a social animal and therefore education must have some social aim also. Certain scholars have insisted upon this aspect of education to such an extent that they have denied any importance to the individual aspect. Hegel believes in the complete sovereignty of the state and permits it complete authority over the individual. The state has complete control over the various parts of education, the syllabus, the method of teaching, administration, organisation of institutions, etc., and its seeks to use each one of these in such a manner that it can train the individual to become a useful instrument in the hands of the state. There are two points of view regarding the interpretation of social aims of education :

(1) Narrow Interpretation of Social Aim of Education : This is one extreme outlook for the aims of education. The scholars of this school of thought believe that State and society, in general, is a superhuman entity. It is above the individual. The individual as a part of the socity, should sacrifice his or her interests for the greater welfare of the society.

In the society of ancient Sparta and other cities of Greece such extreme views of educational aim prevailed. In modern time, philosophers like Hegel, Fichte proposed sovereign and supreme authority of the state, in direct opposition to any individual rights. The philosophy of this school of thought is basically the philosophy of a totalitarian state where the state has absolute power over the individual and can take away any civil right of anybody in the name greater welfare of the society. The education of the individual is to enable him or her for providing better service to the society. This extreme philosophy of the power of state is regarded to be responsible for the formation of dictators like Hitler, Mussolini, Stalin, Khrushchev etc in the last century. It is interesting that Mussolini was a doctorate on the philosphy of Hegel.

(2) Broader Interpretation of Social Aim of Education : A much wider approach towards the social aim of education was expressed by the educationists like John Dewey,W C Bagley, W Kilpatrick, F J Brown. The social aim of education expressed by these educationists can be classified as :

- **Education for Democracy :** Democracy is essential for the progress of the society. In history we have seen that whenever totalitarian regime has taken over the power of a state, the progress of that state has slowed down. Totalitarian ideals led to two disastrous wars in the world. So education must inculcate the values of democracy among the learners. The values of democracy refer to the free rational thinking of the learners, the spirit of co-operation and self sacrifice for the welfare of all etc.
- **Education for Social efficiency** The child would participate in the development of the society. Education should aim at preparing the child to participate in the welfare of the society. Therefore the individual development is for the benefit of the society. The aims of education will be decided by the needs and aspirations of the society. The skills needed for the development of the society are to be imparted to the learners through education.
- **Education for Citizenship :** Personal or social life of an individual is beset with the economic, political, moral, spiritual, physiological and other problems. The aim of education would be to enable the individual with some general awareness regarding all these problems and ways outs to face those problems.

Socialization is the prerequisite for evolving the qualities of responsible citizenship. Various programmes can be organised to develop such qualities as mutual co-operation, friendship, social service, sacrifice sympathy, etc. These help in individual's socialization and thus prepare him for the role of the citizen.

It is an essential aim of education to prepare the learners to fulfil his/ her political responsibility along with the other obligations he/ she has towards society. Walker has commented, education in a democracy does not imply that the individual should become a tool of the government. Rather, he has himself to be an administrator or prepare others for this role. Hence, individuals must be trained to become leaders themselves and also to elect leaders.

■ Reasons for Pleading for the Social Aims of Education :

(i) We are social animals. A child is born and developed in a society. Therefore it is a natural duty for the child to work for the welfare of the society.

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(ii) Socialization is an acquired skill for the child. Nevertheless, it is essential for the child in order to know the social and cultural traditions of his/ her society.

(iii) Personality of a child becomes meaningful in a society. Though personality is the manifestation of the individuality of the learner, it is acquired in a social setting only. Thus social aims of education are to ensure the development of personality of the learners.

(iv) For Raymont the isolated individual is only a figment of imagination. The individual should properly develop through social interaction.

(v) John Dewey believes that the aim of education would be to prepare each individual socially efficient and this social efficiency would be achieved through the positive use of individual powers and capacities in social occupations. A socially efficient man will earn his living in society and also contribute to the advancement of society.

(vi) Peace, social security and justice are important for progress of any society. These objectves becomes achievable only in a well knit social organisation. Therefore education should aim to prepare the individual to achieve a stable social organisation.

(vii) Social service is regarded as a virtue in our ancient texts and in the view of modern philosophers. It is regarded as the greatest service for God. For Swami Vivekananda it is the way to reach the goal of salvation. Education should give this messege to the learners.

■ Criticisms of the Social Aims of Education :

(i) The proponents of social aim of education tend to ignore the individual and his/ her natural endowments.

(ii) In this view there is no scope for free self-expression for the individual.

(iii) There is no recognition for individual wisdom. Although in history we experienced again and again the role and importance of individual wisdom for the mankind.

(iv) The protagonists of social aim of education emphasize that education should aim to prepare good citizens. However, good citizenship is only a part of our personality. Therefore individual development is important for a good citizen.

(v) This school of thought ignores the important social institutions like religious institutions, family etc. The school is regarded as the miniaturaised form of the society.

❑ 4.2.5 Synthesis of Various Aims of Education :

Even the educationists of the fairly remote past were interested in the various objectives of education, and consequently many different aims were ascribed to education. On the other hand, there has always been a distinct tendency to synthesize all these various aims into a single comprehensive aim. One example of the inclination is the aim Herbert Spencer ascribed to education, the aim of providing completeness to life. In general, other educationists have accepted that the general aim of education is a balanced development. Certain other educationists believe that education should aim at the complete development of human personality, but by including social qualities in this they also hint at the development of the social aspect which promotes adjustment between the individual and society. Hence, it is evident, that the various aims of education are not mutually exclusive or contradictory and it is therefore possible to synthesize the different aims and arrive at a single objective. But for this it is necessary to glance at the various possibilities and alternatives.

❑ 4.2.6 Education for Economic Development :

The concept of devlopment is multidimensional in nature. It is viewed in both restricted and comprehensive ways. In a restricted sense, it may refer only to economic changes. Changes in economy can be both narrow and wider in nature. Wider changes would refer to qualitaive and structural changes in the state of the economy. On the other hand, the concept of growth is very commonly viewed as synonymous with development. However, growth is generally expressed in terms of quantitative and tangible increase in the GNP or per capita income. In broad sense, development implies a relatively stable increase in real national income that is accompanied by a change in the attitudes of the people, their motivation, institutional setup, production technique etc. Therefore

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development has economic and non-economic dimensions and they are intelinked.

Economic development influences non-economic spheres in the life of people. Similarly, non-economic factors promote or hinder economic development. Non-economic factors refer to human capital which includes the social, political, cultural and educational background of the people who participate in the process of development. Education plays an important role in the formation of human capital and thus contributes to economic development in particular, and overall societal development in general.

■ Impact of Education on Economic Aspects :

(i) There is universally accepted analogies between investment in education and investment in other productive sectors. These points of analogies are :

- the returns,
- the beneficiaries who would accrue the returns, and
- the methods to measure the returns to investments in education.

Ecenomic benefits provided by educational investments can be classified in two categories :

- Monetary benefits, and
- the non-monetary benefits.

Each of these benefits may further be classified as :

- Direct benefits, and
- Indirect benefits.

☛ Let us look into the benefits :

(a) **Direct monetary benefits :** These benefits are reflected in the higher wages or salary earned by the employees having higher educational qualifications compared to less qualified persons. However, various studies have recognised non-educational factors to be responsible for additional earnings of employees like age, sex, race, innate ability, place of residence, occupation etc.

(b) **Monetary option return of education :** It is wellknown that completion of given level of education opens up the option for obtaining further higher education. As is evident from previous discussion that further education would create opportunities for more earning.

(c) **Non-monetary opportunity options :** The benefits of this type are economic but non-market in nature. For example, higher educational qualifications provide better way-of-life options, on-the-job learning options etc.

(d) **Indirect benefits of education :** These benefits of education are often not visible. Some of these benefits known as the external benefits are accrued to the other individuals or to the society at large. Moreover, there are benefits which are intended or unintended byproducts of the education system. For example, elementary level education provides child care and this enables the mother to earn more.

(2) **Education as Industry :** A country's government spends its gross national income on different sectors of the economy such as agriculture, industry and education every year expecting more returns than the previous year. The share for education is increasing every year in both developed and developing economics. Thus education is indeed a 'growth industry' which provides employment and services needed by the total economy as any other industry contributes to the gross national product of the country. It contributes substantially to the total economy of the country, and without it the economy would be all too poor. Again, education produces non-material goods which satisfy human wants. Education, as it produces goods necessary for human welfare is amenable to demand supply and cost benefit analysis.

(3) **Education as Human Capital :** Capital is anything that involves costs but yields a stream of income over time. It is the sky to the production of income and consequently to economic growth. It consists largely in its power to produce or accumulate income immediately or in the long run. H G Johnson classified capital in the following four categories :

(a) **Capital Goods :** These render specific services to production or consumption by the owner.

(b) **Human Capital :** This is labour. Labour, the important characteristics of which is that both inherently and by legal tradition, control over the use of the capital is vested in the individual embodying the capital regardless of the source of finance or the investment in it.

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(c) **Social Capital :** This is collective capital, the important characteristic for which is that for reasons of inherent necessity or administrative convenience its services to production or consumption are not charged to individual users but are paid for by taxation of the community at large.

(d) **Intellectual capital :** This is knowledge, the important characteristic of which is that, once created it is a free good, in the sense that use of it by one individual does not diminish its availability to others.

Essentially, education is human capital as it directly promotes the quality and capability of human beings. It contributes to intellectual and partly at least makes social capital. Economics considers human beings as a form of capital due to following reasons :

- There are costs associated with development and formation of human capital.
- The costs of skilled human resources add incrementally to the national product.
- Expenditure on human resources which increase the national product also increase the national wealth.

■ **Role of education in economic development :**

(i) **Production of economic wealth :** Education accelerates the process of social and technological changes through research and technological innovations. This in turn engenders new tools, techniques and products leading to a quantum jump in economic development of a nation. According to Alfred Marshall, education makes a man "more intelligent, more ready, more trustworthy in his ordinary work; it raises the tone of his life in working hours and out of working hours; it is thus an important means towards the production of material wealth." Education is now universally accepted as a very useful productive activity which promotes economic prosperity and public welfare in various fields. Thus it produces material wealth.

(ii) **Knowledge is capital :** Knowledge is the most important factor for production and most valuable of all capital that is invested in human beings. The present notion is that education is investment for achieving rapid economic growth. Most human capital economists hold that education contains both consumption and investment value. It is intimately related to the inequality in income and wealth.

(iii) **Positive rate of return :** Relation between education and development is analyzed interms of the rate of return from different levels of education. The rate of return may be for the individuals, i.e., private returns and may be for the society, i.e., the social returns. It is apparent that education have a positive rate of return at least in some levels.

(iv) **Development of human resources :** The development of human beings is the key resource of economic development. Human resource has both quantitative as well as qualitative aspect quantitative in terms of effective man-hours and qualitative in terms of skills, knowledge and attitudes of human beings, on whom depends the tempo of development of a country. In a developing country every man's outlook and his level of education must change. With more investment in human capital (education) there will be more improvement in skills, knowledge and attitudes. Karl Marx pleaded for education on the ground that, "It is counter balance to the inhuman results of the division of labour." According to Harbison and Myers the educational process of human resources development is necessary for the transformation of social and political institutions, for which the people of modernizing countries strive. Economic contribution of education could be interpreted in terms othuman capital through education. Education improves man-power engaged in production. This improvement achieves higher and higher targets of growth and production in all areas and aspects of industrial development and economic prosperity.

(v) **Quantitative and qualitative improvement :** The role of education in economic growth has both quantity and quality dimensions. Educational innovations and research are necessary and must be encouraged in planning to provide quality labour, efficient administrators, well trained teachers and various other professionals, with dedication and an experimental outlook. The role of education in discoveries and inventions should be supported further with necessary finance. Education has the power

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to improve quality. It adapts human resources and makes them more productive. In USSR in 1920's, "It was estimated that the work of people who had received primary education was almost one-and-a-half-times more productive than that of illiterate workers of the same age doing the same work; and that the work of those who had received secondary education was twice as productive, while that of graduates was four times as productive."

(vi) **Education as investment :** Humans are both producers and consumers of goods and services. People invest for education of individual or family to increase their productivity and income and thereby their consumption. Similarly, society invests in education with aim of increasing growth and productivity. The government also susidizes education, provide free and compulsory education for the people to ensure economic development of the nation.

(vii) **Efficiency in resource utilization :** Research and development ensures fuller and better utilization of productive resources. With increasing level of education of general people the structure of economy undergoes a change. The modes of production change and economy transforms from a agrarian to industrial econonmy and eventually from industrial to service sector. This in turn reduces unemployment and pseudo-unemployment.

(viii) **Population control and development :** Population Education of the masses develops awareness among the people regarding the adverse effects of population explosion. People become aware of the health hazards on mother as well as child due to uncontrolled fertility. As a result fertility rate diminishes leading to the controll over population growth. This ensures ecnomic development of the nation.

(ix) **Promotion of democratic values :** Education inculcates democratic values among the learners thereby ensuring the success of democratic principles of the nation. Research studies have revealed that the democratic atmosphere is very important for the economic development of a nation. Thus education promotes economic growth.

4.2.7 Education for National Development :

India is a multiracial, multicultural, multilingual, multireligious and multicaste country. In past decades, our country has witnessed several tensive phases over conflicts between various castes, classes, languages and religions. Prof M N Srinivas (1966) rightly observed :

> India is not only vast, and culturally and religiously diverse, but its population is also very sharply stratified, socially as well as economically. A crucial consequence of the divisions which characterise Indian society everywhere is widespread minority consciousness.

Let us first discuss the problems that are faced by the country in her way to development :

(i) The caste system.
(ii) The class system, i.e, the division of society into different prestige categories.
(iii) Racial problem.
(iv) Problem of maintaining the secular status of the country.
(v) Inculcating the Democratic Principles among the citizens.
(vi) Problem of linguistic diversities.
(vii) Regional imbalances and regional sentiments.
(viii) Problem of cultural diversities.

The goal of Indian education system must be to prepare citizens who will participate and also fruitfully contribute for accelerating the development of the country. However, it can not be denied that the term development bear different meaning for different people. After liberalization of our economy, a notable enhancement in the production of consumer goods and a shift of our economy towards consumerism has taken place. However, there exists a debate over the development of such type. There are speculations that this is increasing a gap between poor and rich in the country. The role education to accelerate and aid national development can be critical. It is education which can potentially solve all these obstacles in the ways of national development.

(i) **Awareness against environmental degradation :** The awareness regarding the ecological impacts on the very sustainance of human life on earth has to be delivered through education. Several studies has reported that poor environmental condition of a nation leads to following problems :

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- Health problems
- Qualitative detorioration of natural resources
- Deceleration of economic growth leading to poverty,
- Climatic disturbances leading to agricultural loss.

Education can develop awareness among the people by educating the children and re-educating the adults.

(2) **Betterment of Physical Quality of Life Index :** The Physical Quality of Life Index or PLQI is a qualitative index showing the —

- biological ewlbeing of people, and
- ratio of intellectual labour value to total labour generated in society.

Largescale health awareness is essential for the betterment PLQI in India. Through education we can teach various aspects of communicable and noncommunicable, (specially deficiency) diseases. The learners should be taught the importance of sanitation, life expectancy and nutrition. Awareness regarding the adverse impacts of uncontrolled use of technology can be built up.

(3) **Quality of Social Life :** Every socity is marked by the problems like murder, corruption, crime, suicide, drug abuse, terrorism. The quality of a society can be evaluated by the degree of these problems. For national development these social problems must be controlled. A quality society leads to national development.

(4) **Cultural Quality :** Cultural diversity is an important feature of India. Mutual understanding of cultures is to be built up among the citizens to resolve conflicts between different cultures in India. Education can play a significant role towards this end.

(5) **Population Growth :** A major challenge to national development is population growth. Since independence, all our effort for development failed due to population explosion. It is closely related to various other problems of the country like poverty, environmental degradation, agricultural stagnation, uneployment etc. Population education at levels of the education may inculcate awareness in every part of the country. Thus we would achieve sustainable development in India.

(6) **Regional feeling :** Due to traditional approaches in education, people in India still tend to stick to stereotyped notions and look for immediate individual gains. This results in the reinforcement of the regional loyalties and give rise to situations of widening differences between the subcultures. Our attitude and understanding is still not modern and up to date. The regional imbalances prevailing in the country is fanning the regional feeling among the people. Education of the democratic principles can be the best solution for this problem. In democracy everybody should respect the need and aspiration of others. Therefore a new orientation of our education has become essential. The essence of this new orientation would be to interpret the future and to encourage innovations for future leading to education which will help developing ideas and techniques within the country ensuring sustained development of the country.

(7) **Improving the Status of People :** The caste system and class system are age old source of conflict in India. They are major obstacles for the national development. Raymond Boudon (1974) suggests that the inequality of educational opportunity is primarily a product of social stratification. The solution of these problems is also related to the social justice for the people thereby ensuring the promise of the constitution made in the preamble. Free and compulsory education for all Indian citizen can be an important step for empowerment of the downtrodden castes and classes. Empowerment ensures economic development leading to diminshing of social discremination. Sociologists like Durkheim believes that the major function for education is the transmission of society's norms and values. Education provides a link between the individual and the society and it provides the individual specific skills necessary for the future occupations which in turn is the most important factor in the modern social stratification system. Parsons (1961) believes that the educational system is an important mechanism for the selection and allocation of future roles in society.

(8) **Improving cross-cultural understaning and appreciation :** In a multicultural society like India cross-cultural understanding is essential for developing a sustainable democracy. The curricula of schools and colleges should reflect the multicultural features of our country and aim to engender a harmonious blending of cross-cultural influences.

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4.3 Education for Generation, Conservation and Transmission of Knowledge :

4.3.1 Education as Generation of Knowledge :

Knowledge is central to the process of education. However, if we recognise problematic nature of human knowledge, it is undeniable that there are different ways of conceiving it. Thus while one talks about knowledge, he/she has to deal in ideologies rather than in eternal truths. Whatever view one takes of education, that view will be predicated on certain assumptions about the nature of knowledge and a particular set of values.

