PREFACE

In the curricular structure for students of Bachelor Degree Programmes (BDP), framed and followed by the Netaji Subhas Open University (NSOU) in particular and the Open Universities (OUs)—in general, the opportunity to pursue BDP in Subjects introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of Open and Distance Learning (ODL) mode of education which does not encourage any form of contrived differentiation.

Keeping this in view, the Self Learning/Instructional Materials (SLMs/SIMs) for **BDP in Education** are being prepared on the scaffolding of mutually cohesive, internally consisten and structured syllabi. Attempts have been made, as per as practicable, to assimilate the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable and repurposed with the addition of new information as well as results of fresh thinking and analyses with the passage of time.

The accepted methodology of ODL mode has been followed in the preparation of these SLMs. We, owe an enormous debt of gratitude to the experienced scholars whose tireless efforts went into the writing, editing and designing proper lay-out of the SLMs. Practically speaking, their role amounts to an involvement in invisible teaching. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care and wisdom without each being seen by the other.

The more learners would seriously pursue these SLMs the easier it will be for him/her to reach out to the wider horizons of a subject. Care has also been taken to make the language lucid and presentation attractive so that may be rated as quality self-learning materials. If anything remains still esoteric or difficult to follow, arrangements are there to come to terms with them through the Personal Contact/ Counseling Programmes (PCPs) made regularly available at the network of Study Centres set up by the University across the State.

Needless to add, a great part of these efforts is still experimental–in fact, pioneering in certain areas. Naturally, there is every possibility of some omission or inadequacy hare and there. However, there is scope for amendments and furtherance in due course. It is expected that the present set of SLMs would evoke wider appraisal from its stakeholders in days to come.

Professor (Dr.) Subha Sankar Sarkar
Vice-Chancellor

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EED

Paper : I (Group - A & B)
[Philosophical and Sociological foundation of Education]

Course Team

Course Contributors	Content Editing

Group-A : Philosophical Foundation of Education

Units-1 & 2	: Prof. Sumanta Chattaraj	Prof. Dulal Mukhopadhyaya &
Unit-3	: Dr. Pritam Das	Prof. Sanat Kr. Ghosh
Unit - 4	: Smt. Swapna Deb	

Group-B : Education and Society

Unit-5, 6 & 7	: Dr. Parimal Sarkar	
Unit-8	: Smt. Antrara Choudhury	Prof. Dulal Mukhopadhyaya

Course Design & Coordination :
Prof. Dulal Mukhopadhyaya, Dr. Papiya Upadhyay & Dr. Parimal Sarkar

Notification

Mohan Kumar Chattopadhyay
Registrar

Netaji Subhas Open University

Philosophical and Sociological
foundation of Education
EED
Paper-I (Group-A&B)

Group - A

Group - B

Unit-1 □   Concept, Scope and Aim of Education

Structure

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1.1   Introduction

Education assures survival of the human race, maintains its intellectual and cultural tradition and helps in developing enlightened civilisation for human well-being and ecnomic development that history has witnessed and observed through ages. Unlike other creatures humans are capable of learning and of being educated. The necessity of education in human life has assumed much greater and broder significance in modern times. During the earlier ages of civilisation, the human child needed to learn much less to lead an effective life. With the advancement of human civilisation, technological advancement and social innovation the accumulated experience, knowledge, information and skill increased tremendously. Therefore, the modem individual needs more preparation through education for learning an effective adult life. Education makes individuals fit for their environments-both natural and socio-

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cultural through the development of their abilities and it continues throughout the life. So it is not only preparation for life, it is synonymous of life. In fact, education is a part and parcel of human life consists of bioliogical, sociological, spiritual and cultural aspects. Education of an individual is always directed towards the fullest possible growth of the human abilities. It has possibilities of developing into a fullgrown, matured, competent adult man or woman. Education also takes upon the responsibility for striking a balance while developing this abilities and 'harmonius personality' becomes the result. Education can influence minds through dissimination of new ideas and knowledge everytime. Rightly educated individual minds can then, conciously seek collective progress and improvement of the social interaction, emotional growth, physical awareness, aesthatic awareness and spiritual response.

Education is dynamic as well as comprehensive concept and to understand an abstract concept of education clearly, we must bear in mind that the term education has very wide connotation. This is partly due to the fact that the meaning of education gets influenced to a large extent by the philosophies of great thinkers in different societies in different contexts.

In this unit, you will understand the meaning, nature and scope of education. In the beginning the meaning of education as etymologically derived is presented. An analytical discussion of the often-quoted definition of education has been included in the unit. The unit also makes conceptual distinction between individualistic and socialistic aim. We also discuss the Report of the Delor's Commission and its various purposes. The unit presents the detailed discussion on meaning and scope of educational philosophy and the relation between education and philisophy.

1.2   Objectives

By going through this unit you should be able to :

- Derive the concept of education etymologically;
- State and explain various definitions of education from different perspectives;
- Discuss the meaning, nature and scope of education;
- Distinguish between individualistic and socialistic aims of education;
- Understand the relevance of Delor's Commission and its implication;
- Discuss the meaning, scope and types of educational philosophy;
- Understand the relationship between education and philosophy;

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1.3　Education: Concept, definition and scope

1.3.1　Etymological Derivations

Let us understand the term Education.

Etymologically, the term "Education" is believed to have been derived from the Latin words "educare" and "educere" while educare means to "bring up" or "to nourish", the word "educere" means "to bringforth" or "to draw out" or "a propulsion from the internal to external". There are still others who believe that the word has been derived from the Latin word "educatum", which itself is composed of two terms, 'E' and 'duco'. 'E' implies a movement from inward to outward and 'duco' means developing or progressing.

Educare: The term education means "to nourish", "to bring up", "to raise". So the meaning of the word "education" is to bring up children physically and mentally.

Educere: The word educere implies "to draw out", to lead out", "to bring forth". Hence, 'Education' means bringing forth or leading out the inner power of the child, that is, drawing out what is inside the child.

Educatum: This word denotes "to train", "to teach", which implies the act of training or teaching the child.

Educo: Educo is considered to be the combination of 'E' and 'duco'. Duco means " I lead" and E stands for "out of. Therefore, education means to draw out or lead out the internal power of man.

An analysis of these words reveal that education ends at providing a learner or a child a nourishing environment to bring out and develop latent potentiality hidden inside the individual. In India, there is a rich tradition of education dating back to the dawn of human civilisation, where the "Gurukulas" and "Guru-shishya" parampara developed thousand years ago. Two prominent word in Sanskrit stand out as equivalence of the term "education", those are "siksha" and "vidya". The former has been derived from "shas" meaning "to discipline" or "to control". The later, "vidya", is derived from the verbal root word "vid" meaning "to know". Ancient Indian education which had a spiritual flavour, obviously stressed "discipline" and "knowing" as most important aspect of human personality.

1.3.2 Definitions and Views on Education

The term 'education' has been interpreted by different people in different ways through different periods of human civilization. Education of a human being is,

perhaps the most cherished goal of any human civilization that ever existed or yet to come in this world. Therefore, thinkers, philosophers and educationists have been trying their best to define education and in doing so, they have left the mark of their own values and philosophies on the definitions they have coined. Education doesn't have one precise universally accepted definition. The search for an all-comprehensive definition of education is still continuing and in all probability, will continue as long as the human race maintains its diverse socio-cultural values. However, a survey of the often quoted definitions and ideas of education given by the great philosophers and educationists can broadly be categorized into three major trends. One group of definitions focuses the spiritual emancipation of the human soul, another stresses emphasis on the development of inherent human potentialities to desirable level, while still another group give importance to the social context and nature of education. Education, like philosophy is also closely related to human life.

The spiritual mould of education

The stress on education as a spiritual mould is basically an Indian concept. This concept has been originated basically from the religious core of Indian ethos. Right from the Vedic period, Indian's spiritual thinkers have tried their best to propagating education as means of achieving spiritual goals.

Upanishads: "Education is that whose end product is salvation".

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

Sankaracharya: "Education is the realization of the cosmic self''.

Swami Vivekananda: " Education is the manifestation of perfection already in man".

Panini said, "Education means the training which one gets from the nature".

Swamy Dayanand: " Education should develop in man those noble and devine qualities which enable him to tread the harsh path in the quest of truth".

A. S. Altekar: "Education has always been regarded in India as a source of illumination and power which transforms and enables our nature which is essentially good and devine".

All these definitions underline the presupposition that human beings are creation of God, the omnipresent, omniscient and omnipotent. It is education whose role is to bring out the divinity already existing in man and help him to realise himself as well as lead him to achieve salvation.

The developmental mould of Education

The second trend of definitions of Education subscribes to the view that human being is the embodiment of rich inherent potentialities and it is the task of education to help him/her to develop , enhance and realise these potentialities. It believes that every child is capable of developing into a competent adult individual and innate potentialities are to be trapped withins right from the birth and nurtured through his/her growth and development for adulthood.

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

Plato: "Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of".

Aristotle: "Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists.

Rousseau: "Education of man commences at his birth; before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect".

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

Froebel: "Education is enfoldment of what is already enfolded in the germ. It is the process through which the child draws out his internal potentialities. It is the cultivation of awareness, love and independence of the child".

T. P. Nunm: "Education is the complete development of child so that he can make an original contribution to human life according to the best of his capacity".

Rishi Aurobindo: "Education is helping the growing soul to draw out that is in itself".

Rabindranath Tagore: "Education means enabling the mind to find out that ultimate truth which emanicipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power but of love, making this truth its own and giving expression to it".

Mahatma Gandhi: "By Education, I mean an all-round drawing out of the best in the child and man - body, mind and spirit".

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

A close study of these and other such definitions will reveal that the task of Education to ensure harmonious and balanced development of this in a power of an individual by providing a nurturing and conducive environment for their growth and development.

The social mould of Education

There are other definitions which give a social orientation to the concept of education, according to some thinkers education is a means to achieve larger societal goals as it is a sub-system of the macro-societal system, hence education of an individual should emphasize his/her orientation to achieve the social goals.

Kautilya: "Education means training for the country and love for the nation".

John Dewey: "All education proceeds by the participation of the individual in the social consciousness of the race".

The university education commission (1948-49) - "Education should aim the preservation and enrichment of the democratic values of life such as justice, liberty, equality and fraternity".

The Kothari commission (1964-66) - "The progress of modernization will be directly related to the pace of educational advancement. And the one sure way to modernize is to spread education to produce educated and skilled citizens and to train an adequate and competent intelligentsia from all strata of society".

"Challenge of Education: A policy perspective"- "Education as a unique investment in the present and in future".

International Commission on Education for the Twenty-first Century, 1996 - 'The report states' that "formal education must therefore provide enough time and opportunity in its programmes to introduce the young, from childhood to cooperative undertakings through participation in social activities such as neighborhood renovation, helping the unprivileged, humanitarian work, inter-generational assistance etc".

Indira Gandhis "Education is a liberating force, and in our age it is also a democratization force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances".

A. P. J. Abdul Kalam: "Education is one that fosters capacities such as spirit of enquiry, creativity, entrepreneurial and moral leadership which are central to nation building in a democracy''.

There are many other definitions those have been proposed for education. Various forms of classification based on criteria emerging from these definitions, but none of them come to be a final kind of classification.

However, Redden has tried to find education by putting all views together as, "Education is the deliberate and systematic influence, exerted by the matured person upon the immature through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human being, according to individual and social needs and directed towards the union of the educand with his/her creator as the final end".

1.3.3 Narrower and Broader Meanings of Education

We have discussed the meaning of education in different context, now we will discuss briefly the differences between narrower meaning of education and broader meaning of education.

Narrower meaning of Education

In narrower sense, education is limited in schooling. It is the conventional and traditional type of schooling system. The curriculum, methods of teaching, examinations and teachers are prefixed and predetermined. It is very systematic to achieve the definite goals of education through classroom instructions and teaching. The aims of education in these contexts are measured in terms of degrees or certification or promotion. There is a deliberate effort made with a definite purpose to develop certain amount of knowledge, skills, attitudes and habits in these institutions. This is a narrow concept of education, which is confined only to a few specific, deliberate, and planned efforts that have a bearing on the development of the individual.

The following definitions may make the narrower meaning more clear:

T. Raymont: "In the narrower and more definite sense, Education does not include self-culture and the general influences of one's surroundings, but only those special influences which are consciously brought to bear upon the young, by the adult portion of the community, whether through the family, the church or the state."

S. S. Mackanzy: "In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers".

Many educationists have criticized this narrower sense of education. They argue that emphasis on the knowledge is likely to reduce all schools to mere knowledge-shops. The acquisition of knowledge is not the only or supreme aim of education, yet it is one of the important aims of education.
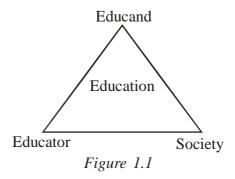
1.3.4 Education as a Process

The meaning that comes out of all these discussions is that through education the child's innate powers are developed according to needs and values of the individual and the society. Thus, education is essentially a process—the process of developing or bringing out the qualities of the child in accordance with needs and values.

Process is a deliberate and purposeful activity, which is carriedout to attain the desired outcome or objective. Activities related to education are educative processes. It is a way of learning to the learner and instruction or guidance to the teacher.

John Adam called education process as a bi-polar. In this process two poles are involved. One is the educator and other is the educand. Learner with a learned and the teacher with a taught. The resultant of this process between this two is education. Here one will teach and another will learn. The activities are interrelated and interdependent.

The modern concept of education defined the process of education and identified three important elements. These are: "Educand" or the child who is to be educated: the "educator" or the teacher who provides opportunities and organizes learning experiences for child education: and the "social setting" or socio-cultural influences or forces in the process of education is carried on.

Figure 1.1

The relationship among three elements can be considered a "tri polar process", where the Three elements i.e. the educand, the educator and the society are the three essential poles.

Broader meaning of Education

In broader sense education is not limited within the four walls of the classroom but it is a life-long process. It is the modification of behavior and experiences from different means of sources of education. The broader view considers education as an act or experience that has formative or additive effect on the personality of an individual. It is believed that education is not only an instrument of social change, but also an investment in national development. Such a view of education encompasses all life experiences, as there is a shift in emphasis from individual development to national development.

Durnvile: "Education in its widest sense includes all the influences, which act upon an individual during his passage from cradle to the grave".

John Dewey: " Education, in its broadest sense, is the means of the social continuity".

S. S. Mackenzie': "In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life".

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 meaningful life in this world and to develop the wholesome personality.

1.3.5 Nature of Education

Education is a process to develop the intellectual faculties of the man. It makes the civilized, refined, cultured and educated human beings. For a civilized and socialized society, education is the only means which makes a man perfect. It is systematic process through which a child or a man acquires knowledge, experience, skill and sound attitude.

As the meaning of education and its nature is very complex, the natures of education are:

(a) Education as a life-long process - Education is a life-long process because every stage of life of an individual is important from educational point of view.

(b) Education as a systematic process - It refers to transact its activities through a systematic institution and regulations.

(c) Education as development of individual and the society - It is called a force for social development, which brings improvement in every aspect in the society.

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(d) Education as modification of behavior - Human behavior is modified and improved through educational process.

(e) Education as a training - Human senses, mind, behavior, activities; skills are trained in a constructive and socially desirable way.

(f) Education as instruction and direction - It directs and instructs an individual to fulfill his/her desires and needs for development of his/her whole personality.

(g) Education as life - Life without education is meaningless and that is like the life of a beast. Every aspect and incident needs education for its sound development.

(h) Education as continuous reconstruction of our experiences - As per the definition of John Dewey education reconstructs and remodels our experiences towards the socially desirable way.

(i) Education as the supreme power - Education is a power and treasure in human being through which he is entitled as the supreme master on the earth.

Therefore, the role of education is countless for a perfect society and man. It is necessary for every society and nation to bring holistic happiness and prosperity to its individuals.

Conceptual Distinction between Education and Schooling, Learning, Training and Instruction

People sometimes equated education with certain terms like schooling, learning, teaching, training, instruction or indoctrination. Though these terms have close link with the process of 'education', but they form a part of the processes of education. Let us discuss the distinction between education and the following terms.

Education and Schooling

Education in its wider sense is the process of development from birth to death or from 'womb to tomb'. In this sense education is a life-long process and includes all knowledge, experiences, skills and attitudes. Thus, all experiences in life became educative in nature and the process of education continues in all personal and social situations. In contrast, to this broader notion, schooling is an act of consciously imparting values, knowledge and skills in accordance with the requirements in a formal situation. Schools also impart deliberate and systematic training in specialized subject areas that may not be otherwise gained through the process of living experiences by individuals. In its essence schooling is limited educational exercise in terms of range or experience provided. It is also limited to specific period of human life, i.e., from childhood till one leaves school, while the process of education continuous through out the life.

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Education and Learning

Education has a close relationship with learning and it also draws a distinction between learning and education. Learning is a process which results in more or less permanently modification of behavior as a result of practice or experience. But any change in the behavior of human being resulting from physical or social maturation cannot be considered as learning, so these are excluded from the purview of learning. In contrast, education is concerned with harmonious development of human ability and powers according to the needs of the individual and society, while learning results in specific modification of behavior, education seeks its mould the entire personality and takes a global view of an individual's abilities. Another distinction between learning and education is that while learning can be of positive or negative, education is always positive from the point of view of social values.

Education and Training

Training is a systematic series of activities, developing skills in particular aspects of life through instruction and practice to provide desirable habits or behavior manifestation for teacher training, technical training etc. Thus, training aims at developing and promoting specific skills in a chosen area with a view to make the individual undergoing training and expert in the field or task concerned. Training may be taught of as development of skills in particular aspects where education concerns the development of whole individuals.

Education and Instruction

Instruction brings about behavioral change in the individual. Instruction is a part of education. And instruction involves communication of ideas, values, skills, information and knowledge to the students. Teaching and instruction may also involve use of systematic and scientific methods for communication to be effective. Therefore, teaching and instruction become instruments of educating individuals along with other educative experiences. But education is a broad in comparison to instruction. Education differs from instruction in its scope, meaning, method, curriculum etc. They are as follows:

Education and Instruction

Principles	Education	Instruction
Scope	The scope of education is wide which is the full development of all the innate powers of a child.	Its field is narrow and is limited to the teaching of specific subjects.

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Principles	Education	Instruction
Duration	It achieves total personality development in the child. It prepares the child to survive and adjust with surroundings.	Only intellectual development by giving the knowledge of specific subjects which helps the child passing examination.
Period	Education continues from birth to death.	It continues up to the time, the child receives education into the school.
Place	Education is imparted through formal, informal and non-formal education.	Instruction is provided only in formal education.
Curriculum	It includes all subjects and activities which are related to life.	Fixed subjects and time.
Role of teacher	In education, the role of a teacher is subsidiary.	The role of teacher is more important.
Role of a child	Education is always child-centered. The place of child is central, pivotal and of prime importance. The interests, capacities and needs of the child are taken into consideration.	The role of child is secondary. Instruction neglects the interest, inclination and capacities of the child.
Evaluation	In education, peoples are evaluated on the basis of their performance.	Tests and examinations are the important tools by which peoples are evaluated.
Final outcome	The outcomes of education are good citizens, cultured individuals and developed nations.	The outcomes of instruction are pupils may acquire basic knowledge and well versed in their subjects and field of activity.

Source: **S. Samuel Ravi, A Comprehensive Study of Education**

1.3.6 Scope of Education

Scope means range of view or outlook or opportunity of activity operation and application. And by scope of education, we mean a wide range of educational operation in terms of various learning environments, so the scope of education is very broad. In fact, every day and every minute step-by-step we learn from every source of informal, formal and non-formal organizations. Hence, the scope of education is very wide and life-long.

Human learning mostly takes place in a learning environment. Education of a child in a broader sense starts from the family or home, which is the first social environment/space for him/her. From a learning environment like the family a child moves to a social environment or space like the school. In school he/she spends substantial time to his/her formative period. Once he/she is out of contrived social environment and enters the world of work, he/she as an adult still continues to educate himself/herself through many semi-contrived learning environment. Based on these three kinds of learning environment, educationists have broadly classified into three forums of education:

- Informal
- Formal and
- Non-formal

Informal education

The characteristics of Informal education is well summarized by the famous saying "Informal education is truly the life long process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his/her environment from family and neighbors, from work and play, from the market place, the library and mass media". (**Coombs, Prosser,** and **Ahmed** (1973), Baguma and Okecho ... (1973, pp. 3-4, cited in Etlling, 1993,73)

Informal education operates in a broad and wide social space, so one cannot define its operation in a narrow and limited, organized, social environment.

Formal education

According to Coombs, Prosser and Ahmed, "Formal education the hierarchically structured, chronologically graded education system running from primary school through the university and including, in addition to general academic studies, a variety of specialized programmes and institutions for full time technical and

professional training". Vertically, formal education starts from primary to secondary school and university education and horizontally to run through genera! academic studies, technical, vocational and professional studies.

Non-formal education

Non-formal education refers to education that occurs outside the formal school system. Non-formal education becomes part of the international discourse on education policy in the late 1960s and early 1970s. Non-formal education has a lot of resemblances with formal education, but differs from it in certain aspects. Having seen these characteristic features the emergence and diffusion of Non-formal education system expanding throughout the world in a very fast rate. Let us study the following definition "Non-formal education is any organized educational activity outside the established formal system - whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clienteles and learning objectives". (Coombs, Prosser and Ahmed, 1973)

Differences of Formal and Non-formal Education

Aspects	Formal Education	Non-formal Education
Scope	Limited and narrow.	Unlimited and vast.
Learner	Learners who are in a position to attend fulltime.	Learners who have dropped their education at school or college and who want to improve their qualification.
Place	School, college, university or other training institutions.	No specific place - factory, open space, farm, library, platform, street or may also be held at school or college.
Age	Minimum age is prescribed.	No age limit.
Curriculum	Rigid and fixed.	Not fixed except in distance education.
Teacher	Teacher occupies an important place in the educational process.	Teacher has limited role and plays the role of a facilitator.

Aspects	Formal Education	Non-formal Education
Entry	Fixed points of entry and exit. Age and qualification for admission are prescribed.	Flexible point of entry and exit, re-entry and re-exit can be made throughout the life of individual.
Discipline	Strict discipline as well as flexible.	Self imposed and inner discipline. There is no forced discipline.

Source: **Bhatia and Narayana**

The scope of education is meant to help people deal with various challenges that they come across in life. It also meant to help them come up with solution to various problems that the world places at large. Thus, the following subject matter may be included under the scope of education.

Educational Philosophy

Philosophy of education emerged as one of the separate and newest disciplines in the twentieth century. Educational philosophy is the combination of philosophy and education. Educational philosophy is the philosophy applied in the field of education for solving various issues related to it.

Educational Sociology

Educational sociology may be defined briefly as a study of relations between education and society. This branch of society deals with the aim of education, method of teaching, administration and supervision, curriculum and school of environment.

Educational Psychology

Psychology has been regarded as one of the most influencing factors which affect the process of education in different ways. Educational psychology studies various stages of physical, social, mental and emotional development of a child. It deals with the problems related to personality, intelligence, adjustment and understanding of a child.

Educational Technology

This branch of study helps the teacher and students to achieve the most effective learning with the least possible time, energy and resources by applying various teaching techniques.

Special Education

Special education refers to the methods of imparting education to deviant groups of the society - differently able or backward.

Other Fields of Study

Since education plays a dynamic role in the dynamic society, many new subjects of the studies are coming under the jurisdiction of education such as Library education, Audio-visual education, Population education, Environmental education, Adult education, Women's education Health and Physical education, Globalization and education, etc.

The second way of looking at the scope of education is from the view point of major focus of the study of knowledge. These are as follows:

- Liberal education
- Professional education
- Vocational education and
- Technical education

Liberal education

Liberal education is essentially an intellectual pursuit which aims at cultivation of human mind. It is the education that liberates, that freeze the mind from the constraints of particular moment and set of circumstances.

Professional education

Professional education deals with a body of specialized knowledge and application of this knowledge to serve various requirements of the society. Moreover, Professional education involves the application of theoretical knowledge to various practical social situations. Certain areas of study can aptly be called professional education. For example, management education, medical education, legal education, teacher education, agricultural education.

Vocational education

Vocational education or skill based education are certain disciplines which enables students to acquire skills which are traditionally non-academic and totally related to specific trade, occupation or vocation. Vocational education, in ordinary parlance, refers to education which prepares a person for a particular vocation or occupation.

Technical education

Technical education is one of the most significant components of higher education with great potential for adding value to products and services and for contributing to the national economy and improving quality of life of people. The term "technical education" is also understood to include the theoretical and practical scientific knowledge and skills that permit a person receiving such education to solve production engineering, management education and economic problems in his speciality.

From the viewpoint of mode of providing education, education can broadly be categorized:

- Face to face education and
- Distance education

Face-to-face education

Face-to-face education generally refers to education in which the transaction of learning experiences takes place between the teacher and the learner on a face-to-face mode. Face-to-face mode of education takes place both in formal and informal environment but mostly it is attributed to the formal education system.

Distance education

Distance education, simply and broadly defined as the system of education in which education is imparted to students from a distance. It contents two basic elements: (a) the physical separation of teacher and learner and (b) the changed role of the teacher. Since the demand for education is increasing with the growth of population, consciousness and awareness, face-to-face mode of education in formal structure is not able to cope up with the increasing demand for education. Distance education emerged as an alternative form of education in this background. Distance education now is known in various names such as Open Learning, Off-Campus Study, Correspondence Study, Open School, Open University, and Education without Walls and so on.

Comparison between Face-to-face and Distance Education System

Face-to-face Education	Distance Education
● Teacher and learner are in closed contact.	● Teacher and learner are physically separated, there are intermittent face-to-face meeting.
● Teacher decides the pacing of learning.	● Self-pacing of learning by learners.

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Face-to-face Education	Distance Education
● Teachers' lectures and library books are major source of information.	● Self- instructional print materials, variety of electronic media and liberty along with counseling by teachers and compulsory face-to-face interaction in workshops.
● Constant peer contact.	● Limited peer contact.
● Stringent entry qualifications.	● Relaxed entry qualifications.

Source: **MES 012 Education, nature and purpose, IGNOU**

1.3.6 'Check your progress' - 1

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1.4   Individualistic and Socialistic aim

1.4.1 Meaning of Aims in Education

An aim means a foresight of the outcome in advance, at the end, the consequences, and fruits of action. In other words, as John Dewey (1915) defines " An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process". Orderly activity means a systematic activity, which may be sequential or multi- sequential, whereas ordered activity means that which has a direction.

Aims of education can direct the educational activities such as, making provisions for desired education, organising teaching-learning activities and providing learners learning opportunities and experiences. Aims of education perform three important functions:

- They provide direction to educative process.

- Motivate learners to realize the aims.

- Provide criteria for evaluating effectiveness of the educational process. Educational aims also provide criteria for evaluation of the educational process.

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1.4.2 Individualistic and Socialistic aim

Aims of education are often spatio-temporal in nature. At a particular time different societies may have different sets of educational aims. As human beings and human societies are dynamic in nature, change in values with passage of time is natural. This changes are always reflected in educational aims and therefore educational aims are society-specific and time-specific. What educationists observe that educational aims vary from country-to-country and even in the same country with its political, social, spiritual and economic conditions.

There is a debate regarding what education should aim at the training and development of individualistic or socialistic nature. The educationists who think that individual development is greater than that of the society, emphasize the individualistic aim of education. On the other hand, the educationists who consider the importance of society, insist on the socialistic aim of education.

1.4.3 Individualistic Aims of Education

Individualistic aim of education indicate the training and development of individual according to his or her interest, abilities and specialities. The view gives pre-eminence to individuals over society and stress that every individual is biologically and psychologically unique and that every individual is responsible for his/her own destiny. Therefore, maximum opportunity would be made available to each individual for realizing his/her physical, moral, intellectual and spiritual possibilities without any hinderance. Individuality is the ideal of life. The development of individuality of the child as the primary individual aim of education has been emphasized by all types of thinkers - naturalist, pragmatist and idealist. Their view advocates that educational aims contains and methods should be directed towards the unfolding of individual potentialities and development of individual powers. The view also holds that only each educated and competent individuals can make society good and prosperous.

J. J. Rousseau denotes "True education is something that happens from within the individual: it is unfolding of its own latent powers."

T. P. Nunn describes "Nothing good enters into the human world except in and through the pre-activities of the individual men and women, and the educational practice must be shaped to accord with the truth."

Narrow and Wider Meaning of Individualistic Aim

Narrow meaning of individual aim is known as self expression. The narrow

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meaning of individual aim emphasises self-expression, all-round development or natural development of the child according to his/her interest, inclination capacities and needs. Whereas wider meaning of individual aims is known as self-realization. The practical explanation of individual aim of education in wider sense refers to the principle of self-realization of the individual. Psychology emphasises the wider aspect of the developmental individuality.

Criticism against Individualistic Aim

The individual aim of education is not exempted from criticism. Educationists feel the extreme form of individualistic aim is undesirable. They are as follows:

- Isolated individual: The limitation of individual aim is that it isolates the individual from the society.
- Indiscipline, conflicts and crisis: Unrestricted freedom will encourage the individuals to do whatever they like. It makes people self-centered, selfish and indiscipline.
- Inapplicable to real life: Too much importance on the inherent tendencies of the child seems to be quite inpracticable in educational theory and practices.
- Individualism leads to autocracy: Individual aim of education develops a feeling of superiority among some exceptional individuals who may develop immoral behaviour and unhealthy attitudes.

1.4.4 Socialistic Aim of Education

In contrast with individual aims of education socialistic aim of education argues that the state or society is superior to the individuals. Society is real, and the individual is only a means, so the individual has to work for the welfare and the prosperity of the society. They believe that man is a social being and he cannot live without a society.

According to this view, education is to aim at maintenance and continuation of the social order and furtherance of interests of the society. It advocates such aims of education as inculcation of social values in individuals, preparing individuals for taking up social roles and responsibilities increasing social efficiency of individuals and creating such human personalities who would contribute substantially to the well-being of the society.

1.4.5 Narrow and Wider Meaning of Social Aim

The extreme type of social aim of education is equated with state socialism. According to this concept, " The state is an idealizes metaphysical entity over and above the individual citizen, superior to him in every way transcending all his desire

and aspirations". Here the state should frame the aim of education, construct curriculum, formulate teaching methods and text books in such a way to curb the sense of identity and individualism. Its traces are found in ancient Sparta, Greece, Germany, Italy and Roman Catholic doctrines. On the other hand, wider sense of social aim means making the individual socially efficient for a democratic society. The aim of education is to enable the individual develop himself fully to be compatible with the interest of the society. So that a socially efficient individual would be able to control his/her environment and earn his/her livelihood.

Views in favour of Social Aim

- Concept of social mind: According to this view, social mind is the corporate mind of all. In the field of education the mind of peoples and teachers organize around some principle of the knowledge on which all minds think as one. Even to learn a lesson an individual has to become a member of a class.

- Development of personality: The all-round development of the individual's personality is possible in a social environment and social atmosphere.

- To serve society: It is the duty of every individual living in a society or living together to serve society as a social being. He/she should develop social service and sacrifice, he/she thinks of his/her own welfare and that of the society.

- Peace, justice and security: Only a well-knit social organisation can provide the atmosphere of peace, justice and security. These are essential condition for a healthy social life,

Views against Social Aim

Alike individualistic aim, socialistic aim of education is also subjected to criticism for extreme forms:

- Lack of intellectual and moral development: Socialistic aim ignores the development of the individual. The desires and aspirations of the individuals are denied. He/she has to work for the good of the state. As a consequence intellectual and moral development of the individual becomes very difficult.

- Un-psychological: Socialistic aim is un-psychological as it neglects the individual differences of children. Without considering the capacities, interests and needs of the individuals it prepares them to fulfill the needs and requirements of the society.

- Wrong use of educational agencies: Social aim considers that social goods are superior to the individuals. So it gives first priority to work for the good

of the state.Therefore, all formal and non-formal agencies of education are exploited for the purpose of social development and the individual requirements are neglected.

- One sided education: Social aim insists on the development of citizenship, qualities and social efficiency only. One sided education will not bring total personality development in the individual and it will stunt the growth of development in other aspects of human life.

1.4.6 Synthesis between Individualistic and Socialistic Aims **in Education**

From the given description of the individualistic and socialistic aims of education it can be concluded that both the views have contributed to the practise of educational aims. These two types of aims may be opposed to each other if stretched out to their extreme forms. But if their sharp edges are rounded off they become complementary in nature. Those individuals whose potentialities are fully developed can contribute better to society's well-being. Individuals make up the society and the more developed the individual qualities the better and richer human resources will be in the command of society. At the same time, for full realization of potentialities, humans need a good nourishing society. Society provides the environment in which individuals grow. The better the society, the more protected will be the individual interests. There is always an interaction between the society and the individual. No individual can develop in a social vacuum. Individuals can only develop in a progressive society and can only make progress with developed individuals. Therefore, both the individualistic and socialistic aims of education are not opposed to each other, rather they present a healthy integration.

1.4.7 'Check your progress' - 2

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1.5 Report of the Delor's Commission (UNESCO, 1996)

In November 1991, the General Conference of UNESCO invited the Director-General 'to convene an international commission to reflect on education and learning for the twenty-first century'. And Federico Mayor requested Jacques Delors to chair the Commission, with a group of fourteen other eminent figures from all over the world and from a variety of cultural and professional backgrounds. The International Commission on Education for the Twenty-first Century was formally established at the beginning of 1993. Financed by UNESCO and working with the assistance of a

secretariat provided by the Organization, the Commission was able to draw on the Organization's valuable resources and international experience, and on an impressive mass of information, but was completely independent in carrying out its work and in preparing its recommendations. The Commission with major mandate "To study and reflect on the challenges facing education in the coming years and to formulate suggestions and recommendations which can serve as an agenda for renewal and action or policy making and official at the highest levels", initiated its action on March 1993 and adapted the final report in January, 1996.

Jacques Delors writes in his introduction on International Commission on Education for the Twenty-first Century Learning: The Treasure Within - "In confronting the many challenges that the future holds in store, humankind sees in education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice. As it concludes its work, the Commission affirms its belief that education has a fundamental role to play in personal and social development. The Commission does not see education as a miracle cure or a magic formula opening the door to a world in which all ideals will be attained, but as one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war".

1.5.1 Principles

In its deliberations and work, the Commission kept in mind some underlying principles which are universal and common to the aims of educators, citizens, policy-makers, and other partners and participants in the process of education.

First, education is a basic human right and a universal human value: learning and education are ends in themselves, to be aimed at by both individuals and societies and to be promoted and made available over the entire lifetime of each individual.

Second, education, formal and non-formal, must serve society as an instrument for fostering the creation, advancement and dissemination of knowledge and science, and by making knowledge and teaching universally available.

Third, the triple goals of equity, relevance and excellence must prevail in any policy of education, and the search for a harmonious combination of these goals is a crucial task for all those involved in educational planning and practice.

Fourth, renewal and any corresponding reform of education must be the result of profound and thoughtful examination and understanding of what is known about successful practice and policy, as well as understanding of the specific conditions and requirements relevant to each particular situation; they must be decided upon by mutual agreement through appropriate pacts among the parties concerned, as a medium-term process.

Fifth, while existence of a wide variety of economic, social and cultural situations clearly calls for differing approaches to educational development. All approaches must take into account basic and agreed-upon values and concerns of the international community and of the United Nations system such as, human rights, tolerance and understanding, democracy, responsibility, universality, cultural identity. Moreover, the search for peace, the preservation of the environment, the sharing of knowledge, alleviation of poverty, population control, health are also important concern.

Sixth, education is the responsibility of the whole of society, all persons involved and all partnerships in addition to those incumbent on institutions must be taken fully into account.

The Commission has attempted to address sixth lines of enquiry completed by three transverse themes pertaining to the functioning of the education systems. The sixth lines of enquiry were as follows:

- Education and culture
- Education and citizenship
- Education and development
- Work and employment
- Education, research and science

These six lines were complemented by three transverse themes relating more directly to the functioning of education systems. The three transverse themes are:

- Communication technologies
- Teachers and teachings and
- Financing and management

1.5.2 Aims of Education

According to Delors, the twenty-first century will witness the following main tensions. These tensions are:

- The tension between the global and the local fjgi.The tension between the universal and the individual
- The tension between the tradition and modernity
- The tension between long-term and short-term considerations
- The tension between the need for competition and the concerned for equality and opportunity

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- The tension between the extra-ordinary expansion of knowledge and human beings capacity to assimilate it
- The tension between the spiritual and the material

Looking at the major tension that a twenty-first century human being is poised to encounter, the following recommendations were made by the commission:

- A future-oriented study of the place of work in society.
- The establishment of new links between educational policy and development policy.
- The establishment of new Sinks between educational policy and development policy,
- Strengthening the bases of knowledge and skills in the countries concerned: encouragement of initiative, teamwork, realistic synergies
- The necessary improvement and general availability of basic education (importance of the Jomtien Declaration).

1.5.3 Four Pillars of Education

The commission advocated four types of learning which are important in a person's life and these four types are popularly called the four pillars of education.

1. **Learning to know:** To acquire the instruments of understanding.

2. **Learning to do:** To act creatively on one's environment.

3. **Learning to live together:** To participate and cooperat with other people in all human activities.

4. **Learning to be:** An essential progression which proceeds from the previous three.

Let us briefly discuss each of these pillars.

Learning to know:

The first of these pillars is **learning to know**. Given the rapid changes brought about by scientific progress and the new forms of economic and social activity, the emphasis has to be on combining a sufficiently broad general education with the possibility of in-depth work on a selected number of subjects. Such a general background provides, so to speak, the passport to lifelong education, in so far as it gives people a taste - but also lays the foundations - for learning throughout life.

Learning to do:

Learning to do is another pillar. In addition to learning to do a job of work, it should, more generally, entail the acquisition of a competence that enables people to deal with a variety of situations, often unforeseeable, and to work in teams, a feature to which educational methods do not at present pay enough attention. In many cases, such competence and skills are more readily acquired if pupils and students have the opportunity to try out and develop their abilities by becoming involved in work experience schemes or social work while they are still in education, when the increased importance that should be attached to all methods of alternating study with work.

Learning to live together:

Learning to live together, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way. Among the various means to come back prejudices and conflicts, non-violence has been recommended by the commission. The commission further suggested that formal education must provide enough time and opportunity in its programmes to introduce young, from childhood, to cooperative undertakings through participation in sports or in cultural activities

Learning to be:

The fourth pillar: learning to be. This was the dominant theme of the Edgar Faure report learning to be: The World of Education Today and Tomorrow, published by UNESCO in 1972. Its recommendations are still very relevant, for in the twenty-first century everyone will need to exercise greater independence and judgment combined with a stronger sense of personal responsibility for the attainment of common goals. The report stresses a further imperative: none of the talents which are hidden like buried treasure in every person must be left untapped. These are, to name but a few: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge.

In the twenty-first century, it is required that standardization of individual behavior must pave the way for the qualities of imagination and creativity, the clearest manifestation of human freedom. The commission emphasizes "It is therefore important to provide children and young people with every possible opportunity to discovery and experiment - aesthetic, artistic, sporting, scientific, cultural and social - as well as appealing introductions to the creation of their contemporaries or early generations".

However, UNESCO's Education for Sustainable Development Initiative in 2012 developed a conceptual framework for lifelong learning which depicted the following five pillars:

1. Learning to Know — the development of skills and knowledge needed to function in this world e.g. formal acquisition of literacy, numeracy, critical thinking and general knowledge.

2. Learning to DO — the acquisition of applied skills linked to professional success.

3. Learning to Live Together — the development of social skills and values such as respect and concern for others, and the appreciation of cultural diversity.

4. Learning to BE — the learning that contributes to a person's mind, body, and spirit. Skills include creativity and personal discovery, acquired through reading, the Internet, and activities such as sports and arts.

5. Learning to Transform Oneself and Society — when individuals and groups gain knowledge, develop skills, and acquire new values as a result of learning, they are equipped with tools and mindsets for creating lasting change in organizations, communities, and societies.

1.5.4 Check your progress

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1.6 Meaning and scope of Educational Philosophy

1.6.1 Meaning of Educationa Philosophy

Educational philosophy is the most important branch of general philosophy, which answers educational questions such as aims, curriculum, method of teaching role of a teacher, discipline,evaluation and so on. In words of John Dewey " Educational philosophy is the most significant phase of philosophy, for it is through the process of education that knowledge is obtained". So we can define educational philisophy as it is the application of philosophical principles in the educational practices which directs the process of education towards the fulfilment of human life.

1.6.2 Scope of Educational Philosophy

The nature and scope of educational philisophy is confined to the field of education and the philosophy of education is concerned with the problems of education. These problems are mainly as follows:

a) Interpretation of human nature, the world and the universe and their relationship with human being.

b) Interpretation of goals, aims and ideals of education.

c) The interdependence of various components of the system of education.

d) Relationship of education with various areas of national life such as economic system, social system, political system etc.

e) Educational values.

f) Theory of knowledge, its relationship and its implication to education.

The above mentioned problems constitute the scope of educational philosophy and explain its nature. Thus, the scope of educational philisophy includes the followings:

1. Aims and ideas of educational philisophy:

Education critically evaluates the different aims and ideals of education. These aims and ideals have been advocated by various philisophers in different times. Their character building for good human making, harmonius human development, preparation for adult life, development of citizenship, better use of leisure,training for civic life, achieving social and national integration and ultimately utilization of scientific and technological advancement for human development.

2. Interpretation of human nature:

A philisophical concept of human nature is a result of synthesis of the facts borrowed from all the human activities with the values discussed in different normative areas. The philisophical concept, therefore, is much bigger as compared to the concept of man drawn by biology, psychology, economics and other human sciences.

3. Educational value:

Educational values advocated by different philosophers have been emerged from their own world, view and other outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook beliefs is the specific function of the philosophy and it is necessary for the philosophical treatment of the values.

4. Theory of knowledge:

Education is related to knowledge. It is determined by the source, limit, criteria and means of knowledge. This discourse falls within the jurisdiction of epistomology,

one of the branches of philosophy. Therefore, an important area of the function of philosophy of education is related to theory of knowledge and creation of new knowledge structure.

The scope of educational philosophy also includes different methods of teaching. The method of teaching must have philosophical support to make it effective and meaningful. It also includes the role of teacher in the process of teaching. It is educational philosophy that indicates the position of the teacher in different types and in different places.

The scope of educational philosophy provides guidelines in preparing text books according to the maturity, interests, attitudes and abilities of learners and also growing needs and aspiration of the society. The scope of educational philosophy also includes self control, freedom and social discipline those are implemented in different schools of thought.

1.6.3 Objectives of Educational Philosophy

Educational philosophy is the cornerstone of the foundation of education. It provides direction to education by assigning certain objectives. Thus the study of the objectives of educational philosophy has become an important aspect in the study of education :

- The main purpose of studying educational philosophy is to make education dynamic according to the need and aspiration of the society.
- The objective of studying educational philosophy is to produce better citizen by fostering democratic values and attitudes in behaviour.
- The most important objective of studying educational philosophy is to find solutions for various educational issues.
- Another leading objective of studying educational philosophy is to make education flexible in order to achieve the goals of a country i.e. national integration, international understanding and globalization.
- To develop education as a poweful instrument to bring about social, cultural, political and economic changes in a society.
- To expand our knowledge and experiences to implement them in educational practices.
- To bring out allround personality development in child and prepare him/her to stand on his/her own feet.
- The objective of studying is to make education according to the need based life and society.

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1.6.4 Check your progress:

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1.7　Different Types of Educational Philosophy

After studying the scope of educational philosophy we shall now discuss the major types of educational philosophy. There are many school of thoughts in educational philosophy, but for the sake of simplicity it is possible to extract four distinct ones. These four philosophies are (1) perennialism, (2) essentialism, (3) progressivism and (4) social reconstructionism. Collectively, these educational philosophies represent a broadspectrum of thought about what is to be taught and how is to be taught. Moreover, these educational philosophical approaches are currently used in classroom across the world and have major implications in new curriculam development

Let us now discuss each of the categories to educational philosophies.

1.7.1 Perennialism

Perennialism is the most conservative educational philosophy and is rooted in realism.

Perennial means "ever lasting" like the perennial river which flows round the year. lt emphasizes the permanency of knowledge that has stood the test of time and the values that have moral and spritual bases. Perennialism focuses on the universal truth and urge that students read the great books and construct their knowledge structure and develop their understanding of the philosophical concepts for human life. Humans are rational beings, and their minds need to be developed. Therefore, cultivation of the intellect is the highest priority in a worthwhile and meaningful education.lt depends heavily on defined disciplines or logically organised bodies of content. And the teacher is considered as an authority in his/her particular discipline.The education prescribed by the Perennialists appeals to a small group of educators who stress intellectual pursuance. There emphasis is on testing students, enforcing tougher academic standards and programmes and identifying gifted and talented students.

1.7.2 Essentialism

Essentialism is being treated as a conservative educational philosophy with its roots in both idealism and realism.

Essentialism refers to the "Back to the Basic" approach to education. Essentialist

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put more emphasis on the basics, they believe in a strong core curriculum and high academic standards. So the main focus lies on teaching the essential elements of academic, moral knowledge and character development. Essentialism believes that there is a common core of knowledge that need to be transmitted to learners in a systematic, disciplined ways. Therefore, in Essentialism learning should consist in mastering the subject matter that reflects new available knowledge in various disciplines. Alike Perennialism Essentialists believe the role of teacher is very important and the teacher is considered as a master of a particular subject and is to be respected as an authority. It attempts to put greater attention to the social and psychological problems of students:

1.7.3 Progressivism

Progfessivism is an educational movement and John Dewey, Jean Peaget and Jorem Bruner were the strong proponents for progressivism in education. Progressivism is a development over pragmatic philosophy and is contrast to perennialist thinking in education. It was considered a contemporary reformist movement in educational, social, and political affairs at the beginning of twentieth century. The concept progressivism indicates that students learn better through their own experiences. Progressivism revolves around the students needs and interests including teaching students to be good citizens as well as good learner. Progressivism respects for individuality and high respect for science. Their educational philosophy stresses that student should test ideas by active experimentation as learning is rooted in the questions of learners that arrive through experiencing the world. Moreover, Progressvism encourges to learn problem solving methods and scintific inquiry. The curriculum is inter-displinery in nature and the teacher act as a guide for students.

1.7.4 Social reconstructionism

Social reconstructionism is a philisophy generally emphasizes addressing of social enquiries and quest to create and construct better society and better living. Social reconstructionism thinks that society is in need of constant reconstruction or change and such social change involves reconstruction of education and the use of education in reconstructing the society. Accrding to reconstructionist view that as the school/ collegee is attended by virtually all the youth, it must be used as a means to shape the attitudes and values of each generation. As a consequence, when the youth becomes adults they will share certain common values and thus the society will have reshape itself.

The reconstructioists believe that curriculum must consists of those subjects which promote new social, economic and poltical education.The subject matter is to

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be used as a vechile for studying social problems which must serve as the focus of the curriculum,

• **Check your progress;**

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    2. ....

1.8   Relationship between Education and Philosophy

Philosophy is a way of life. In a wider sense philosophy is a way of looking at life, nature and truth. It sets up the ideas for an individual to achieve them in his / her lifetime. Education on the otherhand, is the dynamic side of philosophy . It is the active aspects and the practical means of realising the ideal of life. Education renews and rebuilds the social structures in the pattern of philisophical ideals. Human being, who borns and grows up with inherited propensities, determines the basic traits of man, but education have a long way for his/her success in life. In order to behave intelligently in the educational process education needs direction and guidance which philisophy can provide. Hence, philosophy is not only a professional tool for the educator but also a way of improving the quality of life because it helps us to gain a wider and deeper perspective of human existence and the world around us. Philosophy and education are integrally and interdepedently related to each other. According to J.S.Ross, "Philosophy and education are like two sides of the same coin: one is implied by the other; the former is contemplative side of life, while the later is active side". Thus, philosophy without education is blind, education without philosophy is crippled.

If education is the physical body, philosophy is its soul. The very existence and significance of education is due to philosophy and in the same way the existence and importance of philosophy is due to education. So we can understand that there is a very close relationship between philosophy and education.

Now the basic relationship between philosophy and education can be understood in the following manner. It is the philisophy that provides the purpose of the aim and it is education which makes it practical. Philosophy shows the way and education moves on in that direction. When we define education as the modification of behaviour, the direction in which modification to be carried out is determined by philosophy, therefore philisophy is, in reality, the theory of education.

The main task of philisophy is to determine what constitutes good life whereas, the chief tasks of education is how to make life worth living. So philosophy and

education are mutually reconstructive. They give and take from each other. Philosophy determines all the broad aspects of education and provides aims to education. Philosophy deals with the goals and essentials of good life while education provides the means to achieve those goals of good life. Hence, we can say, that philosophy of education is the application of philosophical ideas to educational problems. It is not only a way of looking at ideas but also how to use them in the best way. Therefore, it can be said that philosophy is the theory while education is the practice. Practice unguided by theory is aimless, inconsistent and ineffective just as theory, which is not ultimately transferable into practice. Thus, as long we need aims of education, philosophy will continue influencing and determining both the matter and method of education.

The Philosophy determines the direction of education:

Philosophy gives direction to education, in the light of philosophy, education moves towards its goals. Philosophy provides suitable and effective guidance and supervision to achieve that goal.

Education is a means for propogation of philosophy:

Education is the active side of the coin. It acts as the most powerful tool in propagating the philosophical ideology. It is observed that education is used by the philosophers for the purpose of ideological propagation since our ancient educational practices.

Education is a practical side of philosophy:

The function of philosophy is to organize the aims and functions of education. Education is the dynamic side of philosophy and it is the active aspect of philosophical belief and thought and practical means of realising the ideals of life. Hence, philosophy equips us with thought and these thoughts are put into practice by education.

Great philosophers and great educationists:

The great philosophers of all times, from Plato upto the present day have also been great educators. Socrates, Plato, Locke, Rousseau, Spencer, Frobel, Dewee, Russell Huxley etc. were the great western philosophers and educators. In Indian context Swami vivekananda, Dayanand, Tagore, Sri Aurobindo, Mahatma Gandhi, Radhakrishnan and Krishnamurthy were both great philosophers and great educationists of their time.

1.9   Let us sum up

In the beginning, our discussion focused on the concept of education. In order to grasp the concept of education, we discussed the etymological derivation of the term 'education' and explained the concept from different perspectives. We noted that the definition and views on education by the philosophers and educationists can broadly be categorised into three major trends, i.e., spiritual mould, developmental mould and social mould. We have also discussed in this unit the narrower and broader meaning of education and conceptual distinction between education and schooling, learning, training and instruction.

We went to see the scope of education which is very wide and long term based on different kinds of learning environment, major focus of the study of knowledge and more. Aims of education can direct the educational activities such as making provisions for desired activities and providing learners learning activities, learning opportunities and experience. Therefore, we have also learned from this unit the meaning and differences between individualistic and socialistic aims in education.

In this unit, we also discussed the report of the Delor's Commission in details, its principles, lines of enquiry and aims of education. And finally, four pillars of education and UNESCO Education for Sustainable Development Initiatives, 2012.

In the end, we came to know the meaning, scope and objective of educational philosophy. Educational philosophy is the most important branches of general philosophy and is the corner stone of the foundation of education, which answers educational questions such as aims, curriculum, method of teaching, role of the teacher, discipline and so on. Thereafter, we discussed the major types of educational philosophy, i.e., perennialism, essentialism, progressivism and social reconstruction.

Lastly, we tried to understand relationship between education and philosophy.

Now, we may take the following exercise:

1.10   Unit end exercise

1. Discuss the narrower and broader meaning of education .

2. Discuss the conceptual distinction between education and instruction.

3. "Individual aims and social aims are complementary but not contradictory". Elucidate this statement.

4. Differentiate between Face to face education and Distance education system.

5. Go through any one Western Philosophies like Perennialism, Essentialism and Social reconstructionism and examine the aims of education as propounded by those schools of thought.

6. What kind of philosophical approach should curriculum developer adopt while planning curriculum?

7. Critically discuss the four pillars of education accrding to Delor's commission?

8. Discuss the scope and objectives of Educatioal philosophy .

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Unit-2 □ Factors of Education

Structure

2.1 **Introduction**

2.2 **Objectives**

2.3 **Meaning and Characteristics of Child/Student Centric Education System**

    2.3.1 Principles of Child-centered Education

    2.3.2 Child-centered Curriculum

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2.1   Introduction

In unit-1 we have discussed about concept, scope, nature and aim of education. We have also discussed the report of Dellor's Commission and meaning and scope of educational philosophy, relation between education and philosophy. In other words, by now you have a fair idea regarding meaning of education and meaning of educational philosophy and relation between education and philosophy.

In unit-2 we are going to discuss about the factors of education. First we shall examine meaning, conception and characteristics of students centric education system, its principles, instructional approaches and learning styles. Many of us have a fairly good idea of the role of a teacher and his/her functions. As students you have seen our teachers are performing certain functions, along with good teaching, a teacher has to undertake a number of activities in a school such as administration and organization, guidance, counselling and so on and so forth. And we are also aware that the task of a teacher has changed immensely in the last three decades or so. Teaching is not what it was so, the expectation of a teacher job includes in the present education system, a number of different managerial functions like teacher as a motivator, as a mentor, as a facilitator, and as a manager. So teacher performs a variety of roles since they are essential for promoting all-round development of students.

In this unit, we will gain a deeper understanding on the concept of curriculum, bases of curriculum and various types of curriculum. Besides, you will also study co-curricular activities, its meaning and principles and the role of a teacher to conduct the co-curricular activities. This unit also provides the school - its vision, function in the societal system.

2.2   Objectives

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

- Define the concept of student-centric education.
- Identify different principles and characteristics of student-centric education.
- Explain the qualities and duties of a good teacher.
- Explain the role of a teacher as a motivator.
- Explain the role of a teacher as a facilitator .
- Explain the role of a teacher as a manager.
- Define and explain the concept of curriculum.
- Describe various approaches and types of curriculum.
- Describe various types of co-curricular activities, its principles and types.
- Explain the various functions of school and its activities.

There are a number of factors and sub-factors that determine the efficiency of education. First and foremost are the child/students. Second is heredity. Third is environment. And last but not least is time. All of these factors are important.

The child/student is the foremost important factor in education. Each child/student is different from the other in physical, mental and social abilities as well as in his/her interests, aptitudes and attitudes. Hence, his/her natural development is possible only according to innate powers. The full development of child/student necessitates proper and comprehensive knowledge of his/her nature.

The heredity of the child/student is the combination of the mental and physical characteristics. It constitutes the basis of education and specifically the learning. The maximum possible development of the child/student depends upon the potential existing in his/her innate and inherited qualities, Therefore, the basis of education is highly influenced by inherited characteristics.

The environment is the third important constituent factor of education. Every child is born in a family at a particular place and time. So, the upbringing development of each child takes place in a physical and social environment which plays a significant role in his/her development. The educationists think that the child gradually comes into contact with the material and social environment, his/her innate tendencies started influencing his/her behavior which changes step by step. Educationists believe that

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education is a process based on and conditioned by the environment in which the child is brought up.

Time is the fourth prime factor of education which designs specific activities indulged in by the child during the process of his/her development. Education should be addressed according to the mental level of the child/student, otherwise it will create complexes in his/her development. Thus, education should correspond to its plans and programmes to be really effective according to the growth of the child.

To make and produce an effective system of education, all of these factors are equally important.

2.3 Meaning and Characteristics of Child/Student Centric Education System

Childhood is the most crucial period in human development. The human child is perhaps the weakest of leaving off-springs, and left to itself, cannot possibly survive. The family members and society protect it from harm during its prolonged childhood. This prolonged childhood also helps the child to prepare himself/herself better for adult life. During this period comprehensive and quality early education makes a significant contribution to the physical, psychomotor, cognitive, social and emotional development of the child, including the acquisition of language learning and literature. Child-centered education is a process of education that put the needs of the student over the conveniences of planning, policy and proceedure. A child-centered approach in education encourages children to take learning into their own hands, as opposed to being directed or prompted by a teacher. Children take responsibility for making choices about what we learn or explore.

The term Child-centered learning refers to a wide variety of educational programmes, learning and experiences, instructional approaches and academic support strategies that are intended to address the distinct learning needs, interests, aspirations or cultural background of individual students and group of students. The concept of child-centred education implies that the child occupies the central place in the educational process. On the contrary, the old concept of education emphasised the importance of the teacher who always remained at the giving end. The modern concept of education gives more importance to the child and places him/her at the centre-stage. In child-centred education, the child is the centre of activity which means all programmes are organized and extended to his requirements., Prof. P.M.

Lohithakshan elaborates the concept of child-centred education, in the Dictionary of Education, by saying that in this type of education "educational activities are designed and implemented on the basis of the capacities, needs and interests of children. Curricula, teaching methods, evaluation, co-curricular activities, etc. are all planned accordingly." The primary objective of child-centred education become important, responsible and confident. This approach wants to cover all areas of growth and development including social, emotional and physical. The important features in child-centred education in the present education system children become active participants in the teaching-learning process. They are enjoying enough opportunities for active learning, classroom interaction, social involvement and scope of problem solving and creative work in the classroom. Child-centred education accomodates individual differences. It involves an understanding of the cause and effect relationship, questioning one points of view and that of others, clarifying ones beliefs and values and formulating a framework for taking decisions and acting on these decisions.

It is observed from Psychology and experience that children differ in their innate capacities. So that, child-centred education compels the teacher to plan his educational methods to suit individual differences. This means, a teacher cannot use only a particular method without taking into consideration the needs and requirements of children. So, principles, concepts and learner outcomes should be taken into consideration by the teacher to plan different kinds of activities and to measure how well learners have accomplished various learning objectives. So, in child-centred education teacher develops a set of plans with a number of items such as, the characteristics of the learners, the sequencing of activities, the appropriateness of various learning materials and the availability of resources for use on daily or weekly basis. Though in this approach the learner takes up the responsibility of his/her learning, the teacher function as a guide, a reinforcer, a manager, a facilitator and supervisor of the teaching system. So the teacher create an environment where the learner learns indepedently and proceeds at a pace based suited to him/her.

The concept of child-centred education is based on the premises that individual's life is self-contained and self-sufficient, and the individual is the end, not the means. It emphasizes that education must center on the perception and feeling of the individual in order to facilitate understanding of personal reaction or responses to life situations and since life is based upon personal meanings, the nature of education should largely be determined by the learners. Individual learners should not be forced into predetermined programmes of study rather learning provision must be made by the teacher according to choice of the learners.

2.3.1 Proponents of Child-centred education

In the third phase of the evaluation of education system, child-centered education system emerged, after teacher centric education and curriculum centric education and children is the center of the whole education process. The great philosophers across the world at different times emphasized on it. Therefore, it is necessary to explore the different philosophers' opinion:

Rousseau

One of the earliest proponents of the child-centered education is Rousseau. He said that child should be placed in the center of education system instead of teacher and curriculum. He believed that best learning takes place when the child develops and grows according to his natural choice and impulses. So, education must be based upon the natural tendencies and instincts of the child. He has stressed on that education should start with the child as base. It should cater to the child's needs, interests, inclination, instinct and his/her future. This fundamental idea inspires all educators and thus education has become child-centered. His main thrust was that education should take place according to nature of the child. In his famous book 'Emile'on education he mentioned at the very beginning that "Everything is good as it comes from the hands of the author of nature but everything degenerates in the hands of man". So, child-centered education system emerges from Rousseau's Naturalistic Philosophy of Education. According to Rousseau, "Education is no longer a procedure, artificial, harsh, dull, unsympathetic and repressive of all natural inclinations; it is, on the other hand, an organic growth, development from within."

Pestalozzi

After Rousseau, Pestalozzi wanted to psychologize education. The instructional methods propagated by him were based on the principle of discovery which means, while educating the child, the teacher should provide him the opportunities to discover things of their own.

Froebel

Froebel attaches a great importance to education in the child's early life. His philosophy of education is the outcome of his experiences, which he acquired from his school founded for the young children. Froebel has given different programmes of education for different stages of development. Infancy is a period of sensory development, so only sense organs should be used to acquire any sort of knowledge.

Froebel is in favour of child-centered education and according to him education should be in the conformity with child's nature and need. He further said, " If activity brings joy to the child, the work will give delight to the boy/girl". Froebel has created a new epoch in the field of education by establishing the kindergarten for small children. His contribution is highly valuable and useful to bring about a radical change in the child-centered education. Here interest in product is created.

Maria Montessori

Maria Montessori was the first woman who actively worked on the educational system through its intimate association with the education and development of mentally challenged children. According to Montessori, "Education is the active help given to the normal expansion of life of the child". She says that every child is different from others physically as well as mentally. So, the child's individuality must be respected and not suppressed through collective teaching. Each child should be allowed to grow at his own pace. It is under such an environment that children feel free to learn according to their own choice. The teacher is the directories of the show.

In our own country Rabindra Nath Tagore, Swami Vivekananda, Sri Aurobindo Ghosh. Mahatma Gandhi, Jiddu Krishnamurthy and great thinkers have expressed their strong view points on child-centered education.

Rabindra Nath Tagore

Tagore was an individualist and he gave importance to individual development. To him, the child is more important than all kinds of books, educational rules and teachers. Tagore advocated constructive and creative activities. The child is active by nature and wants to learn through different activities and experiences. According to him, a child learns best when he is in the face-to-face mode with nature and natural surroundings such as trees, birds, mountains, rivers, oceans etc. He totally opposed and criticized the dull and mechanical methods of teaching prevailing in his time.

Swami Vivekananda

Vivekananda believed that education is a process of development. Child is naturally growing and learning himself/herself. According to him, "You cannot teach a child any more than you can grow a plant". The plant develops its own nature. Education should help the child to grow in a proper way. Nothing should force on the children; they should be left free to carve out their own path.

Sri Aurobindo Ghosh

Sri Aurobindo was an idealist but he always preferred education should be child-centered. The teacher should study the varied interest of his/her pupils before he/she provides education to them. This will encourage and motivate the learners to acquire more and more knowledge. According to him, education should be based on the mental aptitude and psychological needs of the child.

Mahatma Gandhi

Mahatma Gandhi in the principles of basic education treats the child as the center of education. He lays great emphasis on the individual interest of the child.

Jiddu Krishnamurthy

Krishnamurthy believed that every student is unique in its approach to learning. Therefore, the school should be small having a limited number of students in order to give individual attention for the welfare of each child.

Child-centered Education and National Policy on Education (1986)

The National Policy on Education (1986) envisaged for child-centered approach to education by providing motivating school environment, which is "a warm, welcoming and encouraging approach, in which all concerned share solicitude for the needs of the child." The policy advocates "child centered and activity-based process of learning" at the primary stage.

A glimpse over all theoretical propositions on child-centered education revealed that stress laid by Rousseau on the individuality of the child means, child should be respected as he/she is with all his/her abilities and disabilities that is educating him /her should be given due consideration and therefore all children cannot be treated alike. So child should be treated as the centre of education and thus education has become child centered.

National Curriculum Framework - 2005

NCF focuses on child as an active learner. According to NCF-2005 children can be active participants in the construction of knowledge and every child come with pre-knowledge. So, children must be encouraged to relate the learning to their immediate environment.

2.3.2 Characteristics of Child-centered Education

In contrast to a traditional approach to pedagogy, a child-centered approach stresses the child's autonomy and ability to construct knowledge rather than knowledge as something imparted by the teacher as authority. Whereas traditional pedagogy is linear and subject-driven, child-centered pedagogy focuses on children's needs and interests also. Now we will discuss the characteristics of the child-centered education. Modern education is very much controlled by the child-centricity all over the world. Its main characteristics are:

i. Participant's activity

In child-centered education, children become active participants in the teaching-learning process. In this process, children are more active than the teacher. Learning by doing is the main principle of child-centered education. So, it is completely activity-based. According to Rousseau, "Teach by doing whenever you can and only fall back upon words when doing is out of question". In this system children receive ample opportunities for active learning in practical education, social interaction, and creative work in the classroom situation.

ii. Individual differences

Child-centered education caters for individual differences. Every child is different in their individuality, so the learning also differs. Psychology and experience tell us that children differ in their innate capacities. So, child-centered education compels the teacher to plan his educational methods to suit individual differences. This means, a teacher cannot employ a particular method without taking into consideration the needs and requirements of children, rather he/she has to follow three important components of child-centered education that is rhythm, order and pattern. The development of the child will take place with these components.

iii. Balanced development

Child-centered education leads to balanced development of the child's potentialities and his personality. Child-centered education aims at total, all-round development of children. So, teaching styles and techniques should be geared to the well-being of the child which leads to his cognitive, affective, and cognitive development.

iv. Psychology-centered

The child-centered education is very much psychology-centered because it designs its curriculum and the system of instruction is based on a sound child psychology. The duties of the teacher have been redefined and now is to be familiar with the

physical and social backgrounds of the children. Moreover, that teacher must acquire the knowledge of the innate human tendencies, of the natural impulses and inclination of the children. He/she must know his/her needs, desires and capacities and how children behave in a particular circumstances and what is natural for them to do. So, a system of instruction in a child-centered education should be based on a sound psychology.

v. Freedom for the child

The main focus of Child-centred education is ample freedom. Philosophers think that maximum growth of the child can be achieved only through freedom. It enables the child to understand himself and life as a whole. Any restrictions imposed on the child will restrict his natural growth and development. The task of the teacher is only to help, guide and inspire the child in order to bring out the inner potentialities of the pupils. This view is widely accepted and followed by the eastern and western countries education system.

vi. Positive Discipline

Child-centered education aims at positive discipline. While enforcing rules of discipline, child's dignity and individuality must be respected. The school is an idealized society, a social institution and extension of home and miniature society. Hence, the whole structure of educational set up has been changed. It has created a new dimension for modern progressive education that encourages the children towards social activities. And social discipline can be developed through creative activities and democratic citizenship. Krishnamurthy believes that the discipline makes the students subservient to the system of education and life. He considers freedom never comes through discipline, family quarrels, defective nourishment and hidden fears are causes of indiscipline of a child. So, discipline may be an easy way to control children.

vii. Continuous Evaluation

Under child-centered system of education, the evaluation procedures should be continuous and remedial. Child's deficiencies are identified and remedial measures are instituted in progressive manner.

viii. The Teacher-pupil Relationship

The child-centered approach to education in no way minimizes the importance of the teacher. In a way, the teacher's importance is enhanced and his functions become varied and complex. He/She has to study the child psychologically and has

to adopt his/her methods of teaching to suit individual differences. In spite of transmitting knowledge alone, his function now is to develop the entire personality of the child.

ix. Spontaneity

Spontaneity is one of the important characteristics of child-centered education. Spontaneous development of a child generally provide a balanced behavioural pattern which is according to the social expectation of an individual. This characteristics of child-centered education provides a child maturity in thinking, emotional balance and warm understanding towards others. Montessori accepts that every child has a unique interest, aptitudes, capacities, and endowments. The child, therefore, can learn according to his/her own interest and pace,

x. Child at the Centre-stage:

The concept of child-centered education implies that the child occupies the central place in the educational process. The old concept of education emphasized the importance of the teacher who always remained at the giving end. The modern concept of education gives the pride of place to the child and places him at the centre-stage.

2.3.3 Principles of Child-centered Education

Curriculum for child-centered education includes all those subjects and activities which the students are interested in. The subjects and activities included should possess creativity and educational expression. Thus, the curriculum of child-centered education is constructed in such a way as to develop inner potentials of the child and term him/her into a good citizen. Aurobindo has prescribed the following five principles of curriculum construction for the child.

- Curriculum should be interesting for the child.

- Curriculum should include all subjects and activities which promote mental and spiritual development of the child.

- The subject of a curriculum should be able to motivate the child to learn.

- Curriculum should activate the creative potentialities of the child in order to develop him/her into a real person.

- Curriculum should motivate the children towards the attainment of up-to-date knowledge of the whole world.

With the advancement of society and various changes in our educational process a child-centered curriculum comprises the following principles:

- A child-centered curriculum is planned and implemented with a focus on child learning through plays and games.

- A child-centered curriculum is based on childrens needs, interests, stress, understanding and capacity.

- A child-centered curriculum reflects a range and variety of experiences to cater for children's different abilities.

- A child-centered curriculum recognises the child voice, the child ideas and intentions and recognize their learning strategies, learning outcomes.

- A child-centered curriculum is communicated appropriately to children, families, institution and education system as a whole through written and verbal information.

- A child-centered curriculum is sufficiently flexible to permit changes initiated by children and educators working together.

- A child-centered curriculum identifies the connection between children, families and communities and the importance of resiprocal relationship and partnership for learning.

- A child-centered curriculum values the cultural and social context of children and their families.

2.4   Role of a Teacher

Now let us study the role of a teacher in fostering all round development of children The concept of education has been changing from time to time consequent upon new sociological concepts and technological innovation. As a result the roles of teacher is also changing Education now, instead of being considered as teacher-centric has become child-centred or learnered-centred process. It has also been changed from subject-centred to activity-centred. Also from being a content-centred phenomena to life-centered phenomena.Therefore, It is very clear that the 21st century classroom needs are very different from the 20th century ones. In the 21st century classroom, teachers are facilitators, mentors, manager and a motivator of student learning and creators of productive classroom environments, in which students can develop the skills they might need at present or in future. Teaching is a highly complexed avtivity.

It is a process in which students are provided with a controlled environment for interaction with the purpose to provide a definite learning in them keeping in focus with some pre-specified objectives of bringing about specified desirable changes. The environment provided to students is comprised by the content, the teacher, expected learning experiences and school setting.

The role and presence of teacher in whole teaching-learning process was very important in earlier time. In modern education system teaching is viewed in broader perspective and teaching is observed as a comprehensive process. There has been a tremendous change in the role in the way of understanding teaching. Now, teaching includes all the activities organised by a teacher to bring about learning, be it inside or outside a classroom with or without the presence of the teacher. Teacher assumes a wide range of roles to support school and students performance. Teacher exhibits leadership role in multiple, sometimes overlapping ways. Among these some roles are formal with designated responsibilities. Whereas, others are informal roles emerge as teacher interact with peers and students. The variety of roles provided the teachers to find out different ways to lead the students and tackle the challenges. Regardless the roles they assume teachers shape the culture of their schools, improve instructional practices and students learning. Teachers become resource providers not only to students but also to their own colleagues by sharing instructional resources, planning lessons and exploring appropriate instructional methodologies. Facilitating learning opportunies to students is another important role teacher play, as well as serving as a mentor for students is a common role for teacher. Probably you have noticed schools are often the central hub of communities. It is the schools where children make friends, community events are held, adults meet and collaborate with others. Therefore, a teacher is also a community leader.

Professional Characteristics of a Teacher:

Teachers occupy a pivotal position in any nation as it is they who prepare the citizens of tomorrow. While the quality of education system depends to a great extent on the quality of schools, the efficiency and effectiveness of the school lies in the hands of teacher. Today, more than even before, teachers are expected to have adequate knowledge and to use this knowledge in their day-to-day instruction. So, to be a good teacher an individual should have a number of qualities of heart and head because a teacher is concerned not only with the intellectual development of his/her students but also with their moral, emotional, civic, aesthetic and even carrier development.

All this indicates that a teacher, to be effective, should develop several

professional competencies and personal qualities. In this part we will discuss to some extent some aspects of professional competencies and personal qualities of a teacher.

Mastery over content: Unless one has mastery over content of a subject one cannot become an effective teacher. Content mastery can be achieved through various ways like reading books, journals, periodicals, encyclopedia, newspaper etc, attending seminars, workshops, symposium, conferences and observing and the happenings in and around us.

Mastery of teaching skills:

The knowledge and use of a set of skills the facilitates teaching-learning process. These skills are known as instructional skills. Instructional skill is defined as the cluster of behavior which can be acquired through practice by a teacher. The basic list of instructional skills is introduction, questioning, probing, reinforcement, explanation, using blackboard, silence and non-verbal cues etc.

Professional ethics of teacher: A teacher has to be an example for his/her students and society and therefore the value system he/she holds should be clear, precise and ethical. He/she must exemplify the dignity of labour and professional commitment, however stressful the circumstances may be.

Personal qualities:

Affection: Affection, as we know is one of the basic trait characters that a teacher needs to have.

We do not expect every teacher to be as knowledgeable as Vidyasagar. Nor do we expect him/her the dedication that we find in Lata Mangeskar. However, every one of us expects a certain amount of affection in every teacher. In the absence of affection, we as teacher cannot make our students feel wanted and accepted.

Empathy: Empathy is another great virtue that you as a teacher need to possess. This quality will provide you to feel concerned with your students' problems and the efforts they make to cope with them. This also would enable a teacher to understand his/her students' better both emotionally as well as intellectually. Empathy will empower you to be judicious, impartial and objective.

Concern and Commitment: Genuine concern and commitment are two great qualities that we expect in teachers generally. A teacher should be as dedicated and concerned about the development of his/her students as their parents generally are and then try to do all within his/ her ability to see that they are giving an opportunity for their growth and development.

Humor: An element of humor always been treated is a good trait in a teacher, it enhances the personality and acceptance of a teacher to his/her students. When we combine elements in a way that is different, unexpected and incongruous, we wind up with humor. So, as a teacher one should develop the ability to play spontaneously with ideas, concepts and relationships. Similarly, he/she should have the ability to juggle elements into his/her expression that can bring in an atmosphere of humor in the classroom. However, care should be taken to see that humor is not at the expense of any individual student.

Other characteristics: To be effective and good, a teacher needs a certain amount of personal values like cleanliness, punctuality, honesty and sense of aesthetics. The presence of such values in a teacher would enable him/her transmit them to his/her students just like a lamp that lights another with equal brightness. Hence, a teacher needs to have these traits so that he/she can inspire his/her students to be honest, punctual, truthful etc.

After identifying the above characteristics, the roles of the teacher are becoming more important Significant and roles teachers generally play in order to bring desired learning are :

2.4.1 Teacher as a Planner

It is the teacher who finally transacts the curriculum in the classroom and organizes the kind of knowledge and skills that are to be imparted. A teacher introduces the lesson and explains a concept, clarifies doubts of students with suitable illustrations and put questions. The teacher, therefore, is a planner of the whole teaching process and operates in direct contact with the students. During the process of transactional curriculum the teacher decides the teaching method, instructional design, media to be utilized and also the evaluation mode to be used.

Emphasizing Particular Parts of a Curriculum

The teacher as a planner specifies relative weightage for different content items within a course in terms of allotment of times. Depending upon the objective set by him/her, he/she decides which topic needs more emphasis and which topic the less. For instance, in the course of curriculum development at the UG level the teacher may aim at developing basic knowledge and understanding of related concept and ideas. At the PG level he/she may have objectives to develop the curriculum theories and processes. Therefore, teacher provides different emphasis and stress at different levels.

Selection of Teaching Methods

Teacher selects the teaching methods on the basis of the learning environment being provided by school to implement the curriculum and on the basis of variables that he/she uses to direct learning, like selection of materials, grouping patterns, grading, classroom organization and student behavior. Among the most common teaching methods can be classified as structured, interactive, self-directed and computer assisted. Structured methods are most conventional in its use, it comprises lecturing, didactic questioning, assigned textbook reading, drill and review. This method is best suited if the objectives are to disseminate information, share information which are not available elsewhere, it also provides direction where clarity is the problem.

Selection of Interactional Pattern

Classroom is an interactive environment in which instructional goals are achieved through communication between the teacher and students. The teacher plans the instructional process in such a way that maximum learning takes place through it. The interaction may be teacher directed wherein the teacher directs all the activities or teacher-initiated wherein the teacher simply initiates the thinking the thinking of the students. However, both these interactions are important and put the students in a situation that allows them to reconstruct reality in an authentic manner.

Selection of Media

Selection of instructional media is an important part of the teacher's planning activities. There has been an invasion of media as never before. The young mind has to be exposed to various alternatives from which it draws inspiration, knowledge and values. The teacher after assessing the students' needs, interest, prior knowledge, experience and level of advancement selects the form of media. The oldest form of media in most classrooms is chalk and board. With the new pace of technological development and electronic revolution many new media like T.V, Computers and different kind of projectors have been introduced in schools. This media can be grouped as non-projected media, projected media, visual media, audio-media and electronic media etc. These media help the teacher to reinforce the learning and to fulfill individual needs and styles of learning.

Selection of Evaluation Mode

The teacher as planner selects the most suitable mode of evaluation according to his/her objective to bring about necessary changes in the instructional procedure. The

teacher uses various tests which are increasingly used by teachers to individualize instruction and to monitor student progress. Apart from this testing teacher conducted in the classroom, tasting mandate imposed by the agencies outside the school also influence teaching and learning. Various modes of testing can be grouped as a norm-referenced test (NRT), criterion-referenced tests (CRT) and informal evaluation measures. All these modes help the teacher to make decisions regarding placement, diagnosis and plan for further learning environment.

So, the role of a teacher as a planner is very important in selecting appropriate teaching methods, type of interaction, media and the evaluation mode.

2.4.2 Teacher as a Facilitator

You have studied the role of a teacher as a planner, now we will discuss the role as a facilitator. In modern industrialized society, the role of a teacher is open to many pressures, debates and conflicts. These originates from the impact of changes in our socio-political environment which can be felt directly on our education system, Economic and social policies are changing with the privatization and globalization which have their impacts on the functions and management of educational systems, making a teacher's role more technical and specialized. The notion that teachers are facilitators is still new and is of very recent origin in Indian school education.

A teacher when act as a facilitator of learning, he or she provides certain guidance in order to bring about learning of students by way of their interaction with relevant instructional components.

To facilitate means to promote, to help forward, to make easy to understand a concept, knowledge structure or any other activities te be devoloped. Therefore, in the context of instruction/teaching, a teacher's role would be to promote learning, to help students to develop more and more learning, by providing them a conducive environment to interact with, in order to bring about learning and further development.

Generally a teacher facilitator follows these activities to facilitate his/her student's learning.

- **Creating confidence** - Providing support to those who are lacking confidence by prompting or redirecting an answer, helping learners to construct the answers or guiding them to locate the answer.

- **Enhancing people's aspiration** - Making the learner aware of the positive side of his/her personality and so on, indicating belief in the learner and putting more attention and accepting his/her ideas.

- **Developing communication skills** - Seeking for the learner's opinion and experiences, giving him/her opportunities to use many media of communication, providing books and other materials, encouraging non-verbal communication of feeling and attitudes.

Functions of the **teacher-facilitator**

Contribute to developing a strong school culture based on the vision, mission and objectives of school

- Create a safe, secure, orderly and productive learning environment.
- Model and promote respect for the diversity of student backgrounds, experiences, developmental and learning needs.
- Work effectively with the staff of the School.

Finally, being a facilitator in a classroom means being a successful teacher.

Teacher as a Mentor

The role of the teacher as a mentor is quite different from other roles described so far.

Planning and transmitting the best learning strategy in a classroom is associated with effective and good teaching. Children in schools are in their formative years. At this stage, a teacher extends beyond good teaching and the good teacher image. A long with good teaching, mentoring is also necessary.

A good teacher knows all about the best teaching-learning strategies while a good mentor knows how to help students to set their goals and achieve them. Mentor provides supportive environment to students to pursue their aims and objectives. Teacher-mentors help their students to build on their strengths and give moral support to overcome weakness and failures.

Responsibility of a teacher-mentor

- Working with school staff to identify students for mentoring.
- Interaction with the students and to understand their problems.
- To create support for under-performing students inside and outside the classroom.
- Visiting home of the students and interact with the parents and siblings regarding concerning issues and form strategies to deal with the problems.

● Discuss with school authority, teachers and educational psychologists to implement the appropriate strategies.

● Assist students to increase their confidence and self-esteem by listening to them regularly.

2.4.3 Teacher as a motivator

Good teaching is as much about passion as it is about reason. A teacher is not only motivating students to learn, but teaching them how to learn, and doing so in a manner that is relevant, meaningful and memorable. In this context, teacher is not only a student's assistant in the classroom but also acts as a friend who can provide inspiration to the students. Motivation, both intrinsic and extrinsic, is a key factor in the success of students at all stages of their education and teacher can play a pivotal role in providing and encouraging that motivation in their students. Motivation is a driving force that impels one to react. It is an invisible, inner, natural and compelling urge to allow a desired goal and to excel in whatever that one is involved in doing. It is a psychological feature which arouses, sustains and regulates human behaviors to accomplish a set objectives. It refers to the teachers and to students rational or purpose, which originates to the self to undertake learning activities. Motivation energizes, directs and sustains behavior that ultimately leads to higher achievement in the classroom. It makes the learner get interested in learning and keeps the learners engaged in learning.

Teacher as a motivator means teacher as a motivator as students in order to increase driving excitement and development of student learning activities. The Teacher as a motivator should be able to know the motives that led to the low power of student's learning that can lead to decrease academic achievement. Teacher slowed stimulate and provide encouragement and reinforcement to receive the passion and enthusiasm of student's learning.

A student is intrinsically motivated if he/she has a natural drive to learn the subject by himself/herself. It has been observed by the psychologist that teacher must acquire the skill to understand the nature of modification is required by the student because motivation determines, not only the intensity of the effort to learn, but also the extent to which the effort is made an activity of the total personality. Motivation of learning activities helps learners to concentrate on what he/she is doing and thereby, to gain significance. Continuous motivation is needed to help learner concentrate on the lesson to be learnt. In fact, a teacher has a great opportunity here to be a motivator for the students through mastery of the subject, his/her communication abilities, and

the concerns he/she shows for students' learning. With this backdrop we can discuss some activities of the teacher to develop student motivation in the class as well as in the school.

i. Objectives should be properly defined

It can be very frustrating for students to complete an assignment or even to behave in class if there aren't clearly defined objectives. Students want and need to know what is expected of them in order to stay motivated to work. At the beginning of the year, lay out clear objectives, rules, and expectations of students so that there is no confusion and students have goals to work towards.

ii. Responsibility be provided to the students

Assigning leading activities or helping out so that each feels important and valued. Student's classroom jobs are a great way to build a community and to give students a sense of motivation. Most students will see classroom jobs as a privilege rather than a burden and will work hard to ensure that they, and other students, are meeting expectations. It can also be useful to allow students to take turns leading activities or helping out so that each feels important and valued.

iii. Threat-free environment in the classroom

While students do need to understand that there are consequences to their actions, far more motivating for students than threats are positive reinforcements. When teachers create a safe, supportive environment for students, affirming their belief in a student's abilities rather than laying out the consequences of not doing things, students are much more likely to get and stay motivated to do their work. At the end of the day, students will fulfill the expectations that the adults around them communicate, so focus on can, not can't.

iv. Provide students a sense of control

Guidance from a teacher is important to keeping kids on task and motivated, allowing students to have some choice and control over what happens in the classroom is actually one of the best ways to keep them engaged. For example, allowing students to choose the type of assignment they do or which problems to work one can give them a sense of control that may just motivate them to do more.

v. Students be allowed to work together

While not all students will jump at the chance to work in groups, many will find it fun to try to solve problems, do experiments, and work on projects with other students. The social interaction can get them excited about things in the classroom

and students can motivate one another to reach a goal. Teachers need to ensure that groups are balanced and fair, however, so that some students aren't doing more work than others.

vi. Varied experiences be offered

Not all students will respond to lessons in the same way. For some, hands-on experiences may be the best. Others may love to read books quietly or to work in groups. In order to keep all students motivated, mix up your lessons so that students with different preferences will get time focused on the things they like best. Doing so will help students stay engaged and pay attention.

vii. Strengthen self-reflection

Most students want to succeed; they just need help figuring out what they need to do in order to get there. One way to motivate your students is to get them to take a hard look at themselves and determine their own strengths and weaknesses. Students are often much more motivated by creating these kinds of critiques of themselves than by having a teacher do it for them, as it makes them feel in charge of creating their own objectives and goals.

viii. Provide feedback and chances to improve

Students who struggle with class work can sometimes feel frustrated and get down on themselves, draining motivation. In these situations it is critical that teachers help students to learn exactly where they went wrong and how they can improve next time. Figuring out a method to get where students want to be can also help them to stay motivated to work hard.

ix. Offer incentive and reward

Everyone likes getting rewards, and offering your students the chance to earn them is an excellent source of motivation. Things like tours, watching movies, or even something as simple as a sticker on a paper can make students work harder and aim to achieve. Consider the personalities and needs of your students to determine appropriate rewards for your class.

x. Student anxiety should be properly addressed

Some students find the prospect of not doing well so anxiety-inducing that it becomes a self-fulfilling prophecy. For these students, teachers may find that they are most motivated by learning that struggling with a subject isn't the end of the world. Offer support no matter what the end result is and ensure that students don't feel so overwhelmed by expectations that they just give up,

xi. Praise when earned

There is no other form of motivation that works quite well as encouragement. Even as adults we crave recognition and praise, and students at any age are no exception. Teachers can give students a bounty of motivation by rewarding success publicly, giving praise for a job well done, and sharing exemplary work.

xii. Give opportunities for success

Students, even the best ones, can become frustrated and demotivated when they feel like they're struggling or not getting the recognition that other students are. Make sure that all students get a chance to play to their strengths and feel included and valued. It can make a world of difference in their motivation.

In the above discussion, we have looked at the role of a teacher as motivator. These roles are linked with students' learning. Now, let us take a look at how teachers act as a manager.

2.4.4 Teacher as a Manager

The teacher as a manager has to develop various leadership techniques to constitute a leadership style. A teacher faces some common basic problems in the school and classroom [conflict] regarding maladjustment among the multi- cultural, multi- ethnic and multi-lingual background of students. The teacher has to deal these problems sensitively in different ways to solve those problems or reduce down it considerably.

According to Armstrong and Savage (1994), the following is a comprehensive list of a teacher's functions :

(i) The Instructional Functions :

Providing instruction is the most significant duty of a teacher that defines his/her identity. The instructional role of a teacher is the most important because schools were set up by societies to fulfill the instructional function during the process of evolution of various societal institutions.

Teacher's role as a manager is concerned with all the three phases of teaching namely, pre-teaching, teaching and post-teaching.

Role of the Teacher in the Pre-teaching Phase

In pre-teaching phase, teacher essentially comprises activity of planning the

teaching-learning process. The following are the activities involved in the pre-teaching phase teacher generally conduct:

- Analyzing the content.
- Deciding the portion of the content to be selected for teaching.
- Deciding instructional objective for the chosen content on the basis of the knowledge level of the students and their socio-cultural context.
- Identify different learning experiences that are suitable for achieving the objectives.
- Deciding the method of evaluating (written test, oral test, performance test etc) and the specific item of evaluation (oral and written test etc).

The teacher is not participating directly in the instructional process. Here, the teacher's role is strictly speaking that of manager. He /she has to organize the process of instruction.

Role of the Teacher in the Teaching Phase

In this phase teacher plays the role of a manager during the teaching-learning process and examine the following situations:

- Sensing that students are attentive or not.
- Realizing the situation the teacher decides to stop teaching.
- In order to make lesson more interesting, a teacher decides to narrate a related story.
- A teacher decides to simplify the explanation with more examples.

In all these situations a teacher is a part of instructional system and becoming a manager. In this phase a teacher has to be emphatic, tactful, patient and tolerant to strengthen teaching-learning process.

Role of the Teacher in the Post-teaching Phase

In this phase teachers' activities are mainly concentrated on analyzing evaluation results to determine students learning, specially their problems in understanding specific areas and to decide on the necessary changes to be brought in the system.

(ii) The Counseling Function :

Teaching is considered to be a 'helping profession'. Teacher as a manager involves intense interactions with students and hence, in order to be an effective teacher. He/she should be able to develop and maintain good inter-personal relation skill. These skills are essentially important in performing the counseling role.

Teachers are often approached by students and their parents who want to share their personal problems with teachers which cannot be solved by self, teacher senses the problem and offers help to the students to solve their problems. This necessitates that through pre-service education, prospective teachers need to be prepared to help students who seek their advice. They should be able to identify students who need the help of a professional counselor. However, this does not mean that a teacher should develop close friendship with every student that comes to him/her for help. Students look up to their teacher as a mature, knowledgeable adult who would be able to help them.

The most important attribute of a teacher as an effective counselor is his/her sensitivity in identifying students with problems. This is because in many cases in school setup students seldom approach teachers with their problems to get any help, as they are apprehensive about disclosing their intimate nature of the problems. Hence, a teacher does not have always to give appropriate solutions but he uses the different paths to solve the problems and in the process makes a student more active in solving the problem.

The counselling role of a teacher comprises certain attributes which make him/her an effective teacher manager:

- Being a keen observant,
- Being sensitive,
- Being able to see the problem from student's perspective,
- Being objective.

(iii) The Curriculum Development Function :

Instruction refers to procedures followed to transmit content-matter that has been selected and organized. On the other hand, curriculum refers to a general plan or frame-work for selecting and organizing content. It is generally felt that the quantum

of knowledge thrust upon the child is beyond his/her capacity and comprehension. So it is important to select objectives in relation to the needs of the children, not the needs of the subject. And what is important that teachers are in a central position to assess individual needs, abilities and aptitudes of students. At the institutional level, teams of individual teachers can work together to design teaching learning experiences, modes of instruction, selecting instructional materials and deciding evaluation procedures and techniques. Besides, individual teachers can plan individual units of work and lessons in their own classrooms. This kind of curriculum planning allows teachers scope to match learning experiences with the needs of students.

In today's school system, the concept of a teacher as an effective manager, both of the learning resources available to the students and of various ways in which these students spent their time have steadily gained ground across the world. Thus, the teacher is manager of students' learning situations and resources.

Apart from all these, the teacher is directly concerned with the implementation of any innovation in the classroom with maximum effectiveness. In recent years, teacher has to understand and organize the importance of different co-curricular activities like debates, elocution, quizzes, dance, drama, music etc. Teacher has to plan like forming science club geography club, language club, mathematics club and organize NSS, NCC activities. He has to arrange educational tours exhibitions and morning assembly in schools. And finally, the central managerial function of the teacher is the optimum utilization of the time. Teachers are well aware of the fact that their job has been changed immensely in the last few decades and expectations of all stake holders of the system are increasing and teachers are badly over-loaded. In such a situation, the time management techniques, that they have acquired assumes special significance.

The above mentioned roles performed by a teacher are in educational setting of a school and the major responsibility of a teacher is to make the teaching learning process effective, efficient and enjoyable. Effectiveness refers to how much and how best the student learned. Efficiency relates to the time, efforts and energy spent in the process and enjoyable is the teacher's satisfaction at the end of teaching-learning process.

2.5   Curriculum: Meaning and Types

2.5.1 Meaning and Definition

Curriculum can be called a plan for learning, which comprises assumptions about the purpose of education in our society. The curriculum is the heart of the schooling and all the education process. All resources available at Educational Institutions, e.g., the building, equipment, various instructional materials including books in the library for supporting effective implementation of the curriculum. The entire set of classroom activities, the co-curricular programmes as well as the entire evaluation schedule generate from the curriculum.

The word 'Curriculum' has been used in many ways. It usually stands for—

- It is the list of contents taught to the learners,
- It is a set of subjects,
- It is a programme of all educational activities,
- It is a set of performance objectives,
- It is a programme of study,
- A sequence of courses.

The literal meaning of curriculum is derived from the Latin word 'currer', meaning chariot race, runway or path, laid way to reach the goal. Thus, it is any path or course of study to be undertaken by an educational institution, to be covered in a specified time-frame. The series of events can take place in the educational institute and also outside. A curriculum would consist of several organized events like plan for learning, study periods, sports activities, cultural events etc. Hence, defining curriculum as "series of events would be a very simplistic understanding of the term". The curriculum is thus a list of planned learning experiences offered to the students under the direction of the educational institution, in other words, curriculum is a blue-print of experiences that have been planned for the students. There are three important aspects of a curriculum that we should bear in mind and these are as follows:

 (i) A curriculum is always pre-planned; it is not a set of activities developed on the spot or spontaneously.

(ii) Any curriculum has five bases, i.e., philosophical basis, social forces, knowledge of human development as provided by the accepted theories, the

nature of learning and the nature of knowledge and cognition. Hence, a curriculum is meant for education in a particular society and for learner and particular age group.

(iii) The purposes of a curriculum are reflected in the set of educational objectives that accompany it. These objectives are the end and the given curriculum is means to achieve them.

Definition

Let us examine some of the definitions of curriculum as given by experts:

- A curriculum is the formulation and implementation of an educational proposal, to be taught and learnt within schools or other institutions and for which that institution accepts responsibilities at three levels: its rationale, its actual implementation and its effects (Jenkin & Shipman, 1975).

- According to Wiles & Bondi (1988), "A curriculum can be called a plan for learning, which contains assumptions about the purpose of education in our society. It also has a definite structure through which the vision of the planners can be translated into learning experiences for the learner. Hence, any curriculum comprises two major dimensions: a vision and a structure".

- According to Hilda & Taba, "Curriculum usually consists of statement of aims and objectives indicating selection & organization of content: it either implies or manifests certain pattern of learning and teaching. Because the objective demands or because the content organization requires, it includes a programme of evaluation of the outcomes".

2.5.2 Basic consideration in curriculum development

As we know curriculum can not be developed/constructed in isolation. Matters related socio-economic conditions, environmental factors or teacher-related considerations help to construct meaningful curriculum. Curriculum construction involves the exercise of deciding what information and experiences of the society are to be selected for their systematic transmission to students. Moreover, the curriculum planners, while planning the curriculum answer two basic questions:

a. What knowledge is most worthwhile to be preserved and transmitted?

b. How can it be acquired or transmitted?

The important considerations which collectively influence the development of a need-based curriculum are as follows:

  a. Nature and content of discipline

  b. Developmental considerations

  c. Social considerations

  d. Economical considerations

  e. Teacher-related factors

Let us discuss each of these considerations or factors in brief

  a. *Nature and content of discipline*: A discipline refers to a broad, logically organized body of subject-matter characterized by its own structure. Physics, chemistry, history, geography etc. are examples of distinct disciplines. Every discipline has an area or filled-up activities, study or phenomena which it deals with. Secondly, every discipline has its own method and mode of enquiry through which knowledge is created and validated. However, the methods of enquiry in physics and history are different and cannot be interchanged. Physics curriculum has to incorporate experiments and laboratory sessions; on the other hand history curriculum emphasizes an authentic and chronological presentation of facts and logical discussion based on them. So, this factor essentially influences the process of curriculum development and so has to be by the curriculum planner.

  b. *Developmental considerations*: Generally the curriculum planners decide what experiences should be included in various curricula meant for different levels of education specifically related to growth and development of learners in different stages (Infancy-adulthood). It includes the following areas of development of a learner:

   ❖ Physical development

   ❖ Emotional development

   ❖ Social development

   ❖ Cognitive development

  c. *Social considerations*: The social forces in a society at any point of time determine the objective of education because education of the child is a social undertaking and is always carried out in a social situation. Therefore,

it is necessary while planning the curriculum, a thorough knowledge of those social forces have a bearing on the educational system of the society. The social forces influence the decisions regarding what is to be taught and how is to be taught. Social forces exert their influence on curriculum through different levels like:

 (i) Governmental: The government makes policies on education and curriculum based on constitutional laws and statutes like under article 45 ensures free and compulsory universal elementary education.

 (ii) Quasi-legal: These forces are not necessarily created by law but they are strong enough to influence the curriculum as volunteer organizations and professional bodies like parent-teacher association (PTA), textbook writers, publishers and mass-media.

(iii) Professional organizations: This force influences the curriculum to a great extent. For example, National Council of Teacher Education (NCTE) is empowered by the Govt of India to design the curriculum for teacher education.

(iv) Special interest group in the community: In every society there are some groups or organizations which promote a particular school of thought or areas of special interest like cultural and religious organizations representing various interests in the community. Through these groups the aspirations, expectations and values of the interested groups are reflected in the curriculum.

d. *Economical considerations*: It basically relates to the implementation of a curriculum. In the implementation of a curriculum comprise several actions including physical facilities, development of learning materials and recruitment of trained teachers. All these provisions involve recurring costs. So, a curriculum planner always has to keep four kinds of costs in mind while developing a curriculum. These include initial cost, maintenance cost, supplementary cost and personnel cost. A curriculum planner has to ascertain whether the community around the educational institution will be able to bear the expenses of proposed curriculum.

e. *Teacher-related consideration*: The process of teaching is performed by the teacher who transacts a prescribed curriculum. S/he is an integral part of teaching-learning system. Their functions include interpretation, explanation, demonstration and guidance in various activities included in the curriculum.

Hence, while planning a curriculum, the planner should consider the teacher-related factors as well. For every curriculum, a certain group of teachers equipped with appropriate education, training and experience to successfully transact the curriculum required to help the learners in achieving the learning outcomes. The type, the level of content and activities included in the curriculum generally determine the type of teachers, their level of education and training and the kinds of teaching behavior expected of them. A curriculum planner also considers whether this kind of teachers is readily available or they have to be prepared or they have to be provided in-service training for implementing the curriculum. Hence, the teacher-related factors are also an important consideration by the curriculum planners.

2.5.3 Types of Curriculum:

Curriculum can be broadly classified into three main types. These are:

(i) Overt/explicit curriculum

(ii) Hidden/implicit curriculum

(iii) Null curriculum

A curriculum planner should consider both the overt curriculum and the hidden curriculum as the two main types while developing a prescribed blue-print. Let us now understand each of these types:

(i) *Overt/explicit Curriculum:* It is the intended curriculum. This comprises all those contents and experiences, co-curricular activities and the mode of evaluation, which are intentionally planned by the school, college or University organizations to be provided to the learners. It covers knowledge, skills, attitudes and values which are overtly provided to the learners. Overt curriculum is designed keeping in mind the goals and objectives of education system and is evaluated in terms of this intended goals and objectives.

(ii) *Hidden/implicit curriculum:* The term hidden Curriculum was coined by Philip Jackson (1968), in his book, "life in classroom". Hidden curriculum is unintended or unnoticed curriculum. It may be viewed as covert, implicit or simply unacknowledged. The intentionality and the depth of the hiddenness vary according to content writers' conception of the phenomenon. School, College, University organizations do not consciously plan and designs such curriculum. Therefore, it is the unintended curriculum. The hidden curriculum refers to those practices and outcomes of learning which, while not explicit

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in curriculum guides or policies, nevertheless seem to be a regular and effective part of the learning experiences. A hidden curriculum also includes the value system of the institution and its teachers. Hence, a hidden curriculum is as important as the overt curriculum.

(iii) *Null Curriculum:* It refers to the curriculum, which is not taught, which indicates curriculum matters are not consciously but are taught by silence. The term was coined by Eisner (1979). A curriculum of social studies generally includes history, geography and civics, but not anthropology, sociology, economics and psychology. However, the latter subject areas are silently taught to the students through their social studies curriculum. Thus, the latter subject areas comprise null curriculum.

We have studied the three main types of curriculum now we should learn the major categories of curriculum approaches.

2.6   Co-Curricular activities

Co-Curricular activities facilitate in the development of various domains of mind and personality such as cognitive development, moral development and aesthetic development. Co-curricular activities help to develop various facets of the personality development of the students. For all round development of students, there is a strong need of emotional, physical, spiritual and moral development that is complemented and supplemented by co-curricular activities. Co-curricular activities take place outside the classroom but reinforce or supplement classroom curriculum in some ways. According to modern thinkers curriculum is not only teaching and learning in classroom. It also includes work in library, laboratory, and workshop, participation in games and sports and numerous activities, contacts between teacher and pupils.

In recent years, the importance of co-curricular activities on personality development of children has gained recognition. Today, the role of co-curricular activities in the total integrated personality development of the children has been widely accepted and realized. To maintain a democratic living, develop social skills, essence of co-operation, team spirit and self-discipline is important for a citizen to function in a democratic society. Thus, the need for co-curricular activities is increasingly felt in the academic institutions. They are an integral part of the activities

of an institution as its curricular work, therefore, their proper organizations need much care and more thoughts.

Types and examples of co-curricular activities

Co-Curricular activities are broadly categorized under six headings:

(i) *Cognitive enhancement activities:* Debates and discussions, subject wise clubs (Life science club, Geography club), school magazine, study circle, story writing, workshop, library etc.

(ii) *Physical development activities:* Indoor and outdoor games, sports, mass drill, parade, scouting, NCC etc.

(iii) *Social and cultural development activities:* Music, painting, sculpture, dramatics, folk songs, folk dances and other cultural programmes.

(iv) *Social awareness activities:* Social study circle, drama, cultural programme, assembly address, outreach programme, and social survey.

(v) *Spare time activities:* Stamp collection, coin collection, photography, bird watching, nature study etc.

(vi) *Off the school activities:* Day out, visit to museum, zoo etc, visit to exhibition, visit to industrial set up, dam etc.

2.6.1 Significance and importance of Co-Curricular activities

We have already learnt that co-curricular activities supplement curriculum in some ways. Now we will try to understand the significance and importance of co-curricular activities. Co-curricular activities have a number of values like educational value, social value, civic value, recreational value, and cultural value. Let us discuss them in brief.

(i) **Educational value -** Co-curricular activities have great educational potential. All classroom transactions can be imparted through co-curricular activities like:

- Tours, visits and excursions provide first hand experience and supplement classroom knowledge in subjects like, life science, geography, and history.

- Language and expression improves through debates and seminars.

- School magazines teach students the art of writing.

(ii) **Social value -** Development of social value, social co-operation, and social

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interaction are recognized as one of the most important requirements of good citizenship. By participating in group activities, students learn and develop a sense of co-operation, 'we' feeling to respect each other, belongingness, and unity. Through co-curricular activities students learn to appreciate the relationship of an individual to the social group.

(iii) **Civic value -** Qualities like initiatives and leadership are not always developed in a classroom, rather there is ample scope on the playground where the students get opportunities to develop leadership qualities like lead decision making and put judgment etc. Co-curricular activities provide numerous situations in which students may gradually get more responsibilities in their own direction.

(iv) **Recreational value -** Lack of ability and training in proper utilization of one's spare time is one of the major weaknesses in our present educational system. By providing and organizing various kinds of co-curricular activities we provide large opportunities to our students, rather than to spend their spare time in undesirable activities.

(v) **Cultural value -** Co-curricular activities play a tremendous role and help in providing opportunities for better understanding of our cultural heritage and traditions. For example folk songs, dance, music, dramas and celebration of various social, cultural and religious festivals provide better knowledge and understanding of our ethos, history, culture and society.

2.6.2: Basic Principles for organization of Co-curricular Activities

Teacher has to understand the objectives and importance of co-curricular activities and he/she has to plan to different co-curricular activities in advance in achieving the manifold goals of education. When we think about organizing co-curricular activities certain main principles need to be kept in mind to make it successful. Let us examine some of the basic principles.

The selected co- curricular activities should be constructive and appropriately organized to aim at development of higher level learning, which is not attainable through regular classroom teaching e.g. originality and novelty, writing skill, skill of recitation and digital wellness.

● Activities should be selected which are closely associated with the curriculum, and should be educationally relevant.

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- As far as possible all students should participate in one or other activity going on in the institution.

- The atmosphere has to be democratic and more suggestions on concepts and ideas can be incorporated but nothing should be imposed on students.

- The leadership role of the teacher should be proper and careful so that every time the same student should not get a chance to lead. Thus, leadership should be rational to look after that maximum number of students gets opportunity to conduct an activity.

- Co-curricular activities should be organized regularly and it should have a place in school time-table.

- Co-curricular programme should be organized from lower to higher level gradually. Initially, there may be few items few students and lower activities but gradually the programme should widen with maximum number of students being involved.

- Necessary equipments should be provided well in time to students for practice and performance.

- A record of each programme should be maintained in details in a special co-curricular register.

2.6.3 Role of a Teacher in Co-curricular Activities

The teacher occupies a central role in effective co-curricular activities in an educational institution. It is a common knowledge that every student has certain age-specific interest. The role of a teacher is to identify those areas and try to get the best out of it. The teacher plays the following roles to conduct the co-curricular activities in an educational institution:

 (i) **As a planner:** The teacher must be a good planner and should plan out all the activities in advance to be performed in a year, preferably in the form of a chart.

 (ii) **As a leader:** The teacher should give the student enough opportunity to exhibit their leadership qualities or leader's like quality and the opportunity should be given in rotation.

(iii) **As a manager:** The teacher has to be an effective manager in order to plan, organize, coordinate, direct, control, supervise and evaluate all the activities.

(iv) **As an innovator:** In order to break monotony of activities, a teacher should try to introduce some novelty gradually to his/her student to select the suitable co-curricular activities.

(v) **As an advisor:** The role of a teacher is to advice student as and when it is required. Teacher should not impose upon and compel students his/her ideas.

(vi) **As a motivator:** Sometimes students are reluctant to participate in any co-curricular activities. In such circumstances, the teacher must motivate them to participate in appropriate activities.

(vii) **As a coordinator:** The teacher has to coordinate resources, time and activities. S/he should also coordinate effectively among the students, colleagues, Principals, management and community in order to have an effective program.

Every student should be encouraged to participate in one or other co-curricular activities. A teacher should be competent enough and resourceful to make it handle it effectively.

2.7 School Vision and Functions

A vision is the experience of seeing something. It is an inspirational description of what an organization would like to achieve or accomplish in the mid-term or long-term future. It is indeed to serve as a clear guide for choosing current and future courses of action.

School may be described as a system of positions and roles. A system is an entity consisting of parts, which are interrelated and independent, whereby a change in one part would bring about a relative change in other parts or the parts are so structurally related to each other that a change in one part affects the others. So a school as a system would consist of patterned relationship between its various positions, having a part-whole relationship.

Moreover, school is a formal set up of education, wherein teachers and students interact with each other for achieving pre-determined objectives. It is through this interaction that students learn. The quality of interaction enhances the quality of learning outcomes. Classroom processes and interaction depends upon many factors in a classroom, like regularity in classroom activities, discipline, motivation of students, resources availability and so on. Classroom interaction also gets influenced by the school environment outside the classroom like cleanliness, state of infrastructure, conduct of co-curricular and extra-curricular activities. Today the school has been

assigned the function of imparting information regarding the various discipline related to cognitive and non-cognitive domains of learning. These domains incorporate the areas related to the learning of certain subjects for the attainment of knowledge and understanding. They also focus on the application of the acquired knowledge in real life situation. The non-cognitive areas of learning sensitize the child to various other aspects such as appreciation of art, creative aspects of one's personality.

The school has been stamped as a temple of learning or a centre to seek knowledge and information. So the vision of school is getting changed and with this prime function of the school is also to preserve, disseminate and transmit the values, culture and principles of that society in the children. According to the educationist's view the school is an essential part of the society which does not and should not have a separate existence, distinct from society, because it is an important institution meant solely for the development of society. The present school envisages certain functions to perform such as:

- To discharge its responsibility towards the education of a child;
- To be sensitive to know the local needs of the community and their fulfillment;
- To educate children according to the needs and aspiration of the society;
- To prepare the future citizen by providing awareness about their rights and duties;
- To assume leadership to develop self-confidence and self-reliance.

2.7.1 Institutional Planning

Vision of a school starts with its institutional plan. Institutional plan is a programme of development and improvement prepared by an educational institution on the basis of its needs and the maximum utilization of resources available with a view to improve the school programme and school practices. It is based on optimum utilization of the resources available in school and the community. Institutional plans are micro-plans and the basic premise of a plan is that the existing physical, financial and human resources are yielding optimum returns. Kothari commission has very rightly said, "No comprehensive programme of educational development can ever be put across unless it involves every educational institution and all the human factors connected with its teachers, students and local community".

Importance of Institutional Planning

The importance of institutional planning is as follows:

- To give proper direction to educational planning in the school,

- To encourage and initialize freedom and creativity of the individual teacher and make them more effective,
- To avoid wastage and stagnation.

2.7.2 Objectives of Institutional Planning

At the school level, institutional planning of one or two year's duration depends upon the size of the school and the nature of activities undertaken.

The specific objectives of an institutional plan may be listed as follows:

- To provide educational facilities for the growing population of different age groups in the adjoining localities,
- To improve the output qualitatively which implies the reduction of wastage and stagnation,
- To improve economic output that is reducing the cost per pupil, better utilization of available resources etc,
- It aims at allowing adequate freedom to teachers to think of new ideas for the improvement of instructions and other programme of the school,
- It aims at shifting the emphasis from expenditure orientation to that of proper utilization of sources,
- It aims at providing local committee with an opportunity to join hands and to improve the school.

The characteristics of institutional planning

The following are the characteristics of institutional planning:

 (i) **Need based:** An institutional planning is prepared, keeping in view the needs of the school as spelled out by the school management. These needs may be in the area of school organizations, curricular programmes and co-curricular programmes etc.

 (ii) **Optimum utilization:** Utilization is plan is not expenditure oriented. Its major criterion is the maximum utilization of the human and physical resources available in the school and the local community.

(iii) **Goal oriented:** The entire planning at institutional level is directed towards the national goal that is pursued of excellence in every field. This national goal is a common feature of the plans of all institution in the country.

(iv) **Flexibility:** The plans prepared at the state and national level suffers from

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the elements of the rigidity. On the other hand, institutional plans are highly flexible, always open for modifications as demanded by circumstances.

(v) **Democratic set up:** Institutional planning implies involvement of all concerned. This is possible only in a democratic set up where everybody has worth and dignity. So, institutional planning also promotes democratization in the school.

(vi) **Community support:** Community support through community involvement is a requisite of institutional planning. A good institutional plan will ensure the establishment of a better rapport with the community.

(vii) **Improved motivation:** An institutional plan through its successful implementation results into improved motivation on the part of the teacher, pupils, management and community. It will create greater enthusiasm and essence of belongingness in all the involved agencies to improve education.

2.7.3 Functions of School

Any system is expected to serve a function that is making its contribution to the larger whole. The school has a function to make a deliberate attempt to maintain the normative action pattern of society by influencing its new entrants. School as a formal social system has external relations and internal patterns that condition the educational process, which has a particular part to play in the educational division of labour.

Now, let us examine school and its different functions that of being an organization. In the following discussion we will discuss different school activities:

2.7.4 Preparation of the school budget

A school organizes different academic and non-academic programmes throughout the year for its pupils. To organize these programmes, it requires resources in the form of money, man and materiais. To tap these resources and manage them properly, school prepare the budget and also plan out the activities to be organized. Budgeting is a process of preparing a statement of the expected income and the proposed expenditure over a period of time. In a school set up, it is the process of preparing a summary of programmes of the school reflecting the expected resources and expenditure. The budget helps a school to achieve the set objectives.

Types of school budget

Schools generally prepare three types of budget from the point of view of time coverage and specific requirements.

Current budget: A budget that covers the coming financial year is known as current budget. This requires preparing a plan for the whole year, which indicates how much income it will have from different sources and how much it will spend on different heads during this year.

Long-term budget: A budget that covers more than one year and keeps in view the long range perspective is known as long-term budget. In order to achieve the long-term objectives, school plans well in advance and continues to work year after year to achieve these objectives. Such plans layout the possible sources of school's income and possible heads of expenditure, generally for five years. The long-term budget provides a perspective and priority for the current budget to be prepared.

School programme budget: Several times school has to prepare budget for specific programmes like, annual sports or annual cultural programmes, this is known as programme budget. In fact, it serves as a guideline for carrying out a programme and is called a school programme budget. In other words, when a budget is prepared for a specific purpose with respect to specific programmes and serves as a guideline to carry out the programme, it is called school programme budget.

2.7.5 School Calendar and School Timetable

A good organization carried out various activities in a given time, so it requires proper time management for coordinating all the activities effectively. Every task is time bound, everybody seems to be running in time and trying to manage time. Managing any programme requires time management.

In school setup time management has to be at two levels - macro and micro. Macro level would mean broad outline and at micro level, it works at ground level with attention to details. As example, at macro level, time management would include organizing of school calendar and at micro level; management would include organizing of school timetable. Let us discuss first the school calendar.

School calendar

In a school calendar something like a desk calendar or wall calendar showing specific days and date. In a school calendar, in addition to the dates, a programme is charted against dates.

Example

10th January to 14th January: Sports festival will be celebrated.

30th March: Prize distribution ceremony.

10th April: Annual cultural programme.

In a school calendar, curricular and co curricular activities of the year are mentioned which help teachers as well as students to pre-plan the activities in advance. Before making a school calendar, there should be a meeting of the Principal-teacher and parent-teacher association members wherein stocks should be taken of the previous year activities. After consultation and necessary modifications date wise and month wise calendar is to be prepared, which would act as a guideline for school programme.

School time-table

The school time-table is a methodical and pre-arranged scheme of studies and activities. It is a plan showing the daily allottment of time among the various subjects, activity and classes. It shows the hours of school work, the teaching load of each teacher and the duration (the length) of each period and the time of interval. Time-table and important framework and the school authorities should devise it very carefully so that the time of students and teachers is utilised maximum and they derive the greatest advantages from the resources of the school.
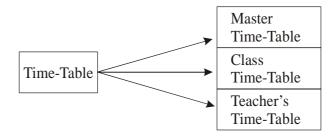
Importance of time-table

Time table is an essential tool for efficient working of a school. It is the time-table that supplies and supports the framework within which the work of a school proceeds. The importance of time-table may be mentioned as follows:

● *It ensures smooth and orderly working of the school* - in a time table everything is planned in advance. All the teachers and pupils know their job as well as time they are to devote to each item. It is therefore, smooth, orderly and regular work in the school goes on even in the absence of Headmaster/ Principal.

● It ensures due attention to every subject and activity. By framing a time-table necessary attention is given to every subject. Periods are allotted according to their importance, difficult of value and their fatiguing nature.

● It ensures well distribution of works among teachers. Time-table provides summary of the work allotted to each teacher. The Headmaster/Principal can

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know at a glance the amount of work that every teacher is expected to do. Thus, it prevents allotment of too much work or too little work to any one of the teachers.

● It eliminates wastage of time and energy. Time-table shows exactly what is to be done at a particular time. It directs both the teachers' and pupils' energy and attention to one thing at a time by placing proper persons at the proper places at the proper time.

● It promotes school discipline. School time-table directly promotes discipline in the school to a great extent. It prevents confusion and duplication of work and keeping pupils busy in desirable activities, and with everyone is minding his/her own business. Thus, discipline is maintained in the school.

● It helps in the formulation of good habits. A good time table is very helpful in inculcating the habits of orderliness, punctuality and steadiness of purpose both in teachers and students.

Types of time-table fig. ES 335 (4)

There are at least three types of time-tables available in the school:

Master time-table: It is also known as the general time-table. This time-table is a complete picture of the entire school programme per day. It gives a complete, correct and comprehensive picture of the entire school programme. It shows the detail of work of every individual teacher. with regards to his/her curricular and co curricular activities and also vacant periods allotted to him/her. This time-table is generally meant to be used by the headmaster.

Class time-table: This time-table shows the daily programme of a class that is distribution of subject with teacher for each class. It also shows the breaks in between the teaching periods along with recess and the periods for gains and co-curricular activities. All the section and classes in a school follow their respective class time-table and a copy of it is to be hanged in each classroom.

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Teacher's time-table: Every teacher has a copy of his/her own activities showing details of his academic and other than academic work. A consolidated time-table containing the programme of all the teachers in a school is also prepared for the guidance and supervision of the headmaster.

Principles of time-table construction: Framing a time-table is a time consuming task, which also requires specific skills. One has to keep in mind that available resources are used to the maximum, because the purpose of a school is to function effectively and systematically.

The following essential principles should always be kept in mind while constructing a good time-table.

- **Type of school:** The nature of curricular and co-curricular activities to be organized in a school is determined by its type i.e., boys, or girls, or co-education school, urban or rural school, secondary or higher secondary school or both. One more point that is to be kept in mind is that specific needs of a school are to be taken into consideration while framing time-table.

- **Departmental regulation:** Generally the department of education in different states fixes the length of the school year, the duration of the school day, the duration of each teaching period and number of periods in each subject. It is therefore, becomes essential that school time-table is an agreement with the Govt. policy.

- **Amount of time available:** The allotment of time to different subjects and activities is done on the basis of the amount of time available. Time-table will therefore, be formed in accordance with the departmental instruction. For example, in a double shift schools, the duration of the school day is naturally shorter.

- **Relative importance and difficulty of subjects:** While preparing time-table teachers also consider the importance of the subject and its difficulty value. Therefore, time has to be provided with subject according to its importance and its difficulty value.

- **Incidence of fatigue growth:** Fatigue elements influence the construction of school time-table in a number of ways. Children are fatigue at certain periods or on certain days, like after fourth or fifth period and on Friday and Saturday. Fatigue weakens attention and perception and reduces the power of insight and initiation. Hence, the work rate is also diminished and also affects learning.

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In school some subjects are more fatigue than others. They involve more mental strength and effort. Such subjects are to be allotted during early hours when the students' minds are fresh and ready to receive teaching properly. It is a common feeling that the mental freshness is the best in the morning and also after recess.

Younger children are quickly fatigue. The duration of a class period for them does not generally exceed 35 to 40 minutes. Their minds are likely to be destructed to some other activities very often.

Lastly, the duration of periods must change according to physical condition and season. In summer, periods should be shorter duration due to heat because we do not like to work and if it is possible change timings, keep the school in the morning during summer season.

- **Principles of the variety:** Time-table should be constructed in a manner that it allows frequent change of places and postures to pupils. It has been seen experimentally that change of room, seat and posture act as a best remedy against weariness. On the other hand, if a subject is taught for three or four periods in a week it should not be provided on consecutive days. It should be fixed in the time table after regular intervals. Variety can be introduced in the following manner:

- **Principle of elasticity:** As we have already studied that time table is an instrument to help us in carrying out the school works smoothly and efficiently, it should not be fixed or rigid, rather should provide scope for adjustment and changes to meet specific needs of students as well as of teachers.

- **Principle of play and recreation:** Careful attention needs to be given to provide for some rest, some gap and recreation to avoid monotony. Furthermore, provisions for various co curricular activities should also be made in the time table.

The above discussed principles provide rational bases in framing a time-table. One should pose these principles while framing a time table.

2.7.6 Maintenance of school records

Every institution is required to maintain various kinds of records for effective functioning which also reflect the aims and objectives of the institution. In the matter of its origin, growth and the philosophy of the institution, maintenance of the records is very important. In the earlier days only few records were required to be maintained.

But today with the increasing responsibility of the schools the number of school records has also increased. Specifically, in the line of National Curriculum Framework (2005) and Right to Education, 2009 the volume and variety of school records has been increased tremendously. Every state has prescribed a number of records required by the state govt. which primary, secondary and higher secondary schools must maintain.

Types of school records

The common school records are categorized as follows: ,

- **General records :** School calendar - log book - visitors book - service book- order book - staff meeting records - staff attendance register - casual leave register.

- **Financial records :** acquaintance roll - cash book - fee collection register - leisure book - daily cash book - contingency register - mid-day meal record.

- **Records of pupils :** attendance register - school leaving certificates - cumulative record cards - performance record - scholarship register - equipment records- stock register of furniture and school appliances - stock register of various departments - library register -laboratory register - stock and issue of sport materials - register of magazine and newspapers.

- **Records of correspondence :** receipt and dispatch register - departmental orders circulars file - memo book.

- **Supervision of inspection records :** headmaster supervision register - rewards and punishment register - inspection of education officers - inspection of accounts and audit departments.

- **Statistical data :** statistical information related to pupil enrollment - sex-wise distribution of pupils - caste and tribe-wise distribution of pupils- differently able students' record - pupil-teacher ratio - cost per student - failure record.

2.7.7 library

Role of library: With the changing concept of education as a process of self-education, where the teacher's role is largely to be a guide and a facilitator. The role of library has assumed a new importance. The modern trend in education is to encourage students to collect on their own, information from various sources. From

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this point of view, sitting in a library and use of library is itself a part of school education. It has been felt a library is an indispensible for such recent methods of teaching as problem-solving method, project method, assignment method and field studies, etc. Thus, a library is a hub and centre of intellectual and academic activities in a recognized school and plays the same role for all subjects as does a laboratory for science subjects.

Managing Library: The several factors which influence to an efficient running of a school library are as under:

Location: Library should be located in a quiet corner of the school building so that it is free from noise and disturbances. It should be well-lighted and airy.

Equipment: Library should have a large number of plain tables, comfortable chairs, large almirahs, magazine shelves, display boards and bulletin boards etc. A catalogue of books must be arranged in subject-wise and author-wise.

Selection of books: The school library must have enough number of reference books to support the text books. The library should have a good collection of journals and magazines.

Library rules: Some specific rules should be displayed on the notice board for the users.

2.7.8 Science laboratory

School should have a well equipped science laboratory to enhance instruction effectively and attract greater interest in science courses. Science laboratory always provides an opportunity for actually applying scientific theories. Theories can be truly translated into practical application through these laboratories. We are living in a technological age and the cultural and educational value of science is being rapidly increasing which is directly related with the national development of a country. No school can ignore efficient science teaching and efficient and effective science teaching is only possible with the aid of equipped science laboratory. The objective of school education is not to stuff minds of pupils with mere facts of science but to develop in them the application, ability, skills of experimentation, construction, inculcating scientific attitudes, appreciation etc. One of the major functions of science laboratory is the deepening of student's knowledge and understanding of scientific concepts and then their useful application. The importance of laboratory is discussed herewith.

Importance of laboratory

- Without experimental evidence any knowledge acquired remains superficial.
- Concepts learnt by the students through purposeful systematic activity are permanently affixed in the minds of the pupils.
- It provides opportunity for scientific method and experimentation.
- Pupils learn to observe, collect data and analyze data.
- Students learn to operate instruments and various apparatus. They also learn to handle equipment properly and to repair them, if and when required.

Now, let us discuss the requirements for a laboratory.

Location and layout : The laboratory should be located in such a place that there is a minimum disturbance either from classes or play ground. It should be noticed that the natural light should be available during working hours and the space of the laboratory should be always workable and satisfactory. The size of the laboratory can be 50ft x 25ft so that 40 students can be accommodated at a time. Walls of the laboratory can be 1ft to *Vzft* and the floor should be smooth with proper slope and water drainage system. Windows can be 6 ft x 4 ft above the floor and there should be enough high ventilators.

2.7.9 Organizing other school activities

The main function of the schools is to organize curricular activities. But, in order to promote all round development of children, schools organize many other activities such as co-rurricular and extracurricular activities. Co-curricular activities we have learnt in 2.6.

Extracurricular activities are those activities that are not related in syllabus but helps students to develop their social, moral, emotional and mental faculties through entertainment and refreshment. School also organizes the following activities:

- Out-reach programme.
- Campus cleaning,
- Community service,
- Raising funds for relief work.
- Picnics and excursions.
- Annual day celebration.

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These activities are organized by the students, teachers and staff members from time to time in a school throughout the year. Proper planning and execution are required for the success of this programme,

2.7.10 Development of resource centre

Development of a learning resource centre at every school facilitates learning of large number of peoples one and at the same time. A resource centre must be equipped with good library and laboratory for teachers and some motivated and intelligent students to involve in innovative activities, to do experiments and disseminate ideas for better discussion and participation in knowledge development. A resource centre could be equipped with T.V. sets with a screen and for receiving special programmes it could be equipped with satellite transmission. This technological development would involve more resources but would increase the communication processes for better understanding. A resource centre may have a co-coordinator and a few persons to help, assist and guide students. Professional activities in the school and resource centers help teachers to continuously renew their knowledge and understanding at a faster pace and develop more insight into teaching learning process.

2.7.11 Parent-teacher association and formation of student bodies

Parents send their child to school for education. School educates children. One-fourth of a child's time is spent in school. Once a child is admitted to a school, parents start thinking that their responsibility is over. Teachers think that the parents do not take interest in child's education. On the other hand, parents think the teacher do not teach well in the school. So it happened both are blaming each other, but in reality both are equally responsible for child's progress. So both have to take interest in the child's growth and development. In such a situation the Parent-Teacher Association is a necessity and playing a very significant role to resolve several issues. Thus it helps in developing social aspect of school life.

Formation of student bodies

Students are the most essential components of the school as well as the main beneficiaries; therefore, a proper representation in school administration is appreciable. For this purpose the following bodies and committees are formed:

- Assembly addresses committee
- Disciplinary action committee

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- Science committee

- Literature committee

- Sports committee

- Cultural committee

- Cleanliness maintenance committee.

The formation of these bodies and committee is to run school smoothly and can build a proper school atmosphere.

2.8   Let us sum up

In this unit, we began our discussion with the child-centric education system. Child-centred education is a process of education that puts the needs of the students over the convenience of planning, policy and procedure. The concept of the child-centred education implies that the child occupies the central place in the educational process. After studying the basis in child-centred education, we also discussed the different philiosopher's opinion on child-centred education. We went to see, the characteristics of child-centred education and principles of child-centred education and the modern concept of education gives the pride of place to the child and places him at the centre stage.

We also discussed in this unit the different roles of a teacher in fostering all round development of children and in the extended context of the community. The concept of education has been changing from time to time consequent upon a new sociological concepts and technological innovations. As a result, the role of teacher is also changing. Education now, instead of being considered as teacher-centric has become child-centric or learner-centric process. It has also changed from subject-centred to activity- centred. So it is very clear that the 21st century classroom needs are very important from the 20th century ones. We then learn about the characteristics of a good teacher and professional characteristics of a teacher i.e., mastery over content, mastery of teaching skills, professional ethics of learner, personal qualities, concern and commitment. Then we also focus some of the essential roles played by the teacher as a planner, as a facilitator, as a mentor, as a motivator and ultimately as a manager.

A curriculum is the formulation and implementation of an educational proposal, to be taught and learn within schools or other institutions and for which that institution

accept responsibilities. Therefore, we have, in this unit, discussed the meaning and definition of the curriculum and then

The basic consideration in curriculum construction while planning and designing the curriculum. We have also studied in this unit the three main types of curriculum and categories of curriculum approaches through which the curriculum can be designed and organised. Curriculum should be developed with a perspective of a very systematic starting with goals, content, methods, learning experiences, materials and evaluations that relates to approaches to curriculum devlopment. We also discussed the co-curricular activies, its significance, importance and basic principle for organization of co-curricular activies. Co-curricular activies should be organised in such a manner that they help in achieving the goals of education as well as develop leadership qualities, develop sociebility and enhance the learning ability of the students.

In the end, vision and functions of schools were talked about. In present days the school has been scammed as a temple of learning or a centre to seek knowledge and information. So the vision of school is getting changed. The school is now an essential part of the society. Function of the school starts with its institutional plan because the school prepare the institution plan on the basis of its need and the maximum utilization of resources available with a view to a comprehensive development of the school. Preparation of the school budget is also an important task and it helps to achieve a set of objectives and requirements of the school. We also discussed the school calendar and school timetable. Time-table is a most necessary tool for efficient working of a school and it occupies a very important place from the point of view of administration, teachers, students and even the parents. Types of timetable, construction of timetable on the basis of principles we have discussed.

In this unit, we have also attempted to familiarise you with maintenance of school records and various types of records required by the school. Further, we have also traced the functioning of school involves managing of well organised school library and well equiped laboratories because these are vital components of all instructional activities carried out in the school.

2.9 Unit end Exercises

1. Explain the characteristics and principles of Child-centred Education.
2. State the purposes of evaluating a curriculum.

3. Identify some emerging areas that should be included in school curriculum. Justify the rational for their inclusion in school level education.

4. Discuss the basic principals for organisation of co-curricular activities. Mention four co-curricular activities, related to school subjects, that can be conducted in schools.

5. Visit a nearby home and discuss with parents how they are contributing to the education of the children. Evaluate the behaviour of the parents in the light of their understanding of the children.

6. Prepare a detail note of the use of your school library by students and teachers.

7. Organize a meeting of the Parent Teacher Association and prepare a report on the outcome of such a meeting.

8. What are the specific competencies required of a teacher for performing the roles of a manager and facilitator?

9. What co-curricular activities would you like to introduce in your school? How will you organize them to enrich the daily classroom interaction.

10. Discuss the basic considerations curriculum planner adopt in curriculum development.

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Unit-3 □ Schools of Philosophy and National Values

Structure

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3.5.1.6 Teacher and Idealism

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3.6   Inculcation of National Value

3.6.1 Definition of Democracy

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3.6.1.1.5 Democracy and Educational Implications

3.6.2. Definition of Socialism

3.6.2.1 Characteristics of Socialism:

3.1   Introduction

It is noteworthy that the great educators like Plato, Rousseau, Froebel, Spencer, Dewey and Russel have also been great philosophers. Their philosophical views have emerged from their educational schemes or the educational systems of their days. It appears that their educational ideas have played an important role in the development of the philosophical thoughts, and at the same time their theories of education, too, appeared to have gained much from their philosophies. Fitche, in his Sixth Address to the German people says: "The art of education will never attain complete clearness in itself without philosophy." Dewey maintains that the most penetrating definition of philosophy is that it is the theory of education in its most general phases.

3.2   Objectives

Upon completion of the unit, the students will be able to :

- Know & discuss some of the Indian schools of philosophy and its relevance in Education.
- Derive a knowledge of some of the western schools of philosophy and relate it to the field of Education.
- Discuss the National values as enshrined in the Indian constitution.

3.3   Aims of Educational Philosophy

Philosophy acquaints us with values in life and education tells us how those values can be realised. That is why so much emphasis is placed on value in life while considering the nature of the school curriculum, the method of school discipline, and

techniques of instruction and school organization. These values are nothing but a philosophy of education which, in the ultimate analysis, is a philosophy of life. Philosophy gives meaning to all that is done in an educational process. Philosophy is the main guide towards we have to look at points of conflicts in the educational endeavour.

We must see which aim of education giving direction to various educative efforts. The aim of education is related with the aim of life, and the aim of life is always dependent on the philosophy that the individual has at a particular time. Thus, we cannot do without a philosophical foundation of education.

3.4   Indian Schools of Philosophy

The Indian schools of philosophy can be classified in two types, orthodox and heterodox. There are six major schools of orthodox Indian philosophy. The six major orthodox Indian philosophies are Nyaya, Vaisheshika, Samkhya, Yoga, Mimansha and Vedanta. The heterodox schools of philosophy are five types i.e., Jain, Buddhist, Ajivika, Ajana and Charvak. Here we discuss three types of Indian schools of philosophy, Shankhya, Yoga and Buddhist.

3.4.1 Indian Schools of Philosophy: Samkhya

Samkhya philosophy has been propounded by the great seer Kapil. Perhaps this happens to be the oldest of the major systems of Indian philosophy as its references are found in *Shruti, Skriti, Ramayan, Mahabharata* and other ancient literatures. These references are eloquent testimonies of its oldness as well as its propagation and expansion. In our ancient literature Kapil has been referred to in various ways an incarnation of Lord Vishnu, son to *Kardam* and *Devahuti*, spiritual son of *Brahma* and an incarnation of *Agni* (Fire). At some places he has been referred to as a descendent of the seer Gautam.

3.4.1.1 The meaning of Samkhya Philosophy

Scholars have interpreted the word Samkhya in two ways - number, i.e., Samkhya and Gyan or Knowledge. Some scholars are of the view that Samkhya is related with the number of elements (Tatva), because this philosophy has enumerated 25 elements. The second meaning of Samkhya is the knowledge of the divine. This divine knowledge pertains to the knowledge about the body and soul, and matter and spirit.

3.4.1.2 Knowledge in Samkhya Philosophy

According to Samkhya philosophy, there are two principal means for acquiring knowledge. These are external and internal. Under the external means senses and organs of actions may be included. Under the internal ones come mind (*Maras*), self-

consciousness (*Aham or Ahamkar*), intellect (*Mahat*) and soul (*Purush*). According to Samkhya the co-operathon between matter (i.e., jad, senses, mind, self-consciousness and *buddhi* and soul (*Atma*) is necessary.

To Samkhya there are three means of acquiring knowledge:

 (i) Through the senses (*Pratyaksha Vidhi*),

(ii) Inference (*Anuman Vidhi*) and

(iii) The statement of some authority or (*Shabda Vidhi*).

The text book material also is form of *ShabdaVidhi*. Supervised -study-method is a very clear example of ShabdaVidhi. Press, Radio, Cinema and television are only other examples of *Shabda Vidhi* learning the modern age.

3.4.1.3 Reality in Samkhya Philosophy

The word Samkhya is based upon the Sanskrit word *Samkhya* which means number. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term *Samkhya* also means perfect knowledge. Hence it is a system of perfect knowledge.

3.4.1.4 Value in Samkhya Philosophy

The Samkhya school of philosophy enumerated by Kapil is one of the oldest of the six darshanas and the first rational system in the world. The SamkhyaKarika begins by stating, "it is because of the anguish of suffering that the desire arises to know how to overcome it". To overcome suffering, a special kind of knowledge is required which helps us to discriminate. Through analysis and discernment one overcomes suffering. Values of learning and discernment are stressed. There are 25 basic tattvas or principles of the universe and it describes the methods by which we can know and analyze these principles and their nature, Samkhya philosophy claims that the effect lies in the cause, e.g. drop a glass and it breaks into pieces. If you had not dropped it, then the glass would not have broken. From this example, it can be inferred that an individual has to take responsibility for his/ her own action. The teacher has to nurture the best potential of the student. This can be achieved if the teacher uses different learning strategies to develop the multiple intelligences of the child. According to Samkhya philosophy, our perception is limited to our five senses and learning have to take place exponentially using these five senses. Learning should be open-ended, experiential, based on reason. Accordingly, teachers should incorporate hands-on learning, projects, debates, discussion, drama, exhibitions as much as possible.

In a world of change, happiness is the result of a temporary relation to certain I things which produces a favorable condition in our mind at that point of time. Once,

we accept that absolute happiness is not possible; we can discipline ourselves to have fewer expectations and consequently be less disappointed. According to Samkhya philosophy, only a healthy and focused individual can attain salvation. Therefore, science, arts and yoga are integral to the curriculum.

3.4.1.5 Educational implication of Samkhya Philosophy

The Samkhya philosophy accepts the existence of both matter, *Prakriti*, *Jad* and spirit (*Purush or Chetan*). Thus this philosophy recognizes the materialistic as well as spiritual aspects of life. But other system of Indian philosophy have bitterly criticized its concepts of atheism (*Amishwarvad*) and the existence of many souls. However, the logical analysis as presented by Samkhya appears to be quite scientific. Hence, its philosophy is of great educational importance, in this way, it emphasises an all-round development of man. This concept of development points out the necessity of enrichment of the courses of studies in order that the educational needs of all types of individuals may be served.

3.4.2 Indian Schools of Philosophy: Yoga

Maharshi Patanjali has been the profounder of the Yoga philosophy. So some people call it Patanjali philosophy. The literature of Yoga philosophy is not so extensive as those of other Indian philosophies, but it is a very scientific philosophy. All philosophies accepts its importance. A speciality of this philosophy is that unlike other philosophies it is not only theoretical but also practical. Healthy body and powerful soul both are the subjects of this study. This philosophy believes that the mind can be pure only when the body is healthy and the purity of the mind will lead to faculty of mental process (*Chitta*).

3.4.2.1 The meaning of Yoga Philosophy

Patanjali Yoga is the control of the aspiration and ambition of the mind. The purpose of Yoga is to understand the real form of soul. But this form can be understood only when all the aspirations and ambitions of the mind are controlled. The perfect control over the aspirations and ambitions is the status of Yoga. Just as in oscillating water we cannot see the form of a thing, similarly when the mind is not wandering and it is controlled, the form of God may be realized. To see the form of God is Yoga meditation.

3.4.2.2 Knowledge in Yoga Philosophy

There are eight aspects (Parts) of Yoga. They are called Astanga Yoga. These eight parts are *Yama, Niyam, Asan, Pranayam, Pratyahar, Dharana, Dhyan* and

Samadhi. By observance of these aspects, ignorance (Avidya) is wiped off and real knowledge (YatharthaGyan) is achieved. As the Sadhak (Devotee or accomplisher) proceeds further, his ignorance vanishes. After the perfect attainment of Yoga, wisdom is awakened. So the proposed Yoga is to achieve wisdom and to wipe off ignorance.

3.4.2.3 Reality in Yoga Philosophy

The metaphysics of Yoga is built on the same dualist foundation as the Samkhyaschool. The universe is conceptualized as composed of two realities in the Samhkya-Yoga schools: *puruṣa* (consciousness) and *prakriti* (matter). *Jiva* (a living being) is considered as a state in which *puruṣa* is bonded to *prakriti* in some form, in various permutations and combinations of various elements, senses, feelings, activity and mind. During the state of imbalance or ignorance, one or more constituents overwhelm the others, creating a form of bondage. The end of this bondage is called liberation, or *moksha*, by both the Yoga and Samkhya schools of Hinduism. The ethical theory of the Yoga school is based on Yamas and Niyama, as well as elements of the Guna theory of Samkhya.

3.4.2.4 Value in Yoga Philosophy

Yamas and Niyamas constitute yogic main moral principles and codes of conduct. They first appeared in Patanjali's Yoga Sutras as the first 2 out of 8 "limbs" of yoga. "Limbs" here mean integral parts of the Raja Yoga system as outlined by Patanjali.

Yamas (1-5) and Niyamas (6-10) are seen as guidelines and recommendations and not as commandments or rules. They are not supposed to moralize or make one feel like a sinner when not obeyed, but rather they are there to aid in self-development and support one on the way towards self-realization.

i. Ahimsa - Non-violence

Non-violence in thought, word, and action is the highest priority for a yogi. Peacefulness is the key to a better world and it is based upon the idea that all life is sacred. Fear, weakness, ignorance, and suffering are the causes of violence. A yogi understands this and feels compassion to those who are violent, trying to do his/her best to eradicate the root of violence with love.

ii. Satyam - Truthfulness

Truthfulness in though is born out of purity of mind and being honest with the self. Truthfulness in word is achieved by not lying. Truthfulness in action requires a

balance between the adherence to one's principles and remaining flexible to the changing necessities of the present moment.

iii. Asteya - Non-stealing

Not taking what is not given. Non-stealing requires one to cultivate a sense of self-sufficiency, gratitude, and contentment with what one has. Simple living is the best practice of asteya.

iv. Brachmacharya - Sexual Continence

To diminish the loss of vital energies and to develop more meaningful love relationships it is advised to cut back on promiscuity.

v. Aparigraha - Detachment

Not being dependent on our belongings, living simply and without excessive sensual indulgence,also, preserving a balanced state of mind in all circumstances, facing the life with a detached attitude of a witness.

vi. Saucha - Purity

Purity in the body and mind,Keeping our bodies clean and our environment orderly we create circumstances in which clarity of thought is possible.

vii. Santosha - Contentment

Not trying to become happy by satisfying our countless desires, but rather developing a sense of contentment with life as it already is, cherishing the gifts that are there in each moment as the life unfolds, grateful for what comes our way.

viii. Tapas - Austerity

Developing a type of perseverance, passion, and discipline that brings us closer to self-realization and gives us better tools to serve those we love and the humanity in general.

ix. Svadhyaya - Self-study

Becoming aware of the self, learning what guides, motivates, and drives us, what our intentions are, what are deepest fears are, and what subconscious activators prevent us from being truly free in our thoughts, words, and actions.

x. Ishwarapranidhana - Surrender

Learning to surrender to what is, to a moment, to a lover, to a friend. Trusting that whatever happens is there for a reason, accepting each situation as it comes, with an open mind and and an open heart.

3.4.2.5 Educational implication of Yoga Philosophy

These days there is some talk about including some aspects of Yoga in the activities of our educational institutions. Government of India at times, telecasts some Yogic programmes in physical exercises for improving the health of viewers. In these programmes, sometimes a brief description about the Utility and importance of Yoga is also given, in the form of questions and answers. In colleges of physical education in our country the topic of Yoga has also been given a place in curriculum. But the teaching and practice of the same is never taken up seriously. It is true that the purpose of teaching Yoga practices to our young boys and girls cannot be to make them experts in the art and science of the same.

Just as teachers are trained for teaching various subjects in our schools, similarly some able persons should also be trained in Yogic exercise. And one such person should be appointed in each school for training our students in Yogic practices at least for their physical well being.

3.4.3 Indian Schools of Philosophy: Buddhism

Lord Buddha has been the founder of Buddhism. He was bom in 563 B.C. at Lumbini of Kapilavastu Nagar of the kingdom of Nepal. Shuddhodan, the king of Shakya dynasty in the south Nepal was his father. Maya Devi was his mother/At the time of birth Lord Buddha's name was Siddhartha. His father provided everything for his comforts and got built a number of places for him for various seasons - summer, winter and rainy. But Siddhartha was not at all attracted towards those comforts and luxuries and his mood and various activities betrayed indifference.

On the Usbelamountain he learnt Yogic practices for six years. But he could not understand the mystry of birth and death. Ultimately he meditated for twelve years beneath the Bodhi tree in Gaya. After this he opened his eyes beneath the Bodhi tree and got Bodhi, that is, enlightment. He was then called Goutama Buddha.

3.4.3.1 The meaning of Buddhism

The world is full of miseries' is the first truth as viewed by Lord Buddha. He has regarded the various miseries of the world as a nature of a man. If one realises this truth from the very beginning he will do nothing which may cause any trouble to him. Then he will so conduct his life as to ensure his physical, mental, moral and spiritual development. Thus he will become a good citizen.

In second Arya Satya (truth) Lord Buddha says that once ignorance is the cause of misery. Due to ignorance one gets involved into various intricacies of the world.

In the third truth he says that if the drives generated due to ignorance are destroyed, then a person will rise above all attachments, rivalry, lust and anger. In fact, to obtain this victory is to achieve salvation.

3.4.3.2. Knowledge in Philosophy of Buddhism

Prajñā (Sanskrit) or   (Pāli) "wisdom" is insight in the true nature of reality, namely primarily *anitya* (impermanence), dukkha(dissatisfaction or suffering), *anattā* (non-self) and *sunyata* (emptiness), *Prajñā* is often translated as "wisdom", but is closer in meaning to "insight", "discriminating knowledge", or "intuitive apprehension",

- *Pra* is an intensifier which can be translated as "higher", "greater", "supreme" or "premium", or "being born or springing up", referring to a spontaneous type of knowing.
- *jñā* can be translated as "consciousness", "knowledge", or "understanding".

3.4.3.3 Reality in Philosophy of Buddhism

Reality in Buddhism is called *dharma* (Sanskrit) or *dhamma* (Pali). This word, which is foundational to the conceptual frameworks of the Indian religions, refers in Buddhism to the system of natural laws which constitute the natural order of things. *Dharma* is therefore reality as-it-is (*yatha-bhuta*). The teaching of Gautama Buddha constituting as it does a method by which people can come out of their condition of suffering (*dukkha*) involves developing an awareness of reality (*see* mindfulness). Buddhism thus seeks to address any disparity between a person's view of reality and the actual state of things. This is called developing Right or Correct View (Pali: *sammaditthi*). Seeing reality as-it-is is thus an essential prerequisite to mental health and well-being according to Buddha's teaching.

Buddhist sutras devote considerable space to the concept of reality, with each of two major doctrines—the Doctrine of Dependent Origination (*pratitya-samutpada*) and the Doctrine of Cause and Effect (*karma and vipaka*)—attempting to incorporate both the natural and the spiritual into its overall world view. Buddhist teachings continue to explore the nature of the world and our place in it.

3.4.3.4 Value in Philosophy of Buddhism

The eight Buddhist practices in the Noble Eightfold Path(AstangikMarg) are:

i. **Right View:** our actions have consequences, death is not the end, and our actions and beliefs have consequences after death. The Buddha followed and

taught a successful path out of this world and the other world (heaven and underworld/hell). Later on, right view came to explicitly include karma and rebirth, and the importance of the Four Noble Truths, when "insight" became central to Buddhist soteriology.

ii. **Right Resolve:** the giving up home and adopting the life of a religious mendicant in order to follow the path; this concept aims at peaceful renunciation, into an environment of non-sensuality, non-ill-will (to loving kindness), away from cruelty (to compassion). Such an environment aids contemplation of impermanence, suffering, and non-Self.

iii. **Right Speech:** no lying, no rude speech, no telling one person what another says about him, speaking only that which leads to salvation;

iv. **Right Conduct:** no killing or injuring, no taking what is not given, no sexual acts,no material desires.

v. **Right Livelihood:** beg to feed, only possessing what is essential to sustain life;

vi. **Right Effort:** guard against sensual thoughts; this concept, states Harvey, aims at preventing unwholesome states that disrupt meditation,

vii. **Right Mindfulness:** never be absent minded, being conscious of what one is doing; this, states Harvey, encourages the mindfulness about impermanence of body, feeling and mind, as well as to experience the five aggregates (skandhas), the five hindrances, the four True Realities and seven factors of awakening,

viii. **Right Samadhi:** practicing four stages of meditation (dhyana) culminating into unification of the mind.

3.4.3.5 Educational implication of Buddhism Philosophy

Lord Buddha has regarded the various miseries of the world as a nature of a man. If one realises this truth from the very beginning he will do nothing which may cause any trouble to him, Then he will so conduct his life as to ensure his physical, mental, moral and spiritual development. Thus he will become a good citizen. If the parents and teachers are motivated by the first truth of Lord Buddha, children will be developed in a desirable manner and our educational system will be transformed.

Lord Buddha has prescribed a middle course to be followed. He has opposed to torture the body through hard penance. The middle course consists of eight devices.

By following these eight devices the ultimate aim of education may be achieved. To obtain salvation is the ultimate end of life. Salvation is the freedom from the cycle of birth and death. In fact, this may also be accepted as the ultimate purpose of education.

3.5 Western Schools of Philosophy

Aristotle devised metaphysics to be studied after physics. Thus etymologically speaking, metaphysics means "after-physics". It is the last science, the science of sciences. It is also the first science, the mother of all sciences. He also calls it the mother of all sciences.

There are five major schools of western philosophy. The five major schools of western philosophies are Idealism, Naturalism, Realism, Pragmatism, Existentialism etc. Here we discuss three types of western schools of philosophy, i.e. Idealism, Naturalism and Pragmatism.

3.5.1 Philosophy of Idealism

Idealism stresses the priority of mind and the self. Idealism does not regard the world as a natural phenomenon. It regards it as the creation of mind. Thus, the natural phenomenon is not the reality. True reality is spiritual or thought. Only that is real which exists in the Absolute Mind of which our finite minds are a part, i.e., reality is that which the mind projects into the world.

3.5.1.1 Meaning of Idealism

A human being has two facets- spiritual and material. When the emphasis is on the spiritual fact, it is called idealistic. To the idealist, 'Mind' and 'Soul' rather than 'Matter' and 'Body' are more important. The idealist 'Idolise' the mind beyond everything. According to idealism, ideas or higher values are more important in human life than anything else. Idealism believes that man is essentially a spiritual being.

In the east, idealism derives its inspiration from the Upanishadas, ancient seers, Swami Dayananda, Rabindranath Tagore, SarvapallyRadhakrishnan, Swami Vivekananda and Mahatma Gandhi. In the west, chief exponents of idealism are: Plato, Comenius, Kant, Pestalozzi, Hegel and Froebel.

3.5.1.2 Idealism: Principles of education

The essence of Idealism is contained in the Upanishads. The 'Brihadaranyaka Upanishad' states.

Asato ma sad Gamaya,

Tamaso me jyotirgamaya,

(Lead me from unreal to the real,

Lead me from darkness to light,

Lead me from death to immorality)

He who is possessed of supreme knowledge by concentration of mind must have his senses under control, like spirited steeds controlled by a charioteer.

In brief, following are the main principles of idealism:

i. God is the source of all creation.

ii. God is the source of all knowledge.

iii. Spirit and mind constitute reality.

iv. Material and physical universe is not a complete expression of reality.

v. Material and physical universe is subordinate to a higher type of reality-a spiritual universe, a universe of ideas and values.

vi. Spiritual world is more important than the material,

vii. Values are eternal, absolute and unchanging.

viii. What is ultimately real is not the object itself but the ideal or idea behind it.

ix, Man being spiritual is a supreme creation.

x. Man is not the creation of his environment in the sense the term is applied to animals.

xi. Man needs some encouragement or light in the face of darkness.

xii. There are intrinsic moral and spiritual values.

xiii. Reality is to be found in man's mind rather than in material nature.

xiv. Study of man's nature and his mind is more important than the study of material universe.

xv, Man has a spiritual nature which expresses itself in the form of intellectual culture, morality and religion.

3.5.1.3 Idealism: aims of education

The aim of education according to idealism is to enable the pupil to realize the truth, beauty and goodness in his own life, and thus to cultivate his free personality (as reality hinted above). This kind of self realization is not an objective for a few, but for all. Hence each individual has to be provided with an environment in which he may realize his self. Thus, according to idealism the aim of education is the exaltation of personality; of self-realization, of the making real the highest potentialities of the individual. In other words, the aim is to enable one to attain his highest, trust self. It is worthy of note that the idealist once to make this kind of philosophical doctrine as the character for universal education.

3.5.1.4 Idealism and Curriculum :

Idealism regards education as self-development. Therefore, the biological and social emotions of the people should be so developed as to make him a well-developed self. Bagley says, "The main aim of education is to instill ideas that will function as judgments... the subject matter of instruction must be totally subservient to this aim... It is the subjective attitude of the people that is important." Thus the problem of curriculum is to the approached from the standpoint of ideas and ideals.

To the idealists all subjects of study are essentially and fundamentally arts. In the study of these arts the self plays a creative role, i.e., it develops itself creatively. In this scheme of curriculum, idealism is not prepare to give any particular preference to any subject. To idealism any subject that provides sufficient opportunities for the development of the creative self is suitable for study; and it believes that any subject without exception, offer such opportunities.

The subjects which have a flavour of personal greatness are greatly emphasized by idealism. For example, an idealist would regard the study of Tagore more important for a personal creative self than the study of books which are below the level of "literature". Idealism thinks that where there is greatness, there is a distinct possibility of growth, and it is in self-growth that the idealist is specially interested. It should be noted that in the choice of subject-matter, too, the idealist lays emphasis on personality and is comparatively indifferent towards mere subject-matter.

While developing curriculum, idealists give more importance to thought, 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 experiences. It must consist of humanities.

The curriculum should give good mental experience of all types. So cognition (knowing) affecting (feeling) and conation (striving) should find due place. Science and art should be taught as fully integrated. Since the main aim of education according to the philosophy of idealism is to preserve and advance the culture of human race,so subjects like Religion, Ethics, philosophy, History, Literature etc, should be provided in the curriculum. Healthy mind is found in healthy baby only. So health, hygiene, games and sports should find an important place in the curriculum.

3.5.1.5 Teaching methods and Idealism

Besides curriculum idealism has also influenced greatly the methods of teaching. The Primary objective of idealist education is the enrichment of personality of the child. The method must help the educand to fulfill his objective. Education means discovery and development of the inherent potentialities of the educand. The method should be directed to the realization of this end. Idealism thus speaks of general nature of teaching methods. It does not specify any method to be adopted. The great idealist Plato, however, advocated the Socratic method of Dialectics. Many idealist philosophers have advocated many other methods - the dialectic method, the inductive method, the analytic method and so on. But idealism is not much concerned with the type of method. It is rather more connected with the realization of its cherished objective - the exaltation of personality of the child, the development of the child in free atmosphere. Idealism lays stress on instruction, activity and experiences.

3.5.2.6 Teacher and Idealism:

The naturalist philosophy does not attach much importance to the role of the teacher in the development of the child. He favours unchecked, unrestricted, natural and spontaneous development of the child. But the role of the teacher in idealistic philosophy is significant. Without conscious efforts of the teacher ideal personality cannot be produced. The immature learner can never be able to perfect his personality, unless there is someone to lead him to perfection. The teacher is essential for advising, directing, and even controlling the conduct of the people in order that he may be able to ensure the perfection of his personality. In the words of Ross: "the educator constitutes the special environmental factor whose function is to lead the child nearer reality, to guide him towards his utmost possible perfection". To the idealist "the school is garden, the educand the tender plant and the educator the careful gardener. So the educator by his efforts assists the educand, who is developing according to the lows of his nature to attain leaves that would other-wise be denied to him".

It is the teacher who has provide the right environment in the school. He must be an ideal person in order to exercise whole-some influences on the young ones. Example is better that precept. It is the teacher's forceful personality, his effective methods, his sense of dedication to the work and child that make him example.

3.5.2.7 Discipline and Idealism

Idealism believes in inner discipline. It accepts restrain on the freedom of the child. It requires the teacher to present good examples before the students because they consider teacher to be an ideal person to be emulated. The teacher should be a personal friend of the individual pupil and should give consideration to his personality.

There are some idealists who believe that "everyone is born free and brings the fight of personal freedom into the world with him." Froebel, the apostle of child's freedom, believes, on the contrary, that man is born entirely fettered on all sides, and truly for this reason, that he can and must obtain freedom only by his own striving. It possible to attain freedomonly by self-activity.

3.5.2.8 Summary

Idealism stresses the priority of mind and self. World is a creation of mind. Mind is not dependent on it. Idealism in education aims to attain one's highest and truest self. The curriculum emphasis is on personality. Teacher is only guide for furthering the self-realization of the pupils. Discussions are to be encouraged in a classroom. Nature of discipline of the type that makes the student is the captain of his own soul.

3.5.2. Philosophy of Naturalism

The history of philosophy of education naturalism is also as old as idealism. The term naturalism, by its ordinary meaning, means the ism laying emphasis upon nature in every field of education. Thus, the naturalist philosopher derives the aims and ideals, the means, the methods of teaching and principles of curriculum and school management from the nature. The most ancient from of naturalism was presented by Democritus (460-360 BC) in the form of atomistic naturalism. In Greece, Democritus explained the composition of universe in terms of innumerable, individual and indestructible atoms. This materialistic explanation of the world was the ground of naturalism in education. This theory was partly amended by Epicurus (341-270 BC). This atomistic naturalism was the beginning of naturalism in the west. This, however, is not the basis of modern naturalism as a philosophy of education.

3.5.2.1. Meaning of Naturalism

Naturalism is a philosophical doctrine. It is opposed to idealism in its interpretation of reality. Naturalism is concerned with "Natural self or "real self. It contends that the ultimate reality is matter, and not mind or spirit. Naturalism does not believe in spiritualism. It denies the existence of spiritual universe- the universe of ideas and values. According to naturalism,, the material world is the only real world. It is the only reality. This material world is being governed by a system of natural laws and man, who is the creation of the material world, must submit to them. The naturalists have regard for the actual facts, actual situation and realities. For them nature is everything. It is the whole reality. Behind everything there is nature. It denies the existence of anything beyond nature. Naturalism believes that everything comes from nature and returns to nature. Nature, according to naturalism,, is a self-sufficient entity. It is self-determined and governed by its own laws.

The naturalists see things as they are. They apprehend reality as it is in its own nature. They do not believe that there are any spiritual values or absolute truths. Naturalism takes recourse to such concepts as appetites, emotions, instincts and evolution. According to naturalists, instincts are responsible for all our activities - biological, psychological or social. To them there is no absolute good or evil in the world. Values of life, according to naturalism, are created by the human needs, Man creates them, when he reacts to or interacts with his environment. He must adapt himself to the environment. He must adapt himself to the environment.

According to the naturalists there is inherent goodness in man. In man there is an innate capacity for morality. Man is born rational. The naturalists thus have idealised man.

Nature, according to naturalists, is complete in itself, having its own laws. It does not, therefore, require us to have insight or intuition to understand Nature.

- **Prime exponents of naturalistic philosophy:**

  Bacon (1562-1626), Rousseau (1712-1778), Herbert Spencer (1820-1930) and Rabindranath Tagore (1861-1941) are the chief naturalist philosophers.

- **Three Philosophical forms of Naturalism:**

  From the standpoint of philosophical principles, the following three forms of naturalism are distinguished:
    i. Naturalism of physical world,
    ii. Mechanical positivism,
    iii. Biological naturalism.

i. Naturalism of physical world:

The principle seeks to explain human actions, individual experiences, emotions and feelings on the basis of physical science. It seeks to explain the entire universe in the light of the principles of physical science. It has little or no influence in the sphere of education, because all that it has done is to place knowledge of science above every kind of knowledge. It points out that not only is science one from f knowledge, but that it is the only from of valid knowledge. It is a concept of positivism, and it holds that even philosophical knowledge is worthless.

ii. Mechanical positivism:

According to this principle, the entire universe is a machine made of matter and is processed of a self driving energy that ensures its functioning. This is materialism, for it suggests that matter is the only reality, and anything that exists is a form of matter. The human being is conceived of as nothing more than an active machine which is activated by certain environmental influences. The impact of this kind of positivism led to the emergence of the behavioural school in psychology which explained all human behavior in terms of stimulus and response. Behaviourists do not believe in the existence of any consciousness distinguished from the material element. All process of the mental faculty such as imagination, memory, thinking, etc., are explained in psychological terms. This school also makes no distinction between human and animal, because both can be explained in terms of stimulus and response. Behaviourism thus seeks to explain the entire range of human activity as a mechanical process. As naturalism it has had a tremendous impact on education.

iii. Biological Naturalism:

It is a naturalism in this form, as biological naturalism, which has had the greatest impact upon education. It has elaborated the theory of the natural man, and has explained that the evolution of man and animal is a single process. It refuses to admit the spiritual nature of man and expound that his nature is the heritage he has received from his ancestors. That is why it traces many similarities between human and animal behavior. Biological naturalism contends that all the process of nature and the entire existence of the universe cannot be explained in terms of mechanical and physical process, because in the biological world, evolution is a more important phenomenon. All living beings have an instinct to live and for this reason life evolves from lower forms to higher and more complex ones. One can find all the characteristics of evolution in man's life. The principles underlying evolution can explain the form that

a human being will unanimously assume and the manner in which he will progress. All the animal level, the process of evolution stop at the material or physical level, but in the case of human beings it is also manifested in the material, moral and spiritual levels. This instinctive evolution is found not only in individual human beings but also in groups of human beings, because these groups also evolve to a stage of greater complexity. But this evolution is also governed by the same principles which govern the individual's evolution. In this process of evolution, the principles of struggle for existence and survival of the fittest have been considered the most important by Charles Darwin, because in his opinion the principle of self-preservation is the strongest low of nature.

3.5.2.2 Naturalism: Principles of education

Rousseau is a naturalist in his methodology of education just as much as he is a naturalist in the curriculum of education. He has stressed the importance of the two following principles governing the process of education.

i. Learning through self experience:

Rousseau wanted to educate Emile through experience and not through books. He was opposed to bookish education, because he contended that books try to teach one to talk about those things which one does not, in fact, know. That is why he wanted to keep Emile away from books for twelve years, so much so that he did not want Emile even to know what a book is, Rousseau has praised only one book, Robinson Crusoe, because it presents the natural needs of human beings in such a simple manner that the child can easily comprehend them. From this book the child can also learn the manner in which these needs are to be satisfied.

ii. Learning by doing:

Rousseau opposed the rote method of learning of the ground that knowledge acquired through actual doing or actual experience is far more parliament than knowledge acquired through words. He wanted the child's power of reasoning and not his power of memorizing things to be developed. That is why Rousseau was so severely critical of the existing methods of education. He wanted the child to become educated through his own observation, experience and analysis. Instead of stuffing the child's mind with his own knowledge, the educator's task is to arouse the child's curiosity so that the child is inspired to find out things for himself, thus developing his own mind. Science is the best taught through curiosity and the desire to experiment and research. Rousseau's insistence on these elements was later manifested in the evolution of the Heuristic method. If the child is to give moral education to himself

he must to active. Long Lectures bore the child, and instead of contributing to his education, only hinder it because they blunt the child's appetite for new things. Hence, instead of delivering long lectures to the child, it is better to give him the opportunity to cat for himself. In education, the object is more important than the world. It is undesirable to fashion a method of education and to mould the child accordingly.

3.5.2.3 Naturalism: Aims of education

Naturalism wants to preserve the natural goodness and virtues of the individual by establishing a society in which every individual enjoys equal rights in all shapes of life. Naturalism stands for a "hands-off' policy in education. It wants to save the child from the evil influences of the society. According to naturalism, the aim of education is to give full opportunity for the development of the natural endowments of the child.

Thus naturalism brings individualism in education. To naturalism, education is not a preparation for same future career; in fact, it is life itself. Education is not a process to be imposed on the child from without. Education is only a process of the development of the child.

3.5.2.4 Curriculum and Naturalism

Rousseau's curriculum for Emile is based on the principle of negative education. Negative education, according to him, is one that:

 i) tends to perfect the organs that are the instruments of knowledge, before giving this knowledge directly, and

 ii) endeavours to prepare the way for reason by the proper exercise of the senses.

The doctrine of negative education as applied to physical education, demands the greatest possible, "freedom for child in his movement and exercises, simple diet, loose or scanty and light clothing etc." when applied to intellectual education it would amount to absence of verbal lesions, books or any positive studies.

According to naturalists curriculum must be child centered according to the present and future needs of the child (Pathak, 2007). Naturalists have divided curriculum under two stages, earlier stage and later stage. In the early stage sensory training is given to the child. The child senses are properly exercised; the child develops physically and also develops the natural habits. At the later stage the

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naturalists included in the curriculum subjects as physical sciences, language, mathematics, social studies, anatomy and other subjects (Seetharamu, 2004). Manual work, trade, history aesthetics, physical culture, music and drawing are also included in the curriculum. Moral education also begin part of the curriculum is given through activities and occupations but not through lectures on ethics (Shahid, 2000).

- Stages of Education:

According to Rousseau there are four stages in education:

i. **Infancy:** When the child is at this stage, the child is not mature. Infants[5] psychology is totally different from the adults. At this stage the child can be taught through normal conversation (Chandra and Sharma, 2006).

ii. **Childhood:** Rousseau believed that child should not be given books up till the age of twelve. The child must learn through experience. The child learns naturally through his own actions and starts developing the ability of reasoning (Chandra and Sharma, 2006).

iii. **Adolescence:** At this stage the child can be taught formal education. The child is exposed to various subjects such as physicalsciences, language, mathematics, social studies and music and drawing and some kind of professional training. According to Rousseau, education should be given through activities and not by books because activities give more knowledge than books (Chandra and Sharma, 2006).

iv. **Youth:** At this stage special emphasis is laid on moral and religious education. Moral education can also be derived through actual experience. Religious education can be taught through the teachings of history, mythological stories and religious stories (Chandra and Sharma, 2006).

3.5.2.5 Teaching methods and Naturalism:

Naturalism makes the child the supreme centre of all educational procedure. The techniques of education must be determined according to the child's nature and growth. Naturalism has family established the three great modern principles of teaching:

i. Principle of growth,

ii. Principle of pupil-activity, and

iii. Principle of individualization.

The natural needs of life are the chief drivingforces of human growth. The supplying of these needs is to develop all human facilities. The child feels a 'need', then he is impelled into some 'activity', and thereby gets 'experience.' This is the order of nature which the process of education must follow. In other words, naturalism thinks that the function of the teacher is only to guide the natural growth of the child, i.e., he has to follow the natural principles of growth, and has not to teach or impel learning.

The principle of individualization means that each child should be permitted to grow according to his own nature. The child must not be sacrificed for the society the interests and needs of the individual must be considered as supreme and above those of the society. The child's individuality must not be crushed and the child must not be forced into the mould of social conformity. This implies that education is to be adjusted to the needs of the child and the child is not to adjust himself according to the prevailing education.

Naturalism would like to allow the child to suffer the natural consequences of his own acts. Thus naturalism places the discipline of the school upon a completely new foundation.

3.5.2.6 Teacher and Naturalism

According to the naturalist, the teacher is not to play the role of a 'giver' of information, ideas and ideals, of a 'moulder' of will-power and character, He is not to interfere with the activities of children. He must not impose himself on them. His duty is to see that their education is the free development of their interests and motives rather than an artificial effort made by him. He should only be an observer of child's development from outside the scene.

3.5.2.7 Discipline and Naturalism

For harmonious development of the child he should be given freedom to plan his own activities. But this freedom means individual freedom and not social freedom. To regulate the school society, government is required, but it must be self government.

Naturalists have no faith in discipline based on external force. They condemn corporal punishment as it represses the impulses and instants of the children.

Naturalism stands for a 'hand-off policy in education. The only discipline to be applied is the discipline of natural consequence. The child should be left perfectly free to cat in any way he likes and then face the consequences of his actions. If the

consequences of his action turn out to be pleasant and favorable, it would be repeated and, therefore, learnt. On the contrary, if the consequences of an action are found to be unpleasant, it shall be given up. Thus the forces of pleasure and pain will effectively teach discipline to the child.

Rousseau is of the opinion that children should never be punished for their wrong deeds. Nature spares none. Every action is inevitably followed by its natural consequences. All immoral or undesirable actions will result in unpleasant consequences and these unfavorable results will make the individual avoid the repetition of such actions in future. Herbert Spencer also supports the doctrine of natural discipline. He wishes the children to be left to suffer the natural, unpleasant consequences of their wrong actions and learn for them. But Spenser does not wish to apply this principle during infancy. He says, "A three-year-old urchin playing with an open razor, cannot be allowed to learned by this discipline of natural consequences, for the consequences may be too serious".

3.5.2.8 Summary

Naturalism is an attitude of mind denying the existence of spiritual and transcendental. It regards metaphysics as an abstract existence of mind psychological, scientific and sociological tendencies in education find their root in naturalism. Education is to give full opportunity for development of the natural endowments. Free expression of ideas. Naturalism had established three principles of teaching - of growth, of pupil-activity and of individualization.

3.5.3 Philosophy of Pragmatism

Pragmatism is a midway between naturalism and idealism. It criticizes the impersonal interpretation of existence as forwarded by naturalism, and rebels against academic and orthodox absolutism of idealism. Pragmatism holds that whatever fulfils one's purposes and develops his life is true. Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences.

3.5.3.1 Meaning of Pragmatism

Pragmatism takes nothing for granted, whether from the past or for the future. It believes in values which are ever changing. It places more emphasis on method and attitude rather than on a systematic philosophical doctrine.

The world pragmatism is derived from a Greek word 'Pragma' which means 'to do', 'to make' and 'to accomplish'. Hence the use of words like 'action', or 'practice' and 'activity' while referring pragmatism.

C.S. Pierce (1839-1914) was the first thinker to use the word pragmatism in philosophical thought. This concept was popularized by William James (1842-1910) and John Dewey (1859-1952), both American Educators.

3.5.3.2 Pragmatism: Principles of education

Some basic principles of pragmatism are given below which will make the concept of pragmatism clearer:

i) the pragmatist believes that man is primarily a biological and social organism. Man acts only where is biological and social stimulation. He, therefore, lives from moment to moment and does not plan for life. The pragmatists remain confirmed to the immediate problem and look towards the immediate future. Past for them is dead and gone. Tomorrow would come with its own problems and with their own solutions.

ii) There are three inseparables-man and nature, individual and society and thought and action (or mind and body). Man is considered primarily a biological and social organism. He reacts favorably to biological and social stimulation. It is therefore, that the psychology and the sociology of man is considered important.

iii) To the pragmatists, human beings are essentially active and accidentally contemplative. Through is only a means to life. Man should think only to live, Action-not more contemplation-is the aim of life. Human beings learn by doing.

iv) There is no ultimate unchanging reality. Reality is that which is "experienced" by man. Since the experience of man is constantly changing, truths and reality are also changing constantly.

v) The pragmatists do not believe in any standard values in the world. Values are changeable. They change with the times, with the philosophy and with the circumstances. Man's constant experiments create values. He is constantly creating and recreating values of life. Therefore, values are man-made, changing and relative.

vi) Like naturalists, the pragmatists also lay great stress on environment. But

while the naturalists believe in natural environment, the pragmatist creates environment.

The importance of pragmatism in life cannot be over emphasized. Everyone needs it and needs it indispensably. "Pragmatism lies in the midst of theories, like a corridor in a hotel." Innumerable chambers open out of it.

3.5.3.3 Pragmatism: aims of education

Pragmatism does not believe in any 'central transcendental core of personality running through and unifying' the various situations in life. Personality is 'an empirical thing[5], and is a function of each social situation as it arises'. In such a world of fluctuating personalities, all that education can do is "to transmit the social backgrounds and outlooks characteristic of the community as a whole to all members of the rising generation." In other words, the aim of education is to prepare the child of membership in the modern community. Further as a corollary to his aim, the function is to give such techniques to the children as to enable them to solve the present-day problems efficiently. Thus the purpose of education is to turn children into good pragmatists, that is, to teach them, 'to take one thing at a time, and solve their problems co-operatively, with new techniques for new situations" accordingly to the demands of the occasion.

The pragmatist view of education rebels against idealism which rests upon a basis transcending actual experience. The absolute simply does not exist for the pragmatist. Therefore the pragmatist turns away from the transcendental aspect of idealism. He wants to train the individual in such a way as not to proceed from disappointment, but from success to success-and success of that kind which is meaningful to human beings in human situations. Thus according to pragmatism, the aim of education is to adjust the free, conscious, human being to the biological and social environment in a creative manner, because the individual is not only expected to adjust himself in the environment as it is, but he is also expected to improve upon it if his needs so demand.

3.5.3.4 Curriculum and Pragmatism

The pragmatist believes that problems tend to occur singly, one after another. Therefore he does not recognize the utility of systematic "subjects', as the realist does. He does not like that a student should become a specialist in a subject, but many know nothing about anything else. He many tolerate a systematic collection of books for the purpose of reference, but he would not like that the student should

become a book-worm. He wants to use a subject matter for training a student in suitable techniques, techniques for directing and controlling coming events. The aim of studying books is to learn new techniques for applying to new problems. Thus he pragmatist is skeptical about objective informations. Objective informations, if gathered, will be gathered only for the purpose of solving some problem. The realist wants to make the student a walking encyclopedia, whereas the purpose of the pragmatist is to give the student up-to-date scientific tricks for solving problems at hand.

The above view indicates that the child should be given worth-while experiences. Therefore the curriculum should include such subjects which may give the necessary skills to the student. Language, hygiene, history, geography, physical training, sciences, agricultural science for boys and domestic science for girls should comprise the curriculum. Needless to say the subjects wil! be studied for their usefulness, and there will be no disinterested pursuit of knowledge.

3.5.3.5 Teaching methods and Pragmatism

Pragmatism has made a valuable contribution to the methods of teaching. Some of the significant futures of pragmatism in this regard are as under:

i) Pragmatism is against bookish knowledge. It Hays stress on action rather than reflection. The child will not learn much from books. He will learn from his own experiences, new situations and activities. Pragmatism, therefore, enjoins upon the teaching maxim, 'learning by doing'. Practical work is a very important means of instruction. The child should be put in real situations so that he may himself solve the problem arising out of them.

ii) Pragmatism gives recognition to the experience of the children. The teacher is a guide and a manipulator and not a director. Knowledge should not be imposed from without. It implies growth from within.

iii) Pragmatism takes into accounts the capacities, interests and abilities of children.

iv) One of the important principles of pragmatism is the maintenance of the integration of the learning process. A pragmatist believes that if knowledge and skill are learnt through purposeful activities, integration will be useful.

v) The educator should devise methods of teaching in the light of real life situations. Therefore, the chief principle of pragmatism is to establish such

a method which makes the learning process purposive. The child must achieve some purpose according to his desires as a result of the learning process.

vi) The child is not only to learn but he has to participate in deciding what he would learn.

vii) According to pragmatism the best criterion for adopting a method should be its educational soundness and utility.

viii) Pragmatism believes in self and social discipline.

ix) Pragmatism believes in experimenting with new methods.

x) Project method is the most important contribution of pragmatism.

xi) Pragmatism envisages the moral education should be imparted through group life.

3.5.2.6 Teacher and Pragmatism

The pragmatist teacher is a pragmatist first, and a teacher afterwards. We have seen in the preceding pages that the pragmatist is primarily interested in the solution of problems as they arise in the biological and social environments. He is a "radical empiricist, essentially an experimentalist, a trial and error man" solving problems bit by bit as they arise and adapting himself to the arising situation. The pragmatist teacher adapts this same attitude in the class-room and tries to transmit this attitude to his students as well.

The pragmatist teacher does not believe in teaching subjects systematically, for example, when he teaches chemistry, he does not follow a text-book systematically. In fact, he does not follow a text-book at all. Instead, he goes from one experiment to another in a disconnected matter. He treats each experiment as complete in itself suggesting further problems of technique and encouraging the pupils to perform further experiments. He suggests problems to the pupils and leads from to follow their solutions themselves.

The pragmatist teacher teaches his pupils to do rather than to know things in a pedantic manner. In this respect, he follows the example of Socrates who "thought his pupils to think and act for themselves, to do rather than to know, to originate rather than to repeat."

3.5.2.7 Discipline and Pragmatisms

The traditional concept of discipline was severely criticized by Dewey. He argued

that discipline depends not only upon the child's own personality but also upon the social environment in which he is placed. True discipline takes the form of social control and this is evolved when the child engages in collective activity in the school. It is therefore desirable to create an atmosphere in the school which encourages the children to live in mutual harmony and cooperation. Discipline and regularity of habit can be induced in children by making them act in consonance with each other in trying to achieve a single objectives. The objective may be sociaS, moral, intellectual or purely physical. School programmes go a long way in creating the child's character. It is therefore better to provide the child with a social environment and a mode which inspire him to self-discipline rather than to subject him to long lectures. By methods such as these the child can be turned into a really social being, A peaceful atmosphere is undoubtedly conductive to good and rapid work, but peace is only a means, not an end in itself. The educator's real task is to engage the children in work which suits their natural inclination. If, in the process, the children come into conflict with each other, it is not desirable to scold them and compel them to be peaceful. Self-discipline is a better weapon, and this can be taught through responsibility. When the educand is faced with the responsibility of looking after most of the work of the college or school he automatically evolves self-discipline.

3.5.2.8 Summary

Pragmatism is a midway between naturalism and idealism. It exist in three forms- humanistic, experimental and biological. To the realist the 'self is a purely physical affair, an outcome of the social situation. Mind is only a function. Knowledge is a result of experiences. Education is not a dynamic side of philosophy. Subjects are to be selected for a worthwhile experience. Guide to some human problems at hand. A teacher is to teach through experiments. Discipline is not to be imposed. Play and work to be intertwined.

3.6 Inculcation of National Value: Democracy, Socialism and Secularism

Value education is the only basis of establishing a truly democratic, secular and socialist society. Inculcation of desirable values in pupils of all ages is absolutely essential for meeting out the crisis of character. In the situation that is rapidly developing, it is equally important for us to give a proper value-orientation to our educational system.

3.6.1 Definition of Democracy

The English term "democracy" has come from two Greek words, viz, "Demos" and "Kratos" meaning people and power, respectively. Hence, etymologically, democracy means power of the people.

Aristotle, the noted Greek philosopher defines democracy as "a Government of the many".

Abraham Lincoln, the great American President, defined democracy as "a rule of the people, by the people and for the people".

According to this definition democracy is understood as a political institution. But there is a great difference between true democracy and political democracy.

Democracy is not a static ideal. It is a dynamic concept. Our constitution emphasizes the democratic philosophy of education. The Preamble of Indian Constitution states: "The Sovereign Democratic Republic of India will secure to all its citizens: Justice, social, economic and political: liberty thought, expression, belief, faith and worship; equality of status and opportunity". Indian democratic ideal is the true significance or index of democracy.

3.6.1.1 Democracy and Education

Democracy is undoubtedly the best form of Government and society in sprite of its inherent defects. There is close and intimate relationship between democracy and education. Democracy serves in the realization of educational ideals and it is education which champions the cause of democracy. Education has always acted as a great force behind democratic ideals of life and society. Democracy cannot function properly without education. Every individual should be educated in democratic ideals and values so that he can discharge his rights and duties properly. Everyone should be trained in democratic way of life. Education, to be beneficial, must cherish democratic principles and norms. Education should provide a sound foundation to a democratic way of life.

3.6.1.1.1 Democracy and the Aims of Education

The aim of democratic education may be described on the inculcation of democratic system of values through curricular and co-curricular activities of the school. Democratic education aims at desirable social attitudes, worthy citizenship, nationalism and internationalism. The ultimate goal of democratic education is the fullest, well-balanced and harmonious development of the personality of the educand. It aims at

providing equal opportunities of education for integrated growth of the multifarious potentialities of the child.

3.6.1.1.2 Democracy and the Curriculum

The curriculum in democratic education should be dynamic. Democracy is not adverse to charge, The demands of the individual and the demands of the society have to be reconciled in democratic curriculum. It must provide scope for individual development and acquisition of the techniques of healthy democratic living. Thus democratic curriculum has to be bi-lateral. From the point of view of the child it must cater to his basic needs and interests. The curriculum should consist of the study of Arts, Culture, Ethics, Philosophy, Crafts and the common elements of different religions.

3.6.1.1.3 Democracy and the Teacher's Role

In the traditional system of education the role of the teacher is that of a director. He is held as supreme authority and his position cannot be questioned. He controls and monopolises the entire educational process, education was teacher-centric and unilateral.

But the democratic system of education his role is entirely different. Here he occupies the position of a friend, philosopher and guide. He is sympathetic to the student and guides him affectionately. In democratic education the teacher is a co-walker. He interferes with the learning of the child as minimum as possible.

3.6.1.1.4 Democracy and the Discipline

The democratic system of education the school is organized as a society and administered by democratic principles. In democratic education the concept of discipline is free discipline. Freedom is counterpart of discipline in democracy. The essence of discipline lies in freedom, but freedom does not mean license. It is always regulated by reason. Free discipline is guided by rational-self. True discipline is self-discipline.

3.6.1.1.5 Democracy and Educational Implications

Educational implications in the context of each letter of democracy:

D	Stands for **decentralization** of the educational system.
	Stands for **dignity of labour** in educational context.
E	Stands for **equalization** of educational opportunity.
M	Stands for **mutual appreciation** and respect for the teacher and the taught.
O	Stands for development and **objective** attitude in the students.
C	Stands for **cooperation** and **care** of the pupils.
	Stands for **clear** thinking.
R	Stands for respect for others and **rational attitude**.
	Stands for **respectively** to new ideas.
A	Stands for **adjustment** of the child with the environment.
	Stands for **adjusting** the teaching-learning techniques with the nature of the child.
Y	Stands for **yearning** for working together.

Democracy is not merely a philosophy but it is a practical way of living. Education aims at establishing a democratic social order, this can be done only with the co-operation of all concerned-the teacher, the student, the school band the community.

3.6.2 Definition of Socialism

Socialism is a range of socio-economic system characterized by social ownership and workers' self management of the as well as the political concepts and movements associated with them. Social ownership may refer to forms of public, collective or cooperative ownership, or to citizen ownership of equity. There are many variations of socialism and there is no single definition encapsulating all of them, through social ownership is the common element shared by its various types.

3.6.2.1 Characteristics of Socialism:

(i) **Social Justice:** Socialism aims at Social Justice.

(ii) **Equality:** Socialism aims at equality.

(iii) **Classless Society:** Socialism aims at establishing a classless society, free from exploration, oppression and disparity.

(iv) **Fellow Feeling:** Socialism aims at establishing a society based on mutual co-operation and fellow feeling.

(v) **Public Ownership:** Socialism pre-supposes public ownership of the means of production,

3.6.2.2 Socialism and Education

Various committees and commissions in India have suggested educational measures conforming to Socialist Pattern of Society. The Kothari Commission has observed, "One of the important social objectives of education is to equalize opportunity, enabling the backward or under-privileged classes and individuals to use education as a lever for the improvement of their condition". The impact of socialism on Education is as follows:

(i) **Teaching of Socialism:** It is the responsibility of educational institutions to bring about adequate awareness regarding socialism among the teachers and students. Such knowledge will enable the young people to chart the course of nation towards the goal of socialism.

(ii) **Common School System:** the so-called public schools provide good education only to microscopic minority of reach children. It goes against the principles of socialism. The Kothari Commission advocated the abolition of the system and suggested a systm of common schools throughout the country which will be open to all children, irrespective of caste, creed, community, religion, economic conditions or social status.

(iii) **Nationalization of Textbooks:** Text-books at the school stage have been rationalized as an impact of socialism. Their contents are oriented and regulated according to the national policy and ethos.

3.6.3 Definition of Secularism

The word 'Secularism' was first used in the nineteenth century by George Jacob Holydake. He derived it from the Latin word 'Seculum' meaning "this present age", He used it in the context of social and ethical values and systems. Thus, secularism came to be known as a social and ethical system. The following principles were evolved by holydake to mark this system:

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(i) Primary emphasis on the material and cultural improvement of human beings,

(ii) Respect for a search for all truth, whatever be its source, which can be tested in experience leading to human betterment.

(iii) Concern for this age or world and its improvement.

(iv) An independent rational morality, which does not base itself on faith in divine commandment.

Bradlaugh observed that secularism was hostile to religion and maintain that either secularism or religion should survive.

a) **Chambers Dictionary:** According to Chambers Dictionary secularism is, "the belief that the state, moral, education, etc., should be independent of religion."

b) **Oxford Dictionary:** Oxford Dictionary states secularism as, "the doctrine that the morality should be based solely in regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from belief in God."

3.6.3.1 Education and Secularism

After obtaining her independence India adapted secularism as a way of life. Our constitution guarantees the fullest freedom of religions belief and worship. It has laid down the following provisions in connection with religious and moral educational institutions.

3.6.3.1.1 Constitutional Provisions in Secular Education

Article 19 (1). Subject to public order, morality and death and to other provisions for this part, all persons are equally entitled to freedom to conscience and the right freely to profess, practice and propagate religion."

Article 21. "No person may be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination."

Article 22(1). "No religious instructions shall be provided in any educational institution wholly maintained out of State Funds."

Article 30 (1). "All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

3.6.3.1.2 Characteristics of Secular Education

Secular education is defined because of the following characteristics:

(i) **Moral Outlook:** Secular education results in development of moral outlook. It is the foundation for development of character and moral development. It inculcates in students humanity, truthfulness, tolerance, honesty, courtesy, sympathy, spirit of service and sacrifice which form a noble character of man and develop is personality.

(ii) **Development of Wider Attitude:** Secular education makes a man dynamic and enlightened. It develops in him a wider attitude towards life, and he takes interest in social service by sacrificing his selfish motives. Education makes him courageous enough to face the problems of life and solve them to the best of his efforts and intelligence.

(iii) **Pluralistic Outlook:** Secular education leads to the emergence of a healthy pluralistic outlook which fosters the growth of science, art, philosophy and even religion,

(iv) **Democratic Value:** Secular education helps man in developing democratic qualities like liberty, equality, fraternity and co-operative living.

(v) **Cultural Development:** Secular education helps in promotion of cultural development. Secularism is the dynamic aspect of culture.

(vi) **Scientific Spirit:** Secular education helps in fostering scientific spirit. It releases the individual form the bonds of blind faith.

Secular education leads to humanitarianism. It stands for peace, good-will and understanding. It helps in fostering the brotherhood of man and the unity of the world.

3.6.3.1.3 Education for secularism in India

India's present educational system promotes secular attitudes and values through its broad-based aims, curricula, enlightened teachers and appropriate activities, all emphasizing open-mindedness, progressivism, rationality, freedom from bigotry and superstition, and equal respect for all religions.

(i) **Aims:** the aims and objectives of such a system are secular. They seek to develop India as a rational, democratic, progressive and modern welfare state.

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(ii) **Educational Institutes:** The organization of most of Indian educational institutions is based on secular principles.

(iii) **Curricula:** The educational curricula at all levels lay special emphasis on the promotion of secular values.

(iv) **Scientific Teaching:** Secularism stands for scientific rationalism. It stresses logical thinking and abhors superstitions and irrational things.

(v) **Teachers:** In the education for secularism in India the teachers today are expected to treat their pupils in an impartial manner.

Thus, the present Indian secular educational system is trying to create a social climate in the country in which secular values are sought to be promoted effectively and enthusiastically.

3.7. Let us sum up

Introduction:

It is noteworthy that the great educators like Plato, Rousseau, Froebel, Spencer, Dewey and Russel have also been great philosophers. Their philosophical views have emerged from their educational schemes or the educational systems of their day. It appears that their educational ideas have played an important part in the development of the philosophical thought, and at the same time their theory of education, too, appeared to have gained much from their philosophy.

Philosophy acquaints us with values in life and education tells us how those values can be realised. That is why so much emphasis is placed on value in life while considering the nature of the school curriculum, the method of school discipline, and techniques of instruction and school organization. These values are nothing but a philosophy of education which, in the ultimate analysis, is a philosophy of life. Philosophy gives meaning to all that is done in an educational process.

Indian and Western Philosophical Thoughts:

Here we discuss two branches of Philosophy, i.e. Indian schools of philosophy and Western schools of Philosophy. Shankhya, Yoga, Buddhism are Indian schools of philosophy and Idealism, Naturalism and Pragmatism are Western schools of philosophy. Every philosophical thought has very important educational implications on the basis of knowledge, value and reality.

Importance of philosophical views in society and education

Value education is the only basis of establishing a truly democratic, secular and socialist society-Inculcation of desirable values in pupils of all ages is absolutely essential for meeting out the crisis of character. In the situation that is rapidly developing, it is equally important for us to give a proper value-orientation to our educational system. Here we discuss some important issues like democracy, socialism and secularism with their educational implications.

3.8   Unit end Exercise

a) SA Type questions:

1. What is the role of a teacher according to naturalism? Discuss its concept of discipline and curriculum.

2. What is the role of education according to pragmatism? Explain pragmatic educational methods and discipline.

3. What is the role of a teacher according to idealism? Explain idealist educational methods and curriculum.

4. Explain secularism. Does it go against religious ideas in schools? Justify your answer.

5. Discuss Buddhist philosophy with educational implications.

b) Objective Type questions:

1. Who was the founder of Shankhya Philosophy?

2. What is secularism?

3. Give a name of a naturalist philosopher.

4. Write a definition of Democracy.

5. Who was the founder of Yoga Philosophy?

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Unit-4 □ Great Educators and their Educational Philosophies

Structure

4.1   Introduction

Education is a changing process. With the change of time, greater diversity in the field of education is noticed, and the contributions of learned teachers and thinkers with improved and changed techniques are observed in this process. This is playing a very important role for the upliftment of human knowledge. Fresh and new approaches in the field of teaching and learning are the result of work done by many eminent educators and scholars in this field. On the basis of their knowledge, experiences and experimentations, various guiding and inspiring ideas are coming up day by day in this field and due to which the teachers as well as whole educational

systems are getting benefits. In this unit let us study the philosophical thoughts of Indian and Western Educators like Vivekananda, Rabindranath Tagore, J. Krishnamurthy, Dewey, Rousseau and Froebel on Education.

4.2   Objectives

After going through this Unit you will be able to:

1. Know the basic tenets of educational philosophy of Indian and Western Educators.

2. Know the educational aims of Indian and Western Educators.

3. Assess the educational contribution of Indian and Western Educators.

4. Bring out the significance of the educational ideas of the Indian and Western Educators of education for the present educational system.

4.3   Indian Great Educators

4.3.1 Swami Vivekananda (1863-1902) Introduction

Modern education is the evolutional impact of all educationists' thinking. Educational views of any philosopher and educational thinker do not arise in vacuum; they always spring out from the essentiality and essential reality of man. Human reality includes not only the present but also the past and future. Various thinkers had been tried to establish their new conception in education time to time. Their life-style, philosophy of life also have influenced in different plays of education. May be there are difference in agreement over fundamentals thinking at a deeper level, still their contributions in the world of education are most precious. In this context it is said that Swami Vivekananda was one of the great educationist and philosopher in Indias.

Life Sketch

Naredranath Dutta, popularly known as Swami Vivekananda, was born on 12th January 1863. He belonged to a traditional bengali family and was one of nine siblings. His father, Bishwanath Datta, was an attorney at the Calcutta High Court and his mother, Bhubaneswari Devi, was a religious housewife. The progressive, rational attitude of Narendra's father and the religious temperament of his mother helped him to shape his thinking and personality insight way. So, from his early

childhood days he was deeply spiritual minded. In his young age he met with Saint Ramakrishna Paramahansa Dev. After meeting with Ramakrishna Dev, Narendra's entire course of life was changed. He carried on the free-thinking philosophy of his guru, Ramakrishna Paramahansa Dev and forwarded this ideology into a new paradigm. In 1886, after death of Ramakrishna Dev Narendranath became a wandering sanyasi with the name of Swami Vivekananda.

During the course of his wanderings, he came to know about the World Parliament of Religions is going to being held in Chicago, USA in 1893. He was keen to attend the meeting, to represent India, Hinduism and the philosophies of his Guru Sri Ramakrishna Dev. He faced insurmountable hardships on his way to Chicago, but his spirits remained as indomitable as ever. On 11 September 1893, when the time came, he took the stage and stunned everyone with his opening line "My brothers and sisters of America". He received a standing ovation from the audience for the opening phrase. He went on to describe the principles of Vedanta and their spiritual significance, putting Hinduism on the map of World Religions. After returning from Chicago he founded the Ramakrishna Math Mission on May 1, 1897 at Belur Math near Calcutta. The goals of the Ramakrishna Mission are based on the Swami Vivekananda's ideals of Karma Yoga and its primary objective is to serve the poor and distressed people of the country.

Vivekananda worked tirelessly towards the betterment of the society, in servitude of the poor and needy by dedicating his all life for his country. He was responsible for the revival of Hindu spiritualism and established Hinduism as a revered religion on the world stage. His message of universal brotherhood and self-awakening remains relevant especially in the current backdrop of widespread political turmoil around the world. The young monk and his teachings had been strong inspiration to all over the country, and his words have become goals of self-improvement especially for the youth of the country.

On 4th July, 1902 he woke up in the early morning, went to the chapel at Belur Math and meditated for three hours. Then he spent his time through teaching Shukla-Yajur-Veda, Sanskrit grammar of Panini and the philosophy of yoga to pupils and later discussed with colleagues about the plan for a Vedic College in the Ramakrishna Math. On same day at seven p.m. Vivekananda went to his room and told others to leave him alone; he died at 9:10 p.m. while meditating on that night.

Philosophical views of Vivekananda

Swami Vivekananda was a Hindu monk from India. He was a great lover of

Vedantic philosophy. He believed in monism. He had firm faith on one God. His motto, as reflected earlier, was to establish a link among different religions. He had told that as water of different rivers mingle in the sea, similarly every religion finds itself at the feet of God. He did not see any difference between a Veda or Koran or Bible. Temple, Mosque and Church were equal for him. The educational philosophy of Swami Vivekananda is a harmonious synthesis between the ancient Indian ideals and modern Western beliefs. He not only stressed upon the physical, mental, moral, spiritual and vocational development of the child but also advocated women education as well as education of the masses. For him, religion is attainment of self realization and divinity. It helps not only in individual's development but also in the transformation of total man.

Educational ideas of Vivekananda

Vivekananda believed education is the manifestation of perfection already in men. He thought it a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect.

Concept of Education

Through his words and deeds, Swamiji attempted to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind. Keeping in true with this philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss *(satchidanandd).*

In his scheme of education, Swamiji lays great stress on physical health because a sound mind resides in a sound body. He often quotes the Upanishadic dictum 'nayamatma balahinena labhyah'; i.e. the self cannot be realized by the physically weak. However, along with physical culture, he harped on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity.

Aims of Education

Vivekananda wanted an all round development of education: to heart and mind;

to strengthen character and national consciousness; to help the cultivation of strength and energy; nurture the brain and intellect and to stir fillings of kindness and sympathy. He believes that education is knowledge comes from human soul. It is a man making and nation making process. Vivekananda also puts on stress spiritual knowledge which is already present in individuals mind but it is covered by certain ignorance. Thus he emphasizes the child should practice *Brahmacharya,* which develops mental and moral and spiritual deeds.

Curriculum

Swami Vivekananda could not discuss especially about curriculum. In his educational discussion, spiritual learning was given much emphasis rather than bookish education. Considering the conditions of general people in India, he emphasized on mass education. He believed - "A nation is advanced in proportion as education and intelligence spread among the masses." He advised to culture mother tongue and to teach everything through mother language. He recommended culturing Sanskrit in curriculum since Sanskrit is the base of all Indian languages and thoughts. He felt that modern scientific thoughts can develop the education and recommended to include science in Indian curriculum because he believed that human efficiency can be increased through science only. Vivekananda also advised to teach other subjects like history, geography, art etc. He wanted the people of India to learn ancient Indian culture as well as Western knowledge in our education system.

Methods of Education

According to Swami Vivekananda, the very essence of education is the concentration of mind. From the common man to the highest yogi, all have to use the same method to attain knowledge. Vivekananda said "All success at any time of work is the result of concentration. High achievements in arts, music etc., are the result of concentration. The chemist who works in laboratory concentrating all the powers of mind, brings them into one focus, and throws them on the elements; the elements stand analyzed and thus knowledge comes. The astronomer concentrates the power of mind and brings them into one focus, and throws them on to objects through the telescope, then stars and systems role forward and gives up their secrets. So, it is in every case; with the professor in the library, the student with his book, with every man who is working to know.

Role of the Teacher

As formal education is becoming more institutionalized, teachers are playing

more significant roles in shaping the destiny of the nation. A teacher needs to teach the student not only important information but also how to think, what to think, how to discriminate between good and bad, and how to appreciate the good. It is also imperative to promote creativity and unveil hidden potentials in the student. The teachers must not only possess the requisite knowledge but also know the technique of curriculum transaction. Vivekananda said "The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul, and see through the student's eyes, and hear through the student's ear, and learn through the student's mind. Only that teacher can really teach and no one else." This type of teaching quality needs courage, conviction and confidence to continuously pursue 'teaching profession' at all costs. The responsibilities of an ideal teacher are:

- Demonstrate, persuade and inspire the pupil to discover his potentials, abilities and talents;

- Properly understand their mind, body and spirit;

- Love, affection and empathy;

- Leading by example, living a value-based life;

- Dedication and commitment to the cause of education;

- Understanding of the scriptures;

To explain the duty of a teacher, Swamiji refers to the growth of a plant. In the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows by its own nature. So is the case with a child. Vivekananda's method of education resembles with the heuristic method of the modern education. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher.

Conclusion

Education should be spread to every household in the country, to factories, playing grounds and agricultural fields. If the children do not come to the school the teacher should reach them. Vivekananda favoured education for different sections of society, rich and poor, young and old, male and female. From the analysis of Vivekananda's scheme of education, the uplift of the masses is possible only through education. His views on education bring to light his constructive, practical and comprehensive character. Through education, he tries to materialize the moral and spiritual welfare

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and upliftment, irrespective of caste, creed, nationality or time. Swami Vivekananda suggested giving up jealousy and conceit and learning to work united for others. He said, purity, patience and perseverance can help to overcome all obstacles.

4.3.2 Rabindranath Tagore (1861-1941)

Introduction

Rabindranath Tagore was one of the most famous and great educational thinkers in India. Basically he was a poet. His activity was there during the period - from the end of nineteenth century to first two quarters of twentieth century. His thinking is felt in every aspects of human life. He worked on various fields of human life including the education system. Regarding education, his view was that education is the power for the weakest people. So, Tagore's educational thought was very much significant for its practical implimentation.

Life Sketch

Rabindranath Tagore was born in 1861 in Calcutta at Jorashanko. Tagore had little formal schooling and had withdrawn from the school by the age of fourteen. He was basically self-taught. His childhood experiences, especially the traditional educational method followed in the school, left a profound influence on his educational thinking. He refused to follow 'the beaten track of learning'. With the perspective in he started a school called Brahmacharjya Vidyalaya at Bolpur in 1901 when he was 40 years old. This school, later developed into a famous University known as "Visva-Bharati" which stands for India's international knowledge of understanding.

Philosophical views of Rabindranath

Tagore was fully an Indian by his spirit. Indian philosophy, Vedas and Upanishads greatly influenced his philosophical thoughts. He believed Upanishada and thus he developed a faith in humanity, brotherhood of man and fatherhood of God. Besides, being a realist, Tagore was an individualist and naturalist too. He felt that - 'Education should be in full touch with our complete life'. He mixed eastern ideals with western services. He believed 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. He also believed that love and action are the only medicines through which perfect knowledge could be achieved.

Educational ideas of Rabindranath

Tagore's educational ideas were influenced by the contrasting experiences he had at home and school, two important institutions in the life of a child.

Aims of Education

There are four fundamental principles in Tagore's educational philosophy; naturalism, humanism, internationalism and idealism. Sriniketan and Santiniketan are both based on these principles. He explained the object of human life on the basis of world spirituality and accordingly defined education on that principles. He believed that best education is that education which not only theory based but helps to grow the human life in line with the world's day to day development. His feeling regarding education was that - it should not be organ based or knowledge based only. The sense based education should be given top priority in school. He emphasized on full and comprehension development of personality. He tried to balance the individualistic and socialistic goals through his activities. According to him the major goals of education-

1. development of student's life,
2. create the feelings of students regarding scientific attitude,
3. create awareness of student on religious knowledge,
4. development of social qualities.
5. close instruction with the nature and social surrounding.
6. development of aesthic sense.

Tagore aimed at harmony with the universe necessary for self- realization. He advocated both individual and social aims 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.

Tagore's aims of education are a clear reflection of his humanism, individualism, universalism and spirituality.

Curriculum

Tagore thought that curriculum for the education of developing a complete man should be a combination of satisfying the spiritual, creative, aesthetic and vocational aims of education. He included cultural aspects in the construction of a curriculum.

He pursued culture in the widest sense through art, dance, drama, music, crafts and practical skills of daily life. Fine arts and literatures also got same importance in his curriculum. In the Place of Music in Education, he asked educators to make it natural for people to revere art. He asked to the teachers to think how education could be made musical in one way or another. Tagore considered drama as the expressiveness of histrionics as compulsory activities with an activity -centered curriculum in mind. Co-curricular activities like self-government, social service were also provided for training in citizenship. For harmonious development of the child, the poet put great emphasis on the spiritual side along with the intellectual and physical side.

Methods of Teaching

Tagore emphasized the following methods of teaching:

(1) **Teaching through Tours and Trips:** Tagore believed that the subjects like history, geography, economics and other social sciences can be effectively taught through excursions and tours to important spots. By this, students will get an opportunity to observe numerous facts and gain first hand knowledge through direct experience.

(2) **Learning by activities:** Rabindranath Tagore said that for the development of child's body and mind, learning through activity is essential. Therefore, he included activities like climbing tree, drama, jumping, plucking fruits, dancing etc. in his educational programmes.

(3) **Narration-cum-discussion and debate:** Narration-cum-discussion and debating activities were organized by Tagore's education system to develop oratory abilities of the students. Students were encouraged to solve problems of various areas through rational debate and thorough discussion.

(4) **Heurastic Method :** Rabindranath Tagore introduced heuristic method as an important method of teaching in his educational institution. In this method, first the students are asked questions to clarify their doubts on topics and teachers try to satisfy them by their correct answers. Then the teacher asks the questions to students to evaluate how far the students are able to comprehend the topic discussed in the class.

Discipline in his view

Tagore was a true friend of children and he advocated for free discipline. He wanted to provide the child an opportunity for the discovery of his innate potentialities in liberty. The education of the child should be carried on naturally in natural environment.

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Santiniketan and Educational ideas of Rabindranath

In 1901, 22ⁿᵈ December Rabindranath Tagore established an educational institution at Bolepur, situated in one hundred fifty kilometers north from Calcutta named Santiniketan. Its educational process developed by Ashram like the Gurukula of tapavana in ancient India. Afterwards, it was upgraded to Visva-Bharati University.

The main moto of Visva Bharati was that it would be a place of Universal Knowledge and World Culture. The University uplifted to the status of Central University by an Act especially enacted in the Parliament in 1951.

The concept of the school was that it would be a natural, open, free and community based educational environment, which evoke imagination and emotion and love and knowledge for the building of the whole personality of the child. For this reason he had chosen Visva Bharati which as an ideal place of learning amidst homely natural and spiritual atmosphere. There are several departments in this University, such as:

- **The Cheena Bhavana -** Institute of Chinese Language and Culture
- **Darshan Bhavana -** Institute of Philosophy
- **The Kala Bhavana -** Institute of Fine Arts
- **Palli Siksha Bhavana -** Institute of Agricultural Science (Sriniketan)
- **Rabindra Bhavana -** Institute of Tagore Studies and Research (Uttarayan complex).
- **Sangeet Bhavana -** Institute of Dance, Drama & Music
- **The Siksha Bhavana -** Institute of Science, includes the Department of Biotechnology,

  Zoology (CAS) Centre for Environmental Studies, Physics, Chemistry, Mathematics,

  Statistics, Computer Science, and Botany .
- **Silpa Sadan -** Institute of Craft and Design (Sriniketan)
- **The Vidya - Bhavana-**Institute of Humanities & Social Sciences
- **The Bhasha - Bhavana-**Institute of language literature and cultural studies
- **Vinaya Bhavana -** Institute of Education and Physical Education

However, many classes were usually held in open airs under the trees in the lap of nature.

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Conclusion

Combination of various cultures and various philosophical thoughts were seen in Rabindranath Tagore's life. This influenced his educational thinking also. So, he tried to combine the traditional culture and scientific method of teaching and the old Indian educational method of teaching and philosophy. So, an educationist, G. Ramchandran said about Rabindranath Tagore's educational thinking- "Tagore wanted the boys and girls to be fearless, free and open minded, self-reliant, full of spirit of energy and self criticism, with their roots deep in the soil of India but reaching out to the whole world in understanding , neighbourliness , co-operation and material and spiritual progress." Rabindranath Tagore, a true philosopher developed an ideal experimental education institution in Santiniketan. He was a great advocate of spiritual education and also stressed on harmonious development of the child with equal emphasis on mental, social and emotional growth. He was the greatest prophet of modern Indian renaissance who sought to bring change through education.

4.3.3 Jiddu Krishnamurthy (1895-1986)

Introduction

Jiddu Krishnamurthy (11 May 1895 - 17 February 1986) was a philosopher, speaker and writer. Though he was associated with Theosophical organization in his early stage but later on he withdrew from the organization. His areas of study were psychological revolution, the nature of mind, meditation, inquiry, human relationships, and bringing about radical change in society. He put stress much on the need for a revolution in the psyche of every human being and emphasized that such revolution is not possible by any external entity, be it religious, political, or social. His believe was that education is not only learning from books, memorizing some facts, but also learning how to look, how to understand what the books are saying and to feel whether it is true or false. He also believed that education is not just to pass examination, obtain degree and get a job, get married and settle down. He felt that after education, a man should be able to listen to the birds, to see the sky and extra ordinary beauty of tree and hill and to be really and directly in touch with them.

Life Sketch

Jiddu Krishnamurti was born on 11th May, 1895 as the eighth child of a pious couple at Madanapalli in Tamil Nadu in India. His schooling was intermitted for his bouts of fever and his father's frequent transfers. Book learning and the school atmosphere were very much joyless to him like as Rabindranath Tagore. About his

school he wrote in his memoir -"I cannot say I was particularly happy at school, for the teachers were not very kind and gave me lessons that were too hard for me."

In 1911, at age of 14, Krishnamurty came to Miss Annie Besant, the President of the Theosophical Society. Three years later she took him to England for his education. Like his father he also became a member of the Theosophical Society. Miss Annie Besant and Lead Beater wanted to groom J. Krishanmurti as a future Messiah. They were fully convinced of his spiritual greatness and his role in the spiritual evolution of the world. To prepare him and his close associates for his future role, they set up the Order of the Star.' Education as Service' is a name of the book which was written by J. Krishnamurty in 1912. In this book, he described the life of an ideal school where love rules and inspires, where the students grow in to noble adolescents under the fostering care of teachers who feel the greatness of their vocation.

He disclaimed and detached himself from Theosophical Society since he believed that religious organizations cannot lead human beings to truth. He had no allegiance to any nationality, caste, religion, or philosophy. Rest of his life, he spent by travelling the world, speaking to large and small groups and individuals. He wrote many books, *'The First and Last Freedom', 'The Only Revolution' and 'Krishnamurti's Notebook'* are some of his popular books. One month before his death, he talked to the public for the last time in January 1986 at Madras in India. He died in 1986 at his home in Ojai, California. To spread the views of Krishnamurty on education, his followers are working through non-profit foundations in India, Great Britain and the United States and established several independent schools. They are doing the job to transliterate and circulating his thousands of talks, group and individual discussions, and writings by use of a variety of media formats and languages.

Philosophical views of Jiddu Krishnamurthy

In fact Krishnamurty was a free thinker. He did not believe in any authority or religions. He did not create any new faith or doctrine and launched no social reform. He stressed for total transformation of individual. To make the mind of individuals free from any fear, he advised to think for themselves to feel passionately to shed the burdens of the past or future. His message to mankind was —First understand the purpose of our existence, the purpose of our life, and understand what we were thriving for. Then utilize everything, to strengthen us.

The essence of Krishnamurty's philosophy lies in his path breaking observation made during the dissolution of the 'Order of the Star' in 1929. Krishnamurty dissolved the Order of the Star on 3rd August 1929 with a historic and powerful speech —

"I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along with any particular path. If you first understand that, then you will see how impossible it is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others"

Krishnamurty never claimed to be a teacher of truth whose teachings had to be followed to attain 'Nirvan'a or Self-understanding. According to him, the 'journey of understanding', therefore, has to be made by oneself, which means that one has to discard every kind of authority. Moreover, 'to be a light to ourselves we must be free of all tradition, all authority, including that of the speaker, so that our own minds can look and observe and learn'. His views' regarding the discovery of reality is that, "there is no path to reality. Reality is a pathless land and you must venture out and discover it for yourself. It is because you are frightened inwardly that you depend on something or on a belief .and so you get caught in the net of an organized religion."

Educational ideas of Jiddu Krishnamurthy

Jiddu Krishnamurthy was a great educationist and as well as a renowned philosopher. He noticed some shortcoming in present education system. Independent thinking is very much difficult in this conventional education system. As long as we worship success, it is not easy and even risky to be different from the group or to resist environment. Krishnamurthy was strongly against the excessive and exclusive emphasis on technique of present education system and neglect of the human aspects. He felt that over-emphasizing techniques destroy the quality of man. According to him the life of human will be increasingly ruthless if you want to cultivate capacity and efficiency without understanding life, without having a total perception of the ways of thought and desire. He believed that though the excessive cultivation of technique can produce scientists, mathematicians, engineers or space conquerors, but they do not understand the total process of life.

Concept of Education

Krishnamurthy thought that education system should take care of the source which is the individual, since it is 'human beings who create society, not some gods in heaven'. But to understand the complexity of life, he advised the students to

appreciate their role in the creation of a 'new' world without fear, conflict or contradiction. And this could be done if there was 'right education' in an atmosphere of freedom, without fear or authority, where intelligence and goodness could be nurtured.

Krishnamurty believed that the education should not simply reproduce a programmed machine or trained monkey, rather it should awaken intelligence in human being. He thought that after education, the students should be able to meet the challenges of living in a complex social world.

Aims of Education

Education is necessary for the survival of society. Aim enables us to act with meaning. It gives direction to the activity. Absence of an aim in education makes it a blind alley. According to Krishnamurty the aim of education is: (i) Educating the whole person, (ii) Educating the person as a whole (not as an assemblage of parts), (iii) Educating the person within a whole. (As part of society, humanity, nature, etc.). For him, education is about preparation for the whole life and not preparation for part of life (like work).

In the true sense, Education helps the individual to be mature and free, to flower greatly in love and goodness. The main aim of education, to this great educator, was that the mental development of a child should be in such a way that he should know himself. Education should help one to feel freedom of mind and fearlessness. He considered that the individual is made up of different entities and education should bring about the integration of those separate entities -without integration, life becomes a series of conflicts and sorrows. As per Krishnamurty, Cultivation of right kind of relationship, not only between individuals, but also between the individual and society was another aim of education. Right kind of relationship means individual should have a feeling or consideration for others without any fear and awkward situation.

Methods of Education

Method of education depends on two factors, such as, concept of knowledge and the nature of knowledge one wants to acquire. Since self knowledge is the true knowledge, methodology that leads to the discovery of the self is the right methodology. He felt that individual should live with the 'Present' forgetting about 'Past' or 'Future'. It is said that according to Krishnamurthy the methods of education are —

1. We should not teach the student 'what to think' and 'how to think'. Allow him freedom to think for himself/ herself.

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2. Study the child thoroughly and employ such methods that suit him best.

3. The student should be treated as an equal partner.

4. Problem solving and explorative methods should be encouraged.

5. Repetition encourages the mind of the child to be sluggish.

Discipline

Undesirable split between discipline and freedom is often noticed in general educational parlance. Krishnamurthy opposed this dualistic treatment and said, 'most of our live are outwardly disciplined by the demands of the society and that form of discipline is the most deadening think. Discipline must be without control, without suppression, without any form of fear.'

Role of the Teacher

The right kind of education is that one should understand a child as he is without imposing upon him any burden or expectation. Expectation plays the role of an actual hindrance to our understandings and the child's own understandings. Understanding a child does not depend on a particular or fixed method. The teacher should study each pupil closely. He should keep in his mind that pupils are living beings who are impressionable, volatile, sensitive, affectionate and often tumid. He should have a lot of love and patience to deal with them. The absence of these qualities makes a teacher totally unfit for this profession. Observing the student at play, work and at different moods are the best ways to understand a student. The ideal teacher will desist from molding him to fit his idiosyncrasies, prejudices and ideas which gratifies himself. If a teacher is not an integrated personalities, then he can not help a student to become integrated personalities. Six point of conduct of a good teacher are given by the Master are—

1) Self control of mind,

2) Self control in action,

3) Tolerance,

4) Cheerfulness,

5) One - Pointedness and

6) Confidence.

Conclusion

Some specific qualification are required for an individual to be considered as an educator .Since Krishnamurthy was not having any such normal qualifications to either propagates or promote educational goals or established educational institution, so he was not an educator in true sense. His concern was to provide 'Right Education' to the people to make a permanent solution to society's problems.

J. krishnamurty stressed on making of an integrated human being to understand the entire process of one's consciousness both hidden and the open. This is not possible if we give undue emphasis to the intellect. His focus, therefore, was on 'dialogue with the self, which is not an easy process. According to him, 'truth is a 'pathless Land' and in order to reach there, we are to be our own teacher. He emphasized on 'choice-less awareness' again and again. Krishnamurthy was perhaps the first teacher who said "you have to be your own teacher and your own disciple".

4.4   Western Great Educators

1.4.1 Jean-Jacques Rousseau (1712-1778)

Introduction

Jean-Jacques Rousseau was a Genevan philosopher, writer and composer. His political philosophy influenced the progress of the 'Enlightenment' throughout the Europe, as well as aspects of the French Revolution and the development of modern political and educational thoughts. His Political Philosophy, particularly his formulation of social contract theory, strongly influenced the French Revolution and the development of Liberal, Conservative and Socialist theory. His views on Philosophy of Education and on religion were equally controversial but nevertheless influential. 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 man is born free but with full of bondage. So, he always wanted to liberate himself from the bondage of society. Rousseau created churning action on the conventional thinking of 18th Century. He tried to bring change in the field of National Policy, Social System, Educational and Philosophical thinking. His thought was considered as a protest against the existing system of the society. During the 18th Century, Rousseau, by his ideology of independence, peace and friendship, inspired the people of French to establish the new social system. Rousseau's thought inspired not only the people of France but also the whole World.

Life Sketch

In 1712 Jean-Jacques Rousseau was born in Geneva. Rousseau was proud that his family, of the *moyen* order (or middle-class), had voting rights in the city. Throughout his life, he generally signed his books "Jean-Jacques Rousseau, Citizen of Geneva". Professionally, his father was an watchmaker. When he was 13 his mother had died and his father had been forced to leave Geneva to avoid being imprisoned for fighting a duel. Virtually abandoned, Rousseau was forced to serve as an apprentice to an engraver who brutally mistreated him. At the age of 16, he fled the Swiss capital to get rid off from bitter servitude and to embark on an adventure. During his travel, make friendship with several wealthy people .They took him into their homes. They also provided him money for his excellent education in music and philosophy. He went to Paris, when he was 30 years old and established himself as one of the most outstanding philosophers of the eighteenth century. He died in 1778.

Philosophical views of Rousseau

Naturalism is the core philosophy in Rousseau. Rousseau was different from other philosophers of his time. He believed that people are born good, independent, and compassionate. If left to their own devices in a state of nature (a society with no government or laws, like on a deserted island) people would naturally live happily and peacefully. In fact, such society would be free and ideal, much more satisfying than the inequalities brought by modem society. Rousseau's main philosophical theory has been published nicely in his book -'Social Contract'. There he said, "Man is born free, and everywhere he is in chains. One man thinks himself the master of others but remains more of slave than they are." According to his view, child are natural and honest by birth, but they become dishonest after coming in contact with their surrounding conditions of the society. He protested against the existing social condition. He believed that human qualities of an individual can only be developed if he is allowed to live in natural environment. Rousseau believed the luxury, corruption, and greed of modem nations harm the individual, giving too few people too much power over many others. Rousseau thought that modern civilization, for all its progress, has made humans neither happier nor more virtuous. He thought that man should be guided by his own natural rules and not by any rules imposed by others. So he told, "A natural man is complete in himself." The main features of Rousseau's naturalism are - Freedom, Growth, Interest and Activity.

Educational ideas of Rousseau

Rousseau's philosophy of education concerns itself not with particular techniques

of imparting information and concepts, but rather with developing the pupil's character and moral sense, so that he may learn to practice self-mastery and remain virtuous even in the unnatural and imperfect society in which he will have to live. The hypothetical boy, Emile is to be raised in the countryside, which, Rousseau believes, is a more natural and healthy environment than the city, under the guardianship of a tutor who will guide him through various learning experiences arranged by the tutor. Today we would call this the disciplinary method of "natural consequences". Rousseau felt that children learn right and wrong through experiencing the consequences of their acts rather than through physical punishment. The tutor will make sure that no harm results to Emile through his learning experiences. According to him, that is the actual education which is acquired by enjoying the natural atmosphere and beauty.

As per Rousseau's ideology, child learns from three types of teacher - nature, human being and materials. When this three powers acts on an individual equally then he will be called a perfect person. One can controlled human being and materials but cannot controlled nature. So education should be provided in a natural atmosphere.

Rousseau became an early advocate of developmentally appropriate education; his description of the stages of child development mirrors his conception of the evolution of culture. He divides childhood into stages:

1. the first to the age of about 12, when children are guided by their emotions and impulses;

2. during the second stage, from 12 to about 16, reason starts to develop;

3. finally the third stage, from the age of 16 onwards, when the child develops into an adult.

Rousseau is the first man to say that - child is not for education, education is for child. Education is to be planned as per child's nature. Teacher will make arrangement for education of a child by observing the child's nature, interest, and demand. Natural environment has been considered as the best for education by Rousseau. So, he selected the village environment is the suitable place for education. He told," Cities are the graves of human species". Child should be allowed to mix with the nature for providing proper education. Nature will be his one and only suitable teacher. Child should be guided by his biological demand not by social demand. For this, child should be disconnected from the social environment and kept under natural condition. Rousseau told," We must choose between making a man and citizen, for we cannot make both at once."

Rousseau told his book 'Emile' -"The internal development of our organs and faculties is the education of nature, the use we are taught to make of that development, is the education given by men, and the acquisition made by our experience on the objects that surround us, is our education from things."

Aims of Education

Natural instincts and interest of the child were given consideration in the educational aims of Rousseau. 'The attainment of fullest natural growth of the individual' was the main aim of education to him. He is of the opinion that Natural man is greater than citizen. So, Men should be educated first for manhood and then for citizenship. He never considered to accept any of the spiritual, social or vocational aims of the usual educational process. His educational objective is fully natural development of man. He told,"To live is not merely to breath. It is to act, to make use of our organs, senses, our faculties and all those parts of ourselves, which give us the feeling of our existence." According to him, the particular aims of education are—

  i) to make the child active,

  ii) to make use of organs of the child,

  iii) to make use of senses of the child and iv) to help the child to use his mental strength.

Curriculum

Rousseau was against any kind of curricular teaching. He said, "I hate book because they are a curse to children....Instead of making the child stick to his book, I keep him busy in the workshop, his hands will work to the profit of the mind." He gave importance to the activity based curriculum for the child. He put more importance to the senses than books. He believed that child should be taught by practical experience and not by theoretical lesson.. He was against any kind of verbal lesson on history, geography, or even language. He was also against teaching of morality.

Rousseau was not interested to have Emile, before 12 and was not interested to learn anything of the conventional character, not even reading. However, he expected a boy to pick up reading incidentally. He was against fairy tales and fancy for the pre-school age since he believed that they are not real. He did not agree that a boy cannot learn more than one language without his mother tongue.

Rousseau felt that child will gather knowledge from the nature by observation

and experiments. Even morality was to be learnt by the child through natural consequences of his own action. Moreover, He emphasized on physical exercise during the childhood. He also recommended for ethical and religious education at the end of the childhood.

Methods of Instruction

Rousseau's methods of instruction were simple and direct. He preferred play-way method for education and advised to know the child before teaching.

Rousseau was against the oral and theoretical methods of teaching and advocated for play way methods of teaching. Self-education acquired through experience & observation was the real education as per his view. Rousseau advocated for two great principles for teaching which are—

(1) Learning through self-experience and

(2) Learning by doing.

The fourfold system of education proposed by Rousseau is -

1) Infant Stage: 0 to 2 years. It begins from birth to the age of two. He was against the idea of bookish knowledge, no reading or writing at this stage.

2) Childhood Stage: 2 to 5 years. No bookish knowledge. However, elementary reading and writing could be introduced. The child should learn from experience.

3) Boyhood Stage: 5 to 12 years. The child should not rely on books. No forceful teaching should be there. Learning should be from the natural environment.

4) Adolescent Stage: 12 years onwards. At this stage, the child is able to analyze, criticize, evaluate and critique issues, and can solve the problems. The teacher should not impose anything on the learner.

Experience through Project & activities should be the basic principles, by which teaching the subjects like Geometry, drawing and music can be made. He thought that if proper activities are provided at each stage, then child can reach maturity or perfection easily.

Role of Teacher

Rousseau stressed much on the responsibilities of teacher. He told that Teacher will be well educated and they will have confidence on naturalistic education. They

should be devoted to their profession and their aim should be overall development of child. Rousseau also of the opinion that the teacher should mix up with the child as his play mate until the child is about twenty-five years old.

Conclusion

Definitely, Rousseau influenced the system and thinking of modern education. Happy childhood is his main rule. The most practical suggestion of Rousseau is, "treat your pupil according to his age." Rousseau was a much disputed person in the history of education, but his influence is noticed in the field of modern education.

4.4.2 John Dewev (1859 -1952)

Introduction

John Dewey (1859-1952) was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. Dewey made significant contributions in the field of education and philosophy. He realized that the traditional methods of schooling were useless and the human contacts of everyday life provide unlimited, natural dynamic learning situations. fn!896, 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. Apart from writing primarily in publication works, he also wrote about many topics including experience, nature, art, logic, inquiry, democracy, and ethics. He served as a major inspiration for various allied movements that shaped the thought process of 20th century, including empiricism, humanism, naturalism and contextualism. Dewey published more than 700 articles in 140 journals and approximately 40 books in his lifetime. He had his last book published at the age of 90, two year before his death.

Life Sketch

John Dewey was born on October 20, 1859 in Burlington, Vermont to a family of modest means. Dewey was one of four boys born to Archibald Sprague Dewey and Lucina Artemisia Rich Dewey. 40 months before his birth his two elder brothers died in a tragic accident on January 17, 1859. His father was a local merchant who loved literature. His mother possessed a stem moral sense based on her belief in Calvinism (a religion in which one's faith is expressed through moral behavior and good works).

His father Archibald Sprague Dewey left his grocery business during the Civil War to become a quartermaster in the Vermont Regiment.

At the age of fifteen, Dewey, after receiving average grades in Vermont public schools, entered the University of Vermont. His best grades were in science, which he would later regard as the highest expression of human intellect. Dewey became aware of the world of ideas during his senior year. Courses on psychology (the science of mind and behavior), religion, ethics (the study of moral values), and logic (the science of reasoning) interested him more than his earlier training in languages and science. His teacher, H. A. P. Torrey, introduced him to the works of different philosophers. The quality of his work improved, and at the age of nineteen, he graduated and stood second in his class.

In 1884, Dewey completed his doctorate and at Morris's invitation, he went to teach at Michigan. In Ann Arbor, Michigan, Dewey met and married Alice Chipman, with whom he would have seven children. He became interested in problems of education as he traveled around the state to monitor the quality of college preparation courses. In 1888, he accepted an appointment at the University of Minnesota, only to return to Michigan a year later to replace Morris, who had died.

In 1894, Dewey moved to Chicago, Illinois, after accepting a position as head of a new department of philosophy and psychology at the University of Chicago. To test his theories of education, he started an experimental school with his wife as Principal. The "Dewey school," however, caused a struggle between its founder and the university's president, William R. Harper. In 1904, when Harper tried to fire his wife, Dewey resigned in protest. One of Dewey's friends then got him a job at Columbia University in New York, where Dewey spent the rest of his teaching years.

Educational ideas of Dewey

Dewey's educational prescriptions are based on views on how we think. Dewey holds that thinking does not occur in isolation from social situation, without 'experience or action'. Thinking arises when the individual confronts a 'problem'. According to Dewey, 'thinking is a method.' It is the method of 'intelligent experiencing' He told,"What nutrition and reproduction are to physiological life, education is to social life." Society and individual, both of them are improved by education. He also said that -"Education is development of all those capacities in the individual which will enable him to control his environment and fulfill his responsibilities."

Four components of Dewey's educational philosophy are - (i) Education is growth,

(ii) Education is life, (iii) Education is means of gaining social efficiency and (iv) Education is reconstruction of experience. He believed that development is the law of life and the development is a never-ending process. Another characteristic of Dewey's philosophy of education is that he never considered life and education separately.

According to Herbert Spencer, the aim of education is, "to prepare us for complete living." But, Dewey, being a pragmatist goes further and says that, "education is life itself and not a preparation for life". He points out that education as traditionally conducted subordinates the living present to a remote and precarious future. Its actual outcome is inadequate preparation and lack of adaption.

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 interest of the child are conversation, inquiry, concentration and artistic expression. Therefore, education should be based on these four basic interests.

Aims of Education

Dewey did not discuss any specific aim of education. He believed that education is the process of development of social life through reconstruction of experience. He said, "We should so regulate the learning and experiencing activities of the young so that a newer and better society will arise in the end." He felt that since the social and natural environments are changeable, so a fixed policy is not possible for education. According to his concept 'education is life.' Educational aim should be made in line with the change of social and political life. From this concept of Dewey, it will not be correct to take a decision that education does not require any particular aim. In fact, Dewey acknowledged the need of educational aim in his book -'Democracy and Education'.

Curriculum

Regarding the curriculum, Dewey is having different thinking. According to him, curriculum is not only the knowledge gathered from books or syllabus. Dewey advocates that broader curricular programmes are needed and emphasis should be placed in the total development of the person as being equally important as the intellectual and the academic. Curriculum represents central issue in Dewey's school and key concept in his educational theory. According to Dewey traditional school is

separated from the real life and becomes "place for listening"; the knowledge becomes formal, static, and dead, while the child is treated as immature, superficial being with egoistic, impulsive and confused behaviour. Despite the fact that Dewey criticized traditional separation of the curriculum from child's experiential learning, he didn't reject the idea of systematized knowledge. The education should follow the path that leads from child's individual experience towards cumulative experience of the human kind. In this way, the child and the school curriculum build together the unity of the educational process.

Dewey pays great attention to the relationship between the child and the curriculum, trying to overcome the separation between the two fundamental factors in the educational process, between "an immature, undeveloped being and certain social aims, meanings, values incarnate in the matured experience of the adult". This separation leads to three fundamental divergences and elements of conflict- (i) the narrow but personal world of the child against the impersonal but infinitely extended world of space and time; (ii) the unity, the single wholeheartedness of the child's life, and the specializations and divisions of the curriculum; (iii) an abstract principle of logical classification and arrangement and the practical and emotional bonds of child life. According to Dewey, these differences are the basis for developing two opposing educational systems- subject-centered and child-centered education. He strives to unify them, emphasising that there is no gap, but a transaction between the child and the subject matter, because they are simply two limits which define a single process: "Just as two points define a straight line, so the present standpoint of the child and the facts and truths of studies define instruction. It is continuous reconstruction, moving from the child's present experience out into that represented by the organized bodies of truth that we call studies". Hence, it is obvious that Dewey is not against the organized knowledge in textbooks and curriculum, but that it represents an aim of the learning process, the "final point" that should be reached. Human experience presented in books and textbooks is of great importance for the child, because it "gives direction; it facilitates control; it economizes effort, preventing useless wandering, and pointing out the paths which lead most quickly and most certainly to a desired result". However, the subject matter is not a substitute for a personal experience, for "an actual journey".

When learning is based on experience, it is characterized by continuity and interaction. Unlike the old school where subjects are taught independently of each other in strictly defined time frames, Dewey stands for connection of subject content and flexible duration of classes, allowing the child to follow his interest in the

process of learning. Basic skills such as reading and writing, in his opinion, should not be taught as formal subjects, but should result from the child's need to master them in order to realize new goals. They represent instruments that every child learn how to use them, in his own pace in accordance with the individual motivation.

Methods of Instruction

Method, according to Dewey, "is statements of the way the subject matter of an experience develop most effectively and fruitfully". Experience of the child, therefore occupies the central place in method of learning; 'all learning must come as a by-product of actions....'child learns through participation in various activities. Dewey's credo was *learning by doing* and *learning by living.*

Dewey's method of teaching consists of three processes:

1. Continuance of psychological order in the curriculum.

2. Attention 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. Opportunities to test his ideas by application.

Teaching method, according to Dewey, is the method of an art, of action intelligently directed by ends. As every artist should be thoroughly acquainted with materials and tools with which he works, so the teacher must be in possess of the methods used by others, which experience has shown to be more efficient in the process of acquiring knowledge. However, knowing or owning these, as Dewey calls them, general methods, is not in opposition to the individual initiative and creativity of the teacher. If they are acquired as intellectual aids in sizing up the needs, resources, and difficulties within the framework of his experience, they are of constructive value. At the same time, the method is a result of the individual's specificity and could be understand as various individual methods. They reflect the individual approach to the problem, as well as different abilities, past experiences and interests. Dewey

believes that there are several attitudes that are central in the process of intellectual dealing with subject matter: directness or straightforwardness with which one goes at what he has to do, flexible intellectual interest or openness of mind for learning, intellectual integrity, honesty and sincerity, as well as undertaking responsibility for the consequences of the act.

Role of the Teacher

Dewey very much emphasized the role of the teacher. In Dewey's method child take part actively at every stage. So, he told that the teacher will not influence the child directly. Teacher should take part indirectly in all stages of education. Teacher's responsibility is much more than the routine responsibilities for teaching. Teacher should have more concern with the child's impulses and interests than imparting knowledge. He should guide and provide opportunities to learn naturally. He favoured self- discipline rather than rigid discipline.

Conclusion

Dewey is called the icon of modern education system. He established a new concept of education for the teachers. As per him education and life are not different. Educational policy and practice have been influenced in a variety of educational contexts. He was strongly against the traditional way of teaching and learning and developed original concepts that initiated international movements that questioned the established school organization and instruction. Dewey prescribed wider range of experience and prograssive activities.

4.4.3 Friedrich W. A. Froebel (1782-1852)

Introduction

Friedrich Wilhelm August Froebel (1782-1852) was a German pedagogue, a student ofPestalozzi, who laid the foundation for modern education based on the recognition that children have unique needs and capabilities. His thinking influenced the modern education system in many ways. His educational thought is influenced deeply by the theory of philosophical life. Philosophycal spiritualism, scientific theory of evolution and psychological doctrine of action are mixed together in his educational thought. He created the concept of the "kindergarten" and coined the word, which soon entered the English language as well. He also developed the educational toys known as Froebel gifts. 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 describe the philosophycal thought in his book 'The Education

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of Man'. There he said , The whole World - the all ,the Universe-is a single great organism in which an etarnal uniformity manifest itself. This principle of uniformity expresses itself as much in external nature as in spirit. Life is the union of the spiritual with the material. Without mind or sprit matter is lifeless.

Life Sketch

Friedrich Wilhelm August Froebel was born in 1782, a Lutheran pastor family. He was the youngest of five sons of Johann Jacob Froebel, a Lutheran pastor. Froebel's mother died when he was nine months old. Froebel's father remarried when his age was four years. Froebel passed very unhappy childhood because of his step mother and father's neglecting behaviour. Due to this he was attracted towards the nature and he became sympathetic towards the nature. So, he lived with his maternal uncle, where he attended the local town school. From the years 1798 to 1800 he was an apprentice to a forester. After that Froebel attended the University of Jena.

For some times he became interested to the physical science. In 1805 Froebel briefly studied architecture in Frankfurt. His studies provided him with a sense of artistic perspective and symmetry he later transferred to his design of the kindergarten's gifts and occupations. For his survival he was engaged in various types of job. At last after being inspired by the ideology of Pestalozzi, he joined as a school teacher at Frankfurt. When he was twenty-four years old took a short course with Johann Henrich Pestalozzi at Yverdon. Froebel believed Pestalozzi's respect for the dignity of children and creations of a learning environment of emotional security were highly significant educational elements that he wanted to incorporate in his own teaching.

In 1818, Froebel married Henrietta Wilhelmine Hoffmeister, who assisted him until her death. After that Froebel started a new type of school like a garden or kindergarten for the nursery children. Play, song stories and other activities were introduced in this school to create a joyful educational environment. This environment helped the children to develop properly.

Philosophical views of Froebel

Froebel had a profound faith in religion. To him there was an underlying unity in allthings. So he says 'All things have come from the Devine Unity (God) and have their origin in the Devine unity. All things live and have their beingsin and through the Devine Unity. The devine affluance 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 himself 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 the individual until it comprehended this existence through participation in all pervading activity.

According to his theory of development, all things are growing, everythings 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 dearling with knowledge. Mind has three activities-knowing, feelig and willing. The mental development should be in accordance with all these. Individual must develop from within, self-active and free.

Educational ideas of Froebel

Froebel believed that mind evolved from within. Education is the active means to bring the man to a higher level in the evolutioary process. He wants complete development of the child through sponteneous 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.

Aims of Education

Froebel's educational philosophy was fully influenced by his philosophy of life. Froebel believed that God is the main power of whole world. Man's aim of life is to realize the hermony of the whole world.

Froebel aimed that education must enable every child to understand his environment. Education should lift him to knowledge of himself and of mankind, to knowledge of God and nature. To Froebel education is not a preparation for future life but understanding the life around the individual. It will help the child to develop his individuality through social atmosphere. He told his book Education in man-"God is neither in grafts not inoculates. He develops the most trivial and imperfect things in continuously ascending series and in accordance with eternal self grounded and self-developing laws." Development is the first and last word of his educational aim.

Curriculum

Child's all round developments was Froebel's main educational aim. For fulfillment of this purpose he expressed his well-thought opinion. He wanted that the curriculum at the childhood stage should consist of four main divisions. These are—Religion, Natural Science, Language and Expressional Work. To feel the reality of life he

recommended to teach various subjects in the school. He emphasized much importance on learning mathematics like Pestalozzi. He told - "Human intellect is as inseparable from mathematics as the human heart from religion." Froebel felt that Language helps in establishing the

is expected to perform the role as a friend, philosopher and guide to promote cultural tolerance and social skills as well as able to get along with another. Overall the responsibility of teacher is to be a father figure to his/ her pupils. In short, Froebel said that there are different roles that teacher should perform like instructor, designer, manager, master of content, to be a role model in the characteristics of a teacher and be able to perform the basic responsibilities.

Conclusion

In Western Countries, the new era in education started from Rousseau. After the period of Rousseau all thinkers were influenced by his educational thoughts. Froebel's thinking is very much same as Rousseau. But Froebel was not received his thought completely. Froebel realized that for natural development of child social environment has great importance. So he stressed on activity and social participation. Play became a means of individual development. He opposed rigid discipline and traditional formality of school atmosphere.

4.5   Let us sum up

In this Unit, educational ideas of modern Indian educational thinkers have been discussed. It is observed that Tagore, Vivekananda and Krishnamurthy not only advocated for their views on the aims and methods of education but also inspired the establishment of institution to translate their ideas into practical actions. Some common ideas on the basic issues of education and life were observed in the ideas of these thinkers. They all criticized the existing educational systems and practiced and suggested the alternative concept of educational aims, content, methods etc. and their implementation in reality. All of them were concerned about the total education and full development of man. Their thoughts were based on Self - realization or Self-expression. All the thinkers upheld the primacy of the psychological, moral and spiritual self over the material self. The target of their educational theories was to help an individual to overcome different kinds of bondage -physical, economic, political and seek true liberation.

4.6   Unit-End Exercises

1. Write briefly Vivekananda's views on role of the teachers.

2. Explain the method of instruction suggested by Rabindranath Tagore.

3. Shortly describe the philosophical views of Jiddu Krishnamurty.

4. Explain the educational ideas of John Dewey.

5. Explain the child-centered education of Rousseau.

6. What are the important features of Froebel's kindergarten system of education?

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Unit-5 ☐ Sociology and Education in the Indian Context

Structure

5.1 Introduction

Man is a social animal. He is born and brought up in society. He spends his whole life in society. Hence, we cannot think of a human life without a society. In the same way without education there is no society. Society and education both are very closely related. Education is socially manifested, socially oriented and socially controlled for maintenance of social order and achieving social goals. Society needs education, and education performs its role to fulfil social needs. Education modifies people's behaviour according to the needs and aspirations of the society.

In this aspect, before discussing the term "educational sociology", it is necessary to understand the meaning of the word 'sociology'. August Comte, the well-known French philosopher, used the word 'sociology' for the first time in his lecture in 1837. He coined the word 'sociology' by combining the Greek word 'Societus' meaning society and the Latin word Logos meaning 'science' or 'study'. He recognised sociology as a fundamental science which deals with the application of scientific method to study the relationship between society and the individual. Hence, sociology is the scientific study of society or it may be called the science of society.

However, educational sociology is a branch of sociology which has come into existence as a synthesis between Education and Sociology. E.George Payne is regarded as the father of educational sociology. According to him, "Educational sociology is the applied science in the field of sociology". It emphasises that the aims of sociology should be achieved through educational processes. Thus, educational sociology is that science which studies social activities, human groups, social institutions and agencies which fulfil the needs of education. It deals with the development of individuals and society. It is necessary in order to understand the customs, folkway, mores, traditions, various social institutions, social rules, codes and norms of behaviour which affects human progress and development through various educational activities and experiences in respect to the Indian society.

5.2 Objectives

After completion this unit, the learner will be able to:

- Know the sociological bases of education
- Understand education as a social process.

- Explain the function of education.

- Analyse education as a social sub-system.

5.3　Sociological Bases of Education

Sociology and education are mutually interrelated and they are interdependent on each other. They are interrelated disciplines like philosophy and education and psychology and education. Sociology of education is the scientific study of the analysis of the social progress and social patterns involved in the educational system. Sociology without education is like a body without soul and education without sociology is like a vehicle without wheels. However, sociology is considered as a very important foundation or bases of education. The aims and objectives, curriculum pattern, way of teaching, teacher and the institutional patterns of education are essentially influenced by the concern of sociology. According to the educational sociologists, the aim of education from the sociological point of view is to develop those social qualities and social feelings in the child which will enable him to grasp his responsibilities in the society and the nation, and to enable the individual to live as a member of his society. Educational sociology brings about changes in the habits, skills, interests and attitudes. Sociological knowledge and abilities develop a person into a socially accepted personality, who is adjusted with his environment and socially responsible. We can include the following aspects in the aim of education from the sociological point of view.

- Education for social service

- Education for citizenship

- Education for social efficiency

- Education for emotional integration

- Education for national unity

- Education for nationalism

- Education for patriotism

Sociological basis and functions of education

Education sociologists have stressed the social functions of education. From the sociological point of view, Munroehas laid down the following functions of education:

i) Diffusion of more and more knowledge:

The first function of education is to provide various kinds of knowledge to the child. Spread of knowledge develops the mind of the child, without which other developments are not feasible.

ii) Education as a means of social control:

Social control through education eventually gives self-control to the child. Hence, in every society, school instils the elements of social control into the younger generation through the process of education.

iii) Protection and transmission of social heritage:

Education is an important medium of protecting and transmitting social heritage and culture from one generation to the next. It is through education that the new generation is taught to adopt the culture of our ancestors. The new generation makes its own contribution to this heritage and passes it onto its successor.

iv) Education as a means of social development:

Individual development is not possible in the absence of social development. The school is considered as a miniature society. Therefore, the educators try to create an ideal social environment with a view to inculcate the best possible picture of society in the minds of the educed.

v) Development of constructive and creative outlook of the individual:

After leaving the school, the educed retains the ideal social environment of the society in his mind and tries to recreate it in reality. Through education the individual develops a constructive and creative outlook required for the ideal members of the society.

Sociological basis and curriculum:

Educational sociologists have given valuable suggestions in relation to the reorganization of the curriculum which reflects the quality and quantity of education. From the sociological point of view, the primary concern of the curriculum is the development of 'we are feeling'. Brown, Moore and Cole have point out the principles of constructing school curriculum from the point of view of educational sociology.

1. Curriculum should be based on conditions, problems and needs of society.

2. It should be based on the real concerns and problems of pupils.

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3. It should reflect the basic culture values of the society it serves.

4. It should be an agent in the transmission of the highest value of the culture.

5. It should prepare the child for the world society.

6. It should be conducive to the development of responsible citizenship.

7. It should prepare socially efficient individuals.

8. It should develop healthy attitudes regarding human relations.

9. It should be flexible and changeable for the effective realisation of socially determined objectives.

10. It should lead to the development of genuine "we feeling", a feeling that the student belongs to the society and has a spirit of social interaction.

11. It should treat with dignity all worthwhile vocations and services in the community life.

12. It must function in relation to adult living and concurrently be adapted to the level of the development of the child.

Sociological basis and method of teaching

From the sociological point of view, only those methods are good which will develop the democratic outlook, social behaviour and social values in the child. The effectiveness of learning for social competency depends on the suitability of motives and procedures. Educational sociologists suggest some methods of teaching such as the Dalton method, project method, group discussion, problem-solving, socialized techniques and constructive thinking. The principles of sociologically based method of teaching are given below:

1. The method of teaching should enable the pupil to acquire those skills and knowledge in the classroom which are helpful to him in his adjustment to social situations.

2. The methods of teaching must seek to utilize the social forces operative in the social life with a view to develop the capacity for social adjustment.

3. The method of teaching should develop problem- solving and constructive thinking.

4. The method should promote democratic feelings, ideals and values.

5. The socialized techniques, the project and the group method, by and large should replace the lecture and recitation method.

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Sociological basis and school

According to the sociologist, "School is regarded as a miniature society". But in the modern times, a school is like a living organism. It is because the school brings into being various useful social activities and experiences which promote the development of social qualities in the individuals. In fact, school becomes a social being where all-round personality development is possible and the child develops its internal and external qualities.

Sociological basis and teacher

Dr. S. Kothari, chairman of Indian Education Commission, says that the destiny of nation is shaped in its classroom. It is, therefore, the teacher who is a very important instrument in moulding that destiny. Hence, it is very necessary that the teacher must become conscious of his roles towards the society. His personality should reflect the characteristics of good citizenship. The teacher himself must be exposed to the concepts of freedom, equalitarianism, dignity of the individual rights and duties. The educational sociologists consider the teacher as a social engineer who can plan an important role in social reconstruction. Therefore, teacher is expected to process a right attitude of social behaviour and give due regard to the dignity of the pupils.

Sociological basis and discipline

Educational sociologists stress on the view that education should inculcate social discipline. Discipline should come through participation in group activities and social service activities. Social discipline should naturally emerge in the educand so that he may not indulge in activities that are harmful to the individual or society. In this way community feeling and social discipline can be developed.

5.3.1: Education as a Social Process

Education is obviously a social centric and social in nature because the ultimate aims and objectives of education is social welfare as well as welfare of human being. Education is indispensable to individual and society. Without education there would be loss of all the accumulated knowledge of the ages and all the standard of conduct. An individual must learn the culture of the society or the accepted ways of doing things. He must be socialized into the prevailing culture and must learn the rules of conduct and expectations about future behaviour. Society therefore, consciously devices its instructional programmes to fulfil personal and social needs rather than leaving the learning to change. Education provides a conscious teaching programme that

helps to inculcate values, norms and social skills that will enable the individual to develop his personality and sustain the social system. In this aspects, Samuel Koenig states that education may be defined as the process whereby the social heritage of a group is passed on from one generation to another as well as the process whereby the child becomes socialised, i.e. learns the rules of behaviour of the group into which he is born. The term education has different meanings each person interprets the word in terms of his past experience, his needs and purposes. The parents, the teachers, administrators, religious leaders, politicians and artists interpret the term education in their own ways. For example, to a student, education means acquisition of knowledge, receiving a degree or diploma. A statesman may claim that it means to train individuals as ideal citizens. A teacher may interpret education as means for creation a new man and new society. The meaning of education differs from place to place and from time to time. It has passed through many ages and stages of evolution. At every stage it has had a different meaning according to existing social conditions.

The term education is derived from the Latin word 'educate' which means to 'educate', to 'bring up' or to 'draw out' the latent powers of child. Confirming to this meaning Durkheimdefined education as "the action exercised by the older generations upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially designed".

He conceives of education as "the socialisation of the younger generation". Hence, education may be broadly regarded as the way in which people learn to take part in the life of society in which they live. Education is the social process by which individual learns the things necessary to fit him to the social life of his society. Education is primarily deliberate learning which fits the individual for his adult role in society. As Counts and Meadphrase it, education is an induction into the learner's culture. It is a deliberate instruction throughout which we acquire a large part of our social and technical skills. Accordingly says Lowie,—"it is as old as organised social life. Schooling is merely a highly specialised form of education. It is again believed that the term education is derived from the Latin word 'educatum' which means the act of teaching or training. Thus, education is both acquisition of knowledge or art of teaching and learning of values, norms and skills. The education a system, first of all, may be viewed as a part of the total social system. It both reflects and influences the social and cultural order of which it is a part. However, in modern society, education is viewed as formal training. As A.W. Greenwrites, historically, "it (education) has meant the conscious training of the young for the later adoption of adult roles.

By modern convention, however, education has come to mean formal training by specialists within the formal organisation of the school". Education, according Western scholars, is deliberate and organised activity through which the physical, intellectual, moral and spiritual potentialities of the child are developed, both in individual as an individual and also as a member of society. So that he may lead the fullest and richest life possible in this world. All practical aims such as the development of character, the attainment of knowledge both for use and enjoyment, the acquisition of skills, the making of worthy citizen and others that have been proposed from time to time are subordinate to the ultimate aim in life. The educational system may be viewed as sub-system within social organisation of its own. It has a system of status and roles, a body of skills, values and traditions. Each schools and each classroom within the school forms an interacting group.

Now, we can indicate several sociological aspects of education. First, learning is a creative experience. When a man responds to stimuli, he acts in a creative manner. In other words, education is a creative act for the learner. Second, education is of two ways of learning such as informal education and formal education.

The first serves continuously through life, as mechanism for learning as well as for reinforcing previous learning. Second, formal education is a socially devised technique, a highly elaborated procedure for creating situations in which the pupil may learn. Individuals go through formal education only a Short period of their life. fourth, education is both the living of life (in the network of social relationships, in the classroom and outside) and a preparation for life. Preparation for life involves (a) capacity to earn a livelihood, (b) capacity to enrich one's life through enjoyment of the cultural heritage and of one's inner resources, (c) capacity to function efficiently and constructively as a member of society, as a citizen of the State. Fifth, education involves (a) mastery of the tools of learning, such as reading, writing arithmetic and (b) mastery of our relations to our inner self, to our neighbour, to the universe. Education is interpreted in two senses, "narrow' and 'broader' sense. Education, in narrow sense, is a planned, organised and formalised process. It is imparted at a particular place (School, College, and University) and at a definite time. Its curriculum is also formal. In narrow sense education is limited to classroom. In broader sense education is not related to schooling or teaching. Each and every individual acquires some sort of education, even he has never spent a day in a school, because his acquired characteristics are the products of experiences and activities which are the products of experiences and activities which are educational in nature. Education, in wider sense, is used for the purpose of teaching people all characteristics which will

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enable them to live in the society. Education is a continuous 'process'. Education of human being begins at birth and it ends with his death. He learn throughout his life. There is no end to it. Education is much more than schooling. The child goes on reconstructing his experiences throughout the whole life. Instruction ends in the classroom, but education ends only with life.

Education as social institution plays a vital role in our society. The function of education is multidimensional within the school system and outside it. It performs the function of socialising the individual for a variety of social roles and development of personality. It is also an important part of the control mechanisms of society. Education is a necessity right from the simple society to modern complex industrial society.

Socialisation

The most important function of education is socialisation. The people have no knowledge about the culture of their society. They must learn them and they must learn the way which their society is functioning. Hence, the children as they grow up must be introduced into the culture which they are going to face.

Society, therefore, provides a conscious teaching programme to inculcate values, norms and social skills that will fit the individuals for their adult role in society. Society creates educational institutions such as school and colleges to perform certain functions in accomplishing this general end.

Besides, providing the children with tools of knowledge - how to write, spell and master arithmetic, the school also exposes them to social norms and values beyond those which are available for learning in the family and other groups.

The learners acquire academic knowledge through schools and college which they will need latter on and some will be practical or technical to fit him for some sort of job. At the same time the schools and colleges inculcate social values and norms among them.

Though people learn a great deal from their parents or in clubs and among groups of friends, they learn more of the culture of their society through educational system. For it is in the educational institutions that the young are exposed to social norms and values beyond those which are available for learning in the family and other social groups. History books tend to be written from an ethnocentric viewpoint and to inculcate nationalistic; attitudes.

Through education, the child is able to develop reasoning in social relations,

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cultivates social virtues and thus becomes socially efficient as says Dewey. When he speaks about social efficiency, he refers to economic and cultural efficiency, and he calls it 'socialisation of individual'. Thus, education may be only part of the process of socialisation, but it is a very important part.

Development of Personality

Education plays an important role in the development of personality. The object of education, as said Durkheim—"is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially designed". Education helps the development of the qualities of an individual, such as physical, mental and emotional make-up as well as his temperament and character.

The self, the core of personality, develops out of the child's interaction with other. Subsequently, the habits, traits, attitudes and ideals of an individual is patterned by the process of education. A learner's personality is also developed indirectly when he is encouraged to form his own attitudes and values by studying outstanding people in history and literature. Moreover, a learner is also influenced by the outlook and attitudes of fellow students and teachers.

Social Control

Education plays a vital role in regulating individual behaviour through transmitting a way of life and communicating ideas and values to the new generations.

One way that education contributes to the regulations of social conduct, says Bottomore,—"is in the early socialisation of the child". In order to transmit its social heritage and survive as a social order all societies develop educational systems to train its younger generations. The young must be consciously trained for their adult roles to maintain the society. Through the process of education society regulates the behaviour of its members and enforces conformity to its norms.

"Education in a broad sense", as says Bottomore, "From infancy to adulthood, is thus a vital means of social control". Formal education in modern societies communicates ideas and values which play a part in regulating behaviour. The new generations are instructed to observe the social norms, the violation of which may invite punishment.

Social Integration

Education, by imparting values, also integrates people into the broader society.

The curriculum of the school, its 'extra-curricular' activities and the informal relationship among students and teachers communicate certain values and social skills such as cooperation or team-spirit, obedience, fair play.

Determination of Status

Determination of status of an individual is an important function of education. Amount of education is a good indicator of socio-economic status, from lower working class to upper class, education leads to economic opportunity. It is through education young people secure higher status jobs than their parents. With higher incomes they come to associate with the persons of higher status. Thus, education provides the channel to better socio-economic status.

Provides Route for Social Mobility

Educational qualifications increasing form the basis for the allocation of individuals to social statuses and social mobility. There has been steady move from one status to other due to educational attainment. An industrial society like United States or Great Britain places increasing emphasis on the attainment of both of the skills acquired in elementary, secondary and higher education and of the educational credentials that a person has acquired the skills for a job.

The educational system is expected to provide opportunity for social and economic mobility by selecting and training the most able and industrious youth for higher-status position in society.

The educational system places those with the greater abilities and training in higher positions and those with the lesser abilities and training in lower ones. Thus, education tends to generate vertical social mobility by increasing their earning power and by preparing them for higher-status occupation than that of their parents.

The educational system whether industrial societies or in developing societies like India tend to create and maintain a broad division between elites and masses, between education for intellectual and for manual occupations. Such differentiation within the educational system is closely linked to the system of social stratification and mobility.

Social Development

Skills and values learned in education are directly related to the way to which the economy and the occupational structure operate. Education trains the individuals in skills that are required by the economy. In modern planned economy the output of

skilled people must be consciously geared to the economic and social priorities of the society. That explains the vital role of education in social development. Literacy, for example, stimulates economic and social de development and that is why all developing countries have undertaken large-scale literacy programmes.

Literacy increases political consciousness among poor people who now organize themselves into various forms of organization.

5.4   Functions of Education

As a matter of fact, the field of education is very vast. It includes all those activities and experiences which prepare the individual to engage him in activities of his own good and good of the society of which he is an integral part. The nature of such activities or tasks changes according to times and circumstances and they differ from country to country. No fixed form of these tasks or functions can be determined once for all or for all the countries of the world. Different scholars, thinkers and educationist differ about the nature of these functions. According to the Daniel Webster,—"The function of education is to discipline feelings, to control emotions, to stimulate motivation and to develop religious sentiments". John Dewey asserts that —"The function of education is to help the growing of a helpless young animal into a happy, moral and efficient human being". It is now clear from the above that education performs various functions. As discussed below...

5.4.1 Individual Development

Psychologically speaking, each child is endowed with some inherent tendencies as love, affection, curiosity, reasoning, imagination and self-respect etc. Almost all educationists agree that the first function of education is to develop these inborn capacities. According to Pestalozzi "Education is a natural, harmonious and progressive development of man's powers".

The second important function of education is the total development of individual's personality, namely truth, beauty and goodness ultimately resulting in self-realization. It may be noted that total development of personality includes the physical, mental emotional and social development. If any of these aspects remains undeveloped, the individual will not be fully equipped and may go astray in some areas of human life.

According to Me. Dougall, an infant is born with some basic instincts. These instincts direct and mould his activities. In an animal, these basic instincts are not liable to any change, because an animal is incapable of any thinking or logical

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reasoning. On the contrary, a human being is endowed with the powers of thinking, reasoning, discrimination, judgement and memory. With the help of these mental powers, socially desirable change in his behaviour may be brought about by redirecting and sublimating his basic instincts. Thus, the third function of education is to control, redirect and sublimate the animal instinct into desirable patterns of behaviour conducive to the good of the individual and welfare of society by pursuing higher goals of life.

5.4.2 Transmission of Cultural Heritage

Education is formally concerned with preservation and transmission of cultural heritage from present generation to next. Education is to make use of the past in a useful manner for moulding the future. However, some thinkers do not want to imitate the past. This idea is not educationally sound. We cannot rule out the past culture in its total form. Education has a great role to perform for the preservation of our glorious heritage of the past.

The ever moving present needs that element of the past which help it in its ongoing process. From the very creation of the human society useful customs, traditions, ideas of right and wrong, and practices of rules and regulations came to exist in human affairs and these entered into moral and cultural systems. The pre-eminent functional role of education is to systematically preserve these cultural resources and to communicate and transmit this heritage for growth and development of a learning society through multi-faced cultural and educational interactions. A stream of new culture emerges out of these interactions, and it radiates its influence leading to enlightened ways of life; and it ushers cultural change. This is only possible when education performs its role in a right way.

J.S. Mill rightly observes that culture is preserved and transmitted by education to every generation in order "to qualify, to keep and to improve" the level of attainment. Books, records, libraries, monuments, historical relics, inscriptions, stamps, coins, governmental seals and symbols, art exhibits, moral stories, literature, philosophy and other documentary elements of culture of different eras may be considered as the heritage. These are being preserved and the knowledge and efficacies of these are transmitted by various educational agencies for attainment of values and virtues of the hoary past which may be utilized in an effective manner to make use of the past, and to shape the present aiming at the future.

5.4.3 Acquisition of Skills

The child of today is a citizen of tomorrow. Hence the function of education is

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to prepare a child for his future life. In other words, education develops such abilities and capacities in the child that as he grows older, he is able to confront the problems of life courageously and solve them successfully. The renowned poet Milton asserts - "I call complete education that which fits a man to perform justly all the office, both private and public, of peace and war".

The development of a country is determined by its human resources, whereas the development of human resources depends on the rate of literacy and the quality of education that are available in that country. Man is ignorant and indolent by nature. It is education that makes him transformed into manpower. Man's intellect is getting nourished and nurtured in a right manner in the right manner of education.

It is necessary that one should have knowledge, skills and training in language. Similarly, he should have basic knowledge skill and training in vocation so that he can undertake any job or occupation to improve his social and economic status and to lead a better life. It is education that develops human resources from every point of view by providing knowledge and training in different skills. Proper knowledge and training in different skills in different occupations make the individuals successful. This is the function of education that should provide at the school level. In fact, it is education that makes human resources the biggest capital of the nation. In this way, a close relationship between education and economic development has been established.

5.4.4 Value Inculcation

Another important function of education is to develop moral qualities in the individual and build his character through value education. All schools teach values. They cannot avoid it. From the first day of class, kindergartners are required to share with others, obey authority, follow orderly routines, take turns, and delay gratification. Young children are not taught to think critically about these behaviours. They are not given the freedom to choose between crowding in or waiting their turn at the drinking fountain, speaking out or raising their hand during class discussion, taking all the crayons or sharing with their classmates. In the first years of school, proper behaviour and attitudes are indoctrinated, and properly so.

Procedures for indoctrinating or inculcating values are simple and honoured by time. They follow patterns used by parents, teachers, and religious leaders since time immemorial. The core elements are role modelling and role playing, habituation, repetition, reinforcement, and appeals to the heart.

Habituation, Repetition, and Reinforcement

Kindergarten teachers who indoctrinate children to obey reasonable rules-for example, to stand in line, to take turns, to share-rely largely on habituation, repetition, and reinforcement. Consistency and verbal rewards are key elements used by good teachers. Rules stay the same day in and day out. Children are praised (reinforced) for obeying those rules. They become habituated to proper behaviour through repetition and praise, and more importantly, they become emotionally committed to that behaviour, as any substitute teacher who fails to follow the drill quickly finds out.

Goodness is largely habitual. It is a habit formed the same way that we form other habits-through repetition and positive reinforcement, so that the right thing becomes the familiar and comfortable thing. By adulthood, we give no second thought to most of our good behaviours. We just do them, from habit. In most cases, we do not need to go through a complex critical thinking procedure in order to be polite, or honest, or diligent. Those behaviours have long since become the "natural quote; thing to do. Furthermore, reinforcement is recognized by psychologists as a powerful procedure for producing attitude formation and attitude change.

Role Modelling

Teachers are role models for children. By observing kind and decent teachers, children learn kindness, decency and concern for others. In some unfortunate cases, a narrow and authoritarian vindictiveness is observed and modelled. For good or evil, we cannot avoid the fact that we are modelling behaviour for the children in our care.

Role Playing and Appeals to the Heart

Role modelling and role playing are not identical. When children observe and admire our behaviour, we serve as role models. When children act out modelled behaviour, they engage in role playing. Theory and research concerning role playing bears out what teachers have long known, that attitude change for the better occurs when children engage in active role playing of positive behaviours. The effect is especially strong when the role playing includes improvisation. Unfortunately, role playing produces negative ethical effects when socially undesirable role models are copied. One of the things that is destructive about messages children receive from the media is that children incorporate those messages into their role play. They may act out, and thus reinforce, violent, self-centred, and rude behaviours.

To counter the negative images presented in much of the media aimed at children, teachers should use a variety of approaches that appeal to the heart through music,

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poetry, literature, and play acting. The use of children's literature is probably the approach which is most accessible to teachers, whether those stories are read, retold, or acted out.

When using this approach in public schools, it is important to select secular stories. It is fond that religious publications for children contain at least some secular stories or stories that can be modified to fit a secular environment. Another approach is to draw stories from a secular publication such as Highlights for Children, or from children's trade books.

Music and Poetry

There should be more singing and poetry recitation in public schools. All elementary school teachers should sing with their children, even if the teacher's voice is bad, even if the teacher can't play an instrument, even if the school has an official music teacher. The children don't care whether you think your voice is bad-it sounds like a parent's voice and can comfort, reassure and quiet them. And there is no surer way to in still values in young children than through music. For good or evil, music appeals to the heart as no other medium can. Let's make sure that there is one place where the appeal is for good-the public school.

5.4.5 Socialization and Social Cohesion

It is well known fact that first education starts with socialization. Without exposition to human environment, and school system of education, better socialization of children, is not possible. Education is, obviously, recognized as a process of socialization. An individual is born with a biological heritage. For survival of the new born baby the biological needs of the baby is fulfilled by the parents and the family members. He or she grows or develops. This growth take place in a social environment and gradually, the infant acquires social heritage, like language, habits, customs, manners and social values and norms. The child grows and learns continuously, through the process of social interactions, as he comes in contact with social environment like family and school and gradually, he acquires the capabilities for performing his social role. The definition of H.M. Johnson is significant in this context. "Socialization is the learning that enables the learner to perform social role". In terms of Ogburn and Nimkoff, without socialization an individual is not fit for social living "Socialization is the process by which the individual learns to conform to the norms of the group". "Socialization", Beliebes, Roucek and Warren, "is the process, begun in infancy by which human organism, learning socially approved attitudes, ideas and behaviour patterns from contact with other persons, comes to

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assume the roles which pattern his social behaviour and which correspond to his status in various social group. Personality is acquired in the process of socialization". In terms of La-pierce, personality is the "Product of socialization". Maclver believes that by virtue of socialization the members of the society acquires the capacity to establish a long lasting relation amongst themselves, and they become conscious of their duties for developing the complex -web of social relations. It is evident that all these socialization processes lead to personality development. An individual becomes a person through social living. The individual is exposed to social environment like, family, community, school, religious organization, mass media etc. And acquires the variegated ways of life of the social environment in which the individual is exposed. The entire process is socialization, and it is a product of learning from the family, school and other agencies.

5.5   Education as a Social Sub-system

At the beginning of the fifties, that is, after the conclusion of the Second World War, a new approach stepped in the social organizations. This approach stabilized, more or less, in various fields of organizational sectors. All governmental organization, including education was based on "System approach". Education along with its administration was influenced by "System Theory". The key ideas of the system theory were that all organizations and socially approved institutions should be composed of interacting sub-system, each of which would contribute to the system of which it was a part.

5.5.1 Family

The family is the oldest basic and fundamental unit of human society. It consists of the husband, wife, and children together with all the young and old dependents. They are related to one another in one way or the other. In some old societies even servants were included in the family. Thus, family may be regarded as a small social group consisting of a few related persons. In our country, the picture of a family is more or less the same. M. F. Nimkoff says that "Family is a more or less durable association of husband and wife with or without child, or of a man or women alone, with children. **(Rao—1990)**

Importance of Family in the Education of the Child

The infant begins his life under the fostering affection and are of his parents and other near and dear ones who are associated with his family. As he grows, he receives

the first lessons of life in his family and tries to imbibe the habits, ideals and patterns of behaviour of his family members. In this way, the family continues to influence him throughout his life. To be clearer, it may be said that in addition to other facilities the child gets three important helps from the family. They are -

1. **Affection,**

2. **Protection and**

3. **Socialization**

For the upbringing of the child, there is no better institution than his family. All the members of family act and react and this process of give and take teaches many things to the child. In short, each members of family has an important role to influence the personality of the child. The family activities and necessities to intercommunication make the child fit to equip himself with a working vocabulary. He receives the first lessons of speech in the family. Gradually this vocabulary increases as he grows and gets more and more education.

During the first six years of life the child lives freely under the fostering affection and care of his parents and other relations. The patterns of behaviour of adults, their habits and attitudes teach him many things. A congenial environment in a family develops his personality wholesomely whereas the stresses, strains and evil activities of a broken family mar his development. Thus, the foundation of a child's future life is laid up in the family. In later life, it becomes very difficult, if not possible, for him to demolish or reconstruct these foundations.

The family meets the various needs of the child. He is subjected to various experiences good or bad, pleasant or painful and he gains from both. It is the duty of the each and every member of the family to pay due respect to the individuality of the child and foster in him a sense of belongingness and responsibility towards his own self and others. Because each family has its own culture and set up quite distance from the other, therefore no two children are the same neither at the beginning nor during development or as growing up adult citizen. Reymont is right when he says—"Two children may attend the same school, may come under the influence of same teacher and the same organization, and may differ as regards their general knowledge, their interests, their speech their bearing and their moral tone, according to the homes they come from".

As discussed above, a child gets his first lesson in the family. The impressions gained and the family environment is indelible and remains for the whole life.

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Functions of Family

The functions of family are given below-

1) **Physical Development:** To develop the child physically is first function of family. Parents and other members of the family are always careful about the health and well-being of the child. For this purpose useful physical experience, exercises and other activities are provided to the child. In other words, a regular physical exercise, habits of cleanliness and vigorous living is fostered in the child. Not only this, wholesome food containing all the ingredients of a balanced diet is also provided to the child to achieve his maximum physical development.

2) **Mental Development:** Mental development of the child is the second important function of family. By mental development we mean the development of mental power namely, thinking, feeling, reasoning, discrimination, judgement and memory. To develop these powers parents provide adequate opportunities and experiences to the child. In comparison with poor families well-to-do families are able to provide better opportunities and experiences for their children to receive better education.

3) **Emotional Development:** The influence of family greatly affects the emotional development of the child. Home environment, its upkeep sanitation and decoration all influence the emotional growth of the child. Amity and good fellow-feeling in the members of a family affect the emotional namely sympathy, courage, affection and love etc. On the contrary, disunity and maladjustment in a broken home or family develop in the child negative emotions namely, fear, anger, jealousy, and worry etc.

4) **Social Development:** However, it is the function of school to ensure the social development of the child, but we must not forget that family is also a miniature of society- in which the child learns all the socially desirable values namely- sympathy, love, co-operation, tolerance, responsibility and justice by living democratically with all the other members of the family.

5) **Religious Development:** Family is the only institution where religious development of the child can be ensured. In a secular state like India it is the duty of family alone to impart religious education to the child. In the religious environment of the family the child learns to follow the principles of a particular religion with the result that religious, moral and ethical values develop in him without any difficulty.

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6) **Transmission of Culture:** Though it is the duty of school to preserve, transmit and develop the culture of the race. But it does not mean that family, as an agency of education, has nothing to do in this connection. As a matter of fact, each society has its own culture is still practised in families. In schools, culture is taught whereas in families it is caught. It is why Hindi culture is alive in Hindi families end Muslim culture is fresh in Muslim families. In short, the child of particular family imbibes the culture of his family consciously or unconsciously.

7) **Development of Language:** The child learns his mother tongue in a natural way in his family. School only reform it and add to the vocabulary. We observe that children belonging to educated and cultured families pronounce the words correctly in comparison with those who come out from backward and illiterate families. Schools are able to reform very little in such cases.

8) **Development of Interests and Habits:** Good or bad habits and interests of a child spring up and develop in the family in which he lives. These good or bad habits and interests from the character of the child. If parents and other members of the family are unmindful and indifferent towards the activities of their child, he develops such bad habits and interests that plague him all through his life and do great harm to his family members also. Therefore, parents should be ever vigilant to know the activities of their children otherwise their children and they themselves shall have to suffer in the long run. We observe, that those parents who are indifferent and careless about their children, the latter are getting more (in disciplined), work - shykers, careless and mischievous in schools.

9) **Development of Morality and Character:** A family develops moral and ethical values in the child. These values lead to the formation of habits and attitudes which build character, the backbone of life. Other institutions can only help in this connection. Thus, it is the family alone which originates and fosters these values in the early childhood. A child learns these values through imitation. As he grows older, he learns the desired moral and social values through insight. In short, family is a cradle where character of the child takes roots up to the age of six years. Other institutions only develop it further.

10) **Development of Innate Tendencies:** Congenial and conducive environment of the family brings out and develops the tendencies of the child if these tendencies do not have a natural outlet, they turn into complexes and the

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child becomes maladjusted. Mention may here be made that the infoldment of innate tendencies begins in the family and is evident during early childhood. Parents and other manners of the family should be very careful about this and provide all facilities to the child for his self-assertion and proper development.

11) **Development of Individuality:** Though other institutions are also responsible to see that the child develops his individuality on proper lines, yet this development starts in the family. The seeds begin to sprout out during early childhood in the environment of the family from.

5.5.2 School

Etymologically the word school is derived from the Greek 'Skhole' which means leisure. In ancient Greece leisure place were used for self-development. Gradually these places came to be known as schools where teachers under a pre-planned system used to give specific dozes of curriculum during a fixed time. The four walls, the furniture and other educational materials came gradually. Throwing light on the word leisure A.F. Leach writes—"The discussion forums or talking shops where the youth of Athensspent their leisure time in sports and exercises, in training for war, gradually crystallised into school of philosophy and the higher arts. In the leisure spent in the trim gardens of the academy, school developed.

"School is special environment, where a certain quality of life and certain types of activities and occupations are provided with the object of securing the child's development along desirable lines." —**John Dewey**

"School are institutions devised by civilized man for the purpose of aiding in the preparation of the young for well adjusted and efficient members of society."**—R.S. Ross**

Importance of School

In the following lines it is throwing light on the importance of school -

1. **Extensive Cultural Heritage:**

   In modern times knowledge has become so vast and varied cultural heritage so extensive that informal agencies like family and the community are quite incapable to shoulder the responsibility of transmitting this huge treasure of knowledge to the rising generation. School is the only formal agency to complete this task.

2. Connection Link between Home and the World:

The child various qualities are developed informally through family's nourishment namely love, sympathy, scarifies, cooperation, tolerance and service. But all these qualities remain connected with the members of the family and its four walls. This makes the child narrow-minded. School is a connecting link between the family and the external world.

3. Provision for a Special Environment:

Informal agencies do not impact education according to a pre- planned scheme. Hence, the effect to such indefinite environment affects adversely upon growth and development of the child. On the other hand, school provides a simple, pure interesting and well organized environment before the child according to a pre-planned scheme which ensures the physical, mental, emotional and social development to the child in a natural way.

4. Harmonious Development of Personality:

The family, the community and the church with other informal agencies do not have set aims and objectives of education. Their plans and schemes of education are also indefinite. Sometimes, the vagueness of activities affects the personality of the child adversely and develops in him undesirable habits and attitudes. On the contrary, the aims and activities of school are pre-planned. This ensures the harmonious development of the child.

5. Development of Cultural Pluralisms:

In school children belonging to different religious, castes, creeds and social hierarchy come together and mix up freely each other in friendly atmosphere with the result that they develop sympathy, co-operation, tolerance and respect for the views and cultures of others in a natural way. It is why school is an important agency to develop cultural pluralism amongst children.

6. Propagation to Ideals and Ideologies of State:

School is an important agency for the propagation of ideals and ideologies of each state in the shortest possible time. That is why all the democratic, facist and communist state have assigned due importance to school today.

7. Creation of Educated Citizens:

In democracy, school has a special importance. Children learn their rights and duties and develop love, affection, sympathy, co-operation, tolerance and responsibility in school.

8. **Preservation, Improvement and Transmission of Culture:**

   The formal function of school is to preserve and improve the national culture and then, transmit it to the rising generation.

9. **Vocational and Industrial Education:**

   The formal function of school is to impart vocational and industrial education to children according to the demands of society. In a poor and developing country like India the school must be alert to impart vocational and industrial education to children according to their interests and capabilities so that5 they are able to support them and serve the country with sincerity.

10. **Re-organization and Reconstruction of Human Experiences:**

    The formal function of school is to re-organize and reconstruct human experiences. As a matter of fact, the function of school is not to preserve the continuity to society only. It has to meet social problems, to perform the society and ultimately to purge it off its dead wood. For this, a continuous process of research in all the higher branches of knowledge is a must and the school should be equipped to do it.

5.5.3 Community

Every community has its various needs and glaring problems. When these needs are met and problems solved, the standard of community rises higher and higher. The progress goes on gradually and continually. On the contrary, a community which is unable to provide right type of education to its members. It means cramped up and stagnant with the result that its progress is blocked and stunted. Therefore, each community tries to plan its progress and development by providing purposely and effective education to its members specially children.

"A community may be thought of as the total organization of social life within a limited area".—**Ogburn&Nimkoff**

"A community is to be understood a group of social beings living a common life including all the infinite variety and complexity of relations which result from common life or constitute it."—**Ginsberg**

Educational Influences of Community on Child

Each community influences the education of the child formally as well as

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informally. We are discussing below the informal influences of community upon children—

1) Influence on Physical Development:

Though the family and the school exert a potent influence on the physical development of the child, yet the effect of the community environmental also cannot be underestimated, The community organises local bodies which look after the sanitation of the localities. These local bodies also, often build parks, gardens and provide gymnasiums. They get fresh light and air and do all sorts of physical exercises to build their physique and to keep them health y. These local bodies run hospitals and dispensaries to keep children healthy and free from diseases and also teach them the general rules to health and sanitation.

2) Influence on Mental Development:

The enlightened communities often organise reading rooms and libraries for use by the children and adults. Some communities organise exhibitions, symposiums and conferences on various subjects also. This provides healthy entertainment to children and also helps in their mental development.

3) Influence on Social Development:

The community organises fairs, festivals, social conferences and many other religious functions. Social ideas and a spirit of social service more and more with the result that they learn about the social customs, traditions and beliefs in a natural way and also learn the socially desirable values namely sympathy, co-operation, tolerance, social services sacrifice and adjustment. Learn very deeply that duties and rights, freedom and discipline are greatly essential for the nature and wholesome development of their personality.

4) Influence on Culture Development:

The children of that community come into active and lively contact in the community functions, festivals and conferences and learn to respect their culture through imitation. This difference can be clearly seen from the language, pronunciations, manners and behaviour of those children.

5) Influence on Character and Moral Development:

The character formation and imbibing of moral values by children, yet the community of which the family is a small unit also influences the character

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and moral development to a very great extent. If the environment of the community is bad, its effect on children will be bad and if it is good and wholesome, the influence of and gainful. The influence of community in this connection comes after the influence of family.

6) Influence of Political Ideas:

Lectures by political leaders, political meetings and conferences organized by the community give political lessons to children of the community. They learn about various political parties, their political philosophies and manifestoes. In this way, the community influences on the political ideas of children indirectly.

7) Influence on Vocational Development:

They carefully observe the vocations followed by the members of their community, learn about the problems and techniques involved in various vocations, from their own opinions about them and ultimately chooses any one of them for their future life.

8) Influence through other Agencies:

The community provides many informal device and materials to children for their developed in various aspects of personality. Radio and T.V broadcast, theatres, picture houses, museums, zoo, magazines, newspapers, reading rooms and libraries are the various and varied devices the development of children of the community.

5.5.4 State

State is also informal agency of education. The proper management of education is an important task of the state. Apart from school, family and society, state also educates as on as informal agency of education. People always learn something or other from the state without any definite rule, place or time. Briefly, the main duties of the state as an educational agency are given below.

Instead of taking the place of the individual or the family, the state should help in the development of both. It is the duty of the state to establish its own schools and provide assistance to private schools.State is responsible for the change in the form of schools according to needs. State is to establish inter relationship among various agencies of education. It has to establish relationship among various schools in order to avoid wastage so that higher standard of education may established. It should

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prepare a list of minimum achievements for school and lay down broad guide-lines for them.State should keep education free from local cries by allowing some local elements to participate in the process of education but subordinating them to the national system of education. It should provide sound attitude to parents towards education.

Arrangement of free and universal education for a definite period is an important task of the state. State is to take the responsibility of educational expenditure and persuade other institutions for this task. Proper arrangement of training for teachers is to be made by the state so that the standard of education many not full.State should give proper advice to educational institutions. State in expected to organize suitable committees and commissions for this purpose.State should pay special attention to the security of nation's culture.State is expected to help inculcate feeling of duty to the nation in the minds of its

citizens and it should contribute in the development of normal idea for social efficiency.

5.5.5 Media

Media used for the masses to communicate something is known as mass media. Radio TV, Film News papers etc; serve the purpose of mass media. In our country, the chief faction of these media is informal education.

a) **Film:** Although films have some other purpose to achieve, we can also learn something from them, Children learn many things from the films. People also listen to the message of the actors. Film can promote social welfare if they screen good stories and adopt techniques suiting the needs of society. Scientific and informative documentary films shown by other institutions are also very educative.

b) **Radio:** In our daily life we learn something from radio programmer. We receive sufficient education from the speeches on different subjects delivered by the great scholar. Now radio program organizers sometime arrange for well planned education to be impacted to different age groups of people.

Some programmers' are especially meant for school children some for women-folk, some for teachers and so on. Sometimes, some education talk of some great person is relayed from all radio station. Radio does educate us informally.

To quote Stephen L Lewis, "The use of educational radio is the most forceful argument against faddism is educational media. It is extensive inexpensive,

very convenient and used almost not at all. It is a poor sister to educational television, at least in part, because it lacks glamour. In subject are where no specialized teachers are available, it should be the most heavily relied upon medium. Unfortunately, it is not. It is used for most frequently in under-developed nations, although here too TV is making inroads into its use.

c) **Television:** Radio is one of the mass media which communicates message through sense of soundly only. Television and films are mass media which are both visual and auditory in nature. Children can use visual as well as auditory sense organs in enjoying TV programs which are not only source of recreation but also of education. TV educates us informally and sometimes TV education is more effective then school education. Emery and others have been rightly said, "Television and radio are the electronic magic carpets that transport millions of persons each day so far away places. They are the twentieth century creations of the technological revolution that has been transforming much of the world for almost two centuries and their impact on our social, political and cultural life has been profound."

d) **Press:** We get some new experience by reading daily news papers, weekly papers, fortnightly and monthly margarines, annual or half yearly journals and various bulletins.

Man as social being cannot help communicating with others. He has to exchange his ideas and experience, feelings and emotions with his near and dear ones. He communicates with others individually as well as group through one or more senses - sight, sound, touch, taste or smell. The modern society has been too complex to function only through direct communication between one individual and another. Most of our important messages must reach many people at a time in order to be effective meaningful. A house wife expresses her grievance about the price-rice in her home and neighbourhood, but this reaches a mass audience when she gets a letter to the editor published in a news paper having wider circulation.

A message can be communicated to a mass audience by many media. The ancient media are the printed materials with word and pictures which communicate the masses through the sense of the right.

5.5.6 Religion

There is very intimate relationship between religion and education. An effective educational system inculcates only those values in human beings which are valued

and recognized by all the philosophies of world. According to E.D. Burton — "Religion and education are close and real friends. Both are related to spiritualism in contrast to physical and material phenomenon. Both try to free the human being not from his physical surroundings but try to free him from the slavery to physical environment." Education broadens human outlook. It tries to modify human behaviour according to those ideals and values which are recognized by religion as of worth and importance. Thus, proper placing of religion in the system of education gives us powers and capacities which develop human beings and the society to which they belong.

Religion inculcates those moral qualities which mould the educational system on democratic lines. The democratic and secular policy which aims at providing equal opportunities for all the citizens of our country is rightly based on true religion. It is why we inculcate in our children a spirit of self -discipline, sense of duty and responsibility so that they are able to rise above their selfish motives and work for the welfare of others with a spirit of devotion and dedication.

Education is intimately related also to culture which is an inseparable part of religion. The curriculum which incorporates cultural values and ideals in the educational system naturally gives due place to religious values and ideals.

The Importance of Religion in Education:

1. Development of Moral and Spiritual Values:

Religious education does not impart training in any particular way of worship or performance of specific rituals and ceremonies. It inculcates among children those moral and spiritual values which go to form developed personalities of individuals.

2. Development of Wider Attitude:

Religious education makes a man dynamic and enlightened. This develops in him a wider attitude towards life. He begins to take interest in social service by sacrificing his selfish motives. Not only this he becomes courageous enough to face the problems of life boldly and solve them to the best of his insight and efforts.

3. Development of Character:

Religious education develops the character of the child through the inculcation of social, moral and spiritual values in him. According to Madden Ward — "Religious strength of character includes humanity, which recognizes one's

inevitable fallibility and submits to the correct process of group thinking and co-operative action".

4. Development of Democratic Traditions in School:

According to Ryburn religious education is undoubtedly important for the life of human being. It helps to establish and incorporate democratic process and way in the working of the schools also. Truly speaking religion is related to two facts namely- (1) Relation of man to God and (2) Relation of man to the world and other human beings. Religious education should emphasis both the relations so that children may believe in the omnipresence and omnipotence of God. This will make them God-fearing with the result that they will desist from evil doing which gives rise to conflicts and discords.

5. Preservation and Development of Culture:

Religious education preserves culture which is its own integral part. The two develop hand in hand and reinforce each other. Hence, education should conserve culture as well as reinforce it so that it is able to meet the ever-growing needs of society.

6. Development of Total Personality of the Child:

Religious education embracing all the activities of human life should develop the personality of child cannot be developed. Hence, religious education should ensure independent, self-reliant and self-confident personalities.

7. Redirection and Sublimation of Instincts:

Religious education should mould, purify and sublimate the raw instincts of children into desirable channels of behaviour. It should reform habits, form desirable attitudes and ultimately develop in children the desired social awakening which is essential for the progress of individual as well as society.

5.5.7 Economy

Economic sub-system is an organized way in which a state or nation allocates its resources and apportions goods and services in the national community. Whereas education is conceived as a means to end this is progress. It is a new conscious effort on the part of many states to make education a vital force and an integral part of National economic development. It is for this reason; educational planning has been recognized in this broader frame, embracing both the internal affairs of education and its external relationships to the rest of economy and society. Traditionally, educational

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investment was conceived as unprofitable. This view is now changed. Educational planning and development has recently become a demanding and challenging subject for scholarly exploration and research. It has been observed by International Economic Association (1964) that virtually all nations today—"regardless of their age and stage of development, or type of social system - are preoccupied with economic growth and social improvement, not only for themselves but in many cases, for others as well". Prof. Theodore W. Schultz, the eminent economist was invited in India when Pandit Jawaharlal Nehru was the premier of India. It was perhaps before launching the second Five Year Plan in this country. The observations of Prof. T.W. Schultz were remarkable. He remarked, "I think primary schools are more important than steel plants" for economic development of India." In some other situations he raised the question in a simple language. What is the value of the schooling? The answer was obviously in favour of educational investment in schooling. This investment is moral, "it refines tastes and gives people real satisfaction." It is vocational, develops skills, increases earning and is an investment in man. The value of schooling is based upon the proposition that "Schooling affects well-being favourably." Schooling gives immediate benefit for having better cultural environment. When the benefits of schooling directs to future, it has the attributes of an investment. As a future investment it can affect either future consumption or future earnings. In the light of this, economy is the very important sub system of the society which takes indispensible role in the development process of the country in association with education.

5.6 Let us Sum up

The ultimate aims and objective of education is to bring the desirable changes among the individuals. The desirable changes mean, the changes which prescribes by our society as well as by our culture. Therefore, an individual can become a good citizen of a society. In this context, the education performs the major roles in order to introduce rules, regulation, norms, values, folkways mores etc. through socialization among the children to make them social and socially productive member of the society. So that, in deciding the aims and objectives of education as like other basis of education, the sociological basis of education is very important discussed in the unit.

According to the present needs and aspirations of the society education performs its duties. The human resources development is the prime functions of education as India is a second largest populated country. Therefore, acquisition of skills, individual

development along with transmission of cultural heritage and value inculcation have been given the priority as a function of education discussed in this unit.

A child learns not only in the formal way but in various informal way as provided by family, community, state, media, religion and economy have been discussed as a sub-system of education at the end of this unit.

5.7 Unit end Exercise

1. **Answer the following questions in about not more than 250 words each:**

   (a) What is meant by sociological basis of education?

   (b) Explain transmission of culture is a prime role of education.

   (c) Discuss role of family in the socialization of a child.

   (d) Describe importance of religion in education.

   (e) What do you mean by economy as a social sub-system? .

2. **Answer the following questions in about 2 to 3 sentences.**

   (a) Mention any one informal form of education.

   (b) Mention any one fundamental value.

   (c) Write any one important role of media in education.

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Unit-6 ☐ Social Groups and Education

Structure

6.1 Introduction

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6.3 Social Group

    6.3.1 Primary Group

    6.3.2 Secondary Group

    6.3.3 Reference Group

6.4 Socialization

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6.5 Different Forms of Education

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6.6. Let us sum up

6.7 Unit End Exercise

6.8 Bibliography

6.1   Introduction

A group becomes social when interaction interplays among its participants. Social interactions are the basic condition of social group. People walking in markets, in fairs, travelling in train are not social groups. The main reason is that there is no social interaction taken place among them. Two persons, one in Amsterdam and the other in New York, having interactions on telephone form a social group, although they are far away from each other. Therefore social interaction is the basic condition of social groups. Social group is the foundation of society and culture. Man is also a product of group life. Most of the Anthropologists believe that man started his life on this earth by living together. Man has always been dependent upon his fellow beings in defense, food and shelter. The satisfaction of various needs could be done only by cooperation among various people in society. This reciprocal help brought them into social contact with one another and here the social group came into being. It was the real foundation of human society. On the basis of the frequencies of the contact social groups may be categoriesed in various ways, namely, primary, secondary, tertiary formal and informal, in and out, reference, ethnic etc. In this discourse the primary, secondary and referemce groups will be discussed.

Another important issue to discuss here that is socialization. Socialization is a process of making an individual social. In other words, socialization is a process through which society develops an individual according to its ideas, beliefs, and traditions and bestows recognition as social being. In short the basis of socialization is interaction. In other words, socialization means that process through which an individual interacts with other individuals and learns social ideals, attitudes, and patterns of behaviour. The individual, inspired by the ideals of social service and social welfare through interaction, makes himself well adjusted with his family, neighbours and other social groups so that he himself becomes a true social being in the real sense of the term. In the discourse the meaning, process and factors of socialization and lastly role of family and society will also be discussed.

In this unit, the last discourse is Forms of Education. It is generally believed that children are educated in the educational institutions formally. But the truth is that a child receives his education from various sources besides formal educational institutions. The family, the school, community, religious places state, library, news paper, exhibitions, magazines, radio, television, and cinema etc. are all the means or categorically called forms of education. The formal, in-formal and non-formal forms of education will be discussed in this unit.

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6.2 Objectives

After completion of this unit the learners will be able to:

- Discuss social group; primary, secondary and tertiary.

- Define meaning, process, factors of socialization.

- Explain the role of family and society.

- Discuss different forms of Education; formal, in-formal and non-formal.

5.3   Social Group

Man's life is a group life to a large extent. If a person lives in society, he typically is also a member of a number of groups which may themselves be considered as existing in a society. A group is a number of people involved in a pattern of association with one another. Typical groups are a clique of friends, a political party, and a sports club. Two or more persons in interaction constitute a social group. It has a common aim. In its strict sense, group is a collection of people interacting together in an orderly way on the basis of shared expectations about each other's behaviour. As a result of this interaction, the members of a group, feel a common sense of belonging.

The key to the nature of human grouping is the notion of association. Groups are created and maintained because they enable individual members to attain certain goals or interests which they hold in common. Our social behaviour and personalities are shaped by the groups to which we belong. Throughout his life, individual is a member of various groups, some are chosen by him, others are assigned to him at the time of birth.

Groups constitute the complex pattern of the 'social structure'. Groups are a part of society.

A group is a collection of individuals but all collectivises do not constitute a social group. A group is distinct from an aggregate (people waiting at railway station or bus stand, member of which do not interact with one another.) The essence of the social group is not physical closeness or contact between the individuals but a consciousness of joint interaction.

This consciousness of interaction may be present even there is no personal contact between individuals. For example, we are members of a national group and think ourselves as nationals even though we are acquainted with only few people. "A social

group, remarks **Williams**, "is a given aggregate of people playing interrelated roles and recognized by themselves or others as a unit of interaction.

The Sociological conception of group has come to mean as indicated by **Mckee**, " a plurality of people as actors involved in a pattern of social interaction, conscious of sharing common understanding and of accepting some rights and obligations that accrue only to members.

According to **Green (1966)**, "A group is an aggregate of individuals which persist in time, which has one or more interests and activities in common and which is organized,"

According to **Maclver and Page (1959)** "Any collection of human beings who are brought into social relationship with one another". Social relationships involve some degree of reciprocity and mutual awareness among the members of the group.

Thus, a social group consists of such members as have reciprocal relations. The members are bound by a sense of unity. Their interest is common, behaviour is similar. They are bound by the common consciousness of interaction. Viewed in this way, a family, a village, a nation, a political party or a trade union is a social group.

In short, a group means a group of associated members, reciprocally interacting to one another. Viewed in this way, all old men between fifty and sixty or men belonging to a particular income level are regarded as ' aggregates' or 'quasi-groups'. They may become groups when they are in interaction with one another and have a common purpose. People belonging to a particular income level may constitute a social group when they consider themselves to be a distinct unit with special interest.

There are large numbers of groups such as primary and secondary, voluntary and involuntary groups and so on. Sociologists have classified social groups on the basis of size, local distribution, permanence, degree of intimacy, type of organization and quality of social interaction etc.

We will now discuss the types of social groups in the subsequent sections :

6.3.1 Primary Group

No two groups are created equal. Each typically has its own purpose, culture, norms, etc, Sociologists differentiate between several different types of social groups. Primary groups are those that are close-knit. They are typically small scale, include intimate relationships, and are usually long lasting. The members of primary groups feel a strong personal identity with the group.

Although the nuclear family is considered the ideal primary group by some sociologists, it is not the only example. Many people are also a member of a group of close friends. This group is usually small, and the relationships are still close-knit and enduring, so it is also a primary group. The term 'primary' is used with these groups because they are the primary source of relationships and socialization. The relationships in our primary groups give us love, security, and companionship. We also learn values and norms from our family and friends those stay with us for most, if not all, of our lives.

The concept of primary group was introduced by **Charles Horton Cooley**, in his book "Social Organization" published in (1909). Though Cooley has never used the term 'secondary group', but while .discussing the groups other than those of primary, some sociologists like **K. Davis, Ogburn** and **Mclver** have popularized other groups such as secondary groups. Hence, the classification of primary and secondary groups is made on the basis of the nature of social contact, the degree of intimacy, size and the degree of organization etc.

The Primary group is the most simple and universal form of association. It is nucleus of all social organisations. It. is a small group in which a small number of persons come into direct contact with one another. They meet "face to face" for mutual help, companionships and discussion of common questions. They live in the presence and thought of one another. The primary group is a small group in which the members live together.

In the words of **C.H. Cooley (1909)** "By primary groups I mean those characterized by intimate face to face association and cooperation. They are primary, in several senses, but chiefly in that they are fundamental in framing the social nature and ideal, of the individual". Such groups in Cooley's phrase are "the nursery of human nature" where the essential sentiments of group loyalty and concern for others could be learned. C.H. Cooley regards certain face-to-face associations or groups like the family, tribe, clan, play groups, the gossip groups, kinship groups, the community groups, etc, as primary groups. These groups are primary because they are always "first" from the point of view of time and importance.

Characteristics of a Primary Group

Primary Group possesses certain essential traits. The following are the characteristics of Primary group.

1. **Closeness or Physical Proximity:**

Physical proximity or presence provides an opportunity for the development of intimate and close relations. In order that relations of the people may be close, it is necessary that their contacts also should be close.

Seeing and talking with each other makes exchange of ideas and thoughts easy. It is because the members of primary group meet and talk frequently that a good feeling and a sense of identity develop among them quickly. **Prof. K. Davis** remarked that physical proximity or face-to-face relation is not indispensable for establishing close contact or intimacy.

For example, we may have face-to-face relations with our barbers or laundrymen; there may not be intimacy or primary group relationship with them. On the other hand, we may establish contact with our close friends through the correspondence of letter even though we may not have seen for many years. Relationships among primary group members are based on intimacy not on contractual obligations.

2. **Smallness:**

Primary groups are smaller in size. The smaller the size of the group, the greater will be the intimacy among its members. Relationship can be intimate and personal only in a small group. It is a fact that intimacy declines as the size of the group increases. The limited size of the group facilitates the participation of all its members in its common activity. Better understanding and fellow felling among the members can be possible only when the group is small in size,

3. **Durability:**

Primary group is relatively, a permanent group. Intimacy between the members becomes deeper because they meet frequently and are closely associated with one another. The longer is the duration of the acquaintance, the greater the intimacy. All the members of the primary group try to fulfil the condition of continuity or durability of relationship.

4. **Identity of Ends:**

Members of a primary group have similar attitudes, desires and objectives. They all work together for the fulfillment of their common end. Every member tries to promote the common welfare of his group. The experiences, pain and

pleasure, success and failure, prosperity and adversity of an individual member are shared by all the members of the group.

The interests of one are the same as the interests of other. **Kingsley Davis** has rightly remarked "the child's needs become the mother's ends". Such a complete and mutual identity of ends is seldom found.

5. Relationship is an end in itself:

The Primary relationship is regarded not as a means to an end but rather as an end in itself. If people make friends for specific purpose or means, we cannot regard their friendship as genuine. A genuine friendship or true love is not formed for a purpose. It is above the consideration of any selfish interest or interests. Friendship is a source of pleasure, it is intrinsically enjoyable. The primary relations are voluntary and spontaneous because they possess intrinsic value.

6. Relationship is Personal:

The primary relationship is a matter of persons. It exists because of them and it in sustained by them. It should be noted that this relationship comes to an end as soon as one of the partners disappears from the primary group. The personal relationship is non transferable and irreplaceable.

One individual cannot be substituted by another individual in the same relationship, for example, no one can take the place of our dead friend. The vacuum created by his death cannot be filled in, nor can anybody establish and continue the same kind of relationship with us after his death. If the particular person in whom our interest is centered disappears, the relationships also disappear. Such are the relationships between friends, husband and wife.

7. Relationship is Inclusive:

In the primary group, we face our fellows as total human beings. A person comes to know his fellow in all the details of his life, as a whole being. A person in the primary group is not merely a legal entity, an economic cipher or a technological Cog. He is all of these, rolled into one. He is the complete concrete person.

It is thus clear that primary relationships are non-contractual, non-economic, non-importance of Primary Group. The primary group is considered to be equally

important both for the individual and society. Some considerations are discussed below :

Individual point of view

The primary group plays a commanding role in the development of human personality. It is fundamental in forming the social nature and ideal of the individual. It is regarded as a nursery of human nature. The development of "self - the core of personality depends on close, intimate and personal contacts.

It is in the primary group - the family - that the individual in his formative stages identifies him with others and takes over their attitudes. In the family the child acquires all his fundamental habits-those of his bodily care, of speech, of obedience or disobedience, of right or wrong, of sympathy, of love and affection.

Similarly, in the primary group - the play group, the child learns to give and take with other children. The play group affords him early training in meeting his equals, learning to cooperate, to compete and to struggle. The primary groups, such as family or the play group, are pre-eminently the agencies of socialization. That is why the family is often said to be the foundation of society and the play group, the best school for the future citizen.

The primary groups not only satisfy the human needs but also provide a stimulus to each of its members in the pursuit of interest. The face-to-face association-ship or the close physical presence of others acts as a stimulus to each. One feels that he is not alone pursuing the interest but there are many others who along with him are devoted to the same pursuit. "Through participation of all, the interest gains a new objectivity". This feeling stimulates one to keener efforts, by enlarging and enriching the character of the interest.

Societal point of view

Primary groups are important not only from the individual's point of view, but also equally important from societal point of view. Primary group acts as an agency of social control. It not only provides security to the members but also controls their behaviour and regulates their relations.

The primary groups, such as the family or the play group, are pre-eminently the agencies of socialization. They transmit culture and in this respect they are irreplaceable. They help the individuals to acquire basic attitudes towards people, social institutions and the world around him.

The attitude of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. From such experiences and attitudes spring the desire for democracy and freedom.

The members are taught by the primary groups to work in the society according to their roles with efficiency. In this way, primary groups run the society smoothly and maintain its solidarity. "It is the first and generally remains the chief focus of our social satisfactions."

6.3.2 Secondary Group

The Secondary groups are of special significance in modern industrial society. They have become almost inevitable today. Their appearance is mainly due to the growing cultural complexity. Secondary groups may be defined as those associations which are characterized by impersonal or secondary relations and specialization of functions. **K. Davis** says that "The secondary groups can be roughly defined as the opposite of everything already said about primary groups."

They are also called "special interest groups" or "self-interest groups". The examples of secondary groups include a city, a nation, a political party, corporation, labour union, an army, a large crowd etc. These groups have no direct bearing on the members. Here members are too many and too scattered. Here human contacts are superficial, undefined and mechanical.

Different sociologists have defined secondary group in different ways. Some of the important definitions are given below.

According to **C.H. Cooley (1909)**, "Secondary groups are wholly lacking in intimacy of association and usually in most of the other primary and quasi-primary characteristics".

As **Ogburn** and **Nimkoff (1953)** say, "The groups which provide experience lacking in intimacy are called secondary groups".

According to **Kingsley Davis (1949)**, "Secondary groups can be roughly defined as the opposite of everything said about primary groups".

Characteristics of a Secondary Group

The characteristics of secondary group are as follows :

1. Large in Size:

Secondary groups are relatively large in size. These groups comprise a very large number of persons. For example, a political party, a trade union,

international associations, such as Rotary Club, Lions Club, the Red cross Society which consists of thousands of members scattered all over the world.

2. Formality:

The relations of members in a secondary group are of a formal type. It does not exercise primary influence over its members. Secondary groups exert influence on the members indirectly. They are controlled by formal rules and regulations. Informal means of social control are less effective in regulating the relation of members.

Formal social controls such as law, legislation, police, court etc. are very much important for the members. Moral control is only secondary. A formal authority is set up with designated powers in secondary groups. Here man is a legal and not a human entity.

3. Impersonality:

Secondary relations are impersonal in nature. In the large scale organisation, there are contacts and they may be face-to-face, but they are, as says **K. Davis (1949)**, of "the touch and go variety." Here contacts are chiefly indirect. The two persons may never see each other. Relations among them are impersonal, because members are not very much interested in other members as'persons'. They are more concerned with their self-centered goals than with other persons. There is no sentiment attaching to the contacts. It is not required that the parties know each other.

For example, in the large scale factory organization, the members are known to each other as the boss, the foreman, skilled workers, ordinary workers etc. The secondary relations are viewed as a means to an end and not an end in itself.

4. Indirect Cooperation:

Indirect cooperation is another characteristic of secondary groups. In it, members do different things interdependently. A person contributes to the same result, but not in the same process. They do unlike things together. In the large scale organization where division of labour is complex, the members have not only different functions but different powers, different degrees of participation, different rights and obligations.

5. Voluntary Membership:

The membership of most of the secondary groups is not compulsory but voluntary. Individuals are at liberty to join or to go away from the groups. It is not essential to become the member of Rotary International or Red Cross Society. However, there are some secondary groups like nation or the State whose membership is almost involuntary.

6. Status Depends upon Role:

In secondary groups the status or position of every member depends on his role. The determination of his status is not influenced by ascription or by his birth or personal qualities but by the achievement or the role he plays. For example, the status of the President in a trade union depends upon the role he plays in the union and not upon his birth.

Importance of Secondary Group

The secondary groups occupy a dominant place in modern civilized and industrial societies. Where life is relatively simple or where the number of people is small, the face to face group may be sufficient for most purposes. But as the society expands demanding more and more division of labour and specialization of functions, the large-scale secondary groups become necessary. The small communities have now given way to large communities.

In place of cottage industry we have now grant corporations employing thousands of people. Population has moved from the village to the city. The changing trends of modem society have swept away primary groups. Man now depends more on secondary groups for his needs. The child was formerly born in the warm atmosphere of the family, now he is born in the cold atmosphere of the hospital.

The followings are the advantages of secondary groups

1. Efficiency:

The secondary group helps its member to improve their efficiency in their specific field of activity and in consequences, they become experts. The emphasis is on getting the job done. Sentiment, emotion is subordinated to achievement. A formal authority is set up with the responsibility of managing the organization efficiently. The secondary relationships are instrumental in accomplishing certain specific tasks. In this sense, they may be regarded as functional in character.

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2. Wider Outlook:

The secondary group broadens the outlook of its members. It accommodates a large number of individuals and localities which widens the outlook of its members. It is more universal in its judgement than the primary group.

3. Wider Opportunities:

The secondary groups have opened channel, of opportunities, A large number of professions and occupations are opening the way for specialised careers. Secondary groups provide a greater chance to develop individual talents. The talented individual cannot rise from an unknown background to the highest position in business, industry, civil and technical services.

The functions of secondary groups are essential for our society if we wish to enjoy our current life styles. The people are becoming more and more dependent on these groups. The tremendous advances in material comfort and in life expectancy in modern world would be impossible without the rise or goal-directed secondary groups.

Difference between Primary Group and Secondary Groups

It is important to mention here that dichotomy between primary and secondary' groups were perceived by Cooley but it was not elaborated by him. However, the following are the chief points of difference between the primary group and secondary group.

1. Size:

A primary group is small in size as well as area. The membership is limited to a small area. It is not spread over the whole world. At the other end in a secondary group the membership is widespread. It may contain thousands of members scattered in different parts of the world as is the case with a corporation.

2. Physical Proximity:

Primary groups are based on close contacts. People in these groups do not merely know one another and interact frequently. But they know one another well and have strong emotional ties. Secondary groups do not give its members feeling of close proximity that primary groups give. In primary group, one is concerned with the other person as a person, but as a functionary who is fitting a role.

3. Duration:

Primary groups exist for a longer period. Relationships in primary group are permanent in nature. Secondary groups, on the other hand are based on temporary relationship. For example, members of a club frequently come and stay only for a few hours at a time.

4. Kinds of Cooperation:

In a secondary group, the cooperation with the fellow members is direct. The members cooperate only to achieve the objective of the group. In a primary group, on the other hand, the members directly cooperate with each other participating in the same process. They sit together, discuss together play together.

5. Types of Structures:

Every secondary group is regulated by a set of formal rules. A formal authority is set up with designated powers and a clear cut division of labour in which the function of each is specified in relation to the function of all the rest fellows. The primary group is based on an informal structure. The members participate in the same process. No formal and detail rules are drafted. The structure is simple.

6. End in itself versus Means to an End:

Primary groups are an end in themselves. Individuals enter into primary relations because such relations contribute to personal development, security and well-being. Secondary group on the other hand is goal oriented.

7. Position:

In primary groups, the position or status of a person is fixed according to his birth, age and sex. But in secondary groups, the position of a person is determined by his roles. For example, in family, the position of father is based upon birth, whereas in a trade union the position of the president depends upon the roles he plays in the union.

8. Difference in Development of Personality:

Primary group is concerned with the total aspects personality of a person and it develops his whole personality. Secondary group, on the other hand, is concerned with a particular aspect of personality and it develops only that aspect. In this way, the qualities of life like love, sympathy, obligation, mutual

help, and tolerance etc. flourish in primary groups, while secondary groups promote self-interest and individuality.

9. **Relationship:**

The relationship of members with each other in primary group is direct, intimate and personal. They meet face to face and develop direct contacts. A secondary group is based on impersonal relationships. It does not exercise a primary influence over its members because they do not live in presence and thought of one another. They perform their jobs, carry out the orders, pay their dues and contribute to the group interest, still may never see each other.

People in primary group share their feelings, thoughts, fears and doubts without worrying that others will think less of them. On the other hand, in secondary group individual interact with part of their personality. There is a feeling of external constraints between members.

The relations between a customer in a restaurant and a waiter are may be the example. . Each member of a Secondary group is involved with only a segment of the other's lives and sometimes that segment is very small. The relations are unsentimental and limited in scope.

10. **Social Control:**

The mode of recruitment to the primary group is formal. Therefore, formal means of social control are more effective. As members have closeness and greater intimacy, there is great control over a member. Neighbourhood and family control is very complete control and the individual sometimes wishes to escape it by getting into more impersonal life of a larger setting such as a big city. Secondary group on the other hand, uses formal means of checking deviation of violation of norms. Formal agencies of social control are more effective as formal relations exist between the members.

6.3.3 Reference Group

The term 'reference group' was coined by **Herbert Hyman (1942)** to apply to the group against which an individual evaluates his or own situation or conduct. He distinguished between membership group to which people actually belong and a reference group which is used as a basis for comparison.

A reference group may or may not be a membership group. The term reference was introduced into the literature on small group by **Muzaffar Sheriff** in his book

"An Outline of Social Psychology". The concept was subsequently elaborated by **R.K. Merton and Turner**.

Strictly speaking, a reference group is one to which we do not actually belong but with which we identify ourselves or to which we would like to belong. We may actually belong to a group, yet we accept the norms of another group to which we refer but to which we do not actually belong. **L Merton** writes, individual in the society choose not only reference group but also reference individual. Reference individual has often been described as "role model". The person who identifies himself with a reference individual will seek to approximate the behaviour and value of that individual in his several roles.

According to **Sherif (1964)**, "A reference group is one to which the individual refers and with which he identifies himself, either consciously or sub-consciously. The central aspect of the reference group is psychological identification."

According to **Shibutani**, "A reference group is that group whose outlook is used by the act or as the frame of reference in the organization of his perceptual field.

As **Horton** and **Hunt (1984)** have pointed out, "A reference group is any group to which we refer when making judgments - any group whose value-judgments become our value-judgments". They have further said, "Groups which are important as models for one's ideas and conduct norms.. ."can be called reference groups.

Ogbum and **Nimkoff (1953)** say, "Groups which serve as points of comparison are known as reference groups". They have further added that the reference groups are those groups from which "we get our values or whose approval we seek".

An individual or a group regards some other group as worthy of imitating, such group is called references and the behaviour it involves is called the reference group behaviour. It accepts the reference group as model or the ideal to imitate or to follow. Reference groups, therefore, can be numerous- some may begin imitating, other may be potential imitators and some others may be aspiring to imitate.

The importance of the reference group concept is highlighted by R. Merton in his theory of "relative deprivation" and "reference group". He argues that we orient our behaviour in terms of both membership and non-membership, i.e. reference groups.

When our membership group does not match our reference group, we may experience a feeling of relative deprivation- discontent which arises from experiencing the gap between what we have (the circumstances of our membership group) and what we believe we should have (the circumstances of our reference group). Feelings

of relative deprivation provide fertile soil for collective behaviour and social movements.

Reference groups serve as models for our behaviour. We assume perspectives of these groups and mould our behaviour accordingly. We adopt value judgments of these groups. Depending on what groups we select to compare ourselves with, we either feel deprived or privileged, satisfied or discontented, fortunate or unfortunate. For example, when a student gets 2nd Division in the examination, he or she can either feel terrific in comparison to 3rd Division students or inadequate/ bad compared to 1st Division students.

The reference group is not synonymous with the membership group. The individual may identify himself with groups of which he is not a member, but of which he aspires to be a member, The ambitious clerk may identify himself with the board of directors of the bank. He interacts on a face-to-face basis with his fellow clerks, but he may think of himself in a more exalted company.

Identification with groups of which one is not a member is characteristic of a society where the opportunities for advancement are great and the choice of group participation is wide. In a simpler society, the individual rarely identifies himself with groups to which he does not belong, but is content with his own position. The individual evaluates his own situation and behaves with respect to three reference group situations:

1. The group in which he is a member and has direct contact.

2. The group to which he aspires to be a member but does not yet have direct contact; and

3. A group in which he is not a member and does not aspire to membership.

The individual's social participation and functioning, then operates under a continuing series of adjustments depending on individual's perception of three kinds of reference groups.

Objectives of Reference Groups

Reference groups have two basic objectives:

Reference groups, as **Felson** and **Reed** have explained, perform both nor motive and comparative functions. As we aspire to membership of a certain group, we take on the group's norms and values. We cultivate its life styles, food habits, musical tastes, political attitudes, and marriage pattern in order to view ourselves as being members in good standing.

We also use the values or standards of our reference group to evaluate ourselves - as a comparative frame of reference against which we judge and evaluate our speech, dress, ranking and standards of Iiving.

By making such comparison we may strive to be like the members of the reference group in some respect or to make our membership group like the reference in some respect. Or, as **Johnson** points out, we may simply appraise our membership group or ourselves using reference group as a standard for comparison, without aspiring to be like or unlike the reference group.

Types of Reference Group

A reference group can be, but is not necessarily, one 'of a person's primary groups. At times the In-Group and the reference group may be the same, as when the teenager gives more importance to the opinions of the peer group than to those of his teachers. Sometimes an Out-Group is a reference group. Each sex dresses to impress the other sex.

Newcomb distinguishes between positive and negative reference groups. A positive reference group is "one in which a person is motivated to be accepted and treated as a member (overtly or symbolically), whereas a negative reference group is one "which the person is motivated to oppose or in which he does not want to be treated as a member."

By comparing ourselves with negative reference groups we emphasize the differences between ourselves and others. The significance of negative groups thus lies in strengthening social solidarity; the negative reference group is an instrument by which a community binds itself together. For example, Hindus constitute negative reference groups for Muslims and vice versa.

The reference group is, in summary, "a group with which the individual feels identified, the norms of which he shares and the objectives of which he accepts." (Hartley and Hartley, 1952). The reference group provides many of the standards that guide behaviour, even when the standards are contrary to those of earlier membership groups.

The boy who identifies himself with a criminal gang will try to follow its standards, even when they conflict with those of his family. The delinquent boy "refers" himself to the gang, even though he "knows" that he is acting in conflict with the membership groups of his family, school and religious institution. To understand the behaviour of an individual, we must, therefore, refer to his reference group as it helps us in understanding the interaction between the individual and the group.

6.4 Socialization

The Process by which individuals acquire the knowledge, language, social skills, and value to conform to the norms and roles required for integration into a group or community. It is a combination of both self-imposed (because the individual wants to conform) and externally-imposed rules, and the expectations of the others. In an organizational setting, socialization refers to the process through which a new employee 'learns the ropes,' by becoming sensitive to the formal and informal power structure and the explicit and implicit rules of behaviour.

6.4.1 Meaning of Socialization

After taking birth the child engages himself in the fulfillment of animal needs. As he grows up, he undergoes changes according to the desires, recognitions, and ideals of his society. Adults are inspired with the ideals of the society. The child has to learn all these social processes, and then only he could achieve proper development of his personality. According to **Drever**, "Socialization is a process by which the individual is adapted to his social environment (by attaining social conformity), and becomes a recognized, co-operating and efficient member of it."

According to the anthropologists like **Margaret Mead** and **Linton**, socialization is the process of adopting the culture of any group. Under culture we include the traditions, attitudes, habits, knowledge, art and conventions of a group.

According to **Ross**, socialization involves the development of a feeling and ability of companionship and intention of working together.

According to **Cook**, as consequences of the process of socialization the child himself takes social responsibility and contributes in the development of the society.

6.4.2 Process of Socialization

Among the various factors which play vital role in this process, the following are the prominent one -

   1. **Child Rearing:**

      The upbringing of a child plays a significant role in the socialization of a child. As the way in which the parents bring up the child and as the atmosphere which is available to the child in his early childhood, accordingly the feelings and experiences develop in the child.

2. Sympathy:

Like upbringing, sympathy also plays an important role in the socialization of a child. It may be noted that during infancy, a child is fully dependent on his family for the fulfillment of all his needs requirements. Not only the fulfillment of the needs enough, others should also show full and real sympathy with the child. It is sympathy which develops we- feeling in the child and he learns to discriminate between his real well-wishers and other members of society. He begins to love those persons more and more who behave with him sympathetically.

3. Co-operation:

Society makes the child social. In other words, the co-operation of society plays an important part to socialize the child. As the child receives co-operation of others towards him, he also begins to extend his hearty co-operation towards other members of society.

4. Suggestion:

Social suggestions powerfully influence the socialization of a child. It is natural fact that a child acts according to the suggestion received from his well-wishers. Thus, suggestion determines the direction of social behaviour.

5. Identification:

Sympathy, love and suggestion of parents, relations and wel-wishers develop in the child a feeling of identification with others. Those who behave with the child sympathetically, the child considering them as his well-wishers, begins to act according to act according to their ideals, language and standard of living.

6. Imitation:

The basic factor in socialization is the process of imitation. This is the most potent way of learning by a child. He imitates the behaviour, impulses and feelings of his family members. In this way, learning by imitation is the most powerful means of socializing a child.

7. Social Teaching:

Besides imitation, social teaching also influences the socialization of a child. It may be noted that social teaching takes place in the family, among friends and relations who guide the child in one way or the other.

8. Reward and Punishment:

Reward and punishment have a great influence on the socialization of a child. When a child behaves according to the ideals and belief of society, people appreciate and approve his behaviour. On the contrary, when he does some anti-social act, he is criticized and condemned by society. This type of punishment weans the child away from unsocial activities leading towards proper socialization.

6.4.3 Factors of Socialization

At the time of birth a human child is no more than a mere animal. As he gradually comes into contact with other children and participates more and more in joint social activities and experiences, he imbibes social ideas, social attitudes and social habits. This process of socialization is a continuing process and goes on throughout life. Important factors of socialization are discussed below.

i. Family:

Family plays a pivotal role in the socialization of a child. Every child is born in the family where he comes in close contact with his parents and other members of the family. As he grows older, he learns a number of socially desirable qualities namely - love, sympathy, tolerance and cooperation etc. Not only has this, living in his family he gradually learns the ideals, values, beliefs, customs and traditions of the family directly or indirectly. In short, the socialization of the child, through wholesome interaction with the members of family goes on continually.

ii. Neighbourhood:

Neighbourhood also is like a wider and enlarged family. The same process of interaction in the members of a family continues its operation in the persons living together as neighbour. Children living in the same locality interact among themselves and gain norms of behaviour, habits of living and co-operative attitudes to solve their immediate simple problems of day to day living.

iii. School:

After the family and the neighbour, school is the place where socialization of a child takes place. In school, children belonging to different families read together, interact in various patterns and imbibe various traditions of society.

iv. Games and Sports:

Every child is fond of play. We see that there is more effective interaction in games and sports than organized teaching in a class. In other words, while playing various social qualities namely sympathy, co-operation, felloe-feeling, self-less service, scarifies, team spirit and many other socially desirable values develop in child to make their socialization more effective and purposeful.

v. Scouting and Girl-guiding:

Scouting and girls-guiding also lead socialization. The motto of these organizations is service of society and service of self. They motivate and inspire children to launch and pursue social service projects and programmes through co-operative efforts, scarifies.

vi. Caste:

The main purpose of a caste is to socialize the child. It may be noted that each caste has its specific customs, traditions, achievements, cultural values and ideals of life different from those of others.

vii. Community and Society:

Community and society plays a pivotal role in the socialization of a child. Various social functions and community programmes provide ample opportunities to children to participate in them whole heartedly and develop socially desirable qualities.

viii. Religion:

Religion has important contribution with regard to the socialization of a child. Each religion has its specific values, virtues, rituals, dogmas and cosmologies. As the child interacts with children belonging to his own religion and people having faith in other religions, this interaction inculcates in him sympathy, co-operation, and respect for the sentiments of other.

6.4.4 Role of Family in Socialization

Family is a fundamental social institution in society, the family, is considered the primary and most important agent of socialization. Family typically consists of a man and woman and their children or two or more people who usually reside in the same home and share same goals and values. Traditionally, in all societies, the family has always been seen as a social institution; that has the biggest impact on society.

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Everyone is born into some form of family, with the family taking the responsibility of nurturing, teaching the norms or accepted behaviours within the family structure and within society. Basically it may be said that the process of socialization begins for every one of us in the family. Here, the parental and particularly the maternal influence on the child are very great. The intimate relationship between the mother and the child has a great impact on the shaping of child's abilities and capacities. The parents are the first persons to introduce to the child the culture of his group. The child receives additional communications from his older siblings, i.e. brothers and sisters, who have gone through the same process - with certain differences due to birth order and to the number and sex of the siblings.

6.4.5 Role of School in Socialization

Schools socialize children in several ways. First, students learn a formal curriculum, informally called the "three Rs": reading, writing, and arithmetic. This phase of their socialization is necessary for them to become productive members of their society. Second, because students interact every day at school with their peers, they ideally strengthen their social interaction skills. Third, they interact with authority figures, their teachers, who are not their parents. For children who have not had any pre-schooling, their teachers are often the first authority figures they have had other than their parents. The learning they gain in relating to these authority figures is yet another important component of their socialization.

Functional theorists cite all these aspects of school socialization, but conflict theorists instead emphasize that schools in the United States also impart a hidden curriculum by socializing children to accept the cultural values of the society in which the schools are found. To be more specific, children learn primarily positive things about the country's past and present; they learn the importance of being neat, patient, and obedient; and they learn to compete for good grades and other rewards. In this manner, they learn to love their own country and not to recognize its faults, and they learn traits that prepare them for jobs and careers in future to be a productive citizen of the country.

By transmitting the culture of the society - both material and non-material — the education system ensures continuity of norms and values and the handing-on of skills. Social influences begin long before the start of formal education and goes on long after it. However, the education system remains central, for it is the means by which society consciously sets out to transmit values and norms to a new generation.

6.5   Different Forms of Education

It is generally believed that children are educated in schools and colleges. But the truth is that a child receives his education from various sources besides schools and colleges. The famous American Educationist **John Dewey (1950)** defines education as a process of life or development. This development depends upon two factors - (1) The heredity and (2) The Environment. Heredity is fixed and definite but environment can be manipulated to be good or bad. As such, development of life depends upon the good or bad environment. Thus, education clearly means the providing of proper environment for the development of the child. The family, the school, the community, the church, the state, the library, the newspapers, the exhibitions, the magazines, the radio, the TV and the radio etc. are all the means which provide diverse opportunities for the child to learn something or the other and bring about a modification in his behaviour. All these means are the source of education. Precisely these means or sources may be called as Agencies or the Forms of Education. This form of education may be divided into three categories.

- Formal
- In-formal
- Non-formal

6.5.1   Formal Form of Education

Formal education occurs in a structured environment whose explicit purpose is teaching students. Usually formal education takes place in a school environment with classrooms of multiple students learning together with a trained, certified teacher of the subject. Most school systems are designed around a set of values or ideals that govern all educational choices in that system. Such choices include curriculum, organizational models, design of the physical learning spaces (e.g. classrooms), student-teacher interactions, and methods of assessment, class size, educational activities, and more. Such institutions are established by society with the purpose of directly providing the accumulated knowledge in specific dozes under a pre-planned programme. To be clearer, education imparted by formal agencies is limited and specific.

6.5.2 In-formal Form of Education

Informal learning occurs in a variety of places, such as at home, work, and through daily interactions and shared relationships among members of society. For

many learners, this includes language acquisition, cultural norms, and manners. Informal learning for young people is an ongoing process that also occurs in a variety of places, such as out of school time, in youth programme at community centres and media labs.

Informal learning usually takes place outside educational establishments, does not follow a specified curriculum and may originate accidentally, sporadically, in association with certain occasions, from changing practical requirements. It is not necessarily planned to be pedagogically conscious, systematic and according to subjects, but rather unconsciously incidental, holistically problem-related, and related to situation management and fitness for life. It is experienced directly in its "natural" function of everyday life and is often spontaneous.

6.5.3 Non-formal Form of Education

Non-formal education is one of the modern types of education which falls in between formal and informal education as a lifelong process. It is more elastic and the pupil who drops out of the school or those employed, without proper education, illiterate, financially poor, housewives, residing a long distance away from educational institution, and who want to improve their skill can make use of this kind of education.

In this context, **Bremwork,** defined it as "Non-formal education differs from formal education from the proximity to immediate action, work and the opportunity to put learning to use."

Philip H. Combs: "Non-formal education is residual category. It includes all organized systematic educational activity carried on outside the formal education."

McCalh "Non-formal education is the entire range of learning experiences outside the regular graded school system"

Characteristics of Non-formal Education

The prominent characteristics of non-formal education are as follows:

Free from Formal Education:

Non-formal education is free from all rules and regulations that followed in formal education system. Students learn at their own pace. It provides freedom for the students in selecting the subjects and time for the study. In fact, learning takes place in the students according to their interests, ability and needs.

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Open System:

It is an open system of education which is flexible and out of rigid rules and regulations. This type of education is open to all irrespective of their castes, creeds, colours, place etc.

Organized Education:

It is an organized and systematic education like formal education with fixed curriculum and examination.

Life-long Process:

It is a lifelong process integrated with life and work. It is based on the life and environment of the individual.

Intended for All Ages:

It is meant for all age groups. People of any sections of society and at any stage can pursue their education through non-formal system.

Suitable Alternative:

It is useful and suitable alternative to formal education. It may be a panacea for those who abandon their education and reside in remote places and has desire for education. It helps them to learn while they earn.

Means of Filling the Gap:

Harbuism says, "Non-formal education is the only means of filling the gap between the 'Schooled and unschooled population'. It falls between the formal and non-formal education.

Universalization of Education:

Non-formal education brings about universalization of professional, vocational and technical education. It also meets the requirements of higher education of people who could not get the opportunity in their early stages.

Self-motivational:

Non-formal education is naturally self-motivational. The growth of a learner motivates him to pursue higher education under non-formal education which makes him confident and self-reliant.

Main Agencies Involved:

Multiple agencies are involved in the process of non-formal education. For instance, mass media, open schools, open universities, directorate of distance education etc. Act as the agencies through which non-formal education is imparted at national and international levels.

Adaptability:

Non-formal system of education adopts suitable curriculum and methodologies so that it fulfills the requirement of the learners.

6.6 Let us sum up

People have been accustomed to live the group life from the very beginning of the civilization. Gregariousness is the basic instinct of the human nature. Hence, dependency on others is the basic individual need to exist in the society. Therefore, group life and group activities are encouraged for the better balanced society.

The human beings are social. This is the basic characteristics of the human beings to be differentiated with animals. The ultimate aim of individual is to be a social being. Therefore, the prime role of education is to socialize individual according to the needs and aspirations of the society. Education plays this role in various ways namely; formal, informal and non-formal. All these discusses have been dealt in details in this unit.

6.7 Unit End Exercise

1. **Answer the following questions :**

   (a) What is meant by a group?

   (b) Discuss the characteristics of the primary group.

   (c) Discuss the characteristics of the secondary group.

   (d) Explain the role of family in the process of socialization.

   (e) Describe the various forms of education.

2. **Answer the following questions in about 2 to 3 words,**

   (a) Mention any one informal form of education.

(b) Mention any one formal form of education.

(c) Write any one agent of socialization, (d) Mention any one factor of socialization.

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Unit-7 □ Social Factors and Issues of Education

Structure

7.1   Introduction

There are so many factors in the society which have direct and indirect influences to impart education among the children. The culture and social changes both are very

important social factors that influence child learning. Therefore, culture is the most important concept used in Education, Psychology, Sociology, Political Science and economics. The study of human society immediately and necessarily leads us to the study of its culture. The study of society becomes incomplete in the absence of an understanding of the culture of that society. It is because both culture and society go together. Hence, they are inseparable in any circumstances. In this unit the concept of culture, role of education in culture, cultural lag, cultural conflict and cultural pluralism will be discussed.

Social change is another important factor of education. Social change as well as any kind of change in the society influence child's learning. It is observed that in the war affected area and change due to climate abnormality namely tsunami, earth quake, flood and any kind of natural disaster affects habitation as well as stability of the society. The learning environment of the children also becomes affected.

7.2 Objectives

After completion of this unit, the learner will be able to:

- Discuss the concept, culture, cultural lag, cultural conflict and cultural pluralism and the role of education.

- Discuss the definition, characteristic, factors, constraint and education as an instrument of social change.

- Explain the meaning of human resource development and its significance in the present society.

7.3 Culture

7.3.1 The concept of Culture

The word culture has been derived from the Latin word "cultura" which means to cultivate or cultivating the mind. It is also said that the term has been taken from the verb 'cultivate' and its noun 'cultivation'. In this way, culture means to refine or to civilize the individual as well as the society. Thus, culture is a very broad term that includes our walks of life, our modes of behaviour, our philosophies and ethics, our morals and manners, our customs and traditions, our religious, political, economic, and other types of activities. It includes all that man has acquired from his individual and social life.

Actually human beings are born with a cultural environment that consists of:

1. Tools, buildings, equipments, machines and other material objects which man has been made out of his physical environments for his comforts and use.

2. The meaning which are attached to things and their various qualities together with knowledge, institutions, special practice, symbolic systems and all other creations of man.

3. Beliefs, customs, attitudes, mutual associations, and all religious or social organizations.

4. Style of living, dressing and participation in various social sub-systems.

Education and culture are closely related to each other. In other words, to be cultured means to be educated and to be educated means to be cultured, balanced, sweet and enlightened. Thus, culture and education go hand in hand.

In this context, **Maclver** pointed out that "Culture is the expression of our nature in our modes of living and of thinking in our everyday intercourse in art, in literature, in religion, in recreations and enjoyments." **(Ravi, 2015)**

According to **Ottaway,** "The culture of a society means the total way of life of a society." **(Ravi, 2015)**

7.3.2 The Role of Education in Culture

The school and the teacher can play an active role in the preservation, transmission and development of culture.

Preservation of Culture: The most important function of education is to preserve the culture of society. It is the school that has to consolidate the spiritual strength of a society or nation and maintain its historical continuity and secure its past achievements. Preservation of culture through education keeps the society alive.

Transmission of Culture: Education is a lifelong process by which people learn new ways of thought and action. It encourages changes in behaviour which aim at improving the human conditions. Education belongs to the process of culturalization where the students are introduced into the culture of the society.

Schools selectively transmit those values and knowledge that a society determines as appropriate through programmes in it. Culture determines the standards of behaviour. For a person to perform skillfully in the society as expected of an educated person,

one must have been fully brought up and trained in that culture. Education is a process by which the society through schools, colleges, universities and other institutions deliberately transmit its cultural heritage. Education is initiation into the culture of the particular society into which a child is born. Culture is the content of education and has a bearing on the school administration.

The process of preservation of culture is undertaken with a view to transmitting it from one generation to another. **Ottaway** has remarked, "The function of education or school is to transmit the social values and ideals to the young and capable members of society." **(Ravi, 2015)** The traditions of the society cannot be preserved in the absence of cultural transmission. Hence, both preservation and transmission of culture should go hand in hand for the benefit of society. Preservation of culture is meaningless unless it is transmitted to the ensuing generation. Education is the only tool through which such a function can be carried on effectively.

Promotion of Culture: The function of education is to bring about the needed as well as desirable changes in the cultural pattern, ideals and values for the progress and continuous development of society. Social progress will stratify and come to nought if there is no promotion of culture in the society. In other words, education civilizes individuals, modifies cultural progress by research and deeper investigations into all areas of human requirements. **D.J.O, Cannon** remarks, "If each generation had to learn for itself for what has been learned by its predecessors no sort of intellectual or social development would be possible and the present state of society would be little different from the society of the old stone age." **(Ravi, 2015)**

Development of Communication: The society must provide its members with the tools of communication. Language becomes crucial for socialization and education. Indian schools teach Hindi and other regional languages as the major languages of communication. The society must provide its members with tools for conditions of living. The material traits of the culture in terms of disciplines such as Agricultural Sciences, Vocational and Technical courses are essential. The society must also teach its members the aesthetic values. The teaching of arts and acquiring the means for communicating feelings is very essential.

Continuity of culture: The continuity of cultural condition is an essential condition for the survival of the nation. It is because culture is the life bound of a society. In fact, without culture, a society is bound to decay and die today or tomorrow.

Development of Personality: Education has a very significant role in shaping the personality and character of the child. It helps to foster diverse cultural patterns

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of thinking and behaviour of children in order to ensure social, physical, mental and emotional development.

Cultural Reforms: Culture is dynamic in nature. As a result of it, many new things are added to culture every time. But all cultures are not desirable for the good the society. Education analyses the cultures scientifically and brings out all those undesirable elements which are not conducive for their development.

Removing Cultural Lag: Material culture grows at a faster rate due to scientific researches and technological advancements; whereas non-material culture consisting of ideals, values and norms lags behind creating a gulf between the two. It creates ideological conflicts in man through his internal behaviour. Education redefines the concepts, beliefs and ideals according to the changing needs of the society. In short, education bridges this cultural lag by its activities and programmes of development.

Teaching the Way of Life: The society must prepare its members to be masters of their own physical environment. Geography and natural sciences are therefore needed by the society. Religious studies are also taught to meet the spiritual needs of the learners. The society prepares its members to live under acceptable social conditions with other members. History, Civics, Sociology and Anthropology are taught to achieve this. It must produce people who can improve the sustainable in a living physical environment. The society regulates itself in order to maintain its continued existence. It needs good government and a study of procedures for social control. Members are prepared to fight against external and internal forces that threaten the continued existence of the society.

In this context, the teacher should help the students to understand about their meals, dress, home, neighbourhood and respect to elders. This is the best way by which a teacher can transmit the cultural values to the students.

Celebrating National Days, Festivals and Leaders Day: The teacher has an important role in culture progress and its transmission. National days such as January 26 and August 15, the birth anniversary of Netaji Subhas Chandra Bose, Gandhiji, Tilak etc. and festivals like Pongal, Deepavali, Chrismas etc. should be celebrated in the educational institutions. It is the responsibility of the teacher to explain the importance and need of such celebration.

Cultural Activities: The teacher should organize diverse cultural activities and programmes to inculcate in the students the cultural values, through cultural activities such as dramatic performance, debate, talent performance, talent shows, musical and dance performances periodically.

Curriculum: The curriculum should provide a place for teaching Indian History, Indian Literature, Sociology, Geography etc with a view to transmit our culture to the younger generation.

Organizations of Fair and Programme: Organization of fairs and other programmes like NSS, NCC, Scouting, Red Cross Society etc. in the school fosters the spirit of our culture of courtesy, tolerance and balance. They tedd to develop social qualities in the child.

Creative Activities: Teacher may guide and encourage students to invent things and repair appliances. Students may be encouraged to write short stories, verses and plays to develop their culture.

Teaching Methods: Teacher may adopt those methods of teaching which reflect and develop culture. For example, play-way method, group activity, role play etc. can help develop and transmit our culture.

Teacher as a Model: Teachers can themselves act as personals models in the preservation and transmission of culture.

7.3.3 Cultural Lag

The term cultural lag refers to the notion that non-material culture takes time to catch up with technological innovations, and that social problems and conflicts are caused by this lag. Subsequently, cultural lag does not only apply to this idea only, but also relates to theory and explanation. It helps by identifying and explaining social problems to predict future problems.

As explained by **James W. Woodward**, when the material conditions change, changes are occasioned in the adaptive culture, but these changes in the adaptive culture do not synchronize exactly with the change in the material culture, this delay is the culture lag. The term was coined by sociologist **William F. Ogburn (1922)** in his ''work Social change : with respect to culture and original nature.'' His theory of cultural lag suggests that a period of maladjustment occurs when the non-material culture is struggling to adapt to new material conditions. This resonates with ideas of technological determinism. That is it can presuppose that technology has independent effects on society at large. However it does not necessarily assign causality to technology. Rather cultural lag focuses examination on the period of adjustment to new technologies.

According to **Ogburn (1922)**, cultural lag is a common societal phenomenon due to the tendency of material culture to evolve and change rapidly and voluminously

while non-material culture tends to resist change and remain fixed for a far longer period of time. Due to the opposing nature of these two aspects of culture, adaptation of new technology becomes rather difficult. This distinction between material and non-material culture is also a contribution of Ogburn's 1922 work on social change.

Cultural lag creates problems for a society in a multitude of ways. The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology is a topic. For example, the advent of stem cell research has given rise to many new, potentially beneficial medical technologies; however these new technologies have also raised serious ethical questions about the use of stem cells in medicine. Cultural lag is seen as a critical ethical issue because failure to develop broad social consensus on appropriate applications of modern technology may lead to breakdowns in social solidarity and the rise of social conflict.

There are numerous reasons for the above discussed situation in the context of cultural lag is as follows:

   i. Habit is thought to be principle factor to resistances. When the habitual processes and procedures of satisfying the needs are distributed crises arise in the habitual way of life.

   ii. The cultural inertia is also responsible for such resistances.

   iii. The people are habituated to their practices, customs, beliefs, conventions, technological procedures and systems.

   iv. Over and above, the fear of disruption also resists innovations and inventions.

   v. People may suffer from ill-employment or, may have to face unbecoming state of affairs. So, they react against innovations and inventions.

   vi. Traditionalism and vested interests may be of other types of resistance to change.

   vii. The ideological resistance is also, of great significance in this context.

Wherever, innovations and inventions steps in, these bring about new ways of life in material culture. And cultural life is greatly affected by these inventions that modify some cultural pattern at a rapid rate, in spite of having resistances to change; while, non-material culture is not so much adoptive to affect the existing ways of life. So, differential operation of inventions and resistances in different parts of cultures give way to rapid changes of culture in some parts; while some other parts of the culture lag behind to cope with the changing conditions of life. **Ogburn (1922)** believes that material culture goes ahead of non-material culture; and so the latter

lags behind. This is the basic idea behind the controversial theory of cultural lag. It is believed that some part of culture that lags behind the other part disturbs social equilibrium. **Ogburn** characterizes it as cultural lag.

7.3.4 Cultural Conflict

Cultural conflict means cultural differences in values, ethics, and belief that people at odds with one another. If it is observed in Indian perspective differences is everywhere in terms of food habits, dress pattern, **Folkways** (general ways of living of peple) & morce (do's & donts of behaviour or ways of living) folkways and mores and belief system of the people. Therefore, conflict due to cultural variation is the existing fact of the Indian society.

This conflict as one that occurs when people's expectations of a certain behaviour coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations. Cultural conflicts are difficult to resolve as parties to the conflict have different beliefs. Cultural conflicts intensify when those differences become reflected in politics, particularly on a macro level. An example of cultural conflict is the debate over ethnic clashes leading to cultural conflict. Religious rigidity can also be a result of a cultural conflict; for example the differing views on untouchability in Indian history were one of the reasons for the mass conversion in to Buddhism from Hinduism under the leadership of B. R. Ambedkar.

Another important example of cultural conflict is the formation of Indian State according to the different cultural pattern of the different region. Even in the 21st century cultural conflict is still a current issue in India. In this context, **Dr. S. Radhakrishnan** says, "The more Indian culture changes, the more it remains the same. The power of Indian spirit has sustained us through difficult times. It is tangibles that give a nation its character and vitality." There is variation in culture but unity in diversity is the unique characteristics of Indian culture. In this aspect, the introduction of modern and secular education is positive and very important initiative in order to resolve cultural conflict.

7.3.5 Cultural Pluralism

Cultural pluralism is a term used when smaller groups within a larger society maintain their unique cultural identities, and their values and practices are accepted by the wider culture provided they are consistent with the laws and values of the wider society. As a sociological term, the definition and description of cultural pluralism has evolved over time. It has been described as not only a fact but a societal goal.

Cultural pluralism is distinct from (though often confused with) multiculturalism. Multiculturalism lacks the requirement of a dominant culture. If the dominant culture is weakened, societies can easily pass from cultural pluralism into multiculturalism without any intentional steps being taken by that society. If communities function separately from each other, or compete with one another, they are not considered culturally pluralistic.

Cultural pluralism can be practiced at varying degrees by a group or an individual. A prominent example of pluralism is 20th Century United States, in which a dominant culture with strong elements of nationalism, a sporting culture, and an artistic culture contained also smaller groups with their own ethnic, religious, and cultural norms. In 1971, the Canadian government referred to cultural pluralism, as opposed to multiculturalism, as the "very essence" of their nation's identity In a pluralist culture, groups not only co-exist side by side, but also consider qualities of other groups as traits worth having in the dominant culture. Pluralistic societies place strong expectations of integration on members, rather than expectations of assimilation. The existence of such institutions and practices is possible if the cultural communities are accepted by the larger society in a pluralist culture and sometimes require the protection of the law. Often the acceptance of a culture may require that the new or minority culture remove some aspects of their culture which is incompatible with the laws or values of the dominant culture.

7.4   Social Change

The concept of social change came into being with the publication of W.F. Ogburn's book Social Change in 1922. Social change means concerning the society and change means deviation from the existing pattern. Thus, social change is the combination of 'social' and 'change' meaning change in the structure and functions of human society. This changing process may be rapid in some societies and slow in others, but no society in the world can escape from change. The term 'social change' is used to indicate the changes that take place in human interactions and inter-relations. Thus, a social change is the change that occurs in the social structures and social relations.

7.4.1 Definition of Social Change

According to **B. Kuppaswami (1972),** "When we speak of social change we might assert that there is some change in social-behaviour and in the social structure."

Kingslay Davis, By social change is meant "Only such alterations occur in social organization, i.e. in the structure and functions of society" (**Mahapatra, 1998**).

Prof. **S. P. Ruhela** views social change as "The term social change might imply changes in social attitudes, behaviour, customs habits, manners, relations and values of people, in social institutions and structures in the ways and styles of living."

According to **Maclver** and **Page,** "Social change is a process responsive to many types of changes, to change in the man-made condition of living, to change in the attitude of man and changes that go beyond human control to the biological and physical nature." **(Ravi, 2015)**

7.4.2 Characteristics of Social Change

Let us discuss the characteristics of social change.

Universal: Social change is a universal phenomenon and it occurs in all societies. No society can escape from social change. The population changes, science and technological progress, material equipment changes, ideologies and values take on new components and institutional structures and functions undergo reshaping. The speed and extent of change may differ from society to society.

Continuous: It is true that social change is a continuous process. Society is undergoing endless changes that cannot be stopped. Society cannot be preserved in a museum to save it from the ravages of time. In fact, from the dawn of history, society has been in a continuous flux.

Temporal: Social change is temporal in the sense that it denotes the time sequence, innovation of new things, modification and renovation of the existing behaviour and the discarding of the old behaviour patterns. Thus, social changes are taking place through times.

Community change: Social change does not refer to the change in the life of an individual or individuals. It is a change which occurs in the life of the entire community.

Not uniform: The speed of social change is not uniform. In most societies, social change occurs slowly while it takes place in some other societies rapidly. We can see such social change occurring in urban areas of faster than in rural areas.

Environmental Change: Social change is an environmental change. It must take place within a geographical or physical and cultural context. These contexts have a great impact on human behaviour. In fact, social changes never take place in vacuum.

Human Change: The sociological significance of the change involves the human aspect. Thus, social change refers to social interaction and social relation of people, that is, it is about human change.

Related to Time: The nature and speed of social change is affected by and related to time. Social change is faster today than before 1947. The reason is that the factors which cause social change do not remain uniform with the change in times. Before 1947, there was less industrialisation and fewer educational institution and non scientific and technological development. As a result, the speed of social change after 1947 is faster than before 1947.

Planned and Unplanned Change: The direction and rate of social change is the law of nature. Social change may occur either in the nature course (unplanned) or as a result of planned efforts. Some changes are conditioned by human engineering. plans, programmes and projects may be launched by man to determine and control the rate of direction of social change. Unplanned changes refer to changes resulting from natural calamities such as famines, flood, earthquake, volcanic eruptions, tsunami and drought.

Prediction of Change is Impossible: It is not possible to make any prediction about the exact forms of social change. It may be said that on account of the social reform movement untouchability, child marriage, child offering sati. etc., should be abolished. Such changes may take place due to the enforcement of laws by the government. But we cannot predict the exact forms which social relationship will assume in future. Likewise, it is not possible to predict what shall be our attitudes, ideas norms and values in future.

Create Chain Reaction: Change in one aspect of life may lead to a series of changes in its other aspects. For example, equalisation of educational opportunities has resulted in a series of changes in people belonging to most backward classes SC and ST.

Interaction of Number of Factors: Social change is the consequence of a number of factors, such as physical, biological, technological, cultural and political factors. This is due to the mutual interdependence of social phenomenon. The combination of these factors may produce particular social changes.

Short-run and Long-run Changes: Any change in the society takes time. Some social changes may bring about immediate results whereas some others take years to produce results. Time alone can place the events of the day in their true perspective.

Objective Terms: Social change is an objective term. According to the sociologists, social change should be neither moral nor immoral, it is amoral. The study of social change is on value-judgement. One can study change with an ethically neutral mind within the value system without being for or against the change.

Changes are Modification or Replacement: Social changes may be categorised as modifications or replacements. It may be modifications of physical goods or social relationship. Bullock carts have been replaced by lorry. Horses have been replaced by automobiles. Similarly, old ideas have been replaced by new ideas. The old authoritarian family has become the small egalitarian family.

7.4.3 Factors of Social Change

Social change is brought about by a large number of causes or factors. Let us see the main factors which cause social changes in the modern age. **(Ravi, 2015)**

- Educational Factors
- Time Factors
- Biological Factors
- Environmental Changes
- Cultural Factors
- Psychological Factors
- Technological Factors
- Demographic Factors
- Ideological Factors
- Communication Factors
- Political Factors
- Social Factors
- Revolutionary Factors
- Social and non-social Environment
- Economic Factors

Educational Factors

Education is the most important factor for creating social changes. It is education

that transforms the child from a young animal into a rational human. Education improves the quality and skill of the individuals. Thus, it modifies behaviour in a desirable way and brings about new values and ideas. It is the cause for the invention of new things and also for social, political and economic changes.

Time Factors

Time itself is an important factor for social change. Men get bored of old values, ideas, or cultures with the passage of time. Modifications and alterations of values lead to desirable social change.

Environmental Changes

Environmental factors like geographical factors influence social change. For instance, excessive rain, floods, tsunami, drought, famine, hurricanes, earthquakes and have a significant effect on social relationships. Thus, social change takes place as a result of the impact of geographical environment upon human society.

Cultural Factors

The culture of a country plays an important role in bringing about social change. The basic elements of culture like language, literature, religion, philosophy, religious epics, poetical works and faith give speed and direction to social change. Culture is more effective and powerful. It determines the limits for social change. According to **Max Weber**, "Social change takes place along with cultural changes." **(Ravi, 2015)**

Psychological Factors

Human beings come across a number of new problems every day. They think and act in divergent ways in order to solve these problems. Thus, the psychology of people itself is the cause for social change. They happen to deviate from existing pattern by trying to discover new things in every sphere of life.

Technological Factors

The style of living also changes due to science and technological development. Ogburn says, "Technology changes our society by changing our environments to which we in turn adapt". This change is usually in the material environments.

Demographic Factors

The demographic factors like the birth and death rate influence social change. When a country faces population growth to the point of overcrowding, social relationships change both within that society and with surrounding.

Ideological Factors

Social change occurs in the society because of ideas and ideological factors. For instance, philosophical, sociological and political ideas such as liberty, fraternity, equality, socialism, democracy, secularism and community feeling and scientific ideas like health is wealth and prevention is better than cure, have led to major social changes in the modern age.

Communication Factors

Communication among various societies brings about a social change. Changes will be possible and high in the society which keeps in contact with other societies and it will be difficult in case of an isolated society.

Political Factors

The Government itself self may be a cause for social change. The establishments of women university and women police station have changed the life style of women. Equality in education, human rights, secularism, adult education, family welfare programme, etc. Implemented by the govt. have also had a great impact upon social changes. Thus, any activity undertaken by te government leads to social changes.

Social Factors

Social problems such as caste, communalism, prostitution, unemployment, poverty, beggary, dowry, illiteracy, ignorance, superstition etc., involve a good deal of social conflict in society. These problems have become a major cause for social change.

Revolutionary Factors

Revolutionary factors like the American Revolution, the French Revolution, the Russian Revolution and the American War of Independence took place due to several factors such as liberty, exploitation, hunger, tyranny etc. These revolutions have brought about far reaching social changes.

Social and non-social Environment

Social erosion, deforestation, exhaustion of mineral resource, business cycle, migration, military invasions, peaceful immigration, trade etcHave a great impact upon social change.

Economic Factors

The change in economic aspect necessarily influences social changes. Due to the

influences of Western Culture, the use of machines in production process on a large scale has been started in India. Moreover, economic factors like employment, saving habits, income, production, profit etc. Determine social changes.

7.4.4 Constraints of Social Change

Social change is universal, continuous and permanent. But the social and cultural functions do not change 'overnight' even in the most dynamic, industrialised, urbanized and modernized society. It means resistance of social change is everywhere. Let us discuss in details the constraining factors of social change.

Lack of New Inventions:

The invention of new object, techniques, thoughts, devices, and plans influence social change to a great extent. According to **Ogburn** and **Nimkoff** the "Main reason of restraint is the relative absence or shortage of inventions." **(Rao, 1990)** Hence, changes will take place only if the people have the strong craving for new things. Lack of new invention and interest in invention cannot create a favourable atmosphere for social change.

Rejections of New Inventions:

The non-acceptance of new technology, beliefs, ideas, values etc. will not bring any change in the society. In short, no change is possible when people reject the new inventions.

Fear about Novelty:

Man not only has love for the past but fears to accept new things. It is in the nature of man to distrust novelty. According to **Ogburn** and **Nimkoff**, "Most of the people show a tendency to stick to traditional routine life and are therefore averse to gaining anything new for fear that these new elements may turn to be harmful and injurious to them."

Social Circumstances:

Social change is resisted by social circumstances prevalent in India society. In fact, Indian Society is by far characterised by Casteism, religiosity, ancient traditions and conservatism. Inter-caste marriage is also not accepted in our society due to social inhibitions.

Ignorance:

The ignorance and superstition of the people keep them away from accepting

new inventions or changes. They take a long time to grasp the importance of new discoveries. For instance, the iron plough was not accepted easily in America. It took many years to find acceptance with the farmers. This is due to their ignorance.

Political Conditions:

Many times political conditions have become obstacles in the process of social change. The king and the big landlord of our country opposed social equality among the people.

Economic Condition:

Economic distress among the poor is an important obstacle in the process of social change. The poor people do not think of anything except bread. Excessive surplus money makes the rich lazy. Such people will obstruct good changes. In fact, people who are suffering from various economic problems are not prepared to accept changes because they are incapable of accepting new changes.

Vested Interests:

Individuals who feel that social change endangers their interests are likely to oppose it. They used to fight against every proposal. Such persons may organize themselves as opposition groups when their rights are threatened.

Isolation:

In fact some people refuse to come into contact with persons of other cultures. They remain in isolation and insulted from other influences. These people resist any kind of social change.

Cultural Condition:

Cultural conditions refer to the blind beliefs, customs and traditions which come down to us from our forefathers. The cultural conditions such as 'sati', 'devdasi', 'child marriage', were regarded as sacred and indelible. This, rigid conservative outlook makes us static and develops aversion to any change.

Religious Inclination:

Religious customs are hurdles in the process of social change. People belonging to certain religion resist divorce, higher education for women, family planning, test tube babies etc. On the other hand, the people who are in favour purdah system, child marriage do not show interest in change of this aspect.

Romantic Attachment to the Past:

Some people do not change themselves according to the changing social environment. They rigidly stick to their romantic past customs, such as resistance to widow re-marriage, inter-marriage, higher education for women and favour of child marriage and untouchability etc. This is because people are emotionally and sentimentally bound to the old and traditional practices, things and ideas. This traditional attitude of the people will not allow them to accept new things.

7.4.5 Education as an Instrument of Social Change

John Dewey says, "Education is fostering, a venturing and a cultivation process. All of these words mean that it implies attention to the condition of growth." Education is that effective and powerful means which is fully helpful in the social development of man. Let us point out the role of education in social change:

Imparts Knowledge:

The knowledge pertaining to various social changes taking place can be transmitted to the people through the medium of education. For instance, national integration is in danger in the present situation. At this juncture, awareness among the people about the oneness of "My country and my people" should be developed and their cooperation can be solicited. An educated man could develop the national feeling and prevent the factors which vitiate the integration of our nation. The transmission of this knowledge to the people would be very difficult in the absence of education.

Protects Eternal Values:

Every society has some eternal values which stabilize and consolidate it. The society begins to decay and degenerate where eternal values lose their hold due to social change, in such a situation, education protects the eternal values and saves them from the pernicious effects of social changes. Though, social changes are taking place in our society, people keep faith in the eternal values of moral and spiritual nature. Education protects, propagates and promotes these eternal values.

Helps to analyse changes:

Education helps to analyse each and every change that takes place in the society. It provides knowledge to the people about good and bad changes. For example, people oppose women education and family welfare programmes in the villages. It is education that makes them conscious towards positive changes. For example, people oppose women education and family welfare programmes in the villages. It

is education that makes them conscious towards positive changes and realization that such change is necessary for the betterment of the society.

Promotes capacity to welcome changes:

Education prepares the minds of people to welcome and adopt any change (techniques or pattern) only when they become convinced of its utility and desirability. It is education that creates conducive environment among people so that they welcome and accept social changes.

Removing obstacles:

Vested interests among the people retard the march of social change, for, instance if the government is inclined to pass legislation on family planning which may be against the interests of certain sections of the society, they throw obstacles in the way of implementing it. It may be due to their superstition, ignorance, illiteracy, customs etc. But education can help them to overcome these obstacles by enabling the people to understand the consequences of population explosion and convince them about the importance of a small family. Thus, education helps to eliminate the mental recreational complexes of the people which curb the progress of social change.

Spread of knowledge:

Spread of knowledge is the main cause of social change. Education helps the individuals to increase their areas and scope of knowledge. As a result of it, people do researches in different areas of knowledge which bring about desirable changes in the material and non-material aspects of culture. More knowledge leads to more changes because every human being is a philosopher.

Mother of new changes:

Education is known as the mother of the eradication of caste system and untouchability and the development of new thoughts. In fact, education produces skilled people like, scientists, doctors, engineers, and scholars etc., who usher in changes through the medium of inventions. For instance, education produces scientists and engineers because of whom we can travel in rails and buses. As a result, the rich and the poor and the people belonging to different classes can be seen sitting side by side. The same situation is seen in schools, offices and industries where different caste people are working together as the result of equalisation of education.

Democratic values:

When the students indulge in negative changes such as strike, burning of buses

and destruction of building, education counsels them that freedom does not mean they could tread wrong path. In this way, democratic values like, equality, freedom, fraternity, secularism, tolerance, non-violence etc., are stabilised through education.

Aids new social changes:

Education removes social evils, old customs and blind traditions through social reformation, political movements and social service schemes. It brings about the required social changes and reforms. Public movements and agitations against child marriage, caste insulation, untouchability and social injustice have resulted in desirable social changes.

Transmission of culture:

Transmissions of culture from generation-to-generation are one of the functions of education. In this sense, education is the conservative, consolidating and stabilising force. Prof. Ottawa says, "The function of education is to transmit the social values and ideals to the young and capable members of society.

Unity and integration:

Education solves conflicts which arise between various groups and sections of a society through its thoughts and feelings, and brings about unity in diversity. Education prepares the people to rise above petty caste, rivalries, communal feuds, linguistic conflicts and regional discords, and tries to achieve national integration and national glory.

Maintains human relations:

The progress of new techniques and devices in an industrial society leads to social laxity, disunity and discord among the people. Education strives to maintain and consolidate good human relations.

Evaluates social changes:

It means that education lays down the required standards and criteria to evaluate the value effectively. On the basis of evaluation, the desirable social changes are adopted and propagated while the undesirable ones are discarded.

Improves standard of people:

It is education that improves the quality of the individuals and raises the standard of living which naturally brings about social changes. In fact, education increases the working efficiency of human living improves, social changes take place automatically.

7.5   Education and Human Resource Development

Human Resource Development is a comprehensive word which implies the creation of appropriate manpower for taking up jobs and occupations in according with the needs of a country. It also means increasing the knowledge, skills and attitudes of the manpower to the optimum level. In education, human resource includes teachers, headmasters, supervisors. administrators and other workers of education. Generally speaking, the meaning of human resource development differs from country to country.

7.5.1 Meaning of Human Resource Development

The term 'Human Resource' refers to total knowledge, skills, creative abