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**Karnataka State Open  
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Manasagangotri  
Mysore 570 006

**B.Ed. CC-01  
EDUCATION IN INDIA**

**B.Ed. - ODL PROGRAMME**

**SCHOOL OF EDUCATION**  
25/2, Ballygunge Circular Road, Kolkata-700019

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## **PREFACE**

Netaji Subhas Open University is one of the premier State Open Universities in India established in the year 1997 by a State Act (W. B. Act XIX) of 1997 and recognized by the University Grants Commission and Distance Education Council. Consequent upon the RTE Act 2009, the Govt. of West Bengal in its Higher and School Education Departments has decided to introduce B.Ed. programme in the Open and Distance Learning mode (ODL) to train up the in-service untrained teachers teaching at the upper primary level in the State. Accordingly by its Memo No. 180-Edn. (U)/1U-97 / 12 Dated 5th February, 2013 the Govt of West Bengal identified Netaji Subhas Open University (NSOU) as the only nodal University Capable of implementing the programme all over the state of West Bengal. The Govt. of West Bengal also decided to adopt the Curriculum, Syllabus and Self Instructional Materials (SIM) of a reputed University who has the updated curriculum, syllabus and standard SIMs. Therefore, NSOU approached the National Council for Teacher Education authorities for their approval of the programme and they were kind enough to accord their approval vide no. 48-18/2012/NCTE/N&S;Dtd. 19. 03. 2013. After rigorous exercise at the national level the curriculum, syllabus and SIMs of Karnataka State Open University (KSOU) have been identified and accordingly adopted through the signing of a tripartite MoU among KSOU, Department of Higher Education, GoWB and NSOU. NSOU further approached NCTE for their approval for using the KSOU course curriculum and self learning materials and the authorities of NCTE were kind enough to allow NSOU to use the study materials of KSOU vide no. 48-18/2012/NCTE/NS Dt.9th July, 2013. The study materials as received are reprinted at our end. The study materials are reproduced for exclusive use by the Counsellors and Student Teachers of the pogramme. It is expected that Counsellors, Student Teachers and all concerned will take benefit from it and make the most of it.

Teacher Education is an important discipline gaining further momentum as both Govt. of India and Govt. of West Bengal are laying increasing emphasis on it as only quality teacher education can ensure quality instruction and consequently produce learners with a good understanding of the subjects. The quality of teacher education

not only depends on professionally sound and relevant curriculum, but also on the way the curriculum is transacted in the institutions. Hence, it is our earnest request to fellow faculties and dear student teachers to take advantage of this special programme of ODL and make a success of it. After completing of the course, the student teachers will go back to their classrooms, and then try to make it vibrant, instil imagination in children and ignite curiosity in them.

I am thankful to the Hon'ble Minister in Charge, Department of Higher and School Education, Govt. of West Bengal for his continuous guidance and support. Shri Vivek Kumar IAS, Secretary Higher Education Department has been a perpetual source of encouragement and he extended all sorts of cooperation and guidance as and when required. We are thankful to the authorities of the Ministry of Human Resource Development (MHRD), Govt. of India for their unstinted support. We must acknowledge the instant gesture of cooperation and help extended by KSOU authorities to share course curriculum and study materials with us. The authorities of Paschim Banga Sarva Siksha Mission (PBSSM) were very generous to provide financial support to make the project possible. My colleagues at the School of Education have made it possible to reprint the SIMs within such a short period of time. They have taken care of proof corrections, prepared the printing lay-outs and other things needed for printing. The Publication Department has also taken the initiative to print such a quantum of self learning materials within a very short period of time. The initiative must be appreciated. I sincerely believe that the Self Instructional Materials as reprinted will be appreciated by all. Any objective suggestion for its improvement from the users will be appreciated useful.



**Professor Subha Sankar Sarkar**  
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## **B.Ed. –ODL PROGRAMME**

*(Bachelor of Education Programme through  
Open and Distance Learning Mode)*

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**COMPULSORY COURSE 01 (CC-01)**  
**EDUCATION IN INDIA**

**BLOCK 01**  
**AN INTRODUCTION TO EDUCATION**





## **B.Ed. CC-01 : EDUCATION IN INDIA**

# **Block 1**

### **AN INTRODUCTION TO EDUCATION**

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## **BLOCK 01 : AN INTRODUCTION TO EDUCATION**

### **INTRODUCTION**

Education is a powerful force in bringing rapid changes in the society. Many people have stressed the fundamental role of education and its unique significance for national development. Education plays an important role in the training of the teacher. Therefore, it is essential to know more about education. The first Block of this course focuses on the concepts of Education - meaning, its aims, aspects and of its philosophical and sociological foundations, contributions of visionaries. This block comprises six units.

**Unit 1** of this block focuses on meaning of education, its narrow and broad concepts, liberal and utilitarian education and Education as a process –i.e., Teaching, Training, Instruction, Indoctrination and Initiation. It stresses on Education as a product-Knowledge, Skill, Attitude and Values and Interest. It also deals Education as Development, Self-actualization / Self-realization. **Unit 2** deals with educational contributions of Indian and Western visionaries like Gandhi, Tagore, Vivekananda, Aurobindo, Dewey, Rousseau, Froebel and Montessori. **Unit 3** emphasizes the General and Specific aims, Individual and Social aims of education. It also focuses on aims of education as envisaged in the Secondary Education Commission, Indian Education Commission and National Policy on Education (NPE).

**Unit 4** deals with the Indian Constitution - its meaning and types, features of the Constitution of India, Directive principles, Fundamental Rights and Duties and Constitutional Provisions on Education. **Unit 5** will deal about meaning of philosophy, relationship between philosophy and education. It also deals with Impact of philosophy on education with respect to aims, curriculum, methods and role of the teacher according to Idealism, Naturalism, Pragmatism and Eclecticism as the foundations of education. **Unit 6** deals with Nature and Scope of Sociology of Education and influence of education on Society, Culture, Social change, Modernization and Economic Development and also explains different agencies of education.



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# **UNIT - 1 □ EDUCATION - MEANING AND CONCEPT**

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## **Structure**

- 1.1. Introduction**
- 1.2. Objectives**
- 1.3. Education - Etymological Meaning**
- 1.4. Education - Broad and Narrow Concepts**
- 1.5. Concepts of Liberal and Utilitarian Education**
- 1.6. Education as a Process**
  - 1.6.1. Teaching**
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- 1.7. Education as a Product**
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## **1.1 Introduction**

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Man is a rational being. His ability to speak language and thinking is quite different from all other animals and of high level. Naturally man likes to be active. He has the

aspiration to achieve progress. His achievement is all round. Education is mainly responsible for man's intelligence, workmanship, all round development and progress. Similarly, education is the main source for man's progressive aspects and positive development. Therefore, it is essential to know the concept of education.

Human beings have two aspects. One is biological and the other is sociological. The biological aspect is maintained and transmitted by nutrition and reproduction, the sociological aspect is maintained and transmitted by education.

In this unit, you will understand the meaning of education, after analyzing various definitions of education. You will also learn how education is differentiated from teaching, training, instruction, indoctrination and initiation. You will learn about education as a product. At the end of the unit you will study the conceptualization of education as development and as self-actualization / self-realization.

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## 1.2 Objectives

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After going through this unit, you will be able to:

- state the etymological meaning of education.
- explain the meaning of education as given by the Indians and Westerners.
- distinguish between broader and narrower meanings of education.
- distinguish between liberal and utilitarian education.
- explain education as a process.
- differentiate education from teaching, training, instruction, indoctrination and initiation.
- explain education as a product in developing knowledge, skill, attitude, values and interest.
- explain education as development.
- explain education as self-actualization / self realization.

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## 1.3 Education - Etymological Meaning

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Etymologically the word 'Education' is derived from the Latin word '*Educare*' means 'to nourish', 'to bring up', 'to raise', 'to pour', 'to rear'. '*Educare*' means 'to lead out', 'to draw out'. Greek word '*Educatum*' means 'to train' or act of teaching or training.

Morphologically the word 'education' is derived from two words '*e*' and '*duco*'.

'e' means from inside and 'duco' means to develop. The two words combined together give the meaning - *to make something grow or develop from within*. The word 'vidya' is derived from the Sanskrit root 'vid' which means to know something. Hence 'vidya' means knowledge. Another word 'shiksha' is also derived from the Sanskrit root 'shors' which means discipline. *Shiksha* or education is termed as mental discipline attained. The word 'Taleem' is derived from Arabic root 'Jim' which means knowledge. It also means it is the process of providing and acquiring knowledge.

The word education is defined in many different ways. The concept of education as a whole cannot be given by any one particular definition. The concept and breadth of education is very diverse. Educationists, philosophers, scientists, political thinkers, idealists have expressed their own views regarding education based on their experience, understanding and situations.

Some of the definitions of 'education' are as follows:

**Rig Veda** - Education is something "which makes a man self reliant and selfless".

**Upanishad** - "Education is that whose end product is salvation".

**Panini** - "Education means the training which one gets from nature".

**Shankaracharya** - "Self realization is education".

**Gandhiji** - "Education means an all round drawing out of the best in a child and man - by body, mind and spirit".

**Swami Vivekananda** - "Education is the manifestation of divinity already existed in elan".

**Tagore** - "Education is that which makes one's life in harmony with all existences".

**Sri Aurobindo** - "Education is the development of happiness and character in a child".

**Plato** - "Education is the best way of training children according to their good qualities and instincts. Education is the power of sharing happiness and sorrows equally".

**Adam** - "Education means the development of desired changes in a person".

**Aristotle** - "Education is the creation of sound mind in a sound body".

**Froebel** - "Education is leading out of hidden power in man".

**Pestalozzi** - "Education is the natural, harmonious and progressive development of man's innate powers".

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

**UNESCO** - "Education includes all the process that develops human ability and behaviour".

### ‘Check Your Progress’ – 1

1. Define the etymological meaning of the term education.

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2. What is the meaning of education according to Gandhiji?

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## 1.4 Education - Broad and Narrow Concepts

Broadly speaking, education means not the communication of information by the teacher or mere acquisition of knowledge or intelligence or experiences by a person but it has to develop the practice (study), behaviour and skills in that person and provide the opportunity to lead a complete life. It means that the education should make the effort to bring out the natural hidden powers and capacities of the child.

Education is a process of development from birth to death. It includes each and every experience of life. Experience based on culture is also education. Thus all experiences are educative in nature. Talent is something which preexists in a child. Education has to discover and provide suitable experiences to it and that talent has to be bloomed. From this, child’s behavior, knowledge, language, character etc. are refined and education is responsible for an all-round development of the child. Education is a lifelong process. A child when educated is influenced by different media directly or indirectly that shapes the personality.

The following definitions, stresses the broader meaning of education.

**S. S. Mackenzi** - In the wider sense, “it is a process that goes on throughout life, and is promoted by almost every experience in life”.



**Durnvile** - “Education in its widest sense includes all the influences which act upon an individual during his passage from cradle to the grave”.

In a narrow sense, school instruction is called education. In this process the society strives to achieve predetermined aims, during specific time, by providing pre-structured textual knowledge to children. This happens with the help of certain methods of teaching. The main purpose of education here is to bring in changes and assist mental development of child who comes to the school. In this process, the teacher plays a dominant role where as child is a passive listener and is forced to learn certain knowledge mechanically. Such knowledge cannot help to bring complete development of the personality as intended. Neither will it help the natural development of the child’s innate powers and talents. Hence, it is of no use to him for his future life.

The following definitions make the narrow meaning of education more clear.

**S. S. Meckanzi** - “In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers”.

**Prof. Drever** - “Education is the process in which and by which knowledge, character and behavior of the young are shaped and moulded”.

Therefore, education means both the acquisition of knowledge and experience as well as development of skills, habits and attitudes, which help a person to lead a full and worthwhile life in this world and to develop the wholesome personality.

**‘Check Your Progress’ - 2**

1. Define the narrower meaning of education.

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2. Define the broader meaning of education.

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## **1.5 Concepts of Liberal and Utilitarian Education**

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### **Liberal Education:**

General education is called liberal education. The aim of liberal education is imparting general education for all the children up to certain age. It can sharpen the intellect of the child to lead a general life successfully. Majority of students will opt for liberal education. Later, they can make use of the opportunities which are available to them in their life. At higher education level students can opt for specific courses according to their interests.

Liberal education advocates a curriculum, which includes a wide range of subjects. It implies a training that prepares individuals for future occupation rather than a specific one. Modern conception of the term 'liberal' as applied to education is, however, wide and comprehensive. It means that it liberalizes our minds. It implies education for freedom to use intellectual and emotional powers, freedom from ignorance, prejudices and wrong beliefs and freedom to think independently. According to Huxley, 'a man who has had a liberal education possesses the powers of self-control, adaptation, thinking and reasoning, understands natural laws, and loves all beauty, natural and artistic'.

### **Utilitarian Education:**

Utilitarian education has specific nature, which is imparted to children, having special interests and aptitudes. The aim of education is to prepare a child for a specific profession or vocation, which is useful to lead his life comfortably. Medicine, engineering, agriculture, industrial training etc. are examples of utilitarian education. The students' needs and professional aspirations are expected to be satisfied in this education, so that they can become experts in their field.

Utilitarian education will make the educative effort purposeful and will make use of the learner's aptitudes. It will also train the individuals for social efficiency and social service. This education leads to full development and maturity. It will contribute to national wealth and material progress of a country. Right type of vocational education solves the problem of unemployment to a great extent.

Secondary education commission of 1952-53 recommends that, there should be greater stress on crafts and productive work in all schools. Several psychologists have realized the importance of vocational education and suggested vocational guidance in schools to guide the students in that direction. Liberal and Utilitarian education are not opposite to each other, they are not essentially different. We have to know both of these from a broad point of view. They are the earlier and later phases of a continuous process.

Each subject in the utilitarian education has its origin in the liberal education. Both are needed for the complete development of personality.

### **‘Check Your Progress’ - 3**

#### **Fill in the blanks:**

1. The aim of liberal education is imparting.

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2. The aim of utilitarian education is to prepare a child for a.

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## **1.6 Education as a Process**

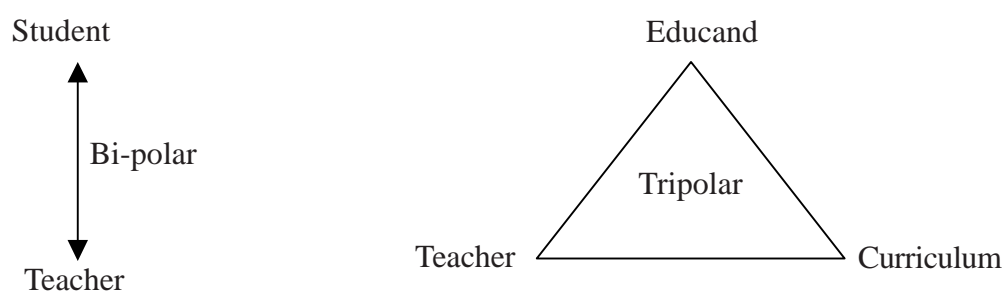
Process is a deliberate and purposeful activity, which is carried to attain the desired outcome or objective. Activities related to education are educative process. It is a way of learning to the learner and instruction or guidance to the teacher. It is an activity carried out to develop the child physically, intellectually, morally and socially.

John Adam called education process as bi-polar. In this process two poles are involved. One is the educator and the other is the educand, learner with a learned, and the teacher with a taught. The resultant of this process between these two is education. Here one will teach and another will learn, one will talk and another will listen. The activities are inter-related and dependent. J.S. Ross is of the opinion that, “like a magnet, education must have two poles, it is a bi-polar process”.

On the other hand, John Dewey advocates that education is not a bi-polar process. Besides the teacher and the taught, there is another element, which is significant, i.e. curriculum. The society will provide the curriculum for the children’s growth and

development. The teacher, the taught and the curriculum are equally important. Hence, education is a Tri-polar process.

The modern concept of education emphasizes self-learning and lifelong education. Neither school nor the teacher gives the education; there are many informal as well as non-formal agencies, and multiple media working along with the teacher, the taught and the curriculum. Hence, modern education process cannot be a bi-polar or tri-polar but a multi-polar process.



But these processes are not synonymous and do not mean the same. As student of education, you should not be worried or confused from such terms. Let us try to learn as to how education as a process is different from some of such apparently synonymous terms.

### 1.6.1 Teaching

Teaching is one of the important processes of education. It seeks to develop all the diverse abilities and understandings. It is the task of a teacher, which is carried out for the development of a child. Teaching is not a simple process but a complex process. It may take different forms. It includes training, instruction and development of understandings as well as cognitive process and abilities, with critical thinking. Teaching is a deliberate, systematic, purposeful activity carried on with specific intention to bring real learning.

Teaching is an intimate contact between the teachers and taught, designed to educate the latter. According to Gage, teaching is an individual influence of teacher over student. Teaching is the stimulation, guidance, direction and encouragement of learning. The main aim of teaching is to help the child to respond to his environment in an effective way. Teaching leads to learning. It can be considered as educative process when there is a desirable learning.

We use many terms in our discussion relative to education which have some connotations of education as a process. Such terms are teaching, training, instruction,

indoctrination, initiation and so on. Sometime terms like training, indoctrination and initiation are used as though they are synonymous with education.

### **1.6.2 Training**

Training refers to the development of specific skills and modes of thought. Skills like reading, writing and computation are basic and must be mastered before formal education. For understanding facts, concepts and for the development of skills, training is very essential. Training helps the mastery of skills. A skill is not something that can be learnt in a flash of insight. Nor can it be learnt by reading books or by interaction alone. It can serve as helpful guide for practice. Constant practice is essential for skill learning, especially under the guidance of a skilled performer. Repetition strengthens the memory. “Practice makes a man perfect”. For skill learning, constant practice with proper guidance by a skilled person is necessary. Higher the practice of skills higher the mastery. Repetition is the characteristic of training.

Ryle is of the opinion that training develops intellectual abilities, and practice (drill) helps to learn skill. Practice, will not care much about intelligence but intelligence is essential for training. Experience and efficiency is another face of training. For effective process, training is a pre-requisite.

### **1.6.3 Instruction**

Acquisition of knowledge, i.e. factual information is another important process of education. Instruction is an educative process, which helps in the acquisition of such knowledge. Instruction involves communication, especially the meaningful usage of language, by the teacher to transfer relevant experiences to the learner. Instruction need not mean forcing down certain things on unwilling children. Good instruction would harness the child’s stage of conceptual development, and it helps to satisfy curiosity and a natural desire to master certain things. Instruction makes use of the child’s firsthand experience. Training may be a pre-requisite for instructing. Instruction is a good example for teaching. It requires thinking, reasoning and generalization. It is a higher level of teaching. Mere experience will not help the child to discover. To do so, right sort of questions are to be asked at proper time and his experiences are to be guided in certain directions. Practice is required for the child to learn to use the necessary concepts. Further, instances are easily recognized. It is the task of the instructor to help the children to achieve such knowledge.

#### **1.6.4 Indoctrination**

Indoctrination is a process to teach the doctrine or principle and make the students accept it, whether right or wrong, good or bad. It does not allow reasoning or critical thinking. Doctrines are unscientifically related and not open to investigation. No reasons are given but to accept them without questioning. When such doctrine is transmitted to another, it is called “indoctrination”. Intentionally imparting something without allowing the receiver to think or act is indoctrination. It is also called brain washing or conditioning where, the learner is not aware of the process.

There are two types of indoctrination. One is authoritative and another is democratic indoctrination. Authoritative indoctrination is one with compulsion and without considering the desires and feelings of students. There is no place for open discussion and exchange of thoughts. This was the method, which the clergymen, politicians and the reformers followed. Another one is democratic indoctrination, which is a new approach, which enables the students to educate themselves with interest, zeal, contemplation with experiments and comparison on a voluntary basis. This will stimulate the students and makes them to involve in the educative process.

#### **1.6.5 Initiation**

According to Ross, education is a process of initiating the individual in to a general culture of society. According to Indian traditions, education is initiation into life of spirit, training of the human soul in the pursuit of truth and the practice of virtues. It is considered as the second birth. The concept of initiation was given by R.S. Peter. He describes education as a process of initiation and concentrated on the development of mind in the process of education.

Knowledge is of prime concern to both the teacher and the student. To introduce the pupil to particular faculty or domain of knowledge, to make him to know the advantages and disadvantages of knowledge and to stimulate, to encourage and to guide him is called “Initiation”. The concept of initiation can also be seen in Vedas and Upanishads. To a student to enter into the area of knowledge initiation was essential. Initiation is helpful to realize self-actualization and self-realization.

The teacher introduces the students to the knowledge according to their interests, attitudes and abilities. The teacher initiates, the development of skills stimulates the students to participate in educative process and develops their mind. Food and nutrition is essential for the development of the body. Likewise education is more important for the development of the mind and for the development of this mind initiation is important

and a pre-requisite. The role of the teacher in initiating and inculcating useful knowledge is very significant in the development of child's mind.

### **'Check Your Progress' - 4**

#### **Fill in the blanks.**

1. John Adam called education process as a.....
2. John Dewey called education process as a .....
3. Modern education process is called as a .....

#### **Write True or False.**

1. Teaching is the stimulation, guidance, direction and encouragement of learning.
2. For skill learning constant practice is not necessary.
3. Instruction need not mean forcing down certain things on unwilling children.
4. Unintentionally importing doctrine without allowing the child to think or act is indoctrination.

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## **1.7 Education as a Product**

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So far you have learnt about the concept of education as a process. Education is also viewed as a product. Education as a product is the end result of an activity. As a product, education is the sum total of what is received through learning the knowledge, skills, interests, attitudes and values that are the outcomes of learning, as a process. So the process of education will produce the students of these qualities, hence education is also termed as a product.

### **1.7.1 Knowledge**

Knowledge leads to wisdom. Therefore education should lead to the acquisition of knowledge. 'Knowledge is virtue and knowledge is power'. Education brings this virtue and power. Since the ancient time people had given importance to knowledge. They have considered that man without knowledge is like an animal. Hence education should help the individual to acquire knowledge and it is instrumental for the progress of a society. Charles Dickens says, 'children must be stuffed with as much knowledge as possible, because character and sound education are associated with it'. Therefore, the educative process ultimately leads to knowledge. Hence, knowledge is considered as a product of education.

### 1.7.2 Skill

Education also develops the various basic skills like reading, writing and computation, which in turn helps to acquire the knowledge. Skills are very important outcomes of education. Education helps to train the students in experimental skill, drawing skill, constructional skill and observational skill. It also helps the student to solve the problems by developing problem solving skill. This in turn develops the confidence among students to face the problems in their life also.

### 1.7.3 Attitude and Values

Education becomes a product only when it is used as assimilation of the culture of the society and its transmission from one generation to another. As such it perpetuates and gives continuity to the society. Since culture is dynamic in nature, education fosters the values, which are universally accepted as valuable at a particular point of time. For example, in the present day world, scientific attitude, spirit of inquiry and habit of co-operation are accepted as desirable values. Therefore, education should inculcate these values in the minds of the students. Education directs the undeveloped capacities, attitudes, interests and urges of the children in to healthy channels. Education will help to cultivate moral, spiritual, social, mental, spiritual and humane values among the students and this in turn develops the wholesome personality.

### 1.7.4 Interest

It is another important outcome of education. Needs and Interest of the students are considered in various aspects of education. As a product, education develops interest towards reading, writing and cultivating good hobbies and creates interest to participate in various activities whole heartedly.

### ‘Check Your Progress’ - 5

1. Briefly explain education as a product.

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## 1.8 Education as Development

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Education is responsible for physical, mental and emotional development of a person. The main function of the education is to give such training. For this, school environment should also be helpful. According to T. P. Nunn, education is an effort to secure for everyone the conditions under which individuality is most completely developed. John Dewey, is of the opinion that, the development of all those capacities (physical, mental, moral and social) in the individual will enable him to control his environment and fulfill his possibilities. Socrates has said that the “knowledge is power” and this knowledge can be developed by only education. P.C. Banerji has said, “education is the development of the power of adaptation to an ever changing social environment”. Plato also said that education “develops in the body and in the soul (of the pupil) all the beauty and all the perfection, which he is capable of. Gandhiji also said that education has to bring all round development of the child. Through education individual develops the innate powers and capacities. It also brings knowledge and experience and in turn develops the man.

### ‘Check Your Progress’ - 6

1. Define education as a development according to John Dewey.

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## 1.9 Education as Self Actualisation / Self Realisation

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Self-actualization is the realization of one’s own potentialities. Individual should be helped to know his powers and abilities and he should be free to develop them. Then only his individuality becomes complete and unique. It is the knowledge experiences gained at different stages through mental ability. Self-actualization is attaining complete satisfaction for having achieved the desire and needs according to one’s own abilities, interests and attitudes and then realizing the functions of the world and to co-operate in the welfare and progress of mankind. Self-actualization is possible only when the development of the child or the individual is in a balanced, harmonious

and integrated way. For this, the teacher should create a congenial situation and try to bring out the talents of the students and make them realize their competencies. Such persons can develop the virtues and understand the world and contribute to the progress of the society.

Psychologically, self-actualization means to fulfill one's individual nature in all its aspects. When all the basic needs are satisfied, self-actualization is possible. In Abraham Maslow's "Human hierarchy of needs" the highest stage is the stage of self-actualization. According to Maslow, when the basic needs are satisfied at least minimally, he will be motivated towards self-actualization. A self-actualized individual will be dynamic and optimistic. He will be void of anger, distress, malice, selfishness and aggressiveness. He behaves with love, tolerance and spirit of co-operation.



### ***Maslow's Needs***

Self-realization is the ultimate goal of life i.e. attainment of Moksha for Indians. Self-actualization means, to enable the children to realize themselves. Education has to provide the means by which the child may be enabled to realize his innate power and abilities. Then children will know their power and abilities and get satisfaction. For self-realization it is very essential that the child must have the knowledge about himself and about society. An individual should be allowed freedom to express his thought and action. Then only self-realization becomes meaningful.

Ancient Indian education was also aimed at self-realization. Rig Veda mentioned the "education makes a man self reliant and self-less". According to Shankaracharya, "education is the realization of the self". The power and abilities can be used best when they are realized rightly.

### **‘Check Your Progress’ - 7**

Fill in the blanks:

1. Self actualization is the realization of one’s own.....
2. Education makes a man .....and .....

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## **1.10 Let Us Sum Up**

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- Etymologically the meaning of the word educare means to nourish or to bring up or to lead out.
- Broadly speaking education is a process of development from birth to death. It is a lifelong process.
- In narrow sense, school instruction is called education.
- Education is a bipolar process, tri polar process and multi polar process.
- Teaching is a deliberate, systematic, purposeful activity carried on with specific intention to bring real learning.
- Training refers to the development of specific skills.
- Instruction requires thinking, reasoning and generalization.
- Intentionally imparting something without allowing the receiver to think or act is indoctrination.
- To introduce the domain of knowledge and to stimulate, to encourage and to guide him is called initiation.
- Education is also a product. Knowledge, skills, interest, attitudes and values are the outcomes of learning, which are the products of education.
- Education will be responsible for physical, mental and emotional development and brings all-round development in man.
- Self-actualization is the realization of one’s own potentialities. Education will provide the means to realize the child’s innate power and abilities.

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## **1.11 Answers to ‘Check Your Progress’**

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### **‘Check Your Progress’ - 1**

1. Etymologically the word education has been derived from Latin Word ‘Educare’ means ‘to nourish’, ‘to bring up’, ‘to lead out’ or ‘to draw out’.
2. “Education means an all round drawing out of the best in a child and man - by body, mind, and spirit.

### **‘Check Your Progress’ - 2**

1. In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers.
2. In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life.

### **‘Check Your Progress’ - 3**

1. General education is for all the children up to certain age.
2. Specific profession or vocation.

### **‘Check Your Progress’ - 4**

1. Bi-polar.
2. Tri-polar.
3. Multi polar.
2. 1. True.  
2. False.  
3. True.  
4. False.

### **‘Check Your Progress’ - 5**

1. As a product education is the sum total of what is received through learning the knowledge, skills, interests, attitudes and values that are the outcomes of learning as a process. So the education will produce the students of these qualities. Hence education is also a product.

### **‘Check Your Progress’ - 6**

1. According to John Dewey, education is the development of all those capacities (physical, moral, mental and social) in the individual which will enable him to control his environment and fulfill his possibilities.

### **‘Check Your Progress’ - 7**

1. Self.
2. Self reliant and selfless.

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## **1.12 Unit-End Exercises**

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1. Explain the broader and narrower meaning of education.
2. Differentiate between
  - A. Teaching and Indoctrination
  - B. Training and Instruction
3. What is the importance of initiation in education?
4. Explain education as a product with suitable examples.
5. Explain education as -
  - A. Self actualization
  - B. Self realization

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## **1.13 References**

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1. NCERT - *The Teacher and Education in Emerging Society*, New Delhi.
2. Taneja. V. R - *Educational Thoughts and Practices*.
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## **UNIT-2 □ EDUCATION-CONTRIBUTIONS OF VISIONARIES**

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### **Structure**

- 2.1 Introduction**
- 2.2 Objectives**
- 2.3 Indian Visionaries**
  - 2.3.1 Gandhiji (Basic Education)**
  - 2.3.2 Tagore (Artistic Self Expression)**
  - 2.3.3 Vivekananda (Man-Making Education)**
  - 2.3.4 Aurobindo (Integral Education)**
- 2.4 Western Visionaries**
  - 2.4.1 John Dewey (Progressive Education)**
  - 2.4.2 Rousseau (Child Centered Education)**
  - 2.4.3 Froebel (Early Childhood Education)**
  - 2.4.4 Montessori (Early Childhood Education)**
- 2.5 Let Us Sum Up**
- 2.6 Answers to ‘Check Your Progress’**
- 2.7 Unit-End Exercises**
- 2.8 References**

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### **2.1 Introduction**

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Education goes on changing from time to time. We notice greater diversity in the system of education as the years pass. Learned teachers and thinkers have been contributing new views on education with improved and changed techniques. They

have been throwing new light on the theory and practice of education and showing various possibilities in this field which is a very important field of human welfare.

Many eminent personalities have worked in this field and have explored fresh approaches in the field of teaching and learning. Based on their knowledge, experience and experimentation they have given guiding and inspiring ideas for the benefit of teacher. In this Unit, you will study the views of Indian and Foreign Visionaries like Gandhi, Tagore, Vivekananda, Aurobindo, Dewey, Rousseau, Froebel and Montessori on Education.

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## 2.2 Objectives

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After going through this Unit you will be able to:

- explain the views of the Indian educational Philosophers like Gandhiji, Tagore, Vivekananda and Aurobindo.
- evaluate the educational contributions of Gandhiji, Tagore, Vivekananda, and Aurobindo.
- comprehend the views of the Western educational philosophers of John Dewey, Rousseau, Froebel and Montessori.
- assess the educational contributions of Dewey, Rousseau, Froebel and Montessori.
- bring out the significance of the educational ideas of these visionaries of education for the present educational system.

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## 2.3 Indian Visionaries

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### 2.3.1 Mahatma Gandhi (Basic Education)

Mahatma Gandhi was a great leader, a practical philosopher and a political reformer of modern India. He was an apostle of peace, truth and non-violence. To him ‘truth is God’ and ‘God is truth’. He regarded his own life as ‘an experiment with truth’. Gandhiji is more known as the emancipator and prophet in the arena of politics, social service and spiritual dynamics. He is one of the greatest teachers of the mankind. “Basic Education” system was the important contribution of Mahatma Gandhi.

He believed in: almighty God, God as truth, ethics, morality, fearlessness and conscious. God is the source of light and life. He had a strong faith towards truth, ahimsa and love. According to Gandhiji, realization of truth is the ultimate goal of human life. He advocated truth in all our personal and social dealings.

He regarded ahimsa (non-violence) as the only means to the realization of truth and God. Ahimsa is a positive concept and it is external as well as internal. He advocated that the only true religion of man was the religion of love. It is through love, we can attain truth. His love attained the form of universal love. Gandhiji believed in the human brotherhood and in the establishment of 'a universal community of free persons without artificial barrier of caste, creed, color, wealth and power'. This community will be a "spiritual society" based on love, truth, justice, sathyagraha and non-violence.

Gandhiji's greatest creed was service of God through service of humanity (social service). He sacrificed his life for establishing an ideal state 'Rama Rajya' a classless society. He believed in simple living and high thinking. In his philosophy of education, he considered, education is a potent force for social reconstruction. It is an activity, which is necessary not only for social progress but also for moral, political and economic development. Along with principle of Basic education his philosophy of life was also included in education. His educational thought is relevant to life, the needs and aspirations of the emerging Indian society. His principle was to develop the individual through social contact and social service.

His 'education' is characterized as naturalistic in its setting, idealistic in aims and pragmatic in its methods and programs. According to Gandhi, 'By education, I mean all round drawing out of the best in child and man - body, mind and spirit'. His conception of education stands for harmonious development of all the aspects of human personality - intellectual, physical, spiritual and so on.

All round development of man was the important aim of education to Gandhi. He wanted to train the Hand, Heart and Head of the child. Vocational training and efficiency is also one of the aims of education, which means, education must enable every individual to earn his living independently. Therefore, he emphasized the vocational education. He has given importance for character formation. He emphasized culture - its preservation and enhancement. Gandhiji laid a great stress on the cultivation of moral, spiritual, social, ethical and aesthetic values.

Gandhiji's highest contribution in the field of education is the Basic education. Its salient features are as follows-

- 1 It satisfies the basic needs of the children and the society.
- 2 It is useful, productive and suited to the villagers.
- 3 Education is through Mother Tongue.
- 4 Learning and earning, self-supporting and education proceeds in nature.
- 5 It promotes cultural heritage, provides citizenship training and also solves employment problem to some extent.
- 6 Free and compulsory education to all children up to the age of fourteen.



- 7 Satisfies democratic, secular and social principles
- 8 Body and mind are encouraged for the mastery of a useful basic craft.

Curriculum constitutes practical activity like spinning, weaving, agriculture and a craft centered activity. No importance is given to text book. Gandhian approach emphasized on health, cleanliness, play and citizenship, languages, mathematics. Social studies, drawing, general science, home science, music, nature study, astronomy were other subjects. Importance is given for good handwriting.

Gandhiji emphasized to make productive craft and vocation as means of education. Learning by doing and learning by experience were encouraged. Correlation was established in the teaching methods. Co-curricular activities were also associated with craft centered methods.

### **2.3.2. Tagore (Artistic Self Expression)**

Rabindranath Tagore a poet, modern saint and educationist, was born in 1861 in Calcutta. He received education mostly at home as he refused to follow 'the beaten track of learning'. He developed a taste towards literature and understanding of human nature. Tagore's interest in education made him to start a school in 1901 at Bolpur. It was called 'Shanti Niketan' which, later on developed into a famous university known as "Viswa Bharati University" which stands for international knowledge and understanding.

Tagore was Indian in spirit. He was greatly inspired by Indian philosophy, epics, Vedas and Upanishads. He was a true Vedantist. He developed a faith in humanity, brotherhood of man and fatherhood of God. Tagore was an individualist and naturalist besides being a realist too. He said that 'our education should be in full touch with our complete life'. He combined eastern ideals with western service. He said that 'the best function-of education is to enable us to realize that to live as man is great, requiring profound philosophy for its ideal, pooling for its expression and heroism in its conduct'. Love and action are the only medicines through which perfect knowledge could be achieved.

Tagore's educational philosophy is firmly based on his philosophy of life and on naturalism, humanism, idealism and internationalism. The three cardinal principles of his educational philosophy are -1. Freedom 2. Creative self-expression 3. Active communion with nature and man.

Tagore wanted education to develop freedom and creative self- expression. He aspired to inculcate education in free atmosphere. The child's mind should be brought in contact with nature. For him, nature was the greatest educator. Tagore conceived

education as dynamic, living and closely associated with life. He wanted man to be in harmony with his surroundings. The aim of education was to bring in the concept of joy, freedom, play, creative self-expression, activity principle, integration and co-ordination of all knowledge. To develop a sense of unity in the world and promote a well balanced harmonious and integrated personality of the child. He also aimed at an integrated culture of the east and the west along with the values of the past with the new values.

Tagore aimed at harmony with the universe necessary for self-realization. He advocates both individual and social aim of education. In total, Tagore's aim of education consisted of 1. physical development 2. individual development 3. moral and spiritual development 4. harmonious development and international understanding. Shanti Niketan gave importance to art, among the other subjects, learnt in the open air are music and picture making, dancing and dramatic art. The pupil is taught to master some form of handiwork or other. He is recommended frequent excursions and tours to gain firsthand knowledge. There are three sources of knowledge - Nature, Life and Teacher. The teacher enkindles independent thinking, imagination and judgement.

Tagore emphasized on the self-expression of the child through various forms of art, music, drama and handicraft. The artistic self-expression being the aim of education was very much pleasing to Tagore. In his curriculum, he recommended language, literature, history, geography, nature study, science, music and art. He emphasized the mother tongue as the medium of instruction. He was for activities like dancing, dramatics, drawing, music, arts and community service. He believed in activity and creative methods of teaching. According to Tagore, Teaching while walking was the best method of teaching, which is helpful for direct observation. Tagore believed in complete learning. Therefore, he considered that direct experience, activity method, research method, discussion method and self expression were the good techniques of teaching.

### **2.3.3. Vivekananda (Man-Making Education)**

Swamy Vivekananda was a practical saint of modern India. He wanted to revise the ancient wisdom of India. He preached and practiced the principles of truth, honesty, sacrifice, brotherhood of man and realization of God. He had great faith in man. He was a world teacher and great educationist.

Vivekananda was born in Calcutta (1863). His early name was Narendranath Dutta. He came under the influence of Ramakrishna Paramahansa. There he was transformed and realized his self as a part of higher self (Atma). He was enlightened and got 'viveka' i.e. knowledge, which was unique in all respects. His Principal remarked 'Narendra is

really a genius. He is bound to make his mark in his life'. He was the forerunner of Gandhi and many faiths in the welfare of mankind. He stood for universal brotherhood. He realized the dignity and diversity of human beings.

Vivekananda was a true Vedantist and a follower of Ramakrishna. The ultimate goal of human life is to attain wonderful unity with the creator. He described God as supreme power, infinite existence, infinite knowledge and infinite bliss. Man is incarnation of God. He emphasized the eternal communion of man with God. He held that religions differ in understanding god and worked for the good of mankind. For him, goal of life is freedom. Freedom is attained by work, worship, contemplation and knowledge.

According to Vivekananda, 'education is the manifestation of divinity which already exists in man'. Knowledge resides within the individual. He discovers it. 'Perfection is already inherent in man and education is the manifestation of the same'. He was a revolutionary in the field of education. Education is the concentration of mind and the collection of facts. He had great concern for masses of mankind. He asked, 'education that does not help the common mass of people to equip themselves for real life, which does not bring the strength of character, a spirit of philanthropy and the courage of lion; is it worth the name?'. Education is that, which enables one to stand on his own legs. Education should form the character, strengthen the mind and expand the intellect.

He summed up the aim of education in one sentence. 'The end of all education, and all training should be élan-making.'

1. Education must create faith in one's own self. This step leads to education and perfection. He must know his latent powers. This leads to completion and divine life.
2. Education should create self-confidence and self-reliance. *Shradha* leads to self-knowledge and material prosperity. It makes him to attain perfection and achieve glory of life.
3. Education should develop moral character- we must have life building, man making, character making and assimilation of ideas. 'The beauty and glory of life lies in character making.'
4. Education is worthless if it ignores the practical side of life, everyone should get his primary needs satisfied, stand on his own legs. He favored western knowledge and engineering.
5. Education has to promote universal brotherhood. *Atman* is same in all forms of life; the difference is in its manifestation. Education should call forth this power in every man. He stood for internationalism and unity of mankind.

6. Book learning is not education. It should aim at the infinite development of energy, zeal, courage and patience.
7. Education should generate the spirit of renunciation. We should work for others and be able to do something for the world.
8. Man is higher than all animals and none is greater than man.

Vivekananda had clear cut ideas about education.

1. The child does his own growing (self-education). Growth is a natural process. The child teaches himself. Opportunity should be provided and obstacles removed, nothing should be forced on the children.
2. Teaching should be adjusted to the needs of the children. Teachers should come down to the level of the students.
3. Concentration is the essence of education. It is the only valid method to attain knowledge and education. 'The treasure home of knowledge can be opened only through the key of concentration.' He recommends *Brahmacharya* and *Shradda* to be the best techniques and tools of concentration.
4. Learning can be mastered within a short time.
5. He was a champion of universal education i.e. education for all. Education should reach all persons in villages.
6. Vivekananda advocated national system of education. It must be based on our national needs, problems and aspirations. He insisted on mass education also. His curriculum includes history, grammar, language, literature, philosophy, theology, vedanta, geography, psychology, economics, social science, science and western knowledge and technology.

#### **2.3.4. Aurobindo (Integral Education)**

Sri Aurobindo was a saint and spiritualist. He practiced 'yoga' and 'sadhana'. The main aim of his sadhana was complete yoga and complete education. It was aimed at the achievement of 'world welfare' through the study and deep thinking of ancient Indian philosophy of life and spiritualism. It awakens in man the sadhana and yoga, truth, enlightenment, power and consciousness to develop the instinct of devotion to God and deep thinking. By this, man can conquer 'self' and the soul rises to extreme heights and becomes one with God. The second objective of complete education is aimed at studying spiritualism and philosophy of life. He had more faith in spiritualism and believed that the development of man's inherent powers was the main aim of education.

### ***Educational philosophy***

According to Aurobindo, both matter and spirit are necessary for the well being of mankind and education should help in bringing a balanced development of both. The Mother, true representative of Aurobindo has therefore said that education through Science and Technology would enable 'the material basis stronger, complete and more effective for the manifestation of the spirit'.

Aurobindo held that much professional integral education must emphasize the psychic and cognitive aspects in addition to the physical as denoted by the matter and spirit. The cultivation of these aspects of education must be the aim of integral education. The practices of the four austerities constitute the four fold aspects or discipline (*tapasya*). These are – Beauty, Power, Knowledge and Love.

The discipline of Beauty should involve a program of physical education in order to build a body. The austerity for Power relates to the control of sensations, which should be trained to acquire and develop knowledge. The discipline of Knowledge helps developing a mental makeup or an active and alert mind. The discipline of Love is the formation of desirable feelings and emotions, which should be directed towards, whole hearted clarity and goodwill towards others and communion with the divine.

Thus, integrated education aims at facilitating the manifestation of these four aspects of the supreme consciousness. "Know thyself" (*Tatwamasi*). If you can know yourself, you will know the whole world and have the key to unravel the mysteries of the universe. Understanding the self (*Atman*) or knowing the inner aptitude and aspirations of the child is the main task of the teacher. Sri Aurobindo has aptly pointed out that the duty of the teacher is to show the child where the true knowledge is and how that knowledge can come to the surface. The teacher even need not try to bring out the knowledge, which is the function of the child. This is the first principle of the true method of education.

Second principle is that the child should be consulted in his growth. Nothing should be imposed on him from above, but should start from within. Aurobindo is of the opinion that the education has to provide the opportunities for the natural development of the child. Thirdly, the child should be led from near to far, from known to unknown, which emphasizes experiences as the basis for all learning.

Sri Aurobindo has succinctly remarked that a good teacher has no method and also has every method. His educational thoughts constituted physical, mental, psychic and spiritual subjects in the curriculum. Language, Science, Mathematics, Social science and subjects which, promotes Internationalism are also included.

We can find that Aurobindo's ideals, principles were still influencing on most of

the peoples in his Ashram at Pondicherry. Persons of all ages, races, castes, religions were influenced by the Ashram. They lived like one family. Its fame spread far and wide. It became the center of spiritualism and sadhana. English, French, German, Languages, Science and Art subjects were taught in these schools. Freedom, free thinking and collective living were encouraged. Western and oriental education was also given.

**‘Check Your Progress’ - 1**

Fill in the blanks:

- a. The most important contribution of Mahatma Gandhi is ..... system of education.
- b. The three sources of knowledge according to Tagore are....., .....and.....
- c. The end of all education, and all training should be .....
- d. The main aim of education according to Aurobindo is .....

1. List four important features of Basic Education.

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2. Mention the important principles of Tagore’s educational philosophy.

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3. Write four important educational ideas of Vivekananda.

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4. Mention four austerities given by Aurobindo.

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## **2.4 Western Visionaries**

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### **2.4.1 John Dewey (Progressive Education)**

John Dewey was an American philosopher, psychologist and a practical teacher who made significant contributions in the field of philosophy and education. He was born in Vermont in New England in 1859. He realized that the traditional methods of schooling were useless and that human contacts of everyday life provide unlimited, natural dynamic learning situations. In 1896, he established 'Laboratory school'. All his theories were tested, modified and clarified with practical experience of the school situation. The main purpose of the school was to carry on research and experiment in new ideas and methods of education. Dewey's aim was to 'create conditions for the discovery of more natural ways of teaching and learning'.

He is of the opinion that 'the school is not a preparation for life, it is life'. The school was experimental in two ways. 1) It made constant use of experiment and enquiry about the children's method of learning. 2) It was a laboratory for the transformation of school in to a miniature society. The teaching was done by means of problems arising in actual life.

Dewey believed in the theory of evolution of mind and knowledge. According to him the mind has an instrumental characteristic and it is a part of our evolution. Dewey believed in change. Knowledge helps man to direct the change. Knowing and doing

are one. Mind and action are one and inseparable. He has given a higher place to action than knowledge. According to him, knowledge and thinking are closely associated with action. These ideas made him to introduce the problem solving technique as a fundamental basis of education. He mentioned four steps in analyzing the problem. In applying the process of thinking Dewey says -

1. Student should be provided experience by engaging him in activities and then he would confront with the problem.
2. He must obtain information to deal with the problem.
3. Then hypothesis or suggested solutions must be formulated, and
4. He should be given opportunities to test his ideas and confirm the truth. Dewey stressed the importance of science and of scientific method as central in human affairs.

Dewey was called a great experimentalist. He wanted to put the experience in order to acquire education. He advocates 'education of experience, by experience and for experience'. He believed in the organic relationship between the individual and the society. The individual should commune with his fellow beings and appreciate their achievements. Education can break down the artificial barriers such as language, caste, color, creed, nationality, religion etc.

Dewey's educational doctrines are based on psychological approach to the social aspects of education. He recognized the individual differences and considered the interests and impulses of child. Dewey regards the child as the core of the educational process. The four basic interests of the child are conversation, inquiry, concentration and artistic expression. Therefore, education should be based on these four basic interests.

Education should aim at social efficiency. It should produce social consciousness in the child. He considered the school as a social institution, therefore should grow out of the home life. The teacher should channelize the child's activities in to social settings. The school is a social environment, 'simplified, purified, balanced and graded'. Originality and initiative should be the qualities of school life.

School should be a fundamental method of social progress and reform. He wanted a new 'social education'. To him, education is the means of social continuity and development of individuality. Dewey did not believe in traditional curriculum i.e. subjects. He wanted that the school curriculum should be organized round the child's activities and not subjects. He favored social experiences to be the main components of curriculum. Dewey used 'project' as the center of learning. Knowledge should be correlated with the project. He made provision for aesthetic, moral and religious education in his curriculum.

Dewey's method of teaching consists of three processes:



1. continuance of psychological order in the curriculum,
2. retention of problem method, and
3. extension of social opportunity.

He mentioned five steps in problem solving or experimental method as essential:

1. the genuine situation of experience
2. the problem should arise from the situation to stimulate the thinking of the child
3. obtaining information or make observation needed to deal with the problem
4. the suggested solutions, and
5. opportunity to test his ideas by application.

Dewey very much emphasized the role of the teacher. Teacher should have more concern with the pupil's impulses and interests than imparting knowledge. He should guide and provide opportunities to learn naturally. He favored self-discipline rather than rigid discipline. Dewey prescribed wider range of experiences and progressive activities.

#### **2.4.2 Rousseau (Child Centered Education)**

Jean Jacques Rousseau, educational philosopher born in Geneva (France), 1762, was a man full of contradictions. He developed love towards nature. He evolved a theory of education, which is called naturalism. He advocated 'State of Nature', 'Natural man' and 'Natural civilization'. He said that man is born free but with full of bondage. Naturally he wanted to liberate himself from the bondage of society. "Emile" – is a classic educational treatise of Rousseau.

Rousseau said that human nature is good and should be allowed to develop freely. Therefore, education has to be in harmony with original and unspoiled human nature. Learning takes place when child is free to develop and grow according to his natural impulses. Education is necessary because child is immature and unable to take care of himself. Natural instincts and interests of the child were given consideration in the educational aims. 'The attainment of fullest natural growth of the individual' was the aim of education to Rousseau. He is of the opinion that Natural man is greater than citizen. So, Men should be educated first for manhood and then for citizenship.

Simple and direct methods of instruction were, advocated by Rousseau. He has given more importance to the senses than books. Child should be taught by experience and not verbally. He advocated play-way method. In every play he wanted to give some

instruction to the child. 'Know childhood' was the first percept. The teacher should study the nature of his pupil. Rousseau divides the stages of human development into infancy, childhood, adolescence and youth. He has included the age between five years to twelve years in childhood. He lays emphasis on training of senses. Child should learn through experiences. Early education of the child should be negative. Negative education does not consist of teaching virtue or truth but in shielding the heart from vices and mind from errors. He was against imparting any education to the child. According to him, "in childhood the aim of education is not to utilize time but to lose it". Childhood should be for its own sake. "Nature desires that children should be children before they are men".

Rousseau recommends different methods of teaching. According to him ordinary school subjects are simply facts which are beyond the comprehension of the child. So he recommends that direct education at this stage is the training of mind through physical activities. "Exercise the body, the organs, the senses and powers, but keep the soul lying fallow as long as you can". This is the stage for sense training. Senses are the instruments of intellect. These are the first faculty to take form and attain perfection, therefore to be cultivated first. These are the basis for thought and reason. Feet, hands and eyes are our first teachers. Some general ideas may be taught.

Learning through self-experience and learning by doing are more effective than book learning. Rousseau is of the opinion that the child will learn his morality by natural consequences of his own actions. With regard to the discipline, he wanted complete freedom as the first step to induce discipline in the child. The child himself will learn natural discipline. The school organization should be in natural surroundings. He gave a new direction to the teaching profession by advising the teacher to study the subjects they have to act upon.

Geometry, drawing and music should be taught through experience, projects and active doing. Instruction must conform with the child's ability. Happy childhood is his main rule. "Treat your pupil according to his age" is the most-practical suggestion of Rousseau. He had shown the characteristic differences at the various stages in child's life. He laid down that child can reach maturity or perfection only if appropriate activities are provided at each stage.

#### **2.4.3. Froebel (Early Childhood Education)**

Friedrich Wilhelm August Froebel, a German was born on 1783. His philosophy was absolute idealism. He gave a place to education and the development of the individual. The ideas he preached were 'unity in diversity' and his 'theory of development'.

Froebel had a profound faith in religion. To him, there was an underlying unity in all things. So he says 'all things have come from the Divine Unity (God) and have their origin in the Divine Unity. All things live and have their beings in and through the Divine Unity. The Divine affluence that lives in each thing is the essence of each thing.' The education is to lead man to this pure inner law of Divine Unity. Education should enable an individual to know him-self and mankind.

Froebel believed in the unity of man, nature and God and also in the diversity within that unity. He prescribed that man should be conscious of these things. The purpose of education, according to him was to expand the life of the individual until it comprehends this existence through participation in all pervading activity.

According to his theory of development all things are growing, everything develops according to a universal or creative force. In respect of the development of mind, he said that mind is developed when it has the power and skill and variety in dealing with knowledge. Mind has three activities - knowing, feeling and willing. The mental development should be in accordance with all these. Individual must develop from within, self- active and free.

Froebel believed that mind evolved from within. Education is the active means to bring the man to a higher level in the evolutionary process. He wants the complete development of the child through spontaneous self-activity. He wanted unified development of the intellectual, physical and moral aspects of man's nature. He considered mind, body and soul as one.

Education must unfold the child's innate powers and his spiritual nature may be awakened. Freedom is given to the child in order to develop his energies, curiosity and activity. Froebel is of the opinion that life around the child is education. School is a place where the child learns truth, justice, responsibility, initiative and co-operation. He has given importance to the teacher who controls the growth of the child. He favoured school without books. He stressed on activity and social participation. Play became a means of individual development. He opposed rigid discipline and traditional formality of school atmosphere.

### ***The Kindergarten***

Kindergarten means a garden in which children may grow naturally like a plant under the care of an expert gardener. Books and intellectual tasks are absent in kindergarten schools. Self-activity, creativeness and social participation are characteristics. Song, movement and construction are the form of expression and these co-ordinate with one another. All the songs deal with common objects of life. Each song of Froebel consists of three parts:

- a. a motto for the guidance of the mother
- b. a verse music to sing to the child
- c. a picture illustrating the verse.

Froebel provided some gifts and occupations to stimulate activity so that the children could move the limbs and use their minds. The gifts were the sphere, the cube and the cylinder. The spheres refer to balls rolled and tossed by children. The cubes were used as building blocks. Froebel developed a series of building blocks for the benefit of children in the kindergarten schools. The cylinders are useful in the plays as stationary or movable elements.

The ball was selected as the first gift because of its universal appeal to children as a playing thing. There were six woolen balls of different color, material, form, motion, direction and muscular sensibility. There are other gifts for later stages, like square and triangular tablets, sticks and rings. Froebel's occupation comprises of construction with paper, sand, clay, wood and other materials. There are many others like mat and paper weaving, stick shaping, sewing, bead threading paper pricking and drawing. These gifts and occupations lead to the closer identification of the child with the divine spirit and social unity.

Constructive work should be given importance in the educational process. It should be the beginning and end. He recognized industrial training on social and economic grounds. Drawing, manual works are the important activities in kindergarten schools. His curriculum includes

1. Religion and religious instruction
2. Natural Science and Mathematics
3. Language
4. Art and objects of art. Provision was also made for nature study and gardening.

#### **2.4.4 Montessori (Early Childhood Education)**

Montessori's (1870-1952) House of Childhood was situated in the slums of Rome. She established the center of gravity of her system in the environment. The new approach of Montessori method has been described 'as a joyful process of self-discovery and self-realization'. The Montessori method is based on the following principles:

***Education as development:*** Montessori considered education as a development from within. She says, "The child is a body which grows and a soul which develops. We must neither mar nor stifle the mystery which lies within these two forms of growth, but wait for the manifestations which we know will succeed one another". The education has to unfold the child's hidden powers.

***Principle of freedom:*** Montessori believes that freedom is fundamental right of everyone. Liberty is to be given to child. “The school should permit free and natural manifestations of the child, if he is to be educated in a scientific manner”. Discipline must come through liberty. She stressed self-discipline, which comes through activity in an atmosphere of freedom and non-intervention.

***Principle of individuality:*** Montessori insists on the maximum development of child’s individuality. Only liberty ensures such a development. Therefore, the child should be free to make his own choice, to handle the materials and work on its own pace. The child will learn by its own mistakes. The satisfaction that the child gets from its work motivates further.

***Principle of auto education:*** According to Montessori, self education is the best method by which the child learns in his own way and at his own pace. She has given didactic apparatus, which controls every error and the child is able to correct himself. Here the teacher becomes more passive and the child becomes more active and responsible.

***Principle of sensory training:*** According to Montessori, the senses play a very important role in the process of education. The senses are the gate-ways of knowledge. Hence education should be imparted through the senses. The child should be allowed to get direct experiences with some objects like pieces of wood, bells etc.

***Principle of muscular training:*** She stressed muscular training as a part of early education of children. Child should know the proper use of his muscles, because it facilitates activities like writing, walking and running.

***Principle of social development:*** Montessori observes, “the discipline to which the child habituates himself here is in its character not limited to the social development but extends to society”. She has called upon school to behave in such a way as to ensure the comfort and welfare of the group.

The practices of the Montessori system fall into three:

1. The exercises of practical life
2. The exercises in sensory training
3. The didactic exercises.

In the house, the pupils learn to do ordinary works independently like washing their hands, cleaning their nails, brush their teeth and so on. Exercises are arranged to train the child necessary in dressing and undressing. The furniture in the house are of such a size, that the pupils can handle them easily. Montessori devised certain gymnastic exercises to develop coordinated movements, especially for the children.

Montessori invented the techniques and instruments necessary for sensory training. Varied type of apparatus facilitates perception, touch, hearing etc. were devised she considered that, no intellectual development is possible without the ability to make fine sensory discrimination. Sense training prepares the child directly for intellectual education by perfecting the sense organs.

The didactic exercises are meant for teaching reading, writing and arithmetic. In her system, the teaching of writing precedes the teaching of reading. Letters are cut in a sand paper and painted on card board to learn the alphabets. The letters are impressed on the minds of children through visual approach. The pupils are also taught the phonetic sounds of the letter and practiced in analyzing the spoken word into sounds. They were taught to reconstruct the word with sand paper letters. They were also taught to handle the pen properly through exercises. Slips of paper or cards are used as didactic material for teaching reading. A name is written on the card. Sentences indicating commands are written on slips of paper. Montessori's concept of reading is that, it is 'the interpretation of an idea from the written signs'. The child is expected to read the sentences mentally. Ten rods are used for teaching numbers. Children are asked to arrange them in order of size and count them.

The Montessori system has several important things. The procedures are scientific, individualistic and psychologically sound. It has given importance to sensory training. The reading and writing taught in this system are unique. It has given complete freedom to children. The exercises provided are very useful and practical. The teacher acts as the observer. The environment is regulated to get auto education easily.

### **'Check Your Progress' - 2**

1. Fill in the blanks:
  - a. John Dewey introduced the..... technique as a fundamental basis of education.
  - b. Rousseau advocated ..... method.
  - c. According to Froebel mind has three activities like ....., ..... and .....
  - d. The senses are the gate ways of .....
2. Mention the four steps suggested by John Dewey in analyzing the problem.

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3. Write four important educational ideas of Rousseau.

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4. Write important features of Froebel's Kindergarten.

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5. Mention the important principles of Montessori method.

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## **2.5 Let Us Sum Up**

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- 'Basic education' system was the important contribution of Mahatma Gandhi. It is centered on some basic craft. He favored all round development through education.

- The three cardinal principles of Tagore’s educational philosophy are freedom, creative self expression and active communion with nature and man. According to him the three sources of knowledge are - Nature, Life and Teacher.
- Vivekananda said, “The end of all education and all training should be man making”. The child should grow on its own. Opportunities are to be provided to the child. Teaching should be adjusted to the needs of the child. He has given importance to concentration. He stressed universal education and national system of education.
- Integral education emphasizes the psychic and mental aspects. Beauty, Power, Knowledge and Love are four austerities suggested by Aurobindo.
- John Dewey advocates education of experience, by experience and for experience and he was a great experimentalist. He believed in the theory of evolution of mind and knowledge. He introduced the problem solving technique as a basis of education.
- The attainment of fullest natural growth of the individual was the aim of education to Rousseau.
- Simple and direct methods were recommended. Child should learn through experiences. Early education of the child should be negative and given importance to sense training.
- Froebel preached ‘unity in diversity’ and ‘theory of development’. He wanted mental development through activities like knowing, feeling and willing. He advocated early childhood education in kindergarten schools, wherein books are absent. Creativity and active participation were stressed.
- Montessori method based on principle of development, freedom, individuality, auto education, sensory training, muscular training and principle of social development. The practices in this system are - the exercise of practical life, sensory training and the didactic exercises.

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## 2.6 Answers to ‘Check Your Progress’

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### ‘Check Your Progress’ -1

1. Fill in the blanks:
  - a. Basic education.
  - b. Nature, Life and Teacher.
  - c. Man making.
  - d. Know thyself.



- 2(1)
  - i) Useful, productive and suited to the needs of the villagers and society.
  - ii) Learning and earning, self-supporting and education proceeds in nature.
  - iii) Free and compulsory education to all children up to 14 years of age.
  - iv) Body and mind are encouraged for the mastery of useful basic craft.
- (2)
  - i) Freedom ii) Creative self expression and iii) Active communion with nature and man.
- (3)
  - i) Education should create self confidence and self-reliance, develop moral character and promote universal brotherhood.
  - ii) The child grows naturally on its own. Opportunity should be provided and obstacles are to be removed.
  - iii) Teaching should be adjusted to the needs of the child.
  - iv) Concentration is the essence of education and it is the only method to attain knowledge and education.
- (4)
  - i) Beauty ii) Power iii) Knowledge iv) Love

**‘Check Your Progress’ - 2**

1. Fill in the blanks:
  - a. Problem solving.
  - b. Play way.
  - c. Knowing, feeling and willing.
  - d. Knowledge.
- 2
  - i) Students should be provided experience engaging in activities and then he would confront with the problem.
  - ii) He must obtain information to deal with the problem.
  - iii) Formulation of hypothesis or suggested solutions
  - iv) Testing the hypothesis and confirm the truth.
- 3
  - i) The attainment of fullest natural growth of the individual was the aim of education.
  - ii) Simple and direct method, and play way method.
  - iii) Know childhood, child should be taught by experience and not verbally.
  - iv) Early education of the child should be negative, i.e. shielding the heart from vices and mind from errors.

- 4
- i) Kindergarten means a garden in which children may grow naturally like a plant.
  - ii) Books and intellectual tasks are absent in kindergarten schools.
  - iii) Self-activity, creativeness and social participation stressed.
  - iv) Song, movement and construction are the form of expression.
- 5
- i) Principle of development
  - ii) Principle of freedom
  - iii) Principle of individuality
  - iv) Principle of auto-education
  - v) Principle of sensory training
  - vi) Principle of muscular training and
  - vii) Principle of social development.

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## 2.7 Unit-End Exercises

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1. What are the salient features of 'Basic Education' system?
2. Explain briefly Tagore's concept of education for artistic self-expression.
3. Explain briefly the educational ideas of Vivekananda.
4. Explain the concept of Integral education of Aurobindo.
5. Explain the educational ideas of John Dewey.
6. Explain the Child Centered Education of Rousseau.
7. Explain the important features of Froebel's Kindergarten System of Education.
8. What are the principles involved in the Montessori Method of Education?

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## 2.8 References

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## UNIT - 3 □ AIMS OF EDUCATION

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### Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 General and Specific aims of Education
- 3.4 Individual and Social Aims of Education
- 3.5 Aims of Education in Modern India as Envisaged in -
  - 3.5.1 Secondary Education Commission (1952)
  - 3.5.2 Indian Education Commission (1964)
  - 3.5.3 National Policy on Education (1986)
- 3.6 Let Us Sum Up
- 3.7 Answers to 'Check Your Progress'
- 3.8 Unit-End Exercises
- 3.9 References

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### 3.1 Introduction

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Education is a planned and purposeful activity, which is undertaken by the teacher and the learner for achieving clear cut objectives. Without an end (aim) no purpose can be achieved. "An aim is a foreseen end that gives direction to an activity". The aim is a yardstick with which we can measure our success and failures. It keeps both the teacher and the taught on the right track. Without the knowledge of aims, "the education is like a sailor who does not know his destination and the child is in a rudderless vessel with the sailor, drifting along some where ashore".

Education has several aims. The aims are not static, but they go on changing from time to time and from place to place in accordance to the philosophy of life. In this Unit you will study General and Specific aims, Individual and Social aims of education and the aims envisaged in some of the commissions.

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### 3.2 Objectives

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After studying this Unit, you will be able to:

- Classify the General and Specific aims of education.

- Distinguish between Individual and Social aims of education. Identify different aims of education.
- List out the aims as envisaged in.
  - a. Secondary Education Commission. (1952)
  - b. Indian Education Commission. (1964)
  - c. National Policy on Education. (1986)

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### 3.3 General and Specific Aims of Education

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Aims of education are usually classified into two categories: 1. General and 2. Specific. The general aims are universally applicable to all times and climes. They are determined on the basis of intrinsic values and perennial elements. General aims are usually formulated on the basis of culture, character, knowledge, judgement etc. Specific aims of education are determined on socio-economic conditions of the country.

#### ‘Check Your Progress’ -1

1. Fill in the blanks:
  - a. Aims of education are classified into ..... and .....
  - b. The general aims are determined on the basis of ..... values and ..... elements.
  - c. Specific aims are determined on ..... conditions of the country.

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### 3.4 Individual and Social Aims of Education

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Aims of education are classified into two: i) Individual aim and ii) Social aim. Individual aims lay emphasis on the growth of individuality and freedom. Whereas social aims lay stress on the development of the society and its solidarity. These individual and social aims are determined according to the political ideology or social ideas of the concerned society.

#### Individual aims:

Education should aim at the training and development of the individual. The individual is supreme, his interests and needs should be given importance over others. Every individual is unique and can contribute to the social progress in his own way. Good

individuals can become good citizens. Education should prepare good individuals. Good individuals will realize the rights and responsibilities. Social institutions, particularly, the school should provide all favorable facilities for child's development.

Individual development as the primary aim of education has been emphasized by all thinkers. "Individuality is the ideal of life" according to T. P. Nunn and he added that 'a scheme of education is ultimately to be valued by its success in fostering the highest degree of individual excellence.' According to him an individual is the architect of his own fate. He is responsible for his own destiny. Education, therefore, must cater to the complete development of an individual. Education should develop the innate powers and capacities of an individual.

Rousseau and Nunn are of the opinion that 'the central aim of education is the autonomous development of the individual'. The natural quality of the individual has to be developed. Education has to provide an opportunity to know and develop those qualities. No two individuals are identical in interests, powers and abilities. Therefore, depending upon the individual traits we have to provide suitable education. Then only proper development becomes possible.

#### **Social aims:**

Education for the individual is good, but it should not become an obstacle to the society. Man is born in society and he is a part of the society. He can't live without it. He gets his needs satisfied only in the society. Man is a social being; he communicates and exchanges his views and ideas with others. By this, he gets knowledge, information and makes himself educated. The social value, mores and milieus make the individual socialized. Therefore education should have social aim.

Education should also develop social consciousness. This is helpful to the society. Social consciousness will help the individual to know how to live in a society, how to mingle with others, how to behave and how to solve the problems. The social aim of education has to make clear the social relation and to control the individual accordingly. This aim of education will develop the motive of sacrifice and service among people. School is the small reflection of the society. Hence education should be a bridge between the individual and society.

Prof. Bagley and John Dewey hold the view that social aim of education is to bring about social efficiency 'in the individual'. Education should make each and every member of the society socially efficient by utilizing the individual's abilities and aptitudes to the maximum extent possible. Such people will sacrifice their own desires for social welfare and progress. Gandhiji also advocated this aim of education. Even though, social aim of education limits the individuality, it protects society's desires.

### ***Individual aim versus social aim :***

These two aims seem to be contradictory and opposed to each other. If we stress individual aim too much, it will produce egoists, while extreme emphasis on social aim will create suppressed personalities. Hence, these two aims should not be opposite, but complementary to each other. One cannot exist without the other. By correlation of both the aims we can achieve more. As the individual acts on the society, the society also acts on the individual. Without society the individual will lose the meaning. In the same way, society can't exist without the individual. Therefore, education, in addition to individual aim should have social aim also. In the words of Adam, "Individuality requires a social medium to grow. Without social contacts we are not human". The synthesis of both the aims will be ideal.

### **'Check Your Progress' - 2**

1. Fill in the blanks:
  - a. Individual aim and social aim are .....to each other.
  - b. Individual aim of education stresses the development of an .....
  - c. Social aim of education stresses the development of the .....

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## **3.5 Aims of Education in Modern India**

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Soon after attaining the independence, a great responsibility was laid on our shoulders to shape the future of our country. To do this we need leaders and experts in all walks of life. Our country demands the future generation to become capable of taking up the responsibilities of national development. Education is the only means to achieve this. Hence formulation of good education policies with suitable aims of education and proper organization to achieve those aims is the foremost and prime need of the day. So the Govt. of India appointed some commissions to formulate suitable aims of education.

### **3.5.1 Secondary Education Commission (1952)**

In 1952, Secondary education commission was appointed under the chairmanship of Dr. A. Lakshmanswamy Mudaliar to examine the prevailing system of secondary education in the country and to suggest measures for its organization and improvement. The commission, after considering the political, social and economic conditions and needs recommended the following aims:

1. **Development of democratic citizenship:** The success of the democracy depends on every citizen. Every individual should be trained for citizenship. It involves intellectual, social and moral qualities. Clear thinking, receptivity to new ideas, scientific attitude, open mindedness, independent judgement, capacity to distinguish between truth and propaganda were the qualities to be developed through education.
2. **Training in the art of living:** Education is to train children in the art of living efficiently. Progress of a society is possible only by mutual co-operation. Individual should support others and get the support of others. Development of discipline, co-operation, social sensitiveness and tolerance are necessary for mental good will. These are to be developed through education.
3. **Improvement of vocational efficiency:** Education is to improve the vocational efficiency of every individual. Success of democracy depends upon efficient citizens. Vocational training is necessary for improving efficiency. Appreciation of dignity of labor should be inculcated. Emphasis on craft, sculpture and engineering etc., should be made. Commission suggested vocationalization of education with diversified courses.
4. **Development of personality:** The education is to bring the development of wholesome personality i.e. physical, mental, social, moral and spiritual development. To achieve this, education should provide creative and constructive activities. Opportunities are to be provided to the students in schools to cultivate such qualities and to develop their personality to the fullest extent.
5. **Education for leadership:** Ideal leadership is required at all levels and in all spheres of life. Education should develop leadership qualities among students. To develop this, certain socially desirable qualities like- discipline, tolerance, sacrifice and social service are required. Good education can do this function.

### **3.5.2 *Indian Education Commission: (1964)***

Indian education commission (1964-66) was set up under the chairmanship of Dr. D. S. Kothari. This commission analyzed the problem of national development and recommended that education should be related to life, needs and aspirations of the people. It has to become a powerful instrument of social, economic and cultural change in our country. To achieve this, the commission has recommended the following aims of education.

1. ***To increase productivity:*** India is one of the poorest nations in the world. The

problem of unemployment and under employment is also there. The per capita income is very low. The gross national product is not satisfactory. Under such conditions education should be related to productivity.

Priority should be given to the following:

- a. Science education should become an integral part of education. Work-experience should be introduced at all stages of education.
- b. Application of science to productive process including agriculture and work-experience should be related to technology and industry.
- c. Secondary education should be vocationalized and emphasis should be on technical agricultural education at higher education level.

**2. *To achieve social and national integration:*** Absence of national unity gives shelter to the selfish individuals who do not care for the interests of the nation. National unity is essential for national reconstruction. The feeling of social and national integration can be best developed through education. The commission has suggested the following steps to be taken to strengthen national unity:

- a. Adoption of common school system.
- b. Making social and national service obligatory for all students at all stages.
- c. Development of appropriate language policy.

In addition, it emphasized mother tongue as the medium of instruction, promotion of national consciousness and to foster a sense of national solidarity among the students. It also encouraged the inculcation of democracy, secularism and socialism.

**3. *To accelerate the modernization:*** Science based technology involves social and cultural changes, which are generally described as 'modernization'. The knowledge has increased rapidly from a few decades. The education is to keep pace with the advances in knowledge, with the changes of curriculum, methods of teaching and adopting new techniques. Education has to develop proper interest, skills, attitude and values, so that the pace of modernization be accelerated.

The commission recommended for rapid advancement towards modernization and creation of new social order based on the process of modernization. It emphasized



vocational subjects, science and research. It also stressed the inculcation of value-oriented education.

### **3.5.3 National Policy of Education: (1986)**

Since the adoption of the 1968 policy on education, there had been considerable expansion in educational facilities in our country. However, the general formulations are not completely implemented. As a result, problem of access, quality, quantity, utility and financial outlay, accumulated over the years, assumed massive proportions. So they had to be tackled with the utmost urgency. The Government of India announced in January 1985, that a new education policy would be formulated in the country. A status paper “Challenge of Education - A Policy Perspective”, was issued by the Ministry of Education, Government of India.

A comprehensive appraisal of the existing system of education was made. There was a country-wide discussion on educational reform. Finally the New National Policy on Education 1986 was approved by the Parliament in May 1986. The important aims formulated in new education policy are as follows:

1. The education is essentially for all. This is fundamental to all round development.
2. Education should further the goals of socialism, secularism and democracy.
3. Education should develop the manpower. It has to bring human resource development.
4. “Education is a unique investment in the present and future”. It is the main aim of national policy of education.
5. Up to a given level, all students, irrespective of caste, creed, location of sex, have access to education of comparable quality.
6. It aims at common educational structure, of 10+2+3 years, which has been accepted in all parts of the country. For the first 10 years efforts will be made towards an elementary education comprising of 5 years of primary and 3 years of upper primary, followed by 2 years of high school.
7. The policy aims at national curricular framework, contains a common core along with other components which are flexible.
8. It aims at removal of disparity and equalizing educational opportunities to all. This includes education for women, scheduled caste, scheduled tribes, handicapped and the minorities.

9. Education has to strengthen international co-operation and peaceful co-existence.
10. Minimum levels of learning will be laid down for each stage of education.
11. Providing resource support for implementing of educational transformation, reducing disparities, universalization of elementary education, adult literacy, scientific and technological research etc.
12. It aims at accelerating the implementation of three-language formula and the development of three languages.
13. It aims at pooling of resources in the field of research in education, science and technology and to establish network arrangements between different institutions in the country.
14. The policy aimed to overhaul the system of teacher education and give all needed facilities for their progress.
15. Open and distance learning, non-formal educational programs and open-university system are to be encouraged.
16. It proposed for de-linking degrees from jobs.
17. The policy recommends National Service Scheme, National Cadet Corps etc., to promote social and national development. The sports and physical education are considered as an integral part of education.
18. It aims at strengthening national institutes like UGC, NCERT, NUEPA, NCTE, AICTE, IMC, ICAR etc.
19. Work experience is viewed as purposive and meaningful manual work organized as an integral part of the learning process.
20. To develop awareness of the importance of protection of environment and observance of small family norm.
21. In higher education in general and technical education in particular, steps will be taken to facilitate inter-regional mobility.
22. By providing equal access to every Indian of requisite merit regardless of his origin.

### **‘Check Your Progress’ – 3**

1. Mention the important aims of education recommended by Secondary Education Commission.

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2. List out the major aims of education suggested by Indian Education Commission.

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### **3.6 Let Us Sum Up**

- ‘An aim is a fore seen end that gives direction to an activity’.
- Aims are classified into General aims and Specific aims.
- Aims of education can also be classified into Individual aims and Social aims.
- Education should train and develop the individual. Every individual is unique. His interest and needs should be given importance. Good individuals will become good citizens.
- Education should also aim at social development. Man is a social being. He gets his needs satisfied only in the society. Education should develop social consciousness and bring about social efficiency.
- Individual and social aims should not be opposite, but complimentary to each other. One can’t exist without the other. By co-relation of both the aims we can achieve more.
- Government of India has appointed commissions to re-orient and formulate the system of education to meet the demands of the country.

- Secondary education commission (1952-53) aimed at the development of democratic citizenship, training in the art of living, improvement of vocational efficiency by vocationalization of education with diversified course, development of wholesome personality and education for the development of leadership qualities.
- Indian education Commission (1964-66) stressed that the education should increase productivity, achieve social and national integration, accelerate modernization, inculcate social, spiritual and moral values.
- National Policy on Education (1986) gave importance to the education to all up to a given level irrespective of caste, creed, color or sex. It stressed the education for scheduled castes and scheduled tribes, physically challenged, minorities and to provide suitable facilities to these groups. It aimed at a common educational structure of 10+2+3. It suggested a national curriculum with common core elements and equal opportunities. Encouraged distance education and gave importance to science, technology and research. Sports, teacher education and work experience were also stressed upon. It also aimed at strengthening national institutions.

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### **3.7 Answers to ‘Check Your Progress’**

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#### **‘Check Your Progress’ - 1**

1.     1. General & Specific.
2. Intrinsic, Perennial
3. Socio-economic

#### **‘Check Your Progress’ - 2**

1.     1. Complimentary.
2. Individual.
3. Society.

#### **‘Check Your Progress’ - 3**

1 Aims are as follows:

- i)    Development of Democratic Citizenship.
- ii)   Training in the art of living.

- iii) Improvement of vocational efficiency.
- iv) Development of Personality.
- v) Education for Leadership.

2. Aims are as follows:

- i) To increase productivity.
- ii) To achieve social and national integration.
- iii) To accelerate modernization.

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### **3.8 Unit-End Exercises**

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1. “Individual aims and social aims are complimentary but not contradictory”. Elucidate this statement.
2. What are the important aims of education recommended by The Secondary Education Commission? (1952)
3. Discuss the aims of education recommended by National Commission. (1964)
4. What are the important aims formulated in New Education Policy? (1986)

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### **3.9 References**

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1. J. Mohanty - *Indian Education in the Emerging Society*.
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## **UNIT - 4 □ INDIAN CONSTITUTION AND EDUCATION**

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### **Structure**

- 4.1. Introduction**
- 4.2. Objectives**
- 4.3. Constitution - Meaning, Types**
- 4.4. Features of Constitution of India**
- 4.5. Directive Principles, Fundamental Rights and Duties**
- 4.6. Constitutional Provisions on Education**
- 4.7. Let Us Sum Up**
- 4.8. Answers to ‘Check Your Progress’**
- 4.9. Unit-End Exercises**
- 4.10. References**

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### **4.1 Introduction**

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The constitution of India is a very important document in the independent India. The framers of our constitution have taken sufficient care to ensure that different aspects of life like Fundamental Rights, The Directive Principles of State Policy etc., are duly enshrined in its pages.

New constitution was implemented in India on Jan 26<sup>th</sup>1950. This was based on the principles of justice, liberty, equality and fraternity. It included social, political and administrative principles, provisions and articles. In the same way it included several aspects related to education also.

In this Unit you will study the Meaning and types of constitution, Features of constitution of India, directive principles, fundamental rights and duties and constitutional provisions on education.

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### **4.2 Objectives**

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After studying this Unit, you will be able to:

- State the meaning of constitution.

- Identify different features of Indian Constitution.
- Distinguish between directive principles and fundamental rights and duties.
- List out the Constitutional Provisions on Education, and
- Recognize the different types of constitutions.

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### 4.3 Constitution – Meaning and Types

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***Meaning:***

A Constitution means a document having a special legal sanctity, which sets out the framework and the principal functions of the organs of the government of a state and declares the principles governing the operation of those organs.

***Types of constitutions:***

According to the traditional classification, constitutions are either unitary or federal. In unitary constitution the powers of the government are centralized in one government, viz; the central government. The provinces are subordinate to the center. In federal constitution, there is a division of powers between the federal and the state governments and both are independent in their own spheres.

The Constitution of India is neither purely federal nor purely unitary but it is a combination of both. It is a union of composite state of a novel type. It enshrines the principle that in spite of federalism the national interest ought to be paramount.

Constitutions can be classified into:

1. Cumulative (or evolved) and Conventional (or enacted)
2. Written and Unwritten, and
3. Rigid and Flexible.

***Cumulative:*** A Constitution, which is the product of slow and evolutionary changes in the course of a long time, is called cumulative or evolved. ***Conventional -*** A conventional or enacted Constitution is deliberately made by a constituent assembly or is the product of the law made by parliament or king.

***Written and Unwritten:*** A written Constitution is a single document in which all the basic principles of Government, the rights of the governed are written down. There may be cases with more than one document with different dates. Written constitution

has to grow by usage, interpretation and amendment. An unwritten Constitution is one in which principles of Government are not found in a single document; on the other hand they can be discovered in the customs, conventions and usages and in the numerous Acts passed by the legislature. Unwritten Constitution grows on the basis of custom rather than on the written law. e.g. England's Constitution.

***Rigid and Flexible:*** A rigid constitution is one, which requires a special method for its amendment. Two thirds majority in the legislature may be prescribed as one of the essential conditions of amendment. E.g. USA, Switzerland, and Australia. A flexible constitution is one, which can be amended without making use of any special procedure. e.g. Britain. Indian constitution is a mixture of rigidity and flexibility.

**‘Check Your Progress’- 1**

1. Fill in the blanks:
  - a. The powers of the Govt. are ..... in Unitary constitution.
  - b. In ..... constitution there is a division of power between Federal and State Government.

1. Differentiate between written and unwritten constitution.

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2. Differentiate between rigid and flexible constitution.

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## 4.4 Features of Constitution of India

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The salient features of the Indian Constitution are as follows:

1. The lengthiest constitution in the world -The Indian constitution originally consisted of 395 articles divided into 22 parts and 9 Schedules. As of now, 444 articles, 26 parts & 12 Schedules are there. It is a Sovereign, Socialistic, Secular and Democratic republic.
2. Parliamentary form of Government - both at the Center and the States. It gave responsibility to the legislature. The President is the Constitutional head of the state. The real executive power is vested in the council of Ministers whose head is Prime Minister.
3. Unique blend of rigidity and flexibility - A written constitution is generally said to be rigid. The Indian Constitution, though written, is sufficiently flexible.
4. Fundamental Rights - These are deemed to be distinguishing feature of a democratic state. Fundamental Rights are not absolute rights. They are subjected to certain restrictions.
5. Directive Principles of State Policy - These set out the aims and objectives to be taken up by the states in the governance of the country. These rights cannot be questioned in the court of law.
6. A Federation with strong centralizing tendency - Being a federal Constitution, it acquires a unitary character during the time of emergency. All powers are centralized in the Union Government and constitution acquires a unitary character.
7. Adult Suffrage - Under the Indian Constitution every man and woman above 18 years of age has been given the right to elect representatives for the legislature.
8. An Independent Judiciary -The constitution will safeguard the fundamental rights through independent and impartial judiciary. Supreme Court is the custodian of the rights of citizens.
9. A Secular State - India is a secular state, which has no religion of its own as recognized religion of the State. It treats all religions equally. Single citizenship - Constitution provides for a single citizenship for the whole India. There is only one, citizenship in India. i.e. the citizenship of India.
10. Fundamental Duties -The constitution (42nd Amendment) Act, 1976 has introduced a code of ten 'Fundamental Duties' for citizens.

## ‘Check Your Progress’ - 2

1. Fill in the blanks:

1. Directive Principles of State policy cannot be questioned .....

2. Indian Constitution, though written is sufficiently .....

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## 4.5 Directive Principles, Fundamental Rights

### Duties and Directive principles:

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**Directive principles:** The Directive Principles of State Policy contained in Part IV of the constitution set out the aims and objectives to be taken up by the States in the governance of the country. These are the ideals which the Union and State Governments must keep in mind while they formulate policy or pass a law. They lay down certain social, economic and political principles, suitable to peculiar conditions prevailing in India.

**Article 41:** Right to work, to education and to public assistance in certain cases - It directs the State to ensure the people within the limit of its economic capacity and development: a) employment, b) education, and c) public assistance in cases of unemployment, old age, sickness and disablement and in other cases of unaddressed want.

**Article 45:** Free and compulsory education for children - It requires the State to make provision for free and compulsory education for all children within 10 years until they complete the age of 14 years. The object is to eradicate illiteracy from the country.

Supreme Court has given status of fundamental right to this directive principle.

**Article 46:** Promotion of educational and economic interest of weaker sections - The state shall promote with special care the education and economic interest of weaker sections of people, and in particular of the Scheduled Castes and Schedule Tribes, and to protect them from injustice and of all forms of exploitation.

### Fundamental Rights:

Part IV the constitution contains fundamental rights, which are in accordance with the trend of modern democratic thought, the idea being to preserve the rights, which is an indispensable condition of a free society.

Article 12: Definition of State

It says that unless the context otherwise requires, the 'State' includes the government and the legislature of each state and all local and other authorities within the territory of India or under the control of the Government of India.

#### **Article 14: Right to Equality**

It declares that, 'the state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India'.

**Article 15:** No discrimination on grounds of religion, race, caste, sex or place of birth.

**Clause 1.** The state not to discriminate against a citizen on grounds only of religion, race, caste, sex or place of birth or any of them.

**Clause 2.** Prohibits citizens as well as the States from making such discrimination with places of public entertainment, of public resort, wells, tanks, roads, etc.

**Clause 3.** Empowers the State to make special provisions for the protection of women and children.

**Clause 4.** Enables the State to make special provisions for the protection of the interests of the backward classes of citizens and is therefore, an exception to Articles 15 and 29 (2) of the constitution.

**Article 16:** Equality of opportunity in public employment.

**Clause 1.** Guarantees equality of opportunity for all citizens in matters of 'employment' or 'appointment' to any post under the State.

**Clause 2.** Says that no citizens shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for or discriminated against in respect of any employment of office under the State.

**Clause 3.** Nothing in this article shall prevent from making any law prescribing in regard to a class or classes of employment of appointment to an office under the Government of, or any local or other authority, within a State or Union territory, any requirement as to reside within that state or union territory prior to such employment or appointment.

**Clause 4.** Nothing in this article shall prevent the state from making any provision for the reservation of appointment or posts in favor of any backward class of citizens which, in the opinions of the state, is not adequately represented in the service under the state.

**Clause 5.** Nothing in this article shall effect the operation of any law which provides

that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the-governing body there of shall be a person professing a particular religion or belonging to a particular denomination.

**Article 17:** Abolition of Untouchability - Abolishes “untouchability” and forbids its practice in any form.

The enforcement of any disability arising out of untouchability is to be an offence punishable in accordance with law.

**Article 19:** Right to Freedom - It guarantees to the citizens of India the following six fundamental freedoms:

- a) Freedom of speech and expression.
- b) Freedom of Assembly.
- c) Freedom to form Associations.
- d) Freedom of movement.
- e) Freedom to reside and settle.
- f) Freedom of profession, occupation, trade or business.

But in the interest of the general public, in the interest of the sovereignty and integrity of India, state can impose reasonable restrictions on the exercise of the right of freedom.

**Article 25:** Right to Freedom of Religion:

25 (1) Guarantees to every person the freedom of conscience and the right to profess, practice and propagate religion. This is not absolute right. This right is, subject to public order, morality and health and to other provisions of part III of the constitution.

(2) The state shall empowered by law -

a) to regulate or restrict any economic, financial, political or other secular activity which may be associated with religious practice.

b) To provide for (i) social welfare and reform, and (ii) to throw open Hindu religious institutions of a public character to all classes and sections of Hindus.

**Article 26:** Freedom to manage religious affairs:

It says that, subject to public order, morality and health, every religious demonstration of any section of it shall have the following rights:

- (a) to establish and maintain institutions for religious and charitable purposes,
- (b) to manage its own affairs in matters of religion,
- (c) to own and acquire movable and immovable property,
- (d) to administer such property in accordance with law.

**Article 27-** Prohibition of Religious instruction in state aided Institution.

According to Article 28(1) no religious instruction shall be imparted in any educational institution wholly maintained out of state funds.

(2) Nothing in clause (1) shall apply to an educational institution, which is administered by the state but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

(3) No person attending any educational institution recognized by the state or receiving aid out of state funds shall be required to take part in any religious instructions 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 there to unless such person or if such person is a minor, his guardian has given his consent thereto.

**Article 29:** Cultural and Educational Rights.

**Article 29(1)** guarantees to any sections of the citizens residing in any part of India having a distinct language, script or culture of its own, the right to conserve the same.

**Article 29(2)** no citizen shall be denied admission into any educational institutions 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:** Right of minorities to establish and manage educational institutions.

**Article 30(1)** guarantees to all linguistic and religious minorities the 'right to establish' and the 'right to administer' educational institutions of their own choice.

**Article 30(2)** prohibits the State from making discrimination in the matter of grant of aid to any educational institution on the ground that, it is managed by a religious minority or linguistic minority.

### **Fundamental Duties:**

Part IV-A consists of Article-51 A was added to the constitution by the 42<sup>nd</sup> Amendment, 1976. This article for the first time specifies a code of fundamental duties for citizens. Article 51-A says that it shall be the duty of every citizen of India.

- a. to abide by constitution and respect its ideal and institution, the National Flag and National Anthem,
- b. to cherish and follow the noble ideals which inspired our national struggle for freedom,
- c. to uphold and protect the sovereignty, unity and integrity of India,
- d. to defend the country and render national service when called upon to do so,
- e. to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women,
- f. to value and preserve the rich heritage of our composite culture,
- g. to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creature,
- h. to develop the scientific temper, humanism and the spirit of inquiry and reform,
- i. to safeguard public property and to abjure violence,
- j. to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievements.

**‘Check Your Progress’ - 3**

1. What are the fundamental freedoms guaranteed in Indian Constitution?

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2. What are the directive principles mentioned in our Constitution?

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## 4.6 Constitutional Provisions on Education

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The Supreme Court has held that the Right to Education is now a fundamental right under Article 21 of the Constitution.

**Article 24** Prohibits employment of children below 14 years of age in factories and hazardous employment.

**Article 25** Guarantees to every religion to profess, practice and propagate any religion. This is not absolute right. The Government may impose restrictions on the grounds of public order, morality and health.

**Article—26** States that every religious demonstration has a right to establish, maintain, manage religious and institutions and also acquire movable and immovable property.

**Article—29** Prohibits religious instructions and teachings in state aided institutions established to impart education.

Cultural and Educational rights:

**Article - 29(2)** No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds of only religion, caste, language or any of them.

**Article—30** Guarantees a right of minorities to establish and manage any educational institution of their choice. The state can't deny grant in aid to such educational institutions whether they are under the management of minority, based on any religion or language.

**Article - 32(1)** says whenever there is a violation of a fundamental right any person can move the court for an appropriate remedy.

**Article - 45** The Constitution demands the State “to provide within a period of 10 years from the commencement of the constitution, for free and compulsory education for all children until they complete the age of 14 years”.

### ‘Check Your Progress’ - 4

1. Fill in the blanks:
  1. The ..... is the guardian of fundamental rights.
  2. The article 45 says..... and ..... education to all the children up to the age of fourteen years.

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## 4.7 Let Us Sum Up

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A Constitution is a document having a special legal sanctity, which sets out the framework and the principal functions of the organ of the Government of a State and declares the principles governing the operation of those organs. Constitutions can be classified in to:

- (1) Cumulative (or evolved) and Conventional (or enacted)
- (2) Written and Unwritten and (3) Rigid and Flexible. Indian Constitution is a mixture of rigidity and flexibility.

The lengthiest Constitution, Parliamentary form, blend of rigidity and flexibility, Fundamental rights, Directive principles, strong centralizing tendency, Adult suffrage, and independent judiciary, secular nature, single citizenship and Fundamental duties are the salient features of the Indian Constitution.

Directive principles - Article 41 states Right to work, to education and to public assistance in certain cases, Article 45 states Free and compulsory education for children, Article 46 states Promotion of educational and economic interests of weaker sections.

Fundamental Rights - Article 12 states the definition of State. Article 14 states Right to equality.

Article 15 states No discrimination on grounds of religion, race, caste, sex or place of birth. Article 16 states Equality of opportunity in public employment. Article 17 states Abolition of untouchability. Article 19 states Right to freedom. Article 25 states right to freedom of religion. Article 26 states Freedom to manage religious affairs. Article 28 states Prohibition of religious instruction in state aided institutions.

Article 29 states Cultural and educational rights and Article 30 states right of minorities to establish and manage educational institution.

Article 51 - (A) states the 10 fundamental duties of every citizen of India. Article 24 Prohibits employment of children below 14 years of age in factories and hazardous employment.

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## 4.8 Answers to ‘Check Your Progress’

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### ‘Check Your Progress’ -1

1. 1. Centralized.
2. Federal.



2. 1. Written constitution is a single document in which all the basic principles of Govt. and the rights of the governed are written down. It has to grow by usage, interpretation and amendment. Unwritten constitution is one in which principles of Govt. are not found in a single document. It grows on the basis of custom rather than the written law.  
2. A Rigid constitution is one, which requires a special method for its amendment. A Flexible constitution is one, which can be amended without making use of any special procedure.

#### **‘Check Your Progress’ - 2**

1. 1. Indian  
2. Flexible

#### **‘Check Your Progress’ -3**

1. 1. a) freedom of speech and expression b) freedom of assembly c) freedom to form associations d) freedom of movement e) freedom to reside and settle f) freedom to acquire, hold and dispose of property and g) freedom of profession, occupation, trade or business.
2. Article 41- Right to work, to education and to public assistance in certain cases; Article 45- Free and compulsory education for children and Article 46- Promotion of educational and economic interest of weaker sections.
2. 1. - (b)  
2. - (a)  
3. - (d)  
4. - (c)

#### **‘Check Your Progress’ - 4**

1. 1. Supreme Court.  
2. Free, compulsory.

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### **4.9 Unit End Exercises**

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1. Explain the meaning and types of constitution.

2. What are the important features of Constitution of India?
3. Explain briefly the Directive principles of the Indian Constitution.
4. What are the fundamental rights? Explain briefly.
5. What are the fundamental duties of every citizen of India?

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## **4.10 References**

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1. N.C.E.R.T -*The Teacher and Education in Emerging Indian Society*.
2. Dr. J. N. Pandey - *Constitutional Law of India*.
3. B. K. Gokhale - *Political Science*.

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## **UNIT- 5 □ EDUCATION - PHILOSOPHICAL FOUNDATIONS**

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### **Structure**

- 5.1. Introduction**
- 5.2. Objectives**
- 5.3. Meaning of Philosophy**
- 5.4. Relationship between Philosophy and Education**
- 5.5. Impact of Philosophy on Education**
  - 5.5.1. Idealism**
  - 5.5.2. Naturalism**
  - 5.5.3. Pragmatism**
  - 5.5.4. Eclectic**
- 5.6. Let Us Sum Up**
- 5.7. Answers to ‘Check Your Progress’**
- 5.8. Unit-End Exercises**
- 5.9. References**

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### **5.1 Introduction**

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From the very beginning man has been continuously trying to know and understand the mystery of the Universe around him. He is trying to know the relationship with the physical world on one side and social world on the other. It requires keen observation, critical study and deep thinking. It is philosophy, which has been very useful and helpful to know the nature of man, his origin and relationship with nature, his aspirations and the tool he uses to achieve his aims.

Life and philosophy are so closely related that it is said that if there is life, there would be some philosophy of it also. The function of philosophy is to refine the interests of an individual. With this, it studies the views of the people. The differences in the views of people are quite natural. So many persons have expressed their philosophical views.

Philosophy is wisdom, means knowledge. Knowledge is related to education. Philosophy directs so many things in life. Likewise it directs the education also. It is

philosophy which co-ordinates the activities of the individual, including education, which depends on philosophy.

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## 5.2 Objectives

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After going through this unit, you will be able to:

- State the etymological meaning of Philosophy.
- Define Philosophy.
- Explain the relationship between Philosophy and Education.
- Justify the impact of Philosophy on Education.
- Differentiate the basic principles between Idealism, Naturalism, Pragmatism and Eclectic.
- Compare and contrast between Idealistic, Naturalistic and Pragmatic ideas with reference to aims, methods, curriculum and role of the teacher.

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## 5.3 Meaning of Philosophy

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The word Philosophy is derived from two Greek words - 'philos' means love and 'sophia' means wisdom. So the philosophy means 'love of wisdom' or 'love of truth'. Philosophy deals with the general problems of life. Traditionally, philosophy refers to a set of opinions, customs, beliefs and ideas about the nature of reality, truth and values. According to westerners, philosophy is a method of analysis, clarification and criticisms.

Philosophy deals with the questions of reality, knowledge and value. It is theoretical and practical. It is related to theoretical questions like - what is life? What is value? Where did man come from? Where does he go? and other practical questions like 'What kind of life is worth living'?

The following sentences will help to develop the concept of philosophy.

1. Philosophy is a personal attitude towards life and the universe.
2. Philosophy is a method of reflective thinking and reasoned enquiry.
3. Philosophy is an attempt to gain a view of the whole.
4. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.

5. Philosophy is a group of problems as well as theories about the solution of these problems.
6. Philosophy is related to educational theories and provides suitable solutions to educational problems.
7. By providing some guidelines it directs education.
8. Philosophy provides us answers and gives directions to the educational ideas, beliefs and problems.
9. For the analysis of educational principles, philosophy is helpful and essential.

Dr. S. Radhakrishnan says, 'It is a logical inquiry into the nature of reality'.

### **'Check Your Progress' -1**

Fill in the blanks:

1. Philosophy means .....
2. Philosophy is a personal attitude towards .....  
and .....
3. Philosophy is a logical inquiry into the nature of .....

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## **5.4 Relationship between Philosophy and Education**

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Philosophy and education are closely related. They are interdependent. Philosophy gives suitable answers to educational problems. "A sound philosophy of education is based on adequate philosophy of life". In fact, philosophy is the groundwork or foundation out of which come the objectives of education. Philosophy and education walk hand in hand. In this relationship, philosophy and education are re-constructive, they give to and take from each other in the ebb and flow of thought and action, they are means to one another and ends, and are process and product also.

Philosophy points out the way, to be followed by education. For example, while modifying the child's behavior, the philosophy solves the questions like in which direction modification should be carried out? What should be the standards and values, to strive for? Philosophy thus deals with the ends and education with the means to achieve those ends. Education is like laboratory in which philosophic theories and speculations are tested and made concrete. Philosophy is wisdom education transmits that wisdom from one generation to the other. In reality, philosophy is the theory of education.

Philosophy formulates the method, education its process. Philosophy gives ideals, values and principles. Education works out these ideals, values and principles.

Education is the best means for the propagation of philosophy. Ross has summed up this point, “philosophy and education are two sides of the coin, and the former is the contemplative, while the latter is the active side”. Education then as Adam has put it, “is the dynamic side of philosophy”. Philosophy sets the goal of life; education provides the means for its achievement.

All great philosophers of the world have also been great educators. The great philosophers like Plato, Dewey, Socrates, Gandhiji etc., are also great educationists. They reflected their philosophical views in their educational schemes.

Philosophy determines all the broad aspects of education. It is philosophy that provides aims to education. These aims determine the curriculum, the methods of teaching and techniques, the textbooks, the problems of school organization, concept of school discipline and also role of the teacher. In the different schools of philosophy, such as idealism, naturalism and pragmatism, the aims, curriculum, method, discipline etc., are varied. Philosophy is theoretical and education is practical and thus philosophy is closely related to education. Thus, as long as we need aims of education, philosophy will continue influencing and determining both the matter and the method of education.

### **‘Check Your Progress’ - 2**

Fill in the blanks:

1. All great philosophers of the world have also been great .....
2. Education is the ..... side of philosophy.
3. The best means for the propagation of philosophy is .....

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## **5.5 Impact of Philosophy on Education**

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### ***a) Philosophy and Aims of Education:***

The aims of education are related to the aims of life and the aims of life are creations of the philosophy of certain time. Hence the aims of education are determined according to the aims and philosophy of life. Education tries to achieve aims of the life as goals of education and these aims of the life are determined by the philosophy of life prevalent at the time. Different philosophers, based on their own thinking, considering the demands of the society of their times have formulated different aims of life and education has always tried to achieve those aims as different goals of education. Thus as aims of life

change, aims of education also change accordingly. Every educational aim is an expression of a philosophy of life. It is philosophy, which determines whether the aim of education should be intellectual or moral, useful or liberal, individual or social. Such things are resolved by philosophy.

***b) Philosophy and Curriculum:***

Philosophy is one of the three foundations of curriculum, the other two being psychology and sociology. Philosophy determines the aims and objectives of education, so also it determines the shape of the curriculum. Philosophy mainly influences the choice of subjects to be included in the curriculum, It tells us why a particular subject should be taught and what benefits accrue from it. The philosophy of a country at a particular time determines the curriculum in which such subjects, activities and experiences are included which are supposed to meet the emerging demands of the society at a particular time.

***c) Philosophy and Methods of Teaching:***

Philosophy is closely related to the methods of teaching. Changing philosophies change the methods of teaching. Hence, different schools of philosophy prescribe different methods of teaching. According to Prof. Saxena, “philosophy is the way of thinking and way of working. As such these two factors determine the nature, style and actual operation of methods of teaching”. The naturalists want education to be child centered and expect the teacher to use such methods, which enable him to recognize the innate capacities of children. They support Dalton plan, Heuristic, Montessori method etc., The children must have free atmosphere to grow. Some philosophers stand for non-intervention by the teacher. The children should have complete freedom and a good environment for their development to the fullest extent. The Pragmatist advocates Project method as more practical and experimental. The idealists advocate question-answer, discussion and lecture method, which ensure the total development of child’s personality. Since different philosophies advocate different methods of teaching, it proves clearly that philosophy and methods of teaching are closely related.

***d) Philosophy and Role of the Teacher:***

Philosophy has a great influence on the teacher both in the area of thinking and behaving. A teacher is not a teacher alone, but he is a philosopher also. The teacher

must have the knowledge, light and the reason for progress and for search of the truth. All this he can have only if he has an insight into philosophy. According to Plato, “A philosopher is one who has a taste for every sort of knowledge, one who is curious to learn and is never satisfied”.

The teacher is expected to influence the children with his philosophy. He should be conscious about needs of children and the society. He should work properly to meet these needs. The teacher’s outlook, belief, ideology and conduct will have a profound influence on the development of children. Hence, he should possess proper moral and spiritual values.

Philosophy helps the teacher to maintain, ‘a proper balance between the formal and the informal, the intentional and the incidental mode of education’.

### **5.5.1 Idealism:**

Idealism is born out of Plato’s “Theory of Ideas”. According to this doctrine, the ultimate supremacy is of ideas. Idealism recognizes the ideas, feelings and ideals more important than mental objects, i.e. the mental or material one. According to Idealism, mind is real and material world is unreal.

Reality is found in man’s mind rather than in his physical environment. The world of experience is more significant than material universe. To the idealist ‘Mind and Soul’ are more important than the ‘Matter and the Body’. Idealists consider the development of human personality as the supreme objective of life.

Plato, Pestalozzi and Froebel introduced the Idealism in education. They advocated its importance in education and laid more emphasis on aims and principles of education than on other aspects.

#### ***Idealism and Aims of Education:***

1. Self-realization or Exaltation of personality - It implies the realization of the highest potentialities of the self in a social and cultural environment.
2. To ensure spiritual development-Education is to develop the child mentally, morally and above all spiritually.
3. To cultivate Truth, Beauty and Goodness -Helps to develop spiritual values.
4. Conservation, Promotion and Transmission of cultural heritage - Education is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the rising generation.



5. Conservation of inborn Nature into Spiritual Nature - Helps to sublimate the inborn raw instincts of the child into spiritual qualities.
6. Preparation for holy life -Education should create suitable condition and provide an environment, which is helpful for the development of spiritual values in a child.
7. Education is to help man and to direct his efforts towards the attainment of rationality in the universe and in his own person.

***Idealism and Curriculum:***

Idealists give more importance to thoughts, feelings, ideals and values than to the child and his activities. They firmly hold that curriculum should be concerned with the whole humanity and its experience to the study of humanities, culture, art, morality, history, philosophy, literature and religion. The Sciences explain the physical environment. Therefore, the human aspects of Sciences also must be taught. They have given importance for physical education also. The study of Hygiene and Physiology and practice of Physical skills, Gymnastics and Athletics must form an integral part of the school curriculum. Today, they emphasize to teach the significant knowledge which is of permanent value.

***Idealism and Method of Teaching:***

Questioning, discussion and lecturing are very important methods of teaching. But the creative projects are very effective in educating the child in Idealism. The emphasis should be on the spontaneous activity of the pupils. Their 'creative mental activity' should be developed. Froebel insisted play-way method. Aristotle advocated Inductive-Deductive method. Idealists are of the opinion that, any and every method may be employed to realize the ideals set and determined before. Idealists advocated the use of textbooks as a source of knowledge.

***Idealism and Role of the Teacher:***

The place of teacher in Idealism is very high. According to the idealists, proper manipulation of the teaching process is impossible without the teacher. An Idealist teacher is imbued fully with high degree of self-knowledge, self-dynamism and qualities of spiritualism. The teacher's life should be model to the child and he tries to shape the individuality of the child to a life of purity, virtue and great achievements. The student

is influenced by the teacher's personality. He guides and directs the child with love, affection and sympathy. He provides a conducive atmosphere and plans experiences for the child. So, for Idealists teacher is a guide and philosopher.

### **5.5.2 Naturalism:**

Rousseau is known to be the founder of Naturalism. Naturalism is concerned with 'natural self' or 'real self'. For naturalists the material world is the real world. This, material world is being governed by certain laws. Naturalism is also termed as materialism. For them nature is everything and behind everything there is nature. Hence, man should investigate the truths of nature through Science. Naturalists do not believe in spiritual development. To them matter is important, which is the ultimate reality and ultimate truth.

Naturalism has mainly three forms - i) Naturalism of physical sciences tries to explain the experiences in light of natural laws, which are external in nature. ii) Mechanicalism, another form of naturalism, regards man as a mere machine. iii) Biological naturalism, which tries to explain man as a product of evolution and as the highest creature who inherits the racial past consisting of natural instincts and emotions. Aristotle, Comte, Bacon, Hobbes, Huxley, Spencer and Kilpatrick are the supporters of naturalism.

#### ***Naturalism and Aims of Education:***

1. 'Self expression' is the aim of education under the naturalistic school of philosophy.
2. The mechanist considers the man as a machine, they lay down that the aim of education is "to make the human machine as efficient as possible by attending to construction, by elaborating it and making it capable of more and more complicated tasks".
3. Biological naturalism advocates that the attainment of happiness of man is the aim of education.
4. The aim of education should be the re-direction and co-ordination of instincts of man to achieve those goals which "have individual and social value".
5. According to evolutionists, the aim of education should be "to equip the individual for struggle for existence and thus to ensure his survival".

6. Other naturalist's advocate that education should enable the individual to adjust himself to the environment.
7. Some naturalists believe that, education should conserve and preserve cultural heritage and develop it further.
8. Rousseau advocated natural development of the child according to his inborn qualities and capacities in a free environment.
9. According to T.P. Nunn, the aim of education should be to develop a self-developed and self-realized individuality.

***Naturalism and Curriculum:***

According to naturalists, curriculum should consist of subjects, which reflect the inborn tendencies, natural interests, natural activities, individual differences and sex problems of children so that they develop their individuality naturally and normally. Curriculum contains games, sports, physical culture, biology, physics, nature study, language, history, geography and other allied subjects.

The child's activities and natural interests get priority in the curriculum. The curriculum should facilitate the manifestation of natural power of the child. Naturalists believe that only a little knowledge of mathematics and language is enough. The naturalists, in general, contend that the child's present experiences, interests and activities should determine the choice of studies.

***Naturalism and Methods of Teaching:***

Direct experience with nature, things and men is the keynote of instructions according to naturalists.. All knowledge must emerge out of actual situation and experience. Proper method of importing knowledge is through observation and experimentation. Naturalists stressed Learning by doing, Learning by experience and Learning by Play as the bases of teaching.

Naturalists advocated child centered methods like activity method, Play-way method, Project method and Heuristic method. All these methods are self-learning methods and are very effective and purposeful. The Scout movements, School union, School journey, Children's club etc., are the schemes of naturalism.

***Naturalism and the Role of the Teacher:***

The teacher has a peculiar place and duty to perform in naturalism. Neither is he to interfere with the activities of children, nor is he to provide any ideals. He must not

impose himself on them. He has to provide them suitable opportunities to create conditions, which are conducive to natural development.

For naturalists, nature is the only supreme teacher, in its close contact the child develops normally and naturally. The place of the child is more important and central than, the teacher. The teacher should so sympathetically and affectionately behave towards the child, that he feels full freedom to develop himself according to his natural qualities, interests and capacities. The teacher should set the stage and allow the child to act freely according to his inherent capacities and the teacher is to act as an observer and guide.

### **5.5.3 Pragmatism:**

The term Pragmatism is derived from the same Greek word meaning action. According to Prof. Arnaud Reid, pragmatism makes “activity, engagement, commitment and encounter” its central theme. Pragmatists emphasized the action rather than thought. Thought is subordinated to action. It is made an instrument to find suitable means for action. That is why pragmatism is also called Instrumentalism. Pragmatism also locates, identifies or traces values in the human experience. Therefore it is called humanism. Since, pragmatism advocates the experimental methods of science, it is also called Experimentalism, thus stressing the “practical significance of thought”.

This philosophy was originated from America. William James, John Dewey, Schiller and Kilpatrick are the chief exponents of this philosophy. Pragmatism is human-centric according to which, man’s own experiences are the centers of reality and truth.

#### ***Pragmatism and Aims of Education:***

Pragmatism does not believe in predetermined aims of education. It emphasizes that the aims of human life always change with changing times, places and circumstances.

1. In the words of Ross, education must create “new values and the main task of educator is to put the educand into a position to develop values for himself”.
2. The aim of education is to direct “the impulses, interest and abilities towards the satisfaction of the felt want of the child in his environment”.
3. Pragmatists believe that man is primarily a biological and social organism, the aim of education should be to transmit the social background and outlook of the community to the rising generation.
4. Pragmatism wants to cultivate a “dynamic and adaptable mind, which should be

resourceful and enterprising in all such situations, a mind which should have power to create values in an unknown future”.

### ***Pragmatism and Curriculum:***

Pragmatism gives us several criteria for curriculum construction.

Utility forms the first criterion. The school must provide experience that are useful to the child, hence the curriculum should include subjects that will impart knowledge, hygiene, physical training, history and geography, mathematics, science - domestic science for girls and agricultural science for boys, should be included in the curriculum.

Secondly, the curriculum should be based on the child’s natural interest. At the primary stage, the curriculum should include Reading, Writing, Counting, Art, Handwork and Drawing.

Thirdly, the curriculum is based on the principle of the child’s occupations, activities and experiences. Hence, the curriculum should consist of activities, which are socialized, free and purposive.

Lastly, the principle of integration deals with the integration of subjects and activities. So, the subjects should be closely inter-linked and correlated to form right concepts and proper understandings in children.

### ***Pragmatism and Methods of Teaching:***

Based on some principles, pragmatists devised and formulated the methods of teaching. The first principle of the pragmatic method is to establish a relation with the life of the child, his desires and purposes, his interests and inclinations. The second principle of pragmatism in educational method is “learning by doing” or “learning through one’s experience”. According to Ryburn, experience is the truest and the best master, whose lessons we never forget. The third principle of the pragmatic method is integration of the learning process. The method should be such that it integrates and correlates the different subjects and activities.

Kilpatrick, follower of John Dewey formulated a solid and practical method of teaching, i.e. “Project method”. “A project is a whole hearted, purposeful activity, proceeding in a social environment”. This method is active and dynamic in nature, in which the child learns by his own activities and experiences.

### ***Pragmatism and Role of the Teacher:***

The most important responsibility of a teacher is to guide the young children through complexities of life. Teacher has to observe, plan and encourage the activities of the students and provide suitable environment and experiences. He is a friend, a philosopher and a guide. The teacher should also create such situations that all children are able to develop social interests, attitudes and habits for the welfare of the society.

### **5.5.4 Eclectic Philosophy**

Education is a dynamic process, which has to conform to the changing conditions and environment throughout the ages. One cannot adhere to any one philosophy of education strictly. We have to draw strength and inspiration from the best in all philosophies and fuse them into a new philosophy suiting to the higher values of life.

This harmonious blend of diverse philosophies is called Eclectic Philosophy. It means the pulling together of views and ideas from different philosophies into comprehensive whole. In the words of Ross, “most educational systems draw their sustenance from more than one school of philosophical thought, they are to a greater or of lesser degree, eclectic”.

Eclectic Philosophy and Aims of Education:

1. Education for ‘individual development’ and education for ‘social efficiency’ are the aims of education.
2. Education should give a child a command of the basic process of learning.
3. Education should bring about the development of a moral character.
4. Education should develop moral character.
5. Education should promote good health.

### ***Eclectic Philosophy and Curriculum:***

In the curriculum all the philosophies support life centered education. According to them there is one ‘subject’ for education, and that subject is ‘life’. In curriculum, the subjects like History, Social and physical sciences, Logic, Grammar and Rhetoric are included. They advocate a broad based, view of “total experiences”. This envisages in the child, the development of essential skills, desirable attitudes and individual and social virtues.

***Eclectic Philosophy and Method of Teaching:***

Regarding the methods of teaching, the interest of the child is considered very important. “Method according to the circumstances” is advocated. They have given a place for ‘drill’ and considered the importance of freedom as a means. They have advocated problem method and supported play way and ‘learning by doing’.

***Eclectic Philosophy and Role of the Teacher:***

All philosophies stress the importance of the role of the teacher in the process of education. Teachers are to be prepared carefully for this role by means of proper courses of instruction and practical applications.

**‘Check Your Progress’ - 3**

1. Fill in the blanks:

- a. Aims of education are related to the aims of .....
- b. A teacher is not a teacher alone, but he is a ..... also.....
- c. Mind and ‘Soul’ are more important than the ..... and .....
- d. Naturalism is concerned with .....or .....
- e. Pragmatists emphasized on ..... rather than thought.
- f. Harmonious blend of diverse philosophies is called ...

2. Match the following:

- 1. Idealism      a) Action rather than thought
- 2. Naturalism    b) Mind and soul is important
- 3. Pragmatism    c) Blend of diverse philosophies
- 4. Eclectic        d) Matter is important

3. Write any four aims of education according to Idealists.

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4. What are the three forms of Naturalism?

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5. Write four criteria's for curriculum construction of Pragmatism.

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## **5.6 Let Us Sum-Up**

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- Philosophy means Love of wisdom or Love of truth.
- Philosophy refers to a set of opinions, customs, beliefs and ideas about the nature of reality, truth and values. It is a method of analysis, classification and criticisms.
- Philosophy and education are closely related and inter dependent.
- Philosophy provides aims, in turn determines curriculum, methods, role of the teacher and so on. Philosophy is theoretical and education is practical.
- Idealists recognize the ideas, and feelings and ideals are more important than material objects. Self-realization, Spiritual and Cultural developments are important aims in idealism.
- Idealistic curriculum includes humanities, sciences and physical education. Questioning, discussion, lecturing, creative projects are the methods in idealism. For idealists, Teacher is a guide, friend and philosopher.
- For naturalists, nature is everything. Self-expression, individual development,



cultural development is stressed in aims of naturalism. Curriculum consists of subjects, which reflect natural interest and activities of child and include child-centered methods like play way,

- Project and Heuristic method - The role of the teacher here is to act as an observer and guide.
- Pragmatists emphasized on action. They do not believe in pre-determined aims. The aims change from time to time. Curriculum is based on utility, child's natural interests, occupation, activities and experiences. Methods constitute, learning by doing, integration and project method. Teacher has to play important role as a guide, friend and philosopher.
- No system of education can depend on any one philosophy. The harmonious fusion of different philosophies helps us to have a good system of education.

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## **5.7 Answers to 'Check Your Progress'**

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### **'Check Your Progress' -1**

1. Love of wisdom
2. Life, universe
3. Reality

### **'Check Your Progress' - 2**

1. educators
2. dynamic
3. education

### **'Check Your Progress' - 3**

1. 1.life
2. philosopher
3. matter, body
4. natural self, real self

- 5. action
- 6. eclectic
- 2.
  - 1. - b
  - 2. - d
  - 3. - a
  - 4. - c
- 3. The aims of education according to idealists are:
  - i) Self-realization
  - ii) Spiritual development
  - iii) Cultural development
  - iv) Preparation for holy life
- 4. Three forms of naturalism are:
  - i) naturalism of physical sciences
  - ii) mechanicalism
  - iii) biological naturalism
- 5. The four criteria's are:
  - i) utility
  - ii) child's natural interests
  - iii) child's occupations, activities and experiences
  - iv) integration

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## 5.8 Unit End Exercises

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1. Explain the concept of Philosophy.
2. Explain how Philosophy and Education are related.
3. How does Philosophy affect the aims, curriculum and method in education?
4. Compare and contrast Naturalism and Idealism with reference to aims, methods, curriculum and role of the teacher?
5. What is Pragmatism? Explain the impact of Pragmatism on education with respect to aims, curriculum, methods and role of the teacher.

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## 5.9 References

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## **UNIT - 6 □ EDUCATION - SOCIOLOGICAL FOUNDATIONS**

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### **Structure**

- 6.1 Introduction**
- 6.2 Objectives**
- 6.3 Nature and Scope of Sociology of Education**
- 6.4 Education and Society**
- 6.5 Education and Culture**
- 6.6 Education and Social Change**
- 6.7 Education and Modernization**
- 6.8 Education and Economic Development**
- 6.9 Agencies of Education**
- 6.10 Let Us Sum Up**
- 6.11 Answers to ‘Check Your Progress’**
- 6.12 Unit-End Exercises**
- 6.13 References**

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### **6.1 Introduction**

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Importance is given to the philosophical, psychological and scientific basis of education. During modern times due importance should also be given to the sociological basis of education. That means, education should give importance to the needs, ideals and aspirations of Society. Sociological basis of education lays a great emphasis on the development of good citizens who are capable of achieving more and more progress and development by means of education.

In this Unit, you will study nature and scope of Sociology of education, role of Education with respect to various components like society, culture, social change, modernization, economic development and also agencies of education.

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### **6.2 Objectives**

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After studying this Unit, you will be able to -

- Explain the nature and scope of sociology of education.

- Explain the impact of education on society.
- State the characteristics of culture.
- Define culture.
- Explain the role of education in the transmission and refinement of culture.
- Identify the factors responsible for social change.
- Explain the role of education in promoting desired social change.
- Explain the role of education in bringing modernization.
- Bring out the relationship between education and economic development.
- Identify the different agencies of education.

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### **6.3 Nature and Scope of Sociology of Education**

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The French philosopher ‘August Comte’ used the word “Sociology” for the first time. He is called the Father of Sociology. He defined sociology as “the application of scientific method in the study of relationship between the society and the individual”. Generally, the study of social life and society is termed as sociology.

According to Giddings, Sociology is “the origin, growth, structure and activities of the society”. Sociology studies the multi dimensional behaviour of human beings. Likewise education also studies, changes and modifies the human behavior. So education and sociology are inter-knitted. Emile Durkheim made an early attempt to provide a sociological perspective to education. To him education was a social thing.

Education is one of the dynamic elements in sociology. Karl Manhein, in his ‘Man and Society’ states that “education can only be understood when we know for what society and for what social position the pupils are educated”. If we want to plan a pattern of education that can create a new and better society, proper analysis of the social conditions under which we are living is essential. There is a close relationship between society and education. Education is the process, which is socially directed and it is the product of social factors and influences.

‘Sociology of Education’ is of recent origin and a new branch of study. R. C. Angell defines Sociology of education as ‘the scientific analysis of the social process and patterns involved in the educational system’. Education is the combination of social acts and sociology is the analysis of human interactions. Sociology of education makes an effort to study education in the socio-cultural context. According to Ottaway,

Sociology of education “is the study of relation between education and society- which is concerned with educational aims, institutions, administration and curricula in relation to the economic, political, religious, social and cultural forces of the society in which they function”.

### **Sociology of Education differs from Educational Sociology.**

Educational Sociology as a discipline is designed to prepare education for their future tasks. It is the application of general principles and findings of sociology to the administration and process of education.

According to Brookover, “Sociology of Education is the scientific study of the analysis of the social processes and the patterns involved in the educational system”. The scope of the Sociology of Education is as follows -

1. Relationship of the educational system to various aspects of the society: This includes the function of education in the future, the process of social control and the power system, social-cultural change, social class or status system and the educational system.
2. Human relations with the school: This includes nature of the school culture, the pattern of social interaction, social position, social stratification and the informal patterns of interaction in the school.
3. Impact of the school on the behavior and personality of its participants: This includes the teacher’s social role and his personality, the impact of his personality and the socialization of pupils in the school.
4. The school in the community: This includes the community with reference to the school organization, analysis of the educational process, the relationship between the school and the community and the demographic and ecological factors of the community in relation to the school.

### **‘Check Your Progress’ -1**

1. Fill in the blanks:
  1. The first person who used the word ‘sociology’ for the first time was .....
  2. Sociology of education is the study of relation between .....and .....
  3. Sociology of education is the scientific analysis of social ..... and .....

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## 6.4 Education and Society

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‘A Society’ is a particular type of organization, where people live together in a geographical territory with a spirit of belongingness. A society is never static, it is dynamic always changing. It is a collection of people who have their values and needs, likes and dislikes, hopes and aspirations. There is a feeling of belongingness, cohesion and involvement among the members of the society. A society changes its shape, its life-style and ethos, value system and philosophy according to actions and aspirations of its members.

Education and Society are closely interrelated. One can’t exist without the other. It is the society, which determines and formulates the pattern of its education according to its needs, ideals and aspiration. Education follows and tries to realize the ideals of society, which it serves. The changing pattern of a society brings about corresponding changes in the educational processes and patterns.

### **Impact of Society on education:**

- a. It has been already made clear that the ideals of a society determine the ideals and values which education is to achieve.
- b. Political ideologies also influence education. Society organizes education according to political aims and ideals, which are to be achieved through educational processes and programs.
- c. Economic Condition of a society influences greatly the educational pattern. Societies, which are economically sound, can provide much towards education when compared to the societies, which are economically unsound.
- d. Religious ideas and beliefs of a society influence the education pattern to a great extent. Secular and liberal societies promote liberal attitudes and respect for all religions emphasizing moral basis for educational processes and programs.
- e. Society changes with the change of social ideas, attitudes and values of people and changes also occur in the educational policies and programs.

### ***Impact of Education on society:***

As society influences education, education also influences society in its own ways -

- a. Education preserves and conserves social and cultural heritage of a society, which is the function of a society.

- b. Education brings the development of social awareness, social feelings and social attitude in an individual and makes the individual social-minded and service oriented.
- c. Education spreads political awakening in the people, develops civic sense of their rights and duties for their own good and good of society.
- d. Education provides various types of vocational training to children to uplift themselves and bring about economic progress and prosperity of their society.
- e. Education eliminates social evils from an individual and from society for the good of society as well as an individual. Education is essential for social control also.
- f. Education brings about social change and social reform for the benefit of the individual and for welfare of society.
- g. Education socializes a child. It imbibes the cultural, social values and ideals of a society.

**‘Check Your Progress’ - 2**

1. Explain the meaning of Society.

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2. Bring out the impact of education on society.

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## 6.5 Education and Culture

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### Meaning of culture:

The word 'culture' has been derived from the Latin word 'culture', which means to grow, to develop, to nourish and to civilize. The culture can be defined in many ways. In common usage, it means good manners and good taste. 'Culture means transmission of social heritage from one generation to another easily'.

E. B. Taylor defines culture as, "a complex whole, which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society". According to Sutherland and Woodward, "culture includes anything that can be communicated from one generation to another". To Mac Iver, "culture is the expression of our nature in our modes of thinking, living, literature, religion and so on".

The words 'acquired' and 'communicated' are very significant. The word 'acquired' refers to the capacity for learning, which is an exclusive power of human beings. Human beings know the techniques of communication, which is the secret of social heritage. The very fact that school exists in society is because the culture can be acquired and communicated and it is also cherished in schools.

The characteristics of culture are as follows -

1. Cumulative: Culture grows with passage of time, gets accumulated, retains the desirable and discards the rest.
2. Dynamic: Culture is in constant flux. It is ever changing. It is not static, but keeps on enriching itself, gets modified or refined and responsible for 'cultural change'.
3. Diffuse: Changes in the social life of one culture get diffused into another culture, directly or indirectly.
4. Transmission: Cultural traits and patterns are transmitted from one generation to another generation.
5. Responsive: Culture responds to the changing needs of man and gets refined.

### Cultural lag

According to Ellword, culture is of two types: 1) Material Culture 2) Non-material culture. Material culture includes man made things like Science and technology, comforts and luxuries of life, techniques of agricultural and industrial production, etc. Non-

material culture includes ideals, attitudes and values, beliefs, aspirations, customs, etc.

We know that culture changes constantly. In the process of change the material aspects of culture sometimes change more rapidly than the non-material aspects of culture. Due to this, a gap is created between material and non-material culture. This differential rate of change is called 'cultural lag'. Cultural lag affects society and it poses a number of problems of social adjustment to the people. The education should always try to bring some sort of balance between these two cultures to avoid cultural lag.

### **Education for Transmission and Refinement of Culture:**

The role of education in passing on the culture of society from generation to generation has been well recognized since long. The importance of the relation between school and community is also well established. The school was conceived of originally to hand over the skills, self-maintenance, the customs, the traditions, etc. J. S. Mill highlights the role of education with regard to culture. 'Education is the culture in which each generation purposely gives to those who are to be its successors'.

The progress of civilization in a society is closely linked with the transmission of culture. The main task of education is to equip man so as to render him a better personality. Education can't achieve this goal unless it brings culture within its fold. In fact, true education is incomplete without cultural heritage.

Preservation of culture is essentially the function of education. The goal of activities of every society is the preservation of culture. Education is basically a process of cultural transmission. Through education we learn ideas, ways, means, tradition, etc. and follow them. Various media are helpful in this task. Due to this the culture of one generation will be transferred to another generation. Man is equipped to live in society through the transmission of culture through the educative process.

Many foreigners ruled our country. Their culture has influenced us, since then our ways and ideas have changed. Whichever is useful to us has been followed and that will remain for longer duration in our life. Our Indian culture also influenced the westerners and they have followed many aspects of our culture. This kind of imitation is natural. Because we imitate the new, desirable things in our culture is known as refinement of culture. Culture is refining constantly. Many reformers in our country have brought social and religious reforms and are responsible for the refinement of our culture. There were several false beliefs and customs like caste system, untouchability, child marriage, etc. which needed to be discouraged. Thus culture needs refinement. Such refinements have to be brought about through education.

Education develops an individual into a cultured person. It preserves, transmits,

refines and develops the culture of a society. So, education and culture are mutually interdependent and complimentary to each other.

**‘Check Your Progress’ - 3**

1. What are the characteristics of culture?

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2. Define culture.

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Fill in the blanks:

- a. The differential rate of change is called .....
- b. Culture means transmission of ..... from one generation to another.

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## **6.6 Education and Social Change**

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### **Meaning of Social Change:**

A change in the life style of a group, a community or a society is called as social change. It may include a wide variety of changes in dress habits, food habits, marriage rituals, customs, traditions, folkways, mores, taboos, behaviours, techniques, etc. to change in attitudes, beliefs and values. Social change may be defined as the process in which it is describable a significant alteration in the structure and functioning of a particular system. According to sociologists, social change means variation or modification in any aspect of social process, pattern and form.

Social changes are usually complex. The course of change may be gradual or rapid, peaceful or violent, continuous or intermittent, orderly or erratic. The magnitude of change may be small or large. It is difficult to predict which direction or directions a

certain change will take and what sort of changes it will lead to. Social change is a universal phenomenon, it occurs in all societies.

**Factors influencing Social change:**

**Physical factors:** Whenever there is a change in physical environment, there occurs important change in society. Geographical and environmental factors like climate, topography, natural resources, means of communication, etc. influence the life, culture, occupation, food and dress of the people in a particular environment. Natural calamities bring radical changes in the respective societies.

**Demographic factors:** Change in the size and the composition of the population is a very important factor leading to the social change. Imbalance caused by the change in ratio of males and females in a given population can lead to a social change.

**Political factors:** Political factors can also be responsible for social change. The world wars were responsible for so many changes in the world. The political parties, which are ruling the country, also influence this aspect.

**Economic factors:** Karl Marx says that the character of a society depends upon the way in which the economic problems are solved by any society. Economic change will make prominent changes in the society. By the increase of production, the income, status, way of life of the peoples will improve. Establishment of industries, urbanization and trade unionism are responsible for several kinds of social change.

**Scientific and technological factors:** By scientific and technological progress, the attitude of human beings changes. The inventions and discoveries have caused several far-reaching social changes in the lives of people. These have completely changed our style of living, modes of thinking and social relations and even morals.

**Cultural factors:** Due to several reasons our culture is changing. This is very important part of social change. Influence of one culture over other culture leads to social change. Communication between diversified cultural groups causes social change. Culture diffusion also brings social change.

**Voluntary acts of individuals:** If we turn the pages of History, we come to know that all important social and cultural changes are brought about by men of genius. Lenin in Russia and Mahatma Gandhi in India, have had a profound influence on peoples and society.

**Ideological factors:** As the word implies, “Ideas rule the world”. They bring about a social change. Ideas like communism, Fascism, Nazism, Socialism, Gandhism and Democracy have impact on changing the pattern of society.

***Role of education in promoting desired social changes:***

Education is considered as the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself.

Education has been and is being played as an agent of socialization of the younger generations so as to reach the expectations of the society. The school must act as an instrument of significant social change. Education is the fundamental method of social progress and reform. Education guides the children towards new values and assists the development of intelligence and increases the society's potential for its own transformation.

Many of our leaders and reformers wanted social reforms, rural reconstruction, political freedom, social consciousness and upsurge of new functional values among the Indian people through modern education. Society promotes industrialization, urbanization, rural development and social mobility by various means, one of the main ones being education.

The axe of education can cut down the thick roots of outmoded traditions, superstitions, ignorance, backwardness, etc. which hinder the process of social change. Education acts as a 'social equalizer' and 'social leveler' by providing vocational training, skills and knowledge to its citizens. The outstanding function of education should be to prepare children for active and co-operative democratic citizenship in changing world.

**'Check Your Progress' - 4**

1. What are the factors responsible for Social change?

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2. What is the meaning of Social change?

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## 6.7 Education and Modernization

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Modernization is a complex process, which influences all aspects of human life. Modernization is “a process, a movement from traditional and quasi-traditional order to certain desired types of technology and the resultant changes in the social structure, value orientations, motivations, achievement and aspirations”. It means a ‘value change’, significant institutional modifications and improvement of standards of performance and achievement. Modernization involves “the substitutions of old images and forms with new ones”.

Modernization stands for discriminate selection between what is worthy and what is unsuitable in a particular situation. It is not a mechanical imitation of some modernized country. Industrialization, urbanization, rapid transportation and communication, educational revolution, etc. are the steps in the progressive direction of modernization.

### **Role of Education in Modernization:**

Education and modernization are closely linked. It is education that serves as an efficient instrument for effective modernization. If a nation is to modernize itself, the spread of education in rapid pace is essential. Education produces the skilled personnel to perform differential roles in life. They would contribute to the growth of a nation through their creative abilities and productive efforts.

Education is the key that opens the doors of modernization in various fields like economic, industrial, technological and social fields. The Kothari Commission (1964-66) says: The process of modernization will, therefore be directly related to the pace of educational advance and the one sure way to modernize quickly is to spread education, to produce educated and skilled citizens.

Education is the powerful instrument that can be used by the nation to modernize itself at the shortest possible time. Right kind of education is pre-requisite for achieving technological and economic progress. Education contributes to modernization by developing proper sense of rights and duties, personal and social maturity, and skill of work and management, with right attitudes and dedication, which are necessary for individual and collective progress.

Education unifies the people into nations by developing communication skills and feeling of fellowship. Education contributes to the modernization by supplying the various personnel for running and coordinating administration with appropriate specialization.

Education brings about healthy changes in the outlook of pupils towards individuals,

groups and the nation as a whole, and towards things, institutions, events and processes. Education helps in preserving, enriching and refining intellectual systems into new forms in the material and non-material aspects of modern life. Education being an effective instrument of change is closely connected with the modernization of education itself. According to the changing goals, with new technology and growing knowledge, education can't remain static. It has to modernize its own systems continuously.

### **'Check Your Progress' - 5**

1. Define modernization.

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## **6.8 Education and Economic Development**

Economic development means the proportion of income that is devoted to physical investment. Some economists take increase in per capita income as an indicator and measure of economic growth. Some other economists are of the opinion that a well-oriented labour force can increase the income of a country. John Vaizey redefines economic development comprehensively as the total effect of development of the labour force, the accumulation of physical capital, and in addition to the stock of knowledge and the skill available in the community". Education can contribute to the labour force and stock of knowledge and skill.

### **Relationship between Education and Economic Development:**

The relationship of education and economic development for the prosperity of mankind was emphasized long ago. According to Adam Smith and Marshall "education confers great indirect benefits even on the ordinary workman. It stimulates his mental activity, it fosters in him a habit of wise inquisitiveness, it makes him more intelligent, more ready, more trustworthy in his ordinary work, it raises the time of his life in working hours, it is an important means towards the production of material wealth".

Speaking about the talent that may be acquired from education, Adam Smith

observed that the acquisition of talents through education cost a real expense, which formed a fixed capital and realized in the persons concerned. Further, those talents made a part of their fortune as well as that of their society.

Among the various roles which education has got to play, its role in economic development through human resource development is perhaps the most significant at present. Harbison and Mysers hold the view that the educational process of human resource development is necessary for the transformation of social and political institutions, for which the people of modernizing countries strive.

The system of education and economic growth in a given social set up are inter related in such a way, that one can't exist without the other. Deterioration in education therefore will affect economic development and slow economic development will affect educational system and standards. According to B. G. Tilak, the relationship between education and economic growth is "a two-way process" and has reciprocal relationship marked by mutual contribution.

Education enlightens the masses to fight against economic and social exploitation. It also increases productive efficiency of the individual and the group - in fact of the whole production system. Human capital formation has both quantitative and qualitative dimensions.

### **'Check Your Progress' - 6**

1. Define Economic development.

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## **6.9 Agencies of Education**

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Society has developed a number of specialized institutions and organizations to carry out the functions of education. The main function of these is to nourish and develop the culture and experiences, which come through our heritage. Such institutions are called "Agencies of education". Agencies of education are generally divided into three types, namely - formal, informal and non-formal.

In formal agencies, education is systematically organized and deliberately planned;



i.e. the process of education goes in planned way. The aims, curriculum, tools and techniques are decided before hand. Everything is in a planned way. Schools and colleges will provide such education. If observed critically these are having limited scope and differ from natural experiences.

In informal agencies, education is not systematically organized and well planned. The process of education goes in unplanned way. No fixed aims, curriculum and timetable nor any rigid rules and regulations. It provides opportunity to all. The peoples educated by experience throughout their life. e.g. Family, religious organizations, news papers and magazines, cinema, radio and television.

Non-formal education has its beginning where formal education ends. It is in fact, continuing education. Non-formal education includes the education outside the school to the peoples of different ages. This is not rigid as formal education and not non-organizational and unplanned as informal education.

Non-formal education is a system or organization in which the nature of education is determined in accordance with the needs and convenience of the student. It tries to provide educational opportunities for those engaged in some profession and for those who were, for some reason, deprived of education. It presents such practical foundations of education that education becomes a natural part of life and helps to stimulate society into progressing towards continuous education.

### **Formal Agencies of Education:**

**School:** The school, which is a social institution, is established to provide education to all. The term school denotes a particular place, a place where education is imparted in a definite way. It means education is imparted in a definite place, time and methods and by appointed teachers. To provide desirable experiences, to modify the behaviour of the child in expected way, to make good citizen, to develop innate powers and social consciousness, the school, which is a formal and active agency, is established.

**Functions of the School:** Education is a social control and an instrument of social change. Therefore school is an agent of doing social function. The school performs the following functions.

1. Develops physical, mental, moral and spiritual powers in the child.
2. Provides suitable vocational training.
3. Prepares the child for democracy and good citizenship.
4. Develops the right conduct.
5. Develops patriotism and national pride.

6. Conserves and transmits culture to future generation.
7. Promotes the emotional integrity.
8. Develops international understanding.
9. Promotes constructive and creative activities.
10. Brings all round development of the child.
11. Provides education for social control and refinement.
12. Prepares for social service by creative social consciousness.

### **Informal Agencies of Education:**

**The Family:** The family is the most important informal and active agency of education, which influences children. Family is the fundamental unit of the society and it is a small society, hence it is the base for socialization of the child. Home first introduces the social, cultural and spiritual heritage. This helps to shape the personality of the child. Love, cooperation, sympathy, service and sacrifice are the qualities received by the members of the family. Moreover, “Mother is the first teacher”. So, the child is influenced more, by mothers care and nurturing, her love and affection.

The child learns the physical skills in home from elders and family members through imitation. Child learns the language at home. Family, which stresses its culture through generation, helps moral, mental, religious and spiritual development.

Functions of the family: The important functions of the family are as follows -

1. Affection - Parents will provide the child greatest care and love. The parents indirectly train him to reciprocate love to his other members of the family.
2. Economic - Child is dependent on his parents for satisfying his economic need. They have to provide his food, clothing, education, recreation and other needs. Family acts as a medium for transmitting vocational knowledge and technical skill to children.
3. Educational - Home is the first institution of education and mother is the first teacher of a child. Family educates the child in his health habit, speech pattern, basic ideas and the manifold attitudes towards himself and associates. In fact, the family provides the foundation on which future structure of the child’s education is constructed.
4. Social - Family performs an important social function by training the child for the society of which he is to become an active member. It cultivates social relationships, which are essential conditions for a healthy social life.

5. Moral - Family provides early training to the child in practical moral behaviour. Child learns to be honest, truthful, respectful and disciplined in the family.
6. Religious-Family gives religious training which develops virtues like purity of thought, humility, kindness and fellow feeling.
7. Cultural -Family passes onto the child, its own traditions and pattern of conduct and the culture of the society.
8. Recreational - Family gives recreation to the child, which is necessary for the development of the child's personality.
9. Mass Media - The term 'mass media' is usually defined as agencies of communication, which convey identical information to a large number of persons. Cinema, Radio, Television, Newspaper, etc., are the mass media influencing in one way or the other way all the members of the society.
10. Radio - Radio as a means of communication has a great recreational and educational value. It broadcasts scientific and cultural facts, enlightens public opinion, stimulates curiosity and interests and brings about better understanding of events. Radio has broadened the outlook of people with regard to religion and culture. Using radio as an instrument of classroom teaching is a welcome step. 'School broadcasting' has become an essential feature in many modern countries of the world. Programs are designed and presented by experts. Radio programs are more comprehensively integrated towards educational, cultural and moral end. It has certain limitations also. It can't cater to the individual needs. In non-formal education radio as an agency of education can be very useful because it can reach the masses so quickly.
11. Television: This is a multi sensory media of modern world and it has made communication rapid. It has changed the behavior and thought, entire country has been made a school. It has been helpful for common people to see and get the knowledge of some important things and scientific facts. The reality and stability of television has increased its importance. By using this, new ideas and techniques can be learnt.  
Because of non-availability of time in school timetable, educational programs can be recorded and can be used at leisure time. Television is a powerful agency of mass communication. Next to home and school, television has a more profound

influence on the education of the child. The future of television, judging by its potentialities and tendencies, makes a bright promise.

***Non-formal Agencies of Education:***

Correspondence courses, Open University, Open School and Distance Education, all these different names imply the same meaning. These have made education accessible to a large number of learners who, due to various reasons could not make use of conventional forms of institutions. Distance education means the separation of the teacher and the student and the consequent use of a large media to enable the learning process to take place. A large number of Universities in India provide correspondence courses for various degrees. Open school started by the CBSE, Delhi provides education through correspondence course.

**‘Check Your Progress’ - 7**

1. Match the following:
  1. Formal agency                      a) Distance education
  2. Non-formal agency                b) Family
  3. Informal agency                    c) School
  
2. Fill in the blanks:
  1. ....is a powerful agency of mass education.
  2. .... is the first teacher.

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**6.10 Let Us Sum Up**

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Sociology of education is the scientific study of the analysis of the social processes and the social patterns involved in the educational system. Education and Society are closely related. It is the society, which determines and formulates the pattern of its education according to its needs, ideals and aspirations. Education follows and tries to realize these. As the society changes, correspondingly education also changes.

Education also influences society by preserving social and cultural heritage, by developing social awareness, spreads political awakening, provides vocational training and eliminates social evils. Culture means transmission of social heritage from one generation to another easily. Culture changes constantly. Material aspects of culture

change more rapidly than non-material aspects of culture causing cultural lag. Education plays a very significant role in transmission and refinement of culture.

Social change means variation or modification in any aspect of social process, pattern and form. Physical, demographic, political, economic, cultural, ideological, scientific and technological factors and voluntary acts of individuals influence social change. Education can bring desirable changes by socializing the younger generation, it can bring social progress and reform, develop social values, cut down the outmoded traditions and act as a social equalizer or leveler.

Education serves as an efficient instrument for effective modernization. Education contributes to modernization by developing proper sense of rights and duties, personal and social maturity, Skill of work and management, with right attitudes and dedication. Economic development through human resource development is perhaps the most significant role of education at present. The institutions and organizations, which are established by the society in order to carry out the functions of education, are called Agencies of education. There are three types of agencies - Formal, Informal and Non-formal. School is a formal agency of education. Radio, Television, Press etc., are the non-formal agencies of education.

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## **6.11 Answers to Check Your Progress**

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### **‘Check Your Progress’ -1**

1. 1. August Comte
2. Education, Society
3. *Process, Pattern*

### **‘Check Your Progress’ - 2**

1. A society is a particular type of organization, where people live together in a geographical territory with a spirit of belongingness.
2. Education conserves and preserves social and cultural heritage. It develops social awareness, feelings and attitude in an individual. It spreads political awakening and sense of rights and duties, provides vocational training and eliminates social evils from an individual and from society.



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## 6.12 Unit-End Exercises

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1. Discuss the nature and scope of Sociology of Education.
2. Explain how education influences society.
3. Define culture. What are the characteristics of culture?
4. Explain the factors affecting social change. What is the role of education in promoting desired social change?
5. Explain the relationship between education and economic development?
6. What are the agencies of education? Explain the Family as an agency of education.

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## 6.13 References

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