Two main kinds of theory of knowledge have emerged in west. One is the rationalist views that take as their starting point the supremacy of the intellect over other human faculties and stress that true knowledge is that which is achieved by the mind in some way independently of the information provided by the senses. Second theory was from the empiricist views which have taken a contrary stance and maintained that knowledge of the world about us can be derived only from the evidence that the world offers us through the use of our senses. Philosophers like Plato, Descartes, Kant and Hegel, view knowledge as essentially independent of the observations of our senses, inevitably lead to a view of knowledge as reified, as in some sense and sometimes literally, God-given, and independent of the knower, having a status that is untouched by and owes nothing to the human condition of the beings who possess the knowledge they are concerned with.

John Locke, the founder of the empiricist movement, claimed that no knowledge comes into the mind except through the gates of the senses. For the empiricist, there is no other source of knowledge, since he or she denies the validity of all a prior knowledge, that is, all knowledge which does not derive ultimately from experience or reflection on experience.

Education of various disciplines basically uses these two main approaches to impart knowledge to the laerners. Knowledge is not something that is 'given' to the learner from outside, rather, it is actively built up by the learner through his senses. Every learner is endowed with natural abilities. Education should aim at the complete development of those abilities of the child and help him creating knowledge of his own. Thus, from this point of view generation of knowledge is an individual endeavour. Swami Vivekananda believed that human learning is like

rediscovering what is already there in his/her mind. In his opinion, knowledge is to be built up by the learner himself.

In the foregoing, we have presented some new and old ideas about active building up of knowledge by learners. In the present millenium knowledge is regarded a source of power. In the renowned book *Postmodern condition*: a report on knowledge it was observed that in the next century the super powers of the world would fight over the possession of knowledge. It is infact observed for the post-Fordist paradigm of industrial production that knowledge is taking increasingly significant position. Peter Drucker (1993) in his book *Post capitalist society*, argued that we were in a new stage of capitalist development that would lead to a fundamental shift in power from the owners and managers of capital to knowledge workers. He proclaimed that the knowledge workers would enjoy more autonomy and rewards than ever before. However, the report of the Yash Pal Committee observed :

The notion that there has been an explosion of knowledge apparently treats knowledge and information as synonymous. It is true that the twentieth century has been a period of massive expansion in human capacity to find new facts and to store them, but the concepts and theories that assist in the generation and organisation of information call hardly be said to have multiplied at an 'explosive' rate. (It is another matter that in an ex- colonial society it often looks as if all new 'knowledge' is being produced by 'others' and our job is simply to 'learn' and consume this knowledge.) Also, the important thing in children's education ought to be concept-formation and growth of capacity for theory- building, rather than possession of vast amounts of information. The 'explosion of knowledge' idea prevents us from appreciating that learning in childhood is not the same thing as storing information about different subjects.

Keeping the opinion of the Yash Pal committee in mind, it is obvious that the need of the new century is to prepare our students with ability to create new ideas, adopt new skills and generate new knowledge. Education should be reoriented to this end in the present era.

4.3.2 Education for Conservation of Knowledge :

Conservation of knowledge is another important aspect of education. Education plays a very important role for the conservation of culture of a society. Every society has its own cultural traditions which it aims to conserve as the knowledge of tradition. Knowledge is thus closely

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connected to the culture of a society. In fact knowledge is an important component of culture. Knowledge is power in the present era. It directly influences the productivity of a society. Therefore conservation of knowledge for the future generations is an essential task of education. There are educationists who believe that the function of education is to reflect the existing cultural pattern of the community or the nation and that the dominant culture of the community should dictate the objectives, the curricula, and the activities of the school. Payne describes the process of assimilation of tradition as 'limitation' and 'inculcation' which he distinguished on the basis of 'whether the initiative is taken by the giving or receiving party. When the receiving party adapts himself to social situation consciously or unconsciously, the process of adaptation is imitation; when the receiving party, through social pressure, propaganda, or other instruction, is led to change his behaviour or to make adaptation in conformity with the social group, the process is inculcation.'

Adaptation to the natural environment **:** Everywhere, man lives in a definite natural environment to which he must necessarily adapt himself. Without doing this, he cannot exist. Due to differences in the natural environment of different communities, there arise differences in their cultures also, and it is on this basis that a distinction is made between primitive and developed cultures. In all the tribes of India, the members behave in certain distinct and specific ways in order to adapt to their respective environments. These modes of behaviour are taught to the younger generations.

Adaptation to the social environment **:** Culture also includes customs, traditions and the pattern of current behaviour, etc. Inherent in it are our beliefs and ideas, decisions, values and social institutions. All of these help the individual to adapt to his social environment, but it must be remembered that all these elements undergo gradual changes as the social environment itself changes. Culture determines the patterns of social control, through which the individual is subjected to the coercion of the group. Hence, the advantage in communicating the culture of the group to the child through education is that he is thereby acquainted with the traditions, customs, values and patterns of conduct prevailing in his group. This knowledge enables him to adapt to the social environment and thus achieve his socialization.

Another aspect of conservation of knowledge is socialization of children. Every society has some wealth of knowledge in store which it wishes to transfer to children of next generation. Historians, scientists, poets contribute to the knowledge content of a society. Education conserves this knowledge. Libraries, experts of the respective disciplines, various websites on the internet store these knowledge for generations.

❑ 4.3.3 Education for Transmission of Knowledge :

Many agencies contribute to achieve this function of education, beginning with the family and carrying through the formal agencies of the school and the Church, and the constant interaction through the informal agencies of the community and the State. In social organization, they are more or less separate and autonomous institutions and agencies. But the persons in his total social interaction, is only usually aware, and then only when two or more are in conflict, of their distinctive impingement upon his development. As a result of our artificial divisions of education the transmission of knowledge becomes a difficult task. For long, the religion held a dominant influence in both the informal and the formal agencies of education, but with the re-establishment of the State, as the supreme organ of society, many of the values that were of prime importance to the religious institutions have become of less importance – some have said even hostile – to the State.

Knowledge guides people in day to day life and also at the moments of crisis. Therefore, from ancient times every society stressed upon the importance of proper transmission of knowledge. Knowledge should be transmitted not only to children, but in the present era transmission to adults has also become equally important. This is because we are living in a knowledge society wherein people need to learn throughout there life. As observed by the Delors commission, the learning to know is one of the pillars of education of the present era.

✪ 4.4 Agencies of Education : home, school, community and media.

Conservation and creation are two important functions of education in the society. Conservation refers to the act of preserving the cultural heritage from one generation to another. On the other hand, generation of new knowledge and thus new social pattern is another important aspect of education. To carry out these essential fuctions of education, society has developed some special institutions which are in general termed as the *agencies of education.*

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The word agency is derived from the word 'agent'. One of the meanings of the word 'agent' is "a person or thing that takes an active role or produces a specified effect." Therefore, agency refers to a group of people who plays an active role in some way or other to bring about some definite change. As observed by B D Bhatia (1970) – "Society has developed a number of special institutions to carry out the functions of education. These institutions are known as the agencies of education."

❑ 4.4.1 Classification of the agencies of education :

Depending on the types of education provided in the society, the agencies of education can be classified as :

➡ **Formal :** They are pre-planned in aim. They have a well-designed programme or curriculum to be delivered in a fixed time and place regulated by a routine. Example – school, library, religious institutions etc

☛ **Merits :**

(i) They have definite or specific objectives.
(ii) They have organised learning experiences.
(iii) They have evaluation techniques to measure behavioural changes.
(iv) Planfully prepare the learners as a member of the society.
(v) Play important role for preservation and transmission of culture.

☛ **Demerits :**

(i) Education provided is bookish.
(ii) Often detached or alienated from day to day life of learners.
(iii) Curriculum design and time schedules are rigid.
(iv) Maintains strict discipline.
(v) They does not provide education for all round development, and rather, prepares learners for examination.
(vi) Learners are not self motivated.

➡ **Informal :** They are not controlled by higher authority. The learners have no code of conduct and no discipline is imposed on them. The education is imparted indirectly as they do excercise educative influences on the learners and the primary aim is not to impart education. Examples – the family, peers, community, play group etc.

☛ **Merits :**

(i) They make education a lifelong process.
(ii) Education is imparted naturally without pressing for a rigid discipline.
(iii) Education imparted is incidental.
(iv) There is no rigid control over the process of imparting education.
(v) Education is life centric.
(vi) Education is expeiential.
(vii) Education self-controlled, self-planned, self-motivated.

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☛ **Demerits :**

(i) Learning is incidental and therefore, not ensured.
(ii) Education is directionless.
(iii) Acquisition of knowledge is vague.
(iv) Informal system is not suitable for education of complex scientific knowledge.
(v) Learners may develop adverse habits like stealing, smoking, lieing etc.

➡ **Non-formal :** NFE refers to any organised educational activity outside the established formal school system, whether operating separately or as an important feature of some broader activity, that is intended to serve identifiable learning clienteles and learning objectives. The examples of non-formal agencies are – open school, distance education centres, open universities etc.

The agencies of education can be classified as :

• **Active agencies :** Agencies which impart education through personal interaction of the participants in the learning are called *active agencies.* Education in such agencies is a two-way process like the classroom of the educator and the educand both influence each other making the learning situation dynamic. Examples of active agencies are – the family, school, the play group, the religious intitution, the social club etc. They are called active agencies because they involve personal interaction to some degree or other.

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- **Passive agencies :** In passive agencies interaction is a one-way process. The examples of passive agencies are – the radio, television, the movies, the press etc. They influence the behaviour of learners without being influenced themselves.

☛ **Brown however, classified the agencies as follows :**

- Formal agencies, set up more or less deliberately by society as educational agencies : the school, the Church, museums, libraries, organized recreation centres, and others,
- Informal agencies, organized to meet other societal needs but which have a vital educational function, such as the family, the playgroup, and the community,
- Commercial agencies, operating for profit but whose purpose is that of appeal to the interests of people, such as the movies, the press, the radio and television, the theatre, and other agencies of commercialized recreation,
- Non-commercial agencies which are service institutions meant for social welfare. For example – sports clubs, youth welfare organisations, women welfare centres, child care organisations etc.

❑ 4.4.2 Home as an agency of education :

Home is the eternal school of life. It is here that the child has been getting education from times immemorial and will continue to get it till the last man exists on earth. History tells that great educators in the past have emphasized upon this great agency of education. Locke, Rousseau, Pestalozzi all attached the greatest value to home as an agency of education. As soon as a child comes into being, he has to take shelter in home and then gradually with advance in age starts learning to talk, walk, act, etc. He lives in a family which provides the best ground for training in social life. Here only children get all opportunities to develop themselves physically, mentally and culturally. Home fulfills all their needseconomic, religious, educational, etc. Here only the child is trained to obey the orders of the elders and help the youngsters. The child inherits certain rights from his parents and in return is bound to do certain duties towards them in future. Similarly, it is home only where for the first time the child learns to live in discipline along with other members of his family and

shares responsibilities of family when he grows old. Thus the first lesson of citizenship is learnt at home only.

Like all other members of the family, the child has to participate in the social, religious and other activities of the family. The good qualities of co-operation, goodwill, self sacrifice, etc. are naturally developed and his social as well as moral character is formed. Things learnt at home become a part and parcel of the child's life and remain effective and permanent throughout his life. No lessons learnt in school can be as deep and impressionable as those learnt at home.

According to Young & Mack (1959), "The family is the oldest human group and the basic one. While the particular forms of family structure may and does vary from society to society, the central foci of family activities everywhere are child bearing and initial induction of the child into the culture of a given society – in short, socialization."

According to Rousseau – "Mother is the true nurse and father is the true teacher."

According to Pestalozzi – "Family is the centre of love and affection and the best place for education and the first school of the child."

■ Important Fuctions of Home :

There are some important functions of home or family in relation to the development of the child. These functions are :

(i) **Socialization :** Home is the first to provide experience of socialization to the child.

(ii) **Acculturation :** The process of transmission of culture of a society starts in home.

(iii) **Feeling of togetherness :** Home provides the first ever experience of living together for the child.

(iv) **Propagation of religious faith :** Every society has its own religious faith and tradition. A child starts learning about this from home.

(v) **Moral education :** Parents are the first teacher of morality for the child.

(vi) **Physical Development :** Family develops the child physically.

(vii) **Mental Development :** Mental development of the child depends on the family. By mental development we mean the development

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of mental powers namely, thinking, feeling, reasoning, discrimination, judgement and memory.

(viii) **Emotional Development :** The influence of family greatly affects the emotional development of the child. Home environment, its upkeep, sanitation and decoration all influence the emotional growth of the child.

(ix) **Development of Language :** The child learns his mother tongue in a natural way in his family.

(x) **Development of Interests and Habits :** Good or bad habits and interests of a child spring up and develop in the family in which he lives. These good or bad habits and interests form the character of the child.

■ Educational Functions of Home :

Educational functions relate to the allround development of the child. The development of useful knowledge, skill, attitude, values, morality etc all starts at home from his/ her intraction with parents and other elders of home. The important functions of home in educating the child are :

(i) **Physical Development :** Home develops the child physically. Parents and other members of the family are always careful about the health and well-being of the child. Useful physical experiences, exercises and other activities are provided to the child. Regular physical exercises, habits of cleanliness and vigorous living is fostered in the child. Wholesome food containing all the ingredients of a balanced diet is provided to the child to achieve his maximum physical development.

(ii) **Character Development :** A family develops moral and ethical values in the child which lead to the formation of habit is and attitudes that build character, the backbone of life. Other institutions can only help in connection. It is the family alone which originates and fosters these values in the early childhood. A child learns these values through imitation. As he grows older, he learns the desired moral and social values through insight. In short, family is a cradle where character of the child takes roots upto the age of six years. Other institution only develop it further.

(iii) **Development of Morality :** Family can play significant role for moral development of the child. As observed by Kohlberg, morality is not an innate ability of the child. It develops at certain stage of development of the child and needs appropriate education for its development. Family is the most important agent for the moral development of the child.

(iv) **Mental Development :** Mental development of the child depends on the family. By mental development we mean the development of mental powers namely, thinking, feeling, reasoning, discrimination, judgement and memory. To develop these powers parents provide adequate opportunities and experiences to the child. In comparison with poor families well-to-do families are able to provide better opportunities and experiences for their children to receive better education.

(v) **Development of Social Skills :** Though it is the function of school to ensure the social development of the child, but family is also a miniature of society – in which the child learns all the socially desirable values namely – sympathy, love, co- operation, tolerance, responsibility and justice by living democratically with all the other members of the family.

(vi) **Spiritual Development :** Spirituality is an important aspect of the education provided in home. Religious teachings are helpful for developing good values for the child. Religion is the basis of moral education and virtues like purity of thought, philanthropy etc. The family takes care of the religious development of the child.

(vii) **Cultural Development :** Cultural development is the essential part of the complete education of the child. In fact, education always has a major aim of trasmitting the culture of a society to the learners. The role of family is critical to this end. The child starts getting acquinted with the culture of the society from his parents at very early ages. This learning spontaneous and very effective.

(viii) **Development of Personality :** Happy family is the ideal place for the growth of the child's personality. The child lives there most of the time and imitates as well as emulates most of the

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qualities of his family members. The harmonious relations in the family – between the parents, among the brothers and sisters, among children and parents create a "rapport" for the development of all round personality. This atmosphere also helps the child for learning and developing health habits. In the family, the child interacts with both men and women, developing thereby a healthy attitude towards various genders.

(ix) **Emotional Development :** The influence of family greatly affects the emotional development of the child. Home environment, its upkeep, sanitation and decoration all influence the emotional growth of the child. Amity and good fellow-feeling in the members of a family affect the emotional make up of the child and develop in him healthy and positive emotions namely sympathy, courage, affection and love etc. On the contrary, disunity and maladjustment in a broken home or family develop in the child negative emotions namely, fear, anger and jealousy.

(x) **Vocational Development :** Role of family is very significant in the vocational development of the child. In the older days the family was the centre of professional education. Parents and brothers were helping the child to learn the basic knowledge and skills required for adopting the traditional vocations. It is still prevalent in our country.

(xi) **Development of Innate Tendencies :** Congenial and conducive environment of the family brings out and develops the innate tendencies of the child. If these tendencies do not have a natural outlet, they turn into complexes and the child becomes maladjusted. The unfoldment of innate tendencies begins in the family and is evident during early childhood. Parents and other members of the family should provide all facilities to the child for his self assertion and proper development.

(xii) **Development of Interests and Habits :** Good or bad habits and interests of a child spring up and develop in the family in which he lives. These good or bad habits and interests form the character of the child. If parents and other members of the family are unmindful and indifferent towards the activities of their child, he develops bad habits and interests that plague him

all through his life do great harm to his family members also. Parents should be ever vigilant to know the activities of their children otherwise their children and they themselves shall have to suffer in the long run. Parents who are indifferent and careless about their children, find them getting more undisciplined, work-shirkers, careless and mischievous in schools.

Limitations of Home as an agency of Education :

(i) **Limited scope :** The education at home can not cope with the complex needs and aspirations of the society.

(ii) **Inadequate experience :** The family can provide only limited learning experiences to the child.

(iii) **Lack of planning and direction :** Education at home is informal in nature. Learning of the child is not ensured. In many cases, the child learns undesirable behaviours.

(iv) **Lack of ideological bases :** The education at home does not have an ideological base. So the education becomes directionless.

(v) The misbehaviour of the parents or their neglect of the children are important factors due to which children often become juvenile delinquents.

(vi) Sometimes parents discriminate between their children in behaving towards them. They have unlimited love and affection for one while another receives only scolding and punishment. Sometimes it is the beautiful child that is love while the ugly one is neglected and disregarded. When the child observes that his brother or sister is being loved more than he is, he becomes anxious to revenge this injustice. Sometimes he is even seen possessed of aggressive tendencies. He also tries to harm the other children in one way or the other.

(vii) The personality of the child is also appreciable influenced by the moral thoughts and conduct of the parents because usually the child looks upon his parents as ideals on which to mould his life. In order to inculcate morality in the children the parents should place an example before them in the form of their own exemplary behaviour. There are very few children who can mould their behaviour according to social values and conceptions even

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when they have seen their parents indulge in theft, sexual immorality, falsehood, deception and other forms of misconduct.

(viii) A broken family is one in which the family relations have been severed. In the broken family the children are not looked after or cared for. According to some specialists, the broken family tends to create the criminal tendency in the female children more than it does in the male child.

❑ 4.4.3 School as an agency of education :

Etymologically the word school is derived from the Greek word 'Skhole' which means leisure. In ancient Greece leisure places were used for self-development. Gradually these places came to be known as schools where teachers under a pre-planned system used to give specific dozes of curriculum during a fixed time. The four walls, the furniture and other educational materials came gradually.

School is a special environment, where a certain quality of life and certain types of activities and occupations are provided with the object of securing the child's development along desirable lines. John Dewey (1915).

Schools are institutions devised by civilized man for the purpose of aiding in the preparation of the young for well adjusted and efficient members of society. J S Ross

■ Place of School in Society – Its Importance and Necessity :

(i) Modern life is becoming more and more complex. The family bonds are disintegrating. Therefore, the formal agency of school is a necessity for education of the child.

(ii) Present society offers various occupational options for the learner. The school has to play the role of a guide of the child to choose vocation.

(iii) School prepares the child for the life by inculcating liberal and rational outlook within the child.

(iv) The school examines the needs of the society interms of requirement of skills and prepares the child with those skills so as to participate successfully in the society.

(v) Imparts cultural heritage of the society to learners.

(vi) Provides a controlled atmosphere for the socialisation of the child.

(vii) Works for the harmonious development of personality of the child.

(viii) School helps in developing an integrated culture, in a multicultural environment.

(ix) Propagated and inculcates the principles and values of democracy among the students.

(x) School works with the aim of developing better society for the future.

■ The School as a Social System : The social organisation in the school consists of different roles and statuses for the educator and educand. Among the teachers also there are different statuses and roles according to their seniority, qualifications, special kills and the position of the hierarchy of the school. Similarly, among the educands also different students occupy different statuses and roles in the schools according to their seniority, special skills and allotted responsibilities etc. As a social system the school aims to prepare the students to occupy social roles according to their capacities after leaving the school. The school is a closed system of social interaction which exists wherever and whenever teachers and students meet for the purpose of giving and receiving instruction.

■ Role of school as an agency of education :

(1) Formal functions :

(a) **Development of Mental Pouters :** The first formal function of school is to develop the mental powers of the child so that he is able to think freely, clearly and logically. To complete this function the school structures such experiences for the child that he is able to develop his inherent mental faculties according to his needs, interests and capabilities for his own good and good of the society.

(b) **Cultivation of a Dynamic and Adaptable Mind :** The second formal function of school is to impart such knowledge to the child which is not an end in itself but a means to achieve some end. The end is cultivation of a dynamic and adaptable mind which is resourceful and able to create new value for future life.

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(c) **Preservation, Improvement and Transmission of Culture :** The third formal function of school is to preserve and improve the national culture and then, transmit it to the rising generation.

(d) **Vocational and Industrial Education :** Another formal function of school is to impart vocational and industrial education to children according to the demands of society. In a poor and developing country like India the school must impart vocational and industrial education to children according to their interests and capabilities so that they are able to support themselves and serve the country with sincerity.

(e) **Re-organization and Reconstruction of human Experiences :** A formal function of school is to re-organize and reconstruct human experiences. The function of school is not to preserve the continuity of society only, it has to meet social problems, reform the society and ultimately purge it off its dead wood. A continuous process of research in all the higher branches of knowledge is a must for this and the school should be equipped to do it.

(f) **Development of Citizenship :** Another formal function of the school is to develop the essential qualities of citizenship in children so that they may become active and responsible citizens imbued with qualities of leadership leading the nation on the path of progress in all spheres of national life.

(g) **Development of Character :** The most important formal function of school is to develop children morally and socially so that they are able to acquire firm and noble character. In early times the family and the church developed the character of children jointly, but now it has become the function of school to develop the character of children by allowing them to participate in such moral, ethical and social activities which may inculcate in them the socially desirable values and lead to the formation of a strong good character.

(2) **Informal functions :**

(a) **Physical Development :** The first informal function of school is to develop the child physically. For this, the entire environment of school should be such which leads to the physical well being of children.

(b) **Development of Social Feeling :** Another informal function of school is the development of social feeling in all the children of school. As a matter of fact; school is a miniature of society. The school should provide social environment to the children by organizing students' unions, social service camps, social functions and parent-teacher associations etc. so that all the socially desirable values namely sympathy, co-operation, tolerance, social awakening and above all discipline develop in them in a natural way.

(c) **Emotional Development :** One of the most important informal function of school is to develop the child emotionally. For this, the entire environment of school must be artistic. There should be garden, flower plants and other beautiful natural objects. The school building and the campus should be neat and clean. The walls of the rooms should be white washed annually and the rooms be decorated tastefully. Trips, tours, exhibitions and debates also stimulate the emotional and aesthetic sense of children who can further be infused with a sense of admiration towards Truth, Beauty and Goodness, the high ideals of human life.

(3) **Emerging functions :**

(a) **Personal and social problem solving :** According to Dewey the central function of education as well as school is to enable learners to solve personal and social problems. Education must help the society in solving complex problems relating to individual and society. School has to re-orient its curriculum to prepare learners to this end.

(b) **Diffusion of new knowledge :** The new millenium is marked by the knowledge explosion due to host of new innovations in science and technology. Schools must transmit these new knowledge to learners. This would help learners adopting the new demands of skills.

(c) **Providing equality of opportunity :** Ensuring social equality and equity is a constitutional goal. Schools must strive for the attainment of this goal. Schools has to be more and more inclusive. Therefore compensatory educational programmes like

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special education, remedial education etc are to be adopted in the schools.

(d) **Sex and family life education :** Traditionally India has a taboo for sex education. However, the advent of ghastly diseases such as AIDS made the sex awareness essential for the learners. School curriculum must incorporate these new aspects.

(e) **Development of cosmopolitan outlook :** India is multi-cultural, multi-lingual, multi-ethnic, multi-religious society. Our constitution promises to develop a secular, socialist, democratic republic. Schools should educate children to enable them live an to cope with a secular, global community by developing harmonious relations with divergent groups.

(f) **Learning to live together :** It is one of the four pillars described by the report of Delors commission. Therefore we need to inculcate the spirits of tolerance and acceptance of mutual differences in the school leading to a cosmopolitan outlook among the learners.

❑ 4.4.4 Community as an agency of education :

The word community combines two words 'a' 'Com' and 'Munis'. 'Com' implies togetherness and 'Munis' indicates to serve. Thus the word community means 'to serve together'. Generally community indicates a group of people living together on a geographical piece of land having common ways of working and common ideals to achieve. Thus community may be a number of people living together in the neighbourhood sharing common ways of living and common experiences. The essential ingredients of community are a piece of land, a group of people living more or less a common life having a common spirit of work with common aims and common ideals. A community may be big or small in size. The size of the community is related to the cultural, economic and political commonness of its members. In this sense a village, a town, a city, a nation and the whole world may be called a community.

Community is a population aggregate living in a contiguous geographical location characterised by consciousness of local unity which may be called the community sentiment. It is a part of larger society with common cultural and social linkages. Existence of variation in local communities is due to :

- population, for example, village community, town community etc
- geographical area,
- the possession of common customs and traditions,
- language,
- religion
- social composition,
- overall economic conditions of the population aggregate.

Although the chief features of a community are a geographical area, a specific name, the possession of common customs and traditions, and primarily a group of human beings, the most significant element in it is the feeling which acts as a cohesive force. It creates in members of the community a sense of identification with the group, the desire to make sacrifices and contributions, and the desire to depend upon the group. Thus, the feeling is successfully created and then strengthened by education. In recent years, this community feeling has broken the bonds of narrow nationalism and seems to be moving in the direction of an all comprehending internationalism, and in this too, education has made significant contribution. On the other hand, the community itself is an important medium of education. Education is essential for converting the young men and women into useful members of society, but this education does not aim merely at a chance in their patterns of behaviour. What is required is a modification of the behaviour patterns not of a few individuals but of the entire community, because such a drastic change is required for the interaction between various communities living in society. According to one simple classification, communities are divided into the rural and the urban, and the impact of each respective community can be seen in the behaviour of its members.

■ Educational role of community :

In the opinion of Crow and Crow – "A community cannot expect something for nothing, if it wishes its young people to serve their community well, it must provide whatever educational advantages are needed by the young people, individually and collectively, to prepare themselves for that service."

(i) **Educational control :** In a democratic state, education should be controlled by the scale because only then can they ensure that democratic ideals will be instilled into the young men and

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women receiving education. Hence, it is the leaders of society who give decisions regarding the curriculum, general organization and administration, finances, methods of examination, etc., of the schools.

(ii) **Control of Schools :** The duty of the community does not end with providing finances and other means with which to establish schools. The community must also undertake the responsibility of selecting those individuals who can be relied upon to run the schools in a way in keeping with the ideals of the community. Besides, educators influence the life of the community very greatly, and hence the community must also ensure the contract selection and appointment of educators.

(iii) **Co-operation between educators and citizens:** Modern educationists are of the opinion that the educator should establish contact not only with the parents of his wards but also with the ladders of society, so that educator, parents and leaders can get together and decide the curriculum, the ideals of education, the manner of day-to-day administration of schools, etc.

(iv) **Providing the informal means of education :** Outside the school, there are many agencies such as reading rooms, dramatic societies, museums, libraries, etc., which contribute in an important measure to the education of the child. Besides, the child's education cannot be really complete unless society also produces a mass of good literature and allows scope for the expression as looking after the maintenance of college lawns and gardens, maintain discipline among the students, looking after the sports equipment and caring for the sports grounds, arranging cultural programmes and issuing invitations, etc. In addition, the student should also be guided on how he can face this responsibility effectively and successfully. Extra-curricular activities should generally be undertaken collectively.

(v) **Mental development :** The community can play an important role in the mental development of its citizens by providing musical competitions, cultural functions, dramatic performances, seminars, etc. Besides, every enlightened community also builds libraries and reading rooms and encourages people to use them because mental development is hastened in the process of

acquiring knowledge. All such means of mental development are now considered necessary adjuncts of any civilized community.

(vi) **Cultural development :** Every community has its own distinctive customs, modes, mores, modes of behaviour, traditions, ideals, etc., which are transferred to the younger generation through the process of socialization. This socialization process has so profound an influence upon the individual citizens that one can find distinctive patterns of behaviour evolving in them which serve to distinguish them from members of any other community having a different set of ideals, and traditions, etc. In order to maintain the vital force of society, it becomes necessary to make some changes in these adjuncts of culture from time to time. Here, too, the leaders of the community have to assert themselves. It is for them to reflect on the existing state of affairs, to analyse and see the defect, to suggest ways and means of changing the cultural complex in order to effect improvements. Besides, the culture of a community also undergoes natural change and transformation by becoming the best medium of cultural development.

(vii) **Education of citizenship :** One can conceive the political impact of the community on citizens by comparing the political thinking of the citizens of democratic America and communist Russia. In a communist country the community aims at spreading communist ideology among the people while in a democratic state the community is inclined to develop democratic ideals among the people, and all its efforts are directed towards such development.

(viii) **Vocational training :** Different kinds of industries, jobs and professions develop only in a community, not in the solitude of an individual. The child examines his own ideas and the conduct of various individuals involved in different professions and occupations. Frequently, one finds that adolescents develop some interest in one or the other profession. On the other hand, some professions can be learnt with the help of neighbours, family members, the community, etc. In certain cases the profession of an individual is determined by the community, for it is the

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community which decides the profession to be adopted by the child when he reaches adulthood. In India, for example, in the past, the profession of an individual was determined by his caste. Although now nobody pays attention to the claims of the caste system in this connection, there is no denying that the choice of profession is often limited by the type of people one comes into contact with, the local institutions and committees, which condition ones thinking. It is from them that one learns how to earn one's livelihood. It is therefore evident that the community influences the life of the individual to a very great extent.

(ix) **Moral and character development :** Community has an impact not only on the physical and mental development of the individual, but also on his moral and character development. Every society has its own code of ethic which differs in some degree from that of other societies, and this difference is reflected in the behaviour of its citizens. In order to see this effect of the community on the moral development of the individual, one can compare members of a civilized community with those of a tribal society and see the difference between their moral ideas and characters. Whatever the difference between the moral levels of two communities, there is no community which is completely devoid of any moral values and standards. Even the most backward society has some primitive moral code and it tries to instil these moral ideas into the younger generation. It is the community which provides the environment for the character development of the child. If this environment is favourable it will create good character while on the contrary one will find defective character formation if the environment itself is defective. Hence, in this respect the duties of the community are self evident.

(x) **Learning to live together :** Community is responsible for developing the community sentiment among its citizens, and this community sentiment creates in them a feeling and sense of responsibility towards the community which brings with it awareness of certain duties. But development of social consciousness does not imply a blind following of the traditional

rules and customs of society. Many people do reflect upon the nature and value of all these customs, and if they find them defective they raise their voices against such customs and vigorously arouse people to get rid of them.

Merits of community as an agency of education :

(i) Community education is meaningful.

(ii) Education provided by Community emphasises the principle of utility, according to which education emphasizes those ideals which are useful to the individual as well as to the community itself.

(iii) Community education gives real life experiences to the children. They get practical experience of objects and their working. Thus children get real learning.

(iv) Community education lays emphasis upon the principle of activity. Instead of simply hearing the lectures, children learn effectively by doing and manipulating things and processes.

(v) The community imparts its cultural heritage to the children.

(vi) The community creates consciousness in children about their rights and duties and thus develops in them those qualities and capacities which make them active and dynamic citizens.

(vii) The community bestows upon children the capacity to think creatively and constructively. This makes them responsible and self reliant citizens.

Demerits of community as an agency of education :

(i) The community, in order to fulfill its own narrow ends, manipulates the process of education as a play thing and uses it for its selfish ends.

(ii) To maintain its own superior status, the community creates blind faith in children, which makes children aggressive and intolerant towards other people having different beliefs and attitudes.

(iii) Sometimes community encourages communal feelings which destabilise the religious harmony of a nation and create narrow

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and blind faith in one's own beliefs and traditions. Indian society is still suffering from this nasty and dangerous poison which vitiates national life.

(iv) A community often takes recourse to repression and rigid discipline. It spoils the natural development of children.

(v) As a community develops narrow communal feelings in children, hence it may hinder the development of democratic ways of behaviour and formation of democratic attitudes.

❑ 4.4.5 Media as an agency of education :

The term media is derived from Medium, which means carrier or mode. Media denotes an item specifically designed to reach a large audience or viewers. The term was first used with the advent of newspapers and magazines. However, with the passage of time, the term broadened by the inventions of radio, TV, cinemas and Internet. In the world of today, media has become almost as necessary as food and clothing. It is true that media is playing an outstanding role in strengthening the society. Its duty is to inform, educate and entertain the people. It helps us to know current situation around the world. The media has a strong social and cultural impact upon society. Because of its inherent ability to reach large number of public, it is widely used to convey message to build public opinion and awareness.

There is no single definition of media which is universally accepted. The reason behind this might be the continuing explosion of digital information and communication technologies (ICT). It is generally agreed that media refers to the tools used in the storage, transmission and delivary of information or data. However, the term mass media is often used indicate the part of media which is formulated and designed to reach a very large audience such as the entire population of a given region.

Towards the end of the last century, ICTs made tremendous expansion in communication in the shape of multimedia systems which are vital for our understanding of the modern world. This expansion of information technology and networks is tending to increase communication with differing people within and ouside the country. Since these media makes interactive communication between people easy, it should have an wider implication in education.

■ Functions of Mass Media :

(i) **Providing Information :** These media help in disseminating information for the mass. People acquire different knowledge very quickly.

(ii) **Providing vocational information :** Media help in providing vocational and professional information to a larger group of the community.

(iii) **Spreading awareness and civic responsibility :** People can be aware of different problems of the society and their role in changing society through mass media. People know their rights and duties for the nation clearly.

(iv) **Educational programmes :** Mass Media help in forming suitable habit for different programmes and they utilize their leisure time in a productive way. It also influences the behavior of the people through different programmes.

(v) **Role as a non-formal agency :** Now in an advanced society mass media are not treated as informal agencies of education. They are called non-formal agencies due to its wide coverage of educational items in a systematic way. It is viewed that these media can substitute the classroom teaching in future.

■ Different forms of media :

There are various forms of media that has significant contribution in education. These are:

(1) **Radio :** The radio is a valuable supplement to class teaching and learning. Educational broadcasting is a new experiment which is catching on well. Expert teaching in such diverse fields of science, social studies, art, music, languages, politics, current affairs and other areas, can provide information and enrichment for pupils and for the teacher through school broadcasts. Educational programmes broadcast by expert teachers with effective methods demonstrate new ideas and approaches to classroom procedures. In collaboration with the experts programmes are especially designed for different are groups in the schools.

■ Advantages :

Following are the advantages of using radio as mass media in education :

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(a) In radio the emphasis is on sound, rather than on picture. Therefore, many programmes are broadcast over the radio especially for the purpose of teaching. Special events and occurrences in the world are immediately brought from the source into the classroom. Important happenings elections, inventions, political developments in other countries and other current topics may be heard and discussed in the classroom.

(b) Effective means of presenting music, drama and appreciation. Various talks, debates and discussions held over the radio are extremely informative and useful for the school children. Different items of the school subjects can be presented in the form of dramatised programmes. Educational radio excells through dramatisation, dialogue, musical features and other creative programmes not possible in day-to-day classroom teaching. School concerts, folk and classical music, drama and discussion programmes of school, local or from other states are broadcast for listening in other schools in India.

(c) The radio provides opportunity for student participation in various programmes such as quiz competitions, travel talks, plays, stories, development of lessons, projects and work programmes in the form of team teaching demonstrations arranged by the combined efforts of the best resources in consultation with the specialists and some other subject experts. While accomplishing the programmes subject content, curriculum validity, suitability for age groups and teaching methods are kept in mind.

(d) Well-planned radio broadcasts are presented to engage the active participation of the local teachers and pupils. Before broadcast time there should be preliminary study and discussion on the topic. Through broadcast suggestions the class may be encouraged to carry on followup discussion, projects or creative activities.

(e) Educational radio can offer corrective programmes for self learning by the individuals. Breaking all boundaries and constraints of formal education it can reach the participants while at work, at play, at drawing room, at recreational centres. Educational radio broadcasts play an important role towards a system of open learning. The non-formal approaches of

educational radio supplement the movement for de-schooling society. Its programmes lead to a learning society where everybody can learn at any time at any place.

(2) Television :

Television can be a powerful teacher. It is an extremely popular source of entertainment among youngsters today. Television has immense potentiality for education since it can communicate with both literates and illiterates. It can easily overcome the barriers of distance and reach out to people really fast.

■ Educational functions of television :

(a) It can teach literates as well as illiterates.

(b) Television can teach people in a very different manner.

(c) It has the capacity to present reality in a lively fashion.

(d) The students far from each other can be taught at the same time by a single teacher.

(e) A variety of audio-visual aids, motion pictures, film-strips, slides, recordings, drawings, maps and other projected and non-projected aids are demonstrated through television. Videotapes and recordings on television show us the launching of space rockets, and happening of political and social events.

(f) It brings us a new kind of vision.

(g) It acquaints the children with social life. Literature and history are also easily presented to children.

(h) Learners are self-motivated as it is not only educative but also entertaining.

(i) Television makes population education, environmental education easy to be imparted to a large population.

(j) Awareness on national problems like poverty and illiteracy can be developed through television.

(3) Newspaper :

The newspaper gives the reports of the happenings all over the world. It is one of the oldest form of mass media. From the beginning, newspaper continued to be a strong factor for controlling the opinion of people.

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However, its importance has diminished considerably after the advent of electronic media.

(4) Internet :

The Internet has a significant potential for providing children and youth with access to educational information, and can be compared with a huge home library. Regardless of gender, race, age, geographic location, language or any disability, internet gives an equal chance to all to progress in the field of education.

(5) Mobile devices :

The advent of mobile devices have changed the learning methods of students. Students store all their notes in mobiles and study from it because it's easy and convenient. The Hindu Education Plus writes that students and researches can effectively use mobile services to get accurate data, clarify the data and make thesis more credible.

(6) The Motion Pictures :

Motion pictures exercise great influence on human mind. They create lasting values in the pupils. Educational films meet the challenge of commercial pictures, supplement them and explore new avenues of educating children and adults. They provide reality, influence attitudes, show cause effect relation and motivate the students. Thus, they exercise great instructional force to be used intelligently in the class-room.

■ Role of Mass Media in providing Education :

(1) Education in social situation :

John Dewey stated that education could not be limited within teacher and taught without social environment. So mass media is one such potent force in the social environment of education. Through modern electronic techniques and technologies, mass media prove that education is, really comprehensive not confined within four walls of the classroom. Really, mass media are the educational medium for the mass and mass education. Irrespective of caste, color, geographical, sociological, economical diversities mass media prove as an important means for the education to all. Mankind gets a great deal of information from the widespread mass media i.e. newspaper, TV, radio, magazines, journals, films, etc. It is estimated that mass media may substitute the real classroom teaching in future.

(2) Mass media for rural education and environmental awareness :

Mass media and print media and its usage play a important role for the development of rural education. Various forms of mass media such as television, radio, handy video cameras, interactive video, computer and print media (news papers, magazines bulletins, leaflets) can be used for the development of rural education. Doordarshan is telecasting the latest information on agricultural education and rural development through electronic media, covering majority of rural population. The findings of various studies stated that impact of TV was more on small farmers and illiterates. They watched the agricultural programmes and adopted the recommended practices. A majority of the farmers viewed TV programmes for the sake of education.

Mass media (electronic and print media) are playing very important role in creating environmental awareness and dissemination of new agricultural technologies among the rural people. Different information tools like radio, television and newspaper are spreading awareness related to climate change and environment protection among the rural people at the faster rate than personal contact. The production and distribution of printed materials such as book, magazines, newspaper and brochure may help in transfer of new informationâ™s and technologies whereas radio and television are the important tools for dissemination of quick information.

(3) The Role of Social Media in Education Life :

These days we are living in the fast developing society which every day offers its inhabitants a great number of new possibilities. Predominantly, these unique opportunities concern the advancement of social media that have noticeably permeated the modern education world. In fact, it is not a secret that the majority of teachers and professors highly appreciate the power of these tools which lies in the ability to engage, motivate as well as to involve the students into deep contemplation and sensible discussion. In general, the term "social media" implies the number of activities that include socializing and networking online through words, pictures and videos. To some extent, it is a two way discussion which brings people together to discover and share some information, interests as well as ideas. Admittedly, social media can range from social bookmarking, where all users have a chance to share their online libraries of links and connect to each other's lists within a definite online community, to online collaboration spaces.

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(4) Implementation Education Life of Social Media Into Education Life :

It is a well-known fact that Twitter and Facebook are considered to be the fastest ways of finding information that might be of great value for all students. Remarkably, these websites can be easily used for creating a discussion in the classroom. Interestingly, it is possible to create a chat room that can be embedded later to some blog and scheduled to open at a specified time. Actually, all teachers can easily pull new stories from any of these online sources and the students can put any questions in order to develop the further discussion of the previously downloaded article. Speaking about various blogs, they can be utilized to encourage creative writing and to enrich grammar skills. Thus, the professors here are welcome to suggest their requirements for writing projects that are to be fulfilled by the students within certain deadlines. On the whole, one of the biggest assets of each social media tool lies in bringing together the students of all ages to help them with all types of assignments, starting with the homework and finishing with different researches. It is worth mentioning that such phenomenon as geo-tagging has a great future perspective in education life, owing to the fact that it can be used to target and find necessary data about the places that are being studied.

(5) The Use of Media in Teaching-Learning Process :

The use of media in teaching- learning process is needed to attract students' attention and to make teaching-learning activities more interesting and also effective. Media could raise the students' interest of the lesson and media is important to lead students' attention. Media increase studentsâ™ responsibility to control their own learning. In brief, we can say that the use of media in teaching-learning activity is good.Media could raise the students' interest of the lesson and media is important to lead students' attention. Media increase students' responsibility to control their own learning. In brief, we can say that the use of media in teaching-learning activity is good.

✪ 4.5 Types of education : formal, non-formal, informal and role of their agencies. :

Human learning takes place mainly through interaction with the learning environment. We have to keep in mind that during infancy, biological impulses are responsible for some learning of human being. Since

interaction with the environment is a broad and general process, education in this sense is a lifelong process. However, due to the development of more and more complex society, new varied skills became essential for the learners. This led to the formation of some specialists for providing education in the society – the teachers. The formal institution called school were established to transmit education from generation to generation.

❑ 4.5.1 Informal Education :

Alfred North Whitehead observed : "There is only one subject matter of education – that is life in all its manifestations."Experiences of life are paramount in imbibing education. Though it is not taken from any formal institute of education, this form of education plays important role in shaping up the behaviours of an individual. We term this form of education as the Informal education. Informal education is also called the incidental education. It takes place in any kind of informal learning environment. Education of this form is the most primitive one and the most broad-based in its nature and scope.

The first social environment for informal education is the family or home of a child. The child in this situation learns the life skills, attitudes, social manners. He/She becomes acquinted with the immediate world through the interaction with close relatives. From the family the child gets important value education. In ancient time, family used to teach the child skills required for earning a living.

There are a number of other informal agencies of education from which the child gets important knowledge and skills. For example, his peer group, neighbourhood, his interaction with various media – all provide important education for the child.

Thus Informal education is defined by Coombs, Processor and Ahmed, 1973 as

> The truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment from family and neighbours, from work and play, from the market place, the library and the mass media.

Let us now summarise the features of Informal education :

(i) Informal education is the outcome between a learner and his/her social environment.

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(ii) Informal education is not organised or structured.

(iii) Only desirable outcomes of the informal education are regarded as the 'informal education'.

(iv) Informal education may be purposeful but many times incidental.

(v) In general informal education does not have fixed aim.

(vi) There is no fixed curriculum, teaching, standard methods of teaching etc.

(vii) Informal education may occur in variety of physical and social settings. There is hardly any regular or prescribed form.

(viii) It is experiential in nature. This implies that the learner chiefly learn through interaction with the learning environment.

(ix) It is a lifelong process.

(x) Its outcomes are natural.

(xi) There is no organised institution behind this process of education.

(xii) There is no question of cost involved in informal education.

❑ 4.5.2 Formal Education :

The infromal education becomes inadequate to cope with the transmission of the ever growing body of knowledge to the future members of the society. This is the reason for development of formal education. Therefore the primary objective of formal education is to transmit the knowledge, skills, attitudes, beliefs etc preserved and propagated by a society. In order that transmission of social knowledge takes place, education must be formalised and co-ordinated by a formal agency keeping in focus the broad societal aims. The agencies for this purpose are schools, colleges, universities etc.

Coombs, Processor and Ahmed, 1976 defined formal education as:

> The hierarchically structured, chronologically graded education system, running from primary school through the university and including , in addition to general academic studies, a variety of specialised programmes and institutions for full-time technical and professional training.

Therefore, the formal education system starts with primary education and proceeds vertically to secondary and university education. On the other hand, horizontally, it spreads through general academic studies, technical, vocational and professional studies. The features of formal education are :

(i) Goals are explicit.

(ii) The time schedule of formal education is rigid and fixed.

(iii) Formal education is imparted through planned teaching learning experiences.

(iv) Content and duration of the formal education system are determined by the formal authority.

(v) Content and curriculum reflects the social, national as well as individual needs.

(vi) The formal authorities determine the entry requirements for the formal education.

(vii) A formal institution like school, college, university is required for imparting education.

(viii) This type of education is associated with a degree or certificate.

(ix) The operation of formal education is controlled by a hierarchical administrative-academic structure wherein various functionaries like the headmaster, principal, vice chancellor etc operate in a hierarchical order.

(x) Specific procedures or methodologies are followed to ensure the achievement of learning objectives in formal education.

(xi) This type of education generally engenders mental strain for the teachers and the taught due rigidity of structure and time schedule.

❑ 4.5.3 Non-formal Education :

In the second half of the last century, the idea of Non-formal education came to the front. Educationists pleaded for this type of education because :

- there was growing discontent about the utility of the curricula prevalent in formal system
- it was realised that economic growth, however fast it might be, can not catch up with the requirement of resource in formal education. Many countries were finding it difficult to mobilize adequate resource for formal education system. (Smith, 2004)

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- formal education failed to satisfy the skill requirement of the job market
- with the stupendous growth of knowledge, the necessity of life long learning or continuing education was felt. In the famous document Learning to be, UNESCO propagated the idea of lifelong education and the learning society.
- the educationists like Ivan Ilich (Illich, 1973), P. Freire(Freire, 1972) exposed the evils of formal education being learnt by the learners through the hidden curriculum. He also pointed out the redundancy of formal education system to meet the learning needs of the present day learners.

In above-mentioned context, the new idea of non-formal education emerged. The original version of non-formal education emerged in 1968 (Coombs, 1968). There is a certain confusion in the understanding of the modalities of non-formal education, and that non-formal education is a new name for an old concern expressed before in such terms as basic education, fundamental education, functional literacy, adult education, out-of-school education, second-chance education, continuing education, recurrent education, extension education, and lifelong education. However, there are some definitions clearly pointing out the contours of Non-formal education. Let us look into some of these definitions.

(i) NFE refers to any organised educational activity outside the established formal school system, whether operating separately or as an important feature of some broader activity, that is intended to serve identifiable learning clienteles and learning objectives. (Coombs, Processor and Ahmed, 1976)

(ii) Education and training for out-of-school youths and adults in classes, courses, or activities intended to promote learning but not constituting part of the formal school system and not leading to formal qualifications such as diplomas or specific trade standards. (World Bank, 1988)

The characteristics of non-formal education can be summarised as follows :

(i) NFE programmes are meant to achieve short-term, special educational goals and objectives.

(ii) The courses usually run for short period of time on a part-time and recurrent basis.

(iii) Curriculum is generally organised keeping in view the needs of the specific target group.

(iv) The teaching-learning process is flexible and learner-friendly.

(v) The transaction of learning experiences is based on the community resources.

(vi) Administration is democratic and flexible in nature.

(vii) Assesment process is flexible including formative evaluation, assignments etc.

(viii) It is a lifelong process.

(ix) Learners are self-motivated.

(x) Often the non-formal educational courses does not need any minimum qualification for entry.

(xi) There are variety of provisions for updating knowledge and skills of learners.

(xii) Usually multiple agencies like open school, part-time school, adult education, distance education, take part in this type of education.

Point of comparison	Formal Education	Informal Education	Non-formal Education
(1) Aim	It has pre-determined aims.	Contains no definite aim.	It has some definite aims.
(2) Administration	Rigid wedefined administration.	It has no administration.	May have seperate or common administration with formal system.
(3) Agencies	School, college, university	Family, press, radio, cinema, peer group	Correspondence courses, open universities, telecast
(4) Award of degree	Degree or certificate is an integral part	No degree or certificate	Might have or might not have degree or certificate.
(5) Curriculum	Structured fixed curriculum	No curriculum	very flexible curriculum
(6) Discipline	Strict discipline in general	The issue of discipline does not arise	Discipline is flexible

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Point of comparison	Formal Education	Informal Education	Non-formal Education
(7) Duration	From elemntary school to university stage	No definite duration	Life long education
(8) Environment of teaching learning	Artificial	Incidental	May be artificial or natural
(9) Evaluation	Rigid and time bound	No issue of evaluation	Flexible and learner friendly
(10) Age of Entry	The age of entry into the system is fixed	No age for entry	Age of entry is flexible
(11) Finance and investment	Governments, NGOs, Private investors	No investment or financial burden	For school education mostly governemt, however, Private investment is prevalent in higher education
(12) Student teacher interaction	Face to face	No issue of interaction	Through letters, mails, sms etc
(13) Level of concious participation	Learners and teacher conciously partcipate in education	Unconcious learning	Participation is less concious than formal system
(14) Motivation	Teachers and learners are motivated	Motivation is not apparent	Learners are self motivated
(15) Methodology	Weldefined, fixed methodologies are used	No concious methodology	Methodologies are ICT based, out of the box
(16) Place of learning	School, college, university	No fixed place of education	No formal institution
(17) Planning	Planned system	Unplanned	Partly planned
(18) Resource requirement	Needs various types of resources	No resources required	Requirement of resources is less than formal system
(19) Scope	Includes the education in schools, college and universities	No scope as such	Limited scope
(20) Social status	Socially respected	No social recognition	Social respect is less than that for formal system
(21) Teachers	Teachers are full time	No formal teacher	Teachers are part-time
(22) Time schedule	Time schedule is fixed	No time schedule	Very flexible time schedule

Table 1: Camparison: Formal, Informal and Non-formal education

Short Questions & Answers

1. What are the four pillars of education according to the Delors Commission?

Ans. The report of the International Commission on Education for the Twenty-first Century chaired by Jacques Delors was submitted to UNESCO in 1996. This report which is popularly known as the Delors Report, set four basic aims of education, articulated as the global vision, in twenty-first century :

- Learning to know
- Learning to do
- Learning to live together
- Learning to be

2. Discuss the importance of aims of education?

Ans. The necessities and significances of aims of education are summarised below.

(i) A purposeful activity is pursued with a vision for achieving some outcomes at the end. Education being a planned activity must have aims.

(ii) As observed by John Dewey appropriate aims make the activity meaningful. Without a suitably seclected aim, the activity becomes hapazard and chaotic. During an educational process pre detremined aims provide direction for the teachers and learners.

(iii) The aim is the real force that guide activity. Without aims we would act like machines. In the opinion of John Dewey (1915) acting with an aim is all one with acting intelligenly.

(iv) Aims enable us to decide upon the right methods of teaching, to select appropriate teaching learning experiences and content. Evaluators often plan and select the techniques of evaluation in accordance with the aims of an educational programme.

3. Mention any two important functions of Home as an agency of education.

Ans. There are some important functions of home or family in relation to the development of the child. These functions are :

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(i) **Socialization :** Home is the first to provide experience of socialization to the child.

(ii) **Acculturation :** The process of transmission of culture of a society starts in home.

4. What are the criteria for good aims of education?

Ans. John Dewey (1915) in his famous book Democracy and Education discussed in detail the features of a good educational aim. Let us take a look into these features.

(i) **Existing conditions must dceide the aims of an educational process.** The term existing condition connotes the social, political and economic conditions of a group of people at a particular point of time. This makes the aims achievable or realistic.

(ii) Life is always changing with the social, economic, political and tecnological changes. With the changes in life we are always facing new challenges. Thus **good aims must be flexible.** Thus aims should be a plan of action, a probable sketch and like a blue print. There should be enough scope for deviating from the pre-determine aims.

(iii) A good aim **should be based on various types of activities and needs of the learners.** Thus it must be founded on the psychological considerations of learning and development.

(iv) A good aim **should be articulated, as far as possible, in operational terms.** A general and abstract statement of aim fails to provide direction for the practitioners.

(v) The aim **must take into consideration the individual and social aspirations.** Education is a process of all round development of the individual, but at the same time it has some social commitments.

(vi) The aims **should be inclusive of the longterm and core goals and must reflect cultural values of the region and nation.**

5. Differentiate between formal and Informal Education.

Ans.

Point of comparison	Formal Education	Informal Education
(1) Aim	It has pre-determined aims.	Contains no definite aim.
(2) Administration	Rigid wedefined administration.	It has no administration.
(3) Agencies	School, college, university	Family, press, radio, cinema, peer group
(4) Award of degree	Degree or certificate is an integral part	No degree or certificate
(5) Curriculum	Structured fixed curriculum	No curriculum
(6) Discipline	Strict discipline in general	The issue of discipline does not arise
(7) Duration	From elemntary school to university stage	No definite duration

6. Discuss the major functions of Mass Media as an agency of Education.

Ans. Functions of Mass Media :

(i) **Providing Information :** These media help in disseminating information for the mass. People acquire different knowledge very quickly.

(ii) **Providing vocational information :** Media help in providing vocational and professional information to a larger group of the community.

(iii) **Spreading awareness and civic responsibility :** People can be aware of different problems of the society and their role in changing society through mass media. People know their rights and duties for the nation clearly.

(iv) **Educational programmes :** Mass Media help in forming suitable habit for different programmes and they utilize their leisure time in a productive way. It also influences the behavior of the people through different programmes.

(v) **Role as a non-formal agency :** Now in an advanced society mass media are not treated as informal agencies of education. They are called non-formal agencies due to its wide coverage of educational items in a systematic way. It is viewed that these media can substitute the classroom teaching in future.

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Probable Questions

❑ Objective type questions : Marks : 1

1. What are the four pillars of education?
2. What do you mean by formal or informal or non-formal education?
3. Mention two differences between formal and non-formal education.
4. Mention two differences between formal and informal education.
5. Give two examples of formal or informal or non-formal agencies of education.
6. Mention two merits of informal agencies of education.
7. Explain two main differences between active and passive agencies of education.
8. List the categories of agencies according to the classification of Brown.
9. Give two important significances of social aims of education.
10. Mention two important demerits of individual aims of education.

❑ Short type questions : Marks : 5

1. What are the important aims of education? Discuss in brief.
2. Discuss the importance of aims of education.
3. Explain individual aims of education. Critically estmate the significance and demerits of individual aims of education.
4. What are the rival claims of individual and social aims of education. How far is it possible to strike a balance between the two?
5. What do you mean by an informal agency of education?
6. What are the criteria for good aims of education?

❑ Essay type questions : Marks : 10

1. What are the four pillars of education according to the Delors commssion? Discuss each of them briefly.

2. What do you mean by individual aim of education? Explain different views briefly.
3. What do you mean by social aims of education? Explain different views briefly.
4. Explain the aims of education in perspective of national development.
5. "Education is a process of generation, conservation and transmission of knowledge"– Explain.
6. Discuss the role of home or school or community or media as an important agency of education.
7. Mention the features of non-formal, informal education and formal education.
8. Discuss different forms of non-formal education.
9. Discuss the differnces between formal and nonformal education.
10. Discuss the differnces between formal and informal education.

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Unit 5

Dynamics of Curriculum Development

Structure / Content Outline

5.1 Concept of Curriculum
- 5.1.1 Definition of Curriculum
- 5.1.2 Curriculum and Syllabus
- 5.1.3 Relationship between Education, Curriculum, Syllabus and Content

5.2 **Determinants of Curriculum Development**
- 5.2.1 General Process of Curriculum Development
- 5.2.2 Determinants of Curriculum Development

5.3 **Theories of Curriculum Development**
- 5.3.1 Historical Development of Curriculum Theories
- 5.3.2 Classification of Curriculum theories

5.4 **Stage Specific Curriculum-Pre-primary, Primary, Secondary, Higher Secondary**
- 5.4.1 **Stage Specific Curriculum**
  - 5.4.1.1 Pre-primary Stage
  - 5.4.1.2 Primary Stage
  - 5.4.1.3 Secondary Stage
- 5.4.2 **Stage specific Curriculum of West Bengal**
  - 5.4.2.1 Pre-Primary Stage
  - 5.4.2.2 Primary Stage
  - 5.4.2.3 Secondary Stage
  - 5.4.2.4 Positive features of curricula at diffrent stages in West Bengal
  - 5.4.2.5 Limitations of curricula at different stages in West Bengal

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5.5 **Curriculum reforms in India; National Curriculum Frameworks**

5.5.1 **Curriculum Reforms in India**

5.5.1.1 Pre-Independence Period

5.5.1.2 Post-Independence Period

5.5.2 **National Curriculum Framework — 2005**

5.5.2.1 Guiding Principles

5.5.2.2 Recommendations on Learning and Knowledge

5.5.2.3 Curricular Areas, School Stages and Assessment

5.5.2.4 School and Classroom Environment

5.5.2.5 Systemic Reforms

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5.1 Concept of Curriculum :

There are four essential pillars of a formal educational process. They are, namely, the educator or the teacher, the educand or the student, the institution and the curriculum. Thus curriculum is the pivot of any educational process. In fact, all the rest three components of the educational process are meant for the effective implementation of the curriculum. The word curriculum is derived from the latin word '*currere*' which means '*to run*' or, rather '*a racecourse*'. As derived from this literal meaning of the word, the term curriculum implies '*a course to be run in order to reach a certain goal or destination*'.

❑ 5.1.1 Definition of Curriculum :

However, the definition of curriculum mentioned above is very general one. The term 'curriculum' should be taken in broader sense to match with the broadening of the idea of education in the contemporary social, economic and political situations. Let us take a look into some of the definitions of curriculum given by different educationists.

"A curriculum is a sophisticated blend of educational strategies, course content, learning outcomes, educational experiences, assessment, the educational environment and the individual student's learning style, personal timetable and the program of work."Harden (2001).

"The planned and guided learning experiences and intended learning outcomes, formulated through the systematic reconstruction of knowledge and experiences, under the auspices of the school, for the learners continuous and willful growth in the personal social competence. Daniel Tanner (1980)

J Wiles and **J Bondi** (1989) defines curriculum as ". . . a goal or set of values, which are activated through a development process culminating in classroom experiences for students. The degree to which those experiences are true representation of the envisioned goal or goals is a direct function of the effectiveness of the curriculum development efforts."

Glen Hass (1987) defines : "a curriculum is all of the experiences that individual learners have in a programme of education whose purpose is to achieve broad goals and related specific objectives, which is planned in terms of a framework of theory and research or past and present professional practice."

Thus, different points of view on curriculum are presented above. Goodlad (1979) is of the opinion that an analysis of definitions is a useful

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starting point for examining the field of curriculum. There are educationist who think that there are important concepts or characteristics that need to be considered and which are critical in understanding how particular value orientations have evolved and why. Walker (1990) argues that the fundamental concepts of curriculum include :

- **content :** which may be depicted in terms of concept maps, topics, and themes, all of which are abstractions which people have invested and named;
- **purpose :** usually categorized as intellectual, social and personal; often divided into superordinate purposes; stated purposes are not always reliable indicators of actions;
- **organization** : planning is based upon scope and sequence (order of presence over time); can be tightly organized or relatively open-ended.

Educationists like Beane et al. (1986) list five major principles about curriculum:

- concern with the experiences of learners;
- making decisions about both content and process;
- making decisions about a variety of issues and topics;
- involving many groups;
- decision-making at many levels.

From the aforementioned definitions one can clearly summarise the following features of a modern curriculum :

(1) A curriculum starts with the setting of goals or purposes which it wishes to achieve. The goals are more specifically stated by the set of educational objectives. Paul Hirst (1974) observed that ". . . there can be no curriculum without objectives. Unless there is some point to planning the activities, some intended, learnable outcome, however vague this might be, there is no such thing as a curriculum. "

(2) Curriculum offers a weldesigned regarding the content of studies of a child.

Point of difference	Curriculum	Syllabus
Definition	Aggregate of all experiences within school	programme outline in a course of study.
Etymology	It is derived from the Latin word currere meaning racecourse	It is derived from a Greek word meaning table of contents.
Scope	Broad	Narrow.
Extent	It is much wider regarding extent. It includes syllabus.	It is only a part of curriculum.
Nature	Comprehensive	Verbal, bookish.
Purpose	Allround development of students	Only cognitive aspects are addressed.
Components	Objectives, Selection and organisation of content, Transaction, Evaluation	Only content .

Table 1: Difference between curriculum and syllabus

(3) It is the aggregate of all the activities and experiences organised for the pupil within the school.

(4) There is a gap between the intended curriculum and the curriculum actually transacted within the school. This is why the role of teacher becomes very important in the meaningful transaction of curriculum.

(5) Curriculum is dynamic. It changes with changes of the needs of the learner and the society.

❑ 5.1.2 Curriculum and Syllabus :

As we have already pointed out a curriculum is all the experiences that individual learners have in a programme of education whose purpose is to achieve broad goals and related specific objectives, which is planned in terms of a framework of theory and research or past and present professional practice.

On the other hand a syllabus covers the teaching learning items, materials, equipments and the evaluation tools. It is basically an overall plan of the learning process or programme outline in a course of study.

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Let us now briefly take look into the differences between these two terms :

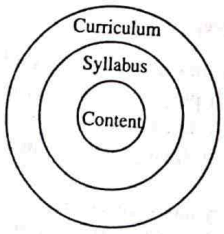
❑ 5.1.3 Relationship between Education, Curriculum, Syllabus and Content :

Curriculum is a subsystem of education. There are many other such subsystems which constitutes the system of education. For example, instruction, evaluation etc are such subsystems.

The common or traditional notion of curriculum assumes it to be synonymous with the statement of the courses of study or the content of the syllabus. The courses of study often mean the academic subjects which are traditionally taught in schools. But, curriculum is much more than the academic subjects. According to the Report of the Secondary Education Commission -1952-53, it can be viewed as the "totality of experiences that a pupil recieves through the manifold of activities that go on in the school, in the classroom, library, laboratory, workshop, playgrounds and in the numerous informal contacts between teachers and pupils. In this sense, the whole life of the school becomes the curriculum which can touch the life of the students at all points and help in the evolution of a balanced personality. "In fact, the major portion of the curriculum is contributed by the interaction between the teachers and the students and is not something that is recorded in the textbooks, syllabi or the contents.

Content is, in fact, a small part of the syllabus. It contains the statements of the subjects and topics to be taught in the classroom.

Hence, curriculum is an inclusive term but syllbus and content are narrow in terms of scope. In the following figure we can clearly understand the interrelationship between these three terms.



Relation between curriculum, syllabus and content

5.2 Determinants of Curriculum Development :

Curriculum is dynamic in nature. It changes with changes in the needs, requirements and aspirations of the society. Similarly, the goals and aims of curriculum differ with different philosophical points of view. Psychological needs of the learners also determines the approach of the curriculum. Modern curriculum embraces multitude of disciplines, activities and teaching learning experiences. Developing the curriculum is in no way an easy task in today's context. One must follow some planned procedures or steps to achieve the goals agreed upon for the curriculum. These planned steps for meeting the predetermined goals through weldesigned teaching learning experiences is in general the curriculum development.

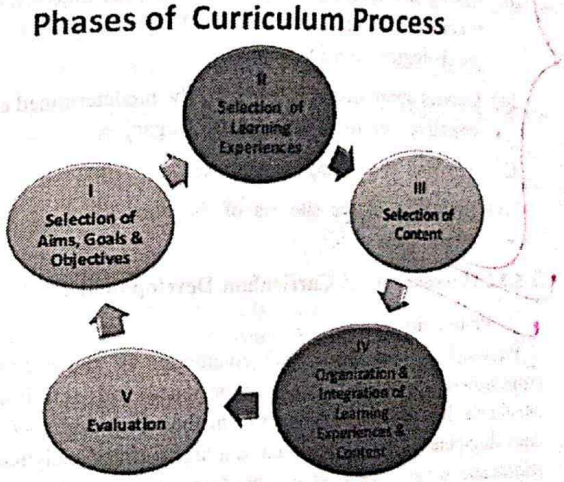


Figure 1: Stages of curriculum development

Pinar et al. (1995) define curriculum development as, a generic term which includes curriculum policy, school reform, curriculum planning, design and organization, curriculum implementation, curriculum technology, curriculum supervision and curriculum evaluation.

Curriculum development is defined as the process of selecting, organizing, executing, and evaluating learning experiences on the basis of

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the needs, abilities, and interests of learners and the nature of the society or community.

❑ 5.2.1 General Process of Curriculum Development :

From the definitions of the curriculum development, the steps in the process of curriculum development are aparent. The process is a complex one involving philosophical, social, psychological, cultural aspects. This dynamic process can be summarized in the following steps :

(i) Assessment of educational needs which may be either assessed through field studies (felt needs) or collected from some secondary source.

(ii) Having assessed the educational needs, the objectives are to be specified and screened through the philosophical, social and psychological considerations.

(ii) Content appropriate for achieving the predetermined educational objectives are to be selected and organised.

(iv) Selection of learning experiences

(v) Evaluation of the success of the curriculum in terms of its effectiveness.

❑ 5.2.2 Determinants of Curriculum Development :

(1) Philosophy :

Philosophy is concerned with elucidation of those concepts and propositions through which our experience and activities become intelligible. It is distinctive in terms of methodology and content from all other disciplines. It may be viewed as a higher order analytical quest for understanding the concepts of all other forms of knowledge or disciplines.

In the problem of curriculum development philosophy comes into play when the curriculum developers start enquiring about the exisiting curriculum at different levels, about its effectiveness in delivering the general knowledge people need in our society or how best it to invoke interest of the pupil in what we aim to teach them. Philosophy tries to clarify and enlighten the enquiries like - what is the nature of things we wish pupils to achieve, what we mean by acquisition of knowledge and what we mean by capturing the interests of pupils. The philosophical

investigation which is based on logic, help the curricularists to break through the unclear and confused notions regarding these quations.

In view of John Dewy (1916) a curriculum provides 'the framework for the "aims and methods" of schools'. This point of view regarding philosophy was modified radically by Tyler (1949) who made it clear that philosophical consideration must play a major role in screening the aim and goals of curriculum. It will help curriculum developers to articulate the aims and goals in more appropriate form. Goodland (1979) observed that, "Philosophy is the guiding point in curriculum decision making and influences all subsequent decisions regarding curriculum."

In summary, philosophical consideration may influence the process of curriculum development in following four possible ways :

- It influences the selection and interpretation of the objectives of the curriculum.
- It influences the selection and organisation of contents.
- It largely guides the decisions regarding transactions of the curriculum in schools.
- It has an effect on the judgements about the evaluation of the success of curriculum development.

(2) Social factors :

Society is another important factor that influences the dynamics of curriculum. In fact, a major role of education is to fulfill the needs and aspirations of the society. Every society has its own distinctive culture, values, beliefs, traditions and ways of life. Education takes the role of transmitting these characteristic features of a society from generation to generation.

Thus, it is obvious that social determinants must influence the development of a curriculum. The most significant social determinants are :

(a) **Government agencies :** The Human Resource Development Ministry, The State Education Ministries, State Boards of Education etc are examples of such organisations. They make policies for education and they are empowered by the constitution of our country to do so. Most of the investments in education in our country comes from the Government. Thus government is able to force its rules and policies to the schools.

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(b) **Professional oragnisations :** Professional orgnisations like teachers' organisation or organisation of the teacher educators, might provide very important inputs for the curriculum developres. Indian Physics Teachers' Association, Indian Mathematical Association may give effective suggestions or directions for developing curriculum in those disciplines.

(c) **Groups interested in education :** Non Government Organisations, racial and religious groups, social organisations etc provide feedback in curriculum development. Their role is important in curriculum development.

(d) **Quasi-legal groups :** Examples of quasi-legal group are Accrediting agencies, Publishers' guild, Parents' association of a school, mass media etc. Parents' association and mass media are the source of community's outlook regarding the curriculum. Big publishing house or publishers' guild often influence the nature of textbooks.

(3) **Psychological factors :**

According to the present notion, curriculum is the all the learning activities and experiences organised inside and, sometimes outside the school also, to achieve some predetermined educational objectives. In the process of curriculum development the curricularists select and organise the learning activities and experiences in order to achieve objectives. Since psychology deals with the problem of learning of the pupil, naturally, it becomes one of the most important determinants of curriculum development. John Dewey felt that psychology helps to understand the principles of interaction of an individual learner with the teacher and the environment. In his famous model of curriculum development Ralph Tyler (1949) suggested that tentative objectives framed by the curricularists should be sreened by the philosophical and psychological considerations. The sreening helps in more precise articulation of the objectives. Moreover, psychology helps in selecting and organising teaching learning experiences, teaching learning materials and methods of teaching during curriculum development. Generating interest among the students is also a problem which is dealt with psychology.

There different schools of thought among the psychologists. Each school has their own distinctive point of view regarding curriculum. They are :

(a) **Behaviourism :** This school of psychology believes that learning is modification of behaviour of the learner. The behaviour can be modified by suitable stimulus-response-reinforcement scheme. Behaviourist principles influence -

- writing and evaluating objectives of curriculum
- teaching learning process, e.g. programmed learning.
- teacher training programme like, stimulated teaching, micro teaching etc.

(b) **Cognitive School :** Psychologists of this school take human learning as a cognitive process. Piaget (1950) described different stages of development of human learning. Curricularists draw heavily on his theory for selection of content and organisation of learning experiences. Based on Cognitive theory,

Tyler (1962) proposed three methods of organising learning experiences in curriculum, namely,

- **Continuity :** vertical arrangement of the skills and concepts in the curriculum
- **Sequence :** concepts are sequenced according to the conceptual hierarchy
- **Integration :** learning experiences of one discipline are arranged in relation with other disciplines. It is basically, a cross disciplinary approach.

Among the curricularists, Hilda Taba and Bruner are also deeply influenced by Piaget's theory.

(c) **Humanist Psychology :** In this school of psychology it is believed that human being respond to the organised pattern of stimuli. The humanists emphasizes the affective aspects of learning. Abraham Maslow is the most prominent psychologist of this school. His theory of hierarchy of needs strongly influenced the curriculum development.

(4) **Discipline related considerations :** The idea of discipline is closely related to the problem of classification of knowledge or sciences. It is related to the definition and divisions of knowledge and to the interrelation between various divisions. In fact, the concept of discipline provides concreteness, continuity and intelligibility of the history of knowledge.

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Thus, discipline is an organised body of knowledge which has a logical structure. It is characterized by :

- its domain or field of phenomena which is dealt by it,
- its mode of inquiry and methodology,
- its tradition and peculiarities.

According to Jerome Bruner (1964), "Every subject has a structure, a rightness, a beauty. It is this structure that provides the underlying simplicity of things and it is by learning its nature that we appreciate the intrinsic meaning of a subject. "Therefore, the structure and nature of a discipline must be the foremost consideration in the process of curriculum development. Take as an example, the case of life sciences and history. The former one is a discipline which involves experimentation, observation etc as methodology. It contains lots of laboratory investigation. Whereas, history deals with the chronological and logical presentation and interpretation of events. The two disciplines refer altogether different domains of knowledge.

The curricularists must organise the learning experiences of disciplines of different nature so that learners realize the "intrinsic meaning of a subject ".

(5) Economic considerations :

Nature and level of economy of the target group must be an important consideration during curriculum development. Curriculum developed for in house training in corporations focuses on educating employees for promotions that bring better returns in profits. In fact, the investment in professional courses is decided by the needs of national economy. For example, the information technology or software engineering courses are being promoted in curriculum of various professional courses to fulfill the needs of the changing economy.

Education is an investment that brings about economic development of a nation. Nations financing education expect an economic return from educated students contributing to the country's economy by making it globally competitive.

The implementation of a curriculum involves various types of costs. Developing infrastructural facilities, preparing teaching learning materials, making provision for teacher-training, recruitment of necessary teaching

personnel - all these involve investment in terms of money. Most of these financial burdens are borne by the Government, nevertheless, some burdens are taken by the community who uses the school. The curriculum developers must, therefore, consider the economic condition of the community and the nation as whole during curriculum development process.

(6) Political Aspects :

The belief or attitude of the curricularists regarding knowledge has serious political implications. This is because "... education is the manipulation of conciousness ... and it functions largely without serious opposition of any sort. " [Harris (1979)]

A V Kelly (1999) argued that absolutist nature of knowledge, goes against the democracy. The notion of absolute truth denies individual freedom by leaving no scope of questioning the existing knowledge. This, in turn, inculcates status quo in political system which favours totalitarian political system. The absolutist epistemology of the philosophers like Plato, Hegel and Marx gave rise to totalitarian states in last century. Karl Popper (1945) mentioned these philosophers as "the enemies of open society ".

John Dewy strongly rejected the absolutist nature of knowledge and stressed upon questioning the existing knowledge from the social context. This was the essence of his pragmatism regarding knowledge. According to him this inculcates the democratic values and acts as a safeguard against totalitarian forms of governance.

(7) Institutional considerations :

The curriculum transaction are going to take place in the schools or institutions. The available infrastructure in schools like library, laboratory, toilet, playground etc should be kept in mind during curriculum development. Institutional policy, structure, operation and administration are also to be considered.

(8) Environmental considerations :

Irrefutable is the role of a curriculum in developing among the learners, the attitudes that inculcates concern for human welfare and environmental degradation. One must agree that mere development of awareness is not going to help and the learning experiences must involve some activity for developing attitude. With the progress of science and technology, we

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have been facing serious challenges of environmental degradation. Through the curriculum of sciences, social sciences and literature the learners are to be given different aspects of the challenge. As for example, in literature we should emphasize the affective aspects of the problem, whereas in science curriculum the stress will be on scientific reasons of the same.

(9) Teacher related aspects :

Teachers' role become critical during implementation of curriculum. They actually guide and implement various activities within and outside the class. So the curriculum developer must keep in mind the level of professional competence of the teachers. The objectives of curriculum can not be achieved without active participation of the teachers. It is therefore important to consider the questions like

- what professional education is required for the curriculum transaction?
- do the teachers have that level of professional education?
- do the teachers need to acquire some new expertise?
- how to provide required training to the teachers?

Prior to curriculum implementation, these issues are to be addressed carefully.

(10) Technological aspects :

Technological change is redefining not only how we communicate, but in turn, is redefining how we need to educate. The ready availability of information has lessened the necessity of rote learning, but raises new issues in terms of effective searching and the development of an ability to evaluate information. The development of analytical skills and higher order thinking is increasingly an important focus. New communications technologies encourage new possibilities and develop new requirements. An outcome based education policy must accept that the new communications technologies must impact upon core curriculum requirements and will influence diversity, context, assessment issues and practice. It is important to place our interpretation of current curriculum into as strong a future-proof context as possible and eventually, but not in the distant future, every student will need access to the information represented on the web in order to be competitive in their workplace.

There must be prior consideration regarding the cost / value relationship of technology implementation in curriculum. Nevertheless, technology may provide long-term advantages in educational budgeting, provided resources are allocated towards efficient collaboration.

5.3 Theories of Curriculum Development :

Theory comes from the Greek word theoria connoting "wakefulness of mind ". It is a type of "pure viewing "of truth. Theory explains reality; it makes people aware of their world and its interactions. Historical, a theory is a formalized, deductively connected bundle of laws that are applicable in specifiable ways to their observable manifestations. In general, a small number of concepts are selected as bases for the theory; axioms are introduced that specify the fundamental relationships among those concepts; and definitions are provided, specifying the remaining concepts of the theory in terms of the basic ones. Theory may be defined as a set of interrelated statements that are properly arranged in order to give functional meaning to a series of events. The related statements may be the functional or descriptive definitions, assumptions, postulates, generalizations, hypothesis, laws or theorems. The scope of the series of events, the available knowledge, the precesion of the theory and research regarding the series of events decide the content of the theory.

The curriculum theory is the interdisciplinary study of educational experience. Perceptable in this distinctive field are influences from disciplines across the humanities, the arts, and the social sciences. This interdisciplinary structure of the field makes curriculum theory a distinctive specialization within the broad field of education.

According to Ornstein & Hunkins, "Good curriculum theory describes and explains the concepts, principles, and relationships that exist within the field. It also has predictive values, rigorous laws yield high probability and control. Good theory also prescribes actions to be taken."Nevertheless, they argued, "However, it is impossible to fully predict educational outcomes. Like other aspects of education, curriculum involves judgments, hunches, and insights that are not always conducive to laws, principles or generalizations. Often, a curriculum does not emerge as a tightly regulated, concise set of enterprises but evolves as one action or choice that leads to another. "

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Point of difference	*Scientific Theory*	*Curriculum Theory*
Objectivity	In the sciences, theories are meant to be dispassionate and as objective as possible.	Curriculum theories are about ideals, values, and priorities.
Importance of logic and evidence	In science theories are accepted or rejected on the basis of logic and evidence.	Curricularists employ reason and evidence, but in the service of passion.
Importance of ideals and philosophies	Scientific theory completely rejects personal ideals, values, or priorities. They are analytical in approach.	Curriculum theories may be analytical as well as partisan. Nevertheless, they are always based on ideals and philosophies.
Interdisciplinarity	Scientific theories may or may not be interdiciplinary in approach.	Curriculum theories are always interdisciplinary in approach.
Area of action	In modern science, a scientist employs theory as policy that suggessts, stimulates and generates further scientific research and experimentation.	A curricularist employs theory as a policy productive of further research and theory building.

Table 2: Difference between scientific theory and curriculum theory

❑ 5.3.1 Historical Development of Curriculum Theories :

The great Greek philosopher, Plato, produced a masterpiece named *Republic* more than two thousand years back. *Republic* sketches a complete Utopian society, one in which education plays a central part. Plato's book contained his views on curriculum for various stages of a man. Nevertheless, the ideals Plato expressed in the Republic have lived for two millennia and exerted a profound influence on Western education. To understand the present status of curriculum theories, the history of evolution of it is significant. Distinguished curriculum historian, Herbert Kliebard (1970) made it clear that the ahistorical and atheoretical character of traditional curriculum studies disabled teachers from understanding the history of their present circumstances. Historically the curriculum theories may be discussed in following three stages :

◆ **Early theories (1890 - 1940) :** *Franklin Bobbitt* (1918) was the pioneer in curriculum theory. He was able to introduce "a potent new vocabulary into curriculum discourse, and this metaphori-cal language came to control what was deemed to be right and proper in curriculum design."(Kliebard 1995). In his famous book *The Curriculum*, he developed a theory of curriculum development borrowed from the principles of scientific management, which the engineer Frederick Winslow Taylor had articulated earlier. He strongly argued that the curriculum should be organised in such a way so as to enable students to contribute in the new industrial society. He proposed to modify the curriculum by replacing classical subjects with the subjects that correspond to social needs. *Harold Rugg* also belonged to *reconstructionist* school of thought which believed curriculum as a tool for social change. He is credited for syntheses of the fields of social studies and general curriculum. Another prominent curricularist of this era was *John Dewy* who tried to show the relationship between schools and society. He insisted on linking knowledge in the curriculum to human experiences. Dewy's view was termed as 'child-centered', as he believed that how the child look at the world around must be the primary consideration of all instruction. *George Sylvester Counts* (1889 - 1974) was initially a follower of Dewy's progressivist views, but later he strongly supported the reconstrutionist school. He was the proponent of the idea called *critical pedagogy*. In his view teaching is an inherently political act and consequently, they do not believe in the neutrality of knowledge, and insist that issues of social justice and democracy itself are not distinct from acts of teaching and learning.

The formative era of curriculum theories is marked by the debate between **traditionalist** and **progressivist** schools of thought.

◆ ***Mid-century*** **(1940 - 1970) :** This new era is marked by the rise of *Ralph Tyler* whose book *Basic Principles of Curriculum and Instruction* influenced the curriculum development for next several decades.

Joseph Jackson Schwab (1909 - 1988) critised the existing curriculum, as "It is unable, by its present methods and principles, to continue its work and contribute significantly to the advancement of education". He further pointed out that "The field of curriculum has reached this unhappy state by inveterate, unexamined, and mistaken reliance on theory". If the curriculum is to be renewed, according to Schwab, it needs to divert its energies from theoretic pursuits to three other modes of operation, that is,

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the practical, quasi-practical, and the eclectic. He suggests that educational process is "practical" involving working with people all of whom have their own narratives and motivations. Therefore, educational institutions that wish to sustain healthy curriculum studies need to think practically and dialectically with a theory-practice lens. School systems and reform are partially natural and partially unnatural taking place whether or not there is a deliberate efforts.

James B MacDonald pointed out major components of schooling: curriculum, instruction, teaching and learning and the interactions of these components. His research and exploration has four stages, namely, (1) scientism, (2) person-centered humanism, (3) socio-political humanism, and (4) transcendentalism, with its significant secular and religious implications and its need for cultural revolution. All these four stages contribute to what he considered to be the key question in curriculum: How shall we live together?

Recent curriculum theories **:** British curricularist, *Paul H. Hirst* (1974) in his book *Knowledge and the Curriculum : A Collection of the Philosophical Papers* pointed to the need for definition of a liberal education consistent with existing philosophical works and capable of enabling individuals to live rationally in society. *Lawrence Stenhouse* (1975) gave the idea of what is called the process theory of curriculum. *William A Reid* is a British curriculum philosopher who began to contribute to the curriculum field in the mid-1970s. He was the proponent of what is known as deliberative curriculum. Instead of system, individual experience, radical action, or problem solving based on what works, the deliberative tradition places the practical art of deliberation at the center of good curriculum making. Existentialist thinkers like *Maxine Greene* assert that young people will never become fully human unless they choose their studies for themselves. Personal choice is paramount. Curriculum is an individual, not a communal creation. *Alfie Kohn* is also a popular speaker and reformer who also fits within this perspective. *Herbert M Kliebard, W F Pinar, Shirley Grundy* etc are other prominent contributors in this field in recent times.

5.3.2 Classification of Curriculum theories :

To understand what has been achieved in curriculum theorizing over the decades it is necessary to categorize the contributions. The curriculum discourses from the time of Plato can be classified according to the

typical approaches. In Table (2), the detail of these approaches is summarized.

Many educationists have classified curriculum theories into three broad categories on the basis of different emphases in theorizing, namely:

(1) **Prescriptive Theories :** This group attempts to create models or frameworks for curriculum development that improve school practices. Many members of this group have, in fact, held the belief that finding the best way of designing curricula will lead to the best possible curricula for schools. Ralph Tyler and Hilda Taba are members of this group.

Up until the 1960s nearly all theorizing about curriculum development focused on ways to improve practices in schools. Ralph Tyler is often quoted as a major figure of the prescriptive theorizers. Tyler describes in his book a number of principles that have come to be known as the 'Tyler rationale'. Tyler argues that his book is not a prescriptive approach – it is not a manual for curriculum construction since it does not describe and outline in detail the steps to be taken by a given school or college that seeks to build a curriculum. He goes on to state that it is merely "one way of viewing an instructional program", and "the student is encouraged to examine other rationales and to develop his own conception of the elements and relationships involved in an effective curriculum". Yet it is also fair to say that Tyler's book does describe various steps in some detail and it does have an air of prescription about it. Many educators have used and continue to use it as a manual

Approach	Brief overview	Limitations	Advantages
Curriculum as Product *Proponent: Ralph Tyler, Hilda Taba, Bobbitt*	The curriculum is a set of documents for implementation to achieve predetermined behavioural objectives.	(1)Rigid in nature. (2) Affective and social aspects are neglected. (3) Emphasize teaching rather than learning. (4) It turns educators into engineers.(5) Holistic nature of evaluation is neglected.	(1) Simplifies curriculum development. (2) Precisely defines educational purposes. (3) Evaluation of curriculum becomes more precise. (4) It is systematic. (5)It has considerable organizing power.
Curriculum as Process *Proponent: Lawrence*	The curriculum is not a physical thing, but rather the interaction	(1) Context of learning is given less emphasis.	(1) Outcomes are no longer the central and defining feature.

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Approach	Brief overview	Limitations	Advantages
Stenhouse	of teachers, students and knowledge. Thus curriculum is what actually happens in the classroom and what people do to prepare and evaluate.	(2) Less emphasis on content selection. (3) Requires highly skilled teachers.	(2) The learners in this model have a clear voice of interaction.
Curriculum as Praxis	The curriculum . . . is constituted through an active process in which planning, acting and evaluating are all reciprocally related and integrated into the process.	(1) It ignores context of curriculum development. (2) It doesn't lead to complete theory of curriculum development.	It ephasizes dynamic interaction and reflection.
Curriculum as Context *Proponent : Vygotsky*	Social context in which curriculum development and particularly curriculum transaction takes place is to be given importance.	Less attention is paid for the cognitive achievements of the students.	1) Context is important for understanding how class relations are reproduced. (2) Context is crucial when understanding is the goal. (3) Helps to understand better the impact of structural and socio-cultural process on teachers and students.

Table 3: Four approaches of curriculum

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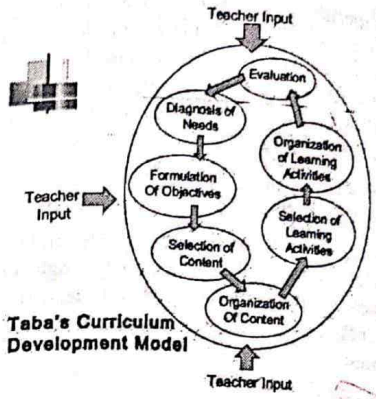

Figure 2: Steps of curriculum development according to Taba's theory

for curriculum planning. Tyler's model states how to build a curriculum. He argues that there are really four principles or 'big questions' that curriculum makers have to ask :

(1) What educational purposes should the school seek to attain?
(2) What educational experiences can be provided that are likely to attain these purposes?
(3) How can these educational experiences be effectively organized?
(4) How can we determine whether these purposes are being attained?

These questions may be reformulated into the familiar four-step process by which a curriculum is developed: stating objectives, selecting "experiences", organizing "experiences"and evaluating.

The stages of curriculum making are modified by Hilda Taba. She argued that since teachers actually implement the curriculum, they should design the curriculum. The Taba model is described by the figure

Limitations :

(a) The major problem with most of these prescriptive approaches was that they assumed the characteristics of traditional, bureaucratized schools to be givens. Therefore, they rarely questioned – and thus frequently served to support existing educational, social, and political systems.

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(b) Some specialists worked closely with laboratory schools located on university campuses. Others were involved in major studies of schools or with major curriculum development projects. As a consequence, they wrote directly out of their experiences with specific schools. This feature of prescriptive theories is called 'control mechanisms' (Perkinson, 1993).

(c) Too much emphasis was given on student behaviour. Thus domains other than cognitive domain were ignored.

(d) Focus of these theories is the predetermined objectives or intended learning. However, learning might occur due to the interaction between the teacher and the learner in the classroom. But such unaccounted learning is overlooked in prescriptive theories.

☛ **Advantages :**

(a) Prescriptive theorists like Tyler provides a way of simplifying the complex situations of curriculum development sufficiently so that plans and procedures can be carried out rationally.

(b) Sets the direction of curriculum transaction, by clearly stating the objectives.

(c) Reasonably simplifies the evaluation of the curriculum.

(d) Prescriptive theorists came up with an approach that appeared both comprehensive and workable to the curriculum workers. They were advised to concentrate on student behaviours in devising objectives for a unit and to emphasize appropriate learning experiences rather than simply identifying content to be covered.

(2) **Descriptive Theories :** This group attempts to identify how curriculum development actually takes place, especially in school settings. The idea is to understand the various steps and procedures in curriculum development and the relationships among them. Decker Walker and Joseph Schwab are members of this group.

Descriptive theorizers are not directly concerned with providing specific answers to questions concerning what a curriculum should be. Rather, they are concerned with how such answers can be arrived at. They do avoid the endeavour of providing answers as they leave such answers on

the beliefs and values of the designers of the project, on budgets and the availability of building materials, and on numerous other practical matters that vary from project to project. Descriptive theorizers do tend to have a broader vision, primarily because they perceive curriculum problems as being largely indeterminate and open-ended. They understand there are no curriculum development procedures that ensure practical success. They argue that it is futile to search for a single best curriculum because of the diversity of curriculum problems and possible solutions. Therefore, most descriptive theorizers actually hold a wide vision about the organization of schools and the interaction of diverse individuals and groups. Technical, operational procedures are seen to be of less importance than deliberate processes (Reid, 1999). Because they view curriculum decisionmaking broadly, as taking place in the same multiple and complex ways in which people make practical decisions within their own lives, they stress that the procedures of curriculum development also take place through what Schwab (1969, 1970) has termed "practical inquiry".

Walker (1971), a descriptive curricularist, was especially interested in how curriculum planners 'actually' went about their task, rather than following Tyler's advice about how they 'should' go about the task. He developed his concepts into a process framework, which he termed a 'naturalistic model' because he wanted to portray how curriculum planning actually occurs in practice. His model involves three-step sequence of 'platform-deliberation-design'. As shown in figure

☛ **Advantages :**

(a) The descriptive theorists focus on the subjective perceptions and views of the designers, the target group, and other stakeholders.

(b) One of the strengths of descriptive theories like Walker's model is the input of curriculum developers , target group, and other parties or stakeholders in the development of the curriculum.

(c) Stakeholder engagement in the planning and development stages empowers and acknowledges them, especially teachers, as valuable contributors.

(d) The deliberative theorizers often ensure the broad social support that the intended product will have; after all, users and other parties involved were given ample opportunity to contribute.

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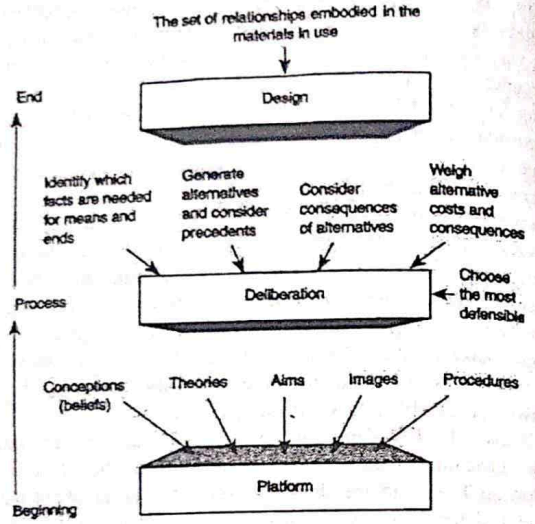

FIGURE 3.5
Walker's naturalistic model
Source: After Walker (1971).

Figure 3: Walker's Naturalistic Model

☛ **Limitations :**

(a) Descriptive theorizers like Walker describes what happens in the process of curriculum design but does not describe what actually happens in the classroom.

(b) The processes for deliberation can be time consuming and resource intensive, and can result in curriculum products that may not be consistent and aligned internally.

(c) Consensus is often hard to achieve when developing curriculum at national or regional levels.

(3) **Critical-Exploratory Theories :** This group attempts to understand deficiencies in past practices of curriculum development and to replace them with more adequate practices, particularly by considering curriculum

in the broadest possible intellectual and social contexts. This group looks at curriculum in terms of its diversities and continuities, emphasizing what curriculum has been is and might be. Elliot Eisner and William Pinar are members of this group.

There are just two general approaches to how they treat problems of schooling and curriculum among the curricularists of this group.

(a) One general approach emphasizes the connections between schooling and the existing social order. (For example, the literacy artist and Gender analysis and feminist pedagogy school of theorists) This approach provides critical analysis of prevalent social structures and mainstream curriculum practices. These critiques are concerned with such issues as domination, exploitation, resistance, and what constitutes legitimate knowledge.

(b) The second general approach within this group is an emphasis on the personal nature of learning and on people, rather than ideas, as the basis for action. (For example, the existentialist or psychoanalytical and autobiographical or biographical theorists of curriculum) In other words, these theorizers' primary concern is with individual experience itself and with how systematic education can contribute to high quality experiencing. They locate the value of curriculum planning and development in the experienced curriculum, not in the planned curriculum. Although most recognize the importance of the preconscious realm of experience and emphasize that often knowledge is personally constructed by each individual, they believe that teachers, in planning and in enacting what is planned, play a key role in influencing the quality of their students' experiences.

☛ **Merits :**

(a) Critical exploratory theorists have alerted curriculum planners and developers to a number of ingrained problems in the usual – and usually unexamined – relationship between schools and the society in which they are embedded.

(b) Their approach has exposed classroom practices that have remained hidden by the approach adopted by the prescriptive theorizers.

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5.4 Stage Specific Curriculum-Pre-primary, Primary, Secondary, Higher Secondary :

5.4.1 Stage Specific Curriculum :

5.4.1.1 Pre-primary Stage :

The Education commission, 1964 – 1966 recommended the curricular structure of the primary, secondary and higher secondary stage. In National Curriculum Framework, 2005 specifically curriculum for Preprimary stage is recommended.

Language :
Only mother tongue.

Mathematics :
NCF 2005 suggessted "all learning occurs through play rather than through didactic communication. Rather than the rote learning of the number sequence, children need to learn and understand, in the context of small sets, the connection between word games and counting, and between counting and quantity. Making simple comparisons and classifications along one dimension at a time, and identifying shapes and symmetries, are appropriate skills to acquire at this stage. Encouraging children to use language to freely express one's thoughts and emotions, rather than in predetermined ways, is extremely important at this and at later stages."

5.4.1.2 Primary Stage :

According to the recommendations of Education Commission, 1964 – 1966 the curriculum at the primary stage would be as follows :

(1) Lower Primary Stage (Classes I-IV)

The commission recommended : "The proposed curriculum for these classes is very simple and reduces the load of formal subjects. Only language and elementary mathematics are to be specially emphasized with a view to developing the basic tools of learning."

(i) One language – the mother tongue or the regional language.
(ii) Mathematics.
(iii) Study of the Environment (covering Science and Social Studies in classes III and IV).

(iv) Creative Activities.
(v) Work-experience and Social Service.
(vi) Health Education.

(2) Higher Primary Stage (Classes V-VII)

In the higher primary stage, learning would become more systematic with greater stress on seperate subjects. The curriculum will broaden in respect of subject-coverage and deepen in respect of content. Teaching methods would be more systematic and standards of attainment more specific and definite than before.

(i) Two languages-(a) the mother tongue or the regional language, and (b) Hindi or English.[Note: A third language (English, Hindi or the regional language) may be studied on an optional basis.]
(ii) Mathematics.
(iii) Science.
(iv) Social Studies (or History, Geography and Civics).
(v) Art.
(vi) Work-experience and Social Service.
(vii) Physical Education.
(viii) Education in Moral and Spiritual Values.

5.4.1.3 Secondary Stage :

(1) Lower Secondary Stage (Classes VIII-X)

(i) Three languages. In non-Hindi speaking areas, these languages will normally be (a) the mother tongue or the regional language, (b) Hindi at a higher or lower level, (c) English at a higher or lower level. In Hindi speaking areas, they will normally be (a) the mother tongue or the regional language, (b) English (or Hindi, if English has already been taken as the mother tongue), and (c) a modern Indian language other than Hindi. (Note: A classical language may be studied in addition to the above three languages on an optional basis.)
(ii) Mathematics.
(iii) Science.

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(iv) History, Geography and Civics.

(v) Art.

(vi) Work-experience and Social Service.

(vii) Physical Education.

(viii) Education in Moral and Spiritual Values.

◆ **Higher Secondary Course :**

(i) Any two languages, including any modern Indian language, any modern foreign language and any classical language.

(ii) Any three subjects from the following :

- An additional language.
- History.
- Geography.
- Economics.
- Logic.
- Psychology.
- Sociology.
- Art.
- Physics.
- Chemistry.
- Mathematics.
- Biology.
- Geology.
- Home Science.

(iii) Work-experience and Social Service.

(iv) Physical Education.

❑ 5.4.2 Stage specific Curriculum of West Bengal :

The Government of West Bengal has been introducuing several changes in curriculum of the primary, secondary and higher secondary stages for last few years. It goes beyond saying that all these changes are motivated by the newly introduced Right of Children to Free and Compulsory Education Act, 2009.

❖ 5.4.2.1 Pre-Primary Stage :

The objectives for this stage are :

(i) Play as the basis of learning.

(ii) Art as the basis of education.

(iii) Blending of cultural components with basic literarcy and Numeracy.

(iv) Emphasis on experiences and challenges in life of the children in daily lessons.

(v) Stress on experience rather than expertise.

The curriculum of this stage is based on playway activities which were mentioned in the report of the Education Commission, 1964.

❖ 5.4.2.2 Primary Stage :

The curriculum of the primary stage is farther divided into :

- lower primary stage
- primary stage
- upper primary stage

For class I and II the content for the curriculum consists of first language (Bengali, Urdu, Hindi, Santhali, Nepali), second language (English), Mathematics. Activities are incorporated in the curriculum to ensure

(i) Play as the basis of learning.

(ii) Art as the basis of education.

(iii) Blending of cultural components with basic literacy and Numeracy.

(iv) Emphasis on experiences and challenges in life of the children in daily lessons.

(v) Stress on experience rather than expertise.

(vi) Health and physical education.

(vii) Learning to live together.

The aim is to ensure development of the learners in –

- the motor domain
- the sensory domain
- the cognitive domain
- the language domain
- emotional domain
- social domain

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- creative and aesthetic domain
- personal domain

In class III, IV and V the first language (Bengali, Hindi, Urdu, Nepali, Santhali), second language (English), Mathematics, Environmental Science, History, Geography and Physical Sciences would constitute the subjects to be taught.

❖ 5.4.2.3 Secondary Stage :

The outline of the content at the secondary stage is as follows :

(1) Language

- First language : Mother language or English.
- Second language : English
- Third language : Sanskrit or Arabic. Compulsory in VII and VIII, but optional in IX and X.

(2) Science

The science would consist of

- Physical Science which would consist of Physics and Chemistry.
- Life Science consisting of Zoology, Botany and Physiology.
- Mathematics consisting of Arithmatic, Algebra, Geometry, Mensuration and Trigonometry.

(3) Social Science

History and Geography and Environment would constitute the social science curriculum.

(4) Optional additional subjects

Work education, Physical education, Social service, Logic, Sanskrit, Life science, Physics, Chemistry, Mathematics, Statistics, Computer science, Computer application etc.

❖ 5.4.2.4 Positive features of curricula at different stages in West Bengal :

➨ Primary Stage :

(i) It is in accordance with the documents like National Curriculum Framework, 2005 and Right of the Children for Free and Compulsory Education, 2009.

(ii) Play is regarded as the way of learning.

(iii) Stressed on activities

(iv) Stressed on the development of various domains

(v) Stressed on learning to live together

(vi) Recommends art as the basis of education. Existentialist curriculum. Eisner

(vii) Recommends to include experiences and challenges of the learner's life in the daily classroom transactions

(viii) Stressed on experience of the learners rather than their expertise

➨ Secondary Stage :

(i) Introduced subjects like environmental studies or lifestyle education. The importance of these subjects were stressed in the National Curriculum Framework.

(ii) Clearly articulated the format and detail of the test items of various tests for the learners.

(iii) Introduced more objective test items so as to ensure better objectivity of the evaluation.

(iv) In the new curriculum for the secondary stage an attempt to reduce the mismatch between the curricula in secondary and higher secondary stage can be noted.

❖ 5.4.2.5 Limitations of curricula at different stages in West Bengal :

➨ Primary Stage :

(i) Little attention has been paid to the proper implementation of curriculum. As a result of this, often the lofty goals of the curriculum were not achieved in the schools.

(ii) The initiative taken up to ensure appropriate curriculum transaction was inadequate. More emphasis was needed on the skill attainment of the teachers.

(iii) The guiding principle of the National Curriculum Framework, 2005 urged to connect knowledge to life outside the classroom. The effort taken up in this curriculum in this regard is inadequate.

(iv) The evaluation system should be more flexible and integrated to the classroom life to ensure joyful learning of the learners.

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(v) Value education, peace education, environmental and health education needed more importance in the curriculum.

➨ **Secondary Stage :**

(i) There is no provision in this curriculum for the integration of practical work with the theoretical knowledge obtained from the classroom. Without appropriate practical work higher order educational objectives cannot be achieved. So this curriculum effectively encouraging rote learning among the students.

(ii) Physical Education, Work Education and Social Service are kept in the curriculum as optional subjects. Mudaliar Commission, Education Commission, 1964 strongly recommended the importance of work experience and physical education in school curriculum.

(iii) There are new progressive ideas incorporated in the curriculum. Nevertheless, the teachers in the schools hardly have adequate training and skill to implement those ideas into practice. Essential at this stage was organisation of workshops, seminars etc for the training of in-service teachers. But the effort from the part of the Government of West Bengal hardly matched the requirement.

(iv) In the document of the curriculum, learners' development in various domains is mentioned as aims of the curriculum. The curriculum transaction in classrooms hardly goes with the aims envisioned in the curriculum.

(v) No effort to reduce curricular burden which was recommended in the documents of learning without burden, 1993 and the National Curriculum Framework, 2005.

(vi) No emphasis on ensuring joyful learning. Little attention has been paid toward this goal.

(vii) Although in the present curriculum the unit tests are mentioned as formative evaluation, however, as per the implementation of the curriculum is concerned, the unit tests are administered as strict, formal test. This increases the load of examination for the learners.

(viii) In spite of the strong recommendation by different educational committees and commissions of India, value education, peace education are kept out of the curriculum.

(ix) The curriculum makers skimp on co-curricular activities.

(x) Organisation of content or learning tasks does not reflect the aims of the curriculum. No logical connection established.

(xi) Each student has his/her own choices and preferences, capability and interest. This is due to the individual differences between the students. The present curriculum of the secondary stage hardly paid any attention to the principle of individual difference.

(xii) Children are spontaneously active. Psychologists of various schools have stressed that activity of the students must be encouraged in the curriculum. However, in the present curriculum the aspect of activity of the learners is neglected.

(xiii) The curriculum hardly kept any provision for inculcating creativity among the learners.

(xiv) In this curriculum textbooks are instructed to be written within the maximum number of pages decided by the curriculum makers. This might take away the liberty of the authors and consequently, might affect the quality of textbooks.

(xv) Science curriculum is bookish and there are hardly scope of activity for the learners. The National Curriculum Framework, 2005 observed: "At the secondary stage, students should be engaged in learning science as a composite discipline, in working with hands and tools to design more advanced technological modules ... Systematic experimentation as a tool to discover/ verify theoretical principles, and working on locally significant projects involving science and technology, are to be important parts of the curriculum at this stage."So the present science curriculum does not properly execute the recommendations of NCF.

(xvi) National Curriculum Framework, 2005 stressed the importance of integrating art education in formal curriculum. This is essential to "retain our unique cultural identity in all its diversity and richness.". Present curriculum in the secondary stage almost ignores this aspect.

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(xvii) Stressed on behavioural objectives. Constructivist approach is neglected in science curriculum.

(xviii) The National Curriculum Framework, 2005 envisaged "At the secondary stage, the Social Sciences comprise History, geography, sociology, political science and economics."However, in the present curriculum sociology, political science and economics are largely neglected.

(xix) "The focus will be on Contemporary India, and the learner will be initiated into a deeper understanding of the social and economic challenges facing the nation."This was the suggestion of the National Curriculum Framework, 2005 regarding the social science curriculum. The present curriculum in the secondary stage by and large overlooked this suggestion.

✪ 5.5 Curriculum reforms in India; National Curriculum Frameworks :

❑ 5.5.1 Curriculum Reforms in India :

Pinnar (2005) observed that "the academic field of curriculum studies is embedded in national culture". The history and evolution of the field of curriculum studies in India is rooted in the (1) colonial experience and (2) post-colonial issues like tussles of nation building and developing democracy in India. According to Dottrens our country may be classified as a "syllabus society", and there has always been a textbook culture which implies a low status of teachers with little freedom having little influence over matters of curriculum. Instead of a child's learning requirement, aims of education and the socio-economic and cultural contexts of learners, examination requirements have led the development of curriculum, syllabi, and textbooks.

❖ 5.5.1.1 Pre-Independence Period :

The first important debate over the curriculum development in India took place in the eighteenth century between the so called "Orientalists"led by William Jones and the "Anglicists"led by Charles Grant. The orientalists wanted the existing oriental curriculum to continue. The anglicists, on the other hand, was in fovour of the spread of western civilization in India through the western education. They believed that would rid the Indian

society of all social evils like burning of sati, child marriage etc. Rammohan Roy was in favour of the anglicist curriculum. Reacting to the proposal of establishment of Sanskrit College in Kolkata, he wrote to the Governor-General that the government should "promote a more liberal and enlightened system of instruction: embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences, which may be accomplished with the sum proposed by employing a few gentlemen of talents and learning, educated in Europe and providing a college furnished with accessory, books, instruments and other apparatus."After being appointed Governor-General in 1928, Bentinck consulted Macaulay to resolve the issue. Macaulay suggested, "We must, at present, do our best to form a class who can act as interpreters between us and the millions whom we govern, a class of persons Indian in blood and color, but English in taste, in opinions, in morals and intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich their dialects with terms of science borrowed from the Western nomenclature and to render them by degrees fit vehicles for conveying knowledge to the greater mass of the population."Adopting the advice of Macaulay, Bentinck quickly implemented the anglicist curriculum in India and the fate of the oriental curriculum was sealed.

With the advent of the National Movements for freedom, Indian intellectuals started cricising the existing curriculum. As a critical response to the curriculum implemented by the Britsh Government, Indian educationists like Rabindranath Tagore, Swami Vivekananda, Aurobindo Ghosh, Mahatma Gandhi, Jiddu Krishnamurthy etc proposed alternate idea regarding education.

➨ Rabindranath Tagore and Vishwabharati

Tagore strongly criticised the anglicist curriculum because according to him it was against natural growing up of the learner. He wrote that the existing curriculum ruins the creativity of the learner and prepares him for the job of a clerk to serve the British rulers. In Vishwabharati, the institution established by him to implement his ideas on curriculum and instruction, Tagore started courses on painting, sculpture, singing, dancing etc to inculcate creativity among the learners. Tagore's ideas were influenced by naturalist and idealist philosophies.

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➨ Swami Vivekananda –

Swami Vivekananda was another strong critic of the British curriculum. He put emphasis on moral and physical education of the learners. Education for building up men of strong character — was his proposal. His ideas were influenced by the vedantic philosophy.

➨ Mahatma Gandhi and Basic Education

Another effort to reconstruct the curriculum was undertaken by Mahatma Gandhi in Wardha Conference in October 1937. His idea which is known as Basic Education, was to educate learners through work experiences which would help them in self employment. Dr Zakir Hussain committee prepared the detail of the curriculum. However, the proposals of the committee were not implemented by the British government.

❖ 5.5.1.2 Post-Independence Period :

In 1949, the first step for curriculum reform was taken up by the University Education Commission under the chairmanship of Dr Sarvapally Radhakrishnan. The committee made following significant recommendations for curriculum reform :

(i) They stressed the "the vital interconnections of all phases of experience"to be maintained in curriculum to ensure the realization of "the unity of knowledge and experience."

(ii) They divided the curriculum into three phases: General education, Liberal education and Occupa-tional education.

(iii) They recommended three year duration for degree course.

(iv) They outlined the curriculum for secondary and degree levels.

Next initiative was undertaken by the Secondary Education Commission, 1952 — 1953 under the chairmanship of L Mudaliar. The commission :

(i) emphasized the provision for technical education

(ii) recommended diversified curriculum at the Higher Secondary stage

(iii) recommended establishment of multipurpose schools

In 1964 Government of India appointed the Education Commission under the chairmanship of Dr D S Kothari to review the entire educational

system of the country. After detailed survey of existing educational setup they recommended :

(i) the existing curriculum of the country was inadequate and outdated and not properly designed to serve the needs of the modern society.

(ii) the curriculum should be linked with productivity

(iii) emphasis to workshop practice or actual work- experience in industrial or commercial concerns or on farms in higher secondary stage.

(iv) one mother language or regional language at the lower primary stage, mother language along with Hindi or English at the higher primary stage and three languages at the lower secondary stage (VIII — X).

(v) introduction of continuous comprehensive evaluation.

(vi) a national system of education.

In 1966 the Committee on School Textbooks chaired by Prof K G Saiyidain was appointed. The committee recommended :

(i) textbooks within their limited scope should try to acquint the students with the basic truths of all religions and the contribution they have made to the development of human values.

(ii) careful selection of religious and mythological materials of various religions.

The first National Policy of Education of India was prepared on the basis of the recommendations of the Kothari Commission. In the years after Independence, enrolment in higher education increased by 17 times. Since the Indian economy did not rise in those years sufficiently to absorb the graduates of this unplanned expansion of higher education, most graduates remained unemployed or underemployed.

As revealed by the Register of the Directorate General of Employment and Training in 1974, of a total population of nearly 600 million, approximately 4 million remained unemployed. Adding to this army of educated unemployed was the rise of the scheduled castes and tribes, the Dalits and other backward classes. The educated unemployed people became hostile critics of the existing curriculum and political unrest

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mushroomed in different parts of the country. In this socio-political context government adopted the National Policy of Education, 1986 as panacea to all socio-political turmoils in the country. The key aim of this policy resolution was to prepare the next generation Indian learners to take the challenges of the next century. The policy stressed on the open and distance learning to ensure more access to education. The "Programme of Action" was prepared by the Parliament to implement the policy. The major issues were reforms in examination, restructuring the degree courses and linking the education with research and employment. NCERT came up with the "National Curriculum for Elementary and Secondary Education — A Framework" in 1988. This framework intended to bring about curricular as well as instructional reforms. The experience from the implementation of NPE, 1986 and POA, 1986, used in the next Programme of Action prepared in 1992. The POA, 1992 recommended wellplanned reform in the undergraduate curricula and redesign of teacher training in academic staff colleges. "The NPE - PoA envisaged a child-centred approach to promote universal enrolment and universal retention of children up to 14 years of age and substantial improvement in the quality of education in the school."PoA envisaged a curriculum framework for the nation featured by relevance, flexibility and quality. In the early ninetees, 'curricular load' and burden of examination and learning in schools became a concern. A Committee under the chairmanship of Professor Yash Pal considered these issues and made their suggestions in the report titled Learning without burden 1993. Some noteable recommendations of the committee are :

- To encourage and reward group activities and group achievements to give a boost to cooperative learning in schools.
- To provide greater autonomy, within state level apparatus, to district level boards or other relevant authority, and to heads of schools and classroom teachers to develop curricular materials on their own, best suited to the needs of local environment.
- To provide greater freedom and support to voluntary organisations in development of curriculum, textbooks and teacher training.
- The culture of writing textbooks be changed so as to involve a much large number of teachers in the preparation of textbooks.

- The scientists and experts in various disciplines may be associated with the preparation of textbooks as consultants.
- Science syllabi and textbooks in the primary classes should provide greater room and necessity for experimentation.
- Reorganisation of existing mathematics curriculum to incorporate the development of concepts other than numerical concepts.

5.5.2 National Curriculum Framework— 2005 :

Advocating the need for a revision of the National Curriculum Framework for School Education, 2000 in the light of the report of the Yash Pal Committee namely, learning without burden, a National Steering Committee, chaired by Prof. Yash Pal, and 21 National Focus Groups were set up. Members of these committees were picked up from representatives of institutions of advanced learning, NCERT's own faculty, school teachers and non-governmental organisations. Consultations were held in all parts of the country, in addition to five major regional seminars held at the NCERT's Regional Institute of Education in Mysore, Ajmer, Bhopal, Bhubaneswar and Shillong. State Secretaries, SCERTs and examination boards were also consulted. The outcome of the effort offerred by the committee was the document known as the National Curriculum Framework, 2005. Various sections of the document are :

5.5.2.1 Guiding Principles :

The major guiding principles are :

- connecting knowledge to life outside the school,
- ensuring that learning is shifted away from rote methods,
- enriching the curriculum to provide for overall development of children rather than remain textbook centric,
- making examinations more flexible and integrated into classroom life,
- nurturing an over-riding identity informed by caring concerns within the democratic polity of the country.
- curriculum design reflecting the commitment to Universal Elementary Education (UEE), not only in representing cultural diversity, but also by ensuring that children from different social

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and economic backgrounds with variations in physical, psychological and intellectual characteristics are able to learn and achieve success in school.

- addressing directly the disadvantages in education arising from inequalities of gender, caste, language, culture, religion or disabilities through the design and selection of learning tasks and pedagogic practices,
- making children sensitive to the environment and the need for its protection,
- enable children to live in harmony within oneself and with one's natural and social environment,
- building a culture of peace,

❖ 5.5.2.2 Recommendations on Learning and Knowledge :

The recommendations on learning and knoledge are :

- to make the curriculum an inclusive and meaningful experience for children, alongwith the effort to move away from a textbook culture.
- fundamental change in how we think of learners and the process of learning.
- learning plans must respond to physical, cultural and social preferences within the wide diversity of characteristics and needs.
- to nurture and build on active and creative capabilities of the learners — their inherent interest in making meaning, in relating to the world in 'real' ways through acting on it and creating, and in relating to other humans.
- to enable children to find their voices, nurture their curiosity — to do things, to ask questions and to pursue investigations, sharing and integrating their experiences with school knowledge,
- emphasis should be on inclusive education and there must be flexibility for addressing the needs of every student including the students having learning disabilities
- constructive learning must be encouraged,
- learning is active and social in its character. Learners are to be encouraged to take part in interaction with peers and teachers.

- learning must be constuctive in nature,
- different children prefer to learn differently such as, through experience, making and doing things, experimentation, reading, discussion, asking, listening, thinking and reflecting, and expressing oneself in speech, movement or writing. They must be given opportunities of all these kinds in the course of their development.
- learning must be paced so that it allows learners to engage with concepts and deepen substance abuse. It is a time when the given and internalised norms understanding,

❖ 5.5.2.3 Curricular Areas, School Stages and Assessment :

Curricular Areas

(i) **Language :** Three language formula is recommended. The first language must be the mother tongue of the child or the regional language. The second language would be some modern Indian language other than Hindi or English in Hindi speaking areas. However, in other areas, the second language would be Hindi or English. In Hindi speaking areas third language would be English or a modern Indian language which is not the second language chosen. In other areas third language must be English or a modern Indian language not studied as second language.

(ii) **Mathematics :** The NCF, 2005 stresses that "access to quality mathematics education is the right of every child."It further envissioned that "(1) Children see mathematics as something to talk about, to communicate through, to discuss among themselves, to work together on.

(2) Children pose and solve meaningful problems.

(3) Children use abstractions to perceive relationships, to see structures, to reason out things, to argue the truth or falsity of statements.

(4) Children understand the basic structure of Mathematics.

(5) Teachers engage every child in class with the conviction that everyone can learn mathematics.

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Thus in short, the pedagogy and learning experiences for mathematics curriculum must be learner friendly so as to achieve higher level objectives.

(iii) **Computer Science :** The document pointed to the difference between Information technology (IT) curriculum and computer science (CS) curriculum. Regarding the insufficiency of the IT infrastructure in our country the NCF stressed the "need to address this infrastructure challenge seriously and explore viable and innovative alternatives with regard to hardware, software and connectivity technologies appropriate for rural and urban Indian schools."

(iv) **Science :** "People today are faced with an increasingly fast-changing world where the most important skills are flexibility, innovation and creativity. These different imperatives have to be kept in mind in shaping science education."The objectives, content, pedagogy and assessment for different stages of the curriculum are to be selected and organised keeping in mind the cognitive validity, content validity, process validity, historical validity and environmental validity. In the primary stage the objectives of the curriculum "are to nurture the curiosity of the child about the world (natural environment, artifacts and people), to have the child engage in exploratory and hands-on activities for acquiring the basic cognitive and psychomotor skills".

In the secondary stage the science is to be presented "as a composite discipline, in working with hands and tools to design more advanced technological modules". There must be activities and analysis regarding science of environment and health, including reproductive and sexual health in the curriculum.

In the higher secondary stage the NCF recommends that "science should be introduced as separate disciplines, with emphasis on experiments/technology and problem solving." It also recommends major reform in the evaluation system by launching "new ways of testing students that would reduce the high level of examination-related stress; curb the maddening multiplicity of entrance examinations."

(v) **Social Science :** The social science curriculum should aim at 'raising students' awareness through critically exploring and

questioning of familiar social reality."The learning experiences are to be selected and organised in the curriculum so as to

(1) "enable students to develop a critical understanding of society"

(2) inculcate among the students "a critical moral and mental energy, making them alert to the social forces"that threaten the values like freedom, trust, mutual respect, and respect for diversity.

(3) encourage interdisciplinary thinking among the learners without disturbing distinct methodologies of various disciplines.

In stead of 'civics' the term political science is suggested to be used.

Gender concerns are to be addressed in historical and contemporary studies shaking off "patriarchal preconceptions".

The curriculum in the primary stage would give the ideas of social studies as an integral part of languages and mathematics. In classes III – V, environmental studies may be introduced but the emphasis will be on social aspects of the subject. The children must be made concerned to various social issues such as, poverty, child labour, illiteracy, caste and class inequalities in rural and urban areas.

History, Geography, Political Science and Economics are to be taught in the upper primary stage. At the secondary stage, the Social Sciences comprise History, geography, sociology, political science and economics. "In keeping with the epistemic shift proposed, these will be discussed from multiple perspectives, including those of the SC and ST and disenfranchised populations."

In higher secondary stage NCF suggessted a diversified curriculum so that the students get the freedom of choosing subjects. It farther emphasized that "Subjects need not be grouped into separate 'streams',and students should have the freedom to opt for subjects or courses according to their need, interest and aptitude."

(vi) **Art Education :** In NCF visual and performing arts are regarded as important learning component. "Arts education must become

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both a tool and a subject taught in every school as a compulsory subject (up to Class X)"and the curriculum would include music, dance, visual arts and theatre.

(vii) **Health and Physical Education :** The Health and Physical Education would :

(1) address the undernourishment and communicable diseases

(2) provide sufficient time for games and yoga in the core curriculum

(3) address the learner's reproductive and sexual health issues, since lack of awareness may make "them vulnerable to risky situations, such as drug/substance abuse and HIV/AIDS transmission." Regarding strategies the NCF has clearly stated: "Given the multidimensional nature of health, there are many opportunities for cross-curricular learning and integration. Activities such as the National Service Scheme, Bharat Scouts and Guides, and the National Cadet Corps are some such areas."

(viii) **Study of Peace :** The NCF visualises education as "a significant dimension of the long-term process of building up peace—tolerance, justice, intercultural understanding and civic responsibility. "The peace education is to be given through all the curricular areas.

(ix) **Work and Education :** Education related to work would be an integral component of the school curriculum. It would include activities like work experience, work education, SUPW, craft education, life oriented education, pre vocational education and generic education.

☛ **School Stages :** The school curriculum is recommended to be broken up into four stages :

(i) Early Childhood Education

(ii) Elementary School

(iii) Secondary School

(iv) Higher Secondary School

Open Schooling and Bridge Schooling is also emphasized in NCF.

☛ **Assessment :**

- Stressed on the evaluation of areas like work, health, yoga, physical education, music and art which cannot be tested for marks.
- Change of approach from test based on content to problem solving and competency based assessment.
- Duration of the tests are to be shortened.
- Flexible time limit of evaluation.
- In the long term the summative examination of class X is to be made optional.
- Change in approach of the test items in examination.
- No detention for the learners till class VII.

❖ **5.5.2.4 School and Classroom Environment :**

- The school must be colourful, friendly, and peaceful to attract and retain the children. Classrooms must be bright with natural light.
- The environment inside the school should be governed by equity and equality so as to make the children feel fearless.
- The school should ensure the participation of every learner for "preserving and adding a new vibrancy to our culture of egalitarianism, democracy, secularism and equality."
- Best interests of the child must be upheld to fulfill the commitments of India as signatory of Convention on the Rights of the Child (CRC).
- School should be inclusive of differently abled students.
- School should be properly equipped with libraries, laboratories and learning resources.

❖ **5.5.2.5 Systemic Reforms :**

In this section the NCF recommends :

- renewal of the curriculum for Teacher education.
- shift from content-based teaching to problem solving and understanding

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- schools to evolve continuous evaluation for diagnosis and remedial learning
- shift from teacher centric stable design to learner centric flexible process
- shift from teacher's guidance and monitoring to teacher as facilitator and agent of encouragement to learning.
- shift from passive reception of the learners to active participation in learning.
- shift from learning in classroom to learning in wider social context
- restructuring of the the entire process of paper setting to improve the validity of current examination,
- no board exam before 10+2,
- as many examinations as student wants to appear.
- encouraging oral testing, group work evaluation, open-book examinations and examinations without time limits
- replacing 'Pass', 'Fail' terminology with reappear, retake re-examination,
- re-examination at the earliest to save an year,
- examination of difficult subjects at standard and higher level.

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Short Questions & Answers

1. Define Curriculum.

Ans. However, the definition of curriculum mentioned above is very general one. The term 'curriculum' should be taken in broader sense to match with the broadening of the idea of education in the contemporary social, economic and political situations. Let us take a look into some of the definitions of curriculum given by different educationists.

"A curriculum is a sophisticated blend of educational strategies, course content, learning outcomes, educational experiences, assessment, the educational environment and the individual student's learning style, personal timetable and the program of work. "Harden (2001).

2. Define Curriculum Development.

Ans. Pinar et al. (1995) define curriculum development as, a generic term which includes curriculum policy, school reform, curriculum planning, design and organization, curriculum implementation, curriculum technology, curriculum supervision and curriculum evaluation.

Curriculum development is defined as the process of selecting, organizing, executing, and evaluating learning experiences on the basis of the needs, abilities, and interests of learners and the nature of the society or community.

3. Explain the differences between a scientific theory and curriculum theory.

Ans.

Point of difference	*Scientific Theory*	*Curriculum Theory*
Objectivity	In the sciences, theories are meant to be dispassionate and as objective as possible.	Curriculum theories are about ideals, values, and priorities.
Importance of logic and evidence	In science theories are accepted or rejected on the basis of logic and evidence.	Curricularists employ reason and evidence, but in the service of passion.

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Point of difference	*Scientific Theory*	*Curriculum Theory*
Importance of ideals and philosophies	Scientific theory completely rejects personal ideals, values, or priorities. They are analytical in approach.	Curriculum theories may be analytical as well as partisan. Nevertheless, they are always based on ideals and philosophies.
Interdisciplinarity	Scientific theories may or may not be interdiciplinary in approach.	Curriculum theories are always interdisciplinary in approach.
Area of action	In modern science, a scientist employs theory as policy that suggessts, stimulates and generates further scientific research and experimentation.	A curricularist employs theory as a policy productive of further research and theory building.

4. What is NCF (2005)?

Ans. Advocating the need for a revision of the National Curriculum Framework for School Education, 2000 in the light of the report of the Yash Pal Committee namely, learning without burden, a National Steering Committee, chaired by Prof. Yash Pal, and 21 National Focus Groups were set up. Members of these committees were picked up from representatives of institutions of advanced learning, NCERT's own faculty, school teachers and non-governmental organisations. Consultations were held in all parts of the country, in addition to five major regional seminars held at the NCERT's Regional Institute of Education in Mysore, Ajmer, Bhopal, Bhubaneswar and Shillong. State Secretaries, SCERTs and examination boards were also consulted. The outcome of the effort offerred by the committee was the document known as the National Curriculum Framework, 2005.

5. Mention two limitations of product theories of curriculum.

Ans. (1) Rigid in nature. (2) Affective and social aspects are neglected. (3) Emphasize teaching rather than learning. (4) It turns educators into engineers.(5) Holistic nature of evaluation is neglected.

6. Name two descriptive theorists of curriculum.

Ans. Decker Walker and Joseph Schwab are members of this group.

7. What do you mean by prescriptive theories of curriculum?

Ans. The curriculum is a set of documents for implementation to achieve predetermined behavioural objectives.

Probable Questions

❑ Objective type questions : Marks : 2

1. Define curriculum.
2. Define curriculum Development.
3. Explain the difference between a scientific theory and curriculum theory.
4. What is National Curriculum Framework, 2005?
5. Mention two limitations of product theories of curriculum.
6. Name two descriptive theorists of curriculum.
7. What do you mean by prescriptive theories of curriculum?

❑ Short type questions : Marks : 5

1. Discuss the impact of philosophy on curriculum development.
2. Discuss the guiding principles of National Curriculum Framework, 2005.
3. Discuss the proposals of National Curriculum Framework, 2005 on examination reform.

❑ Essay type questions : Marks : 10

1. Discuss the determinants of curriculum development.
2. Discuss the curriculum reform in India in the after indpendence.
3. Discuss the merits and limitations of existing curriculum in secondary level in West Bengal.
4. Briefly discuss the main recommendations of National Curriculum Framework, 2005 on mathematics, science and social science curriculum.

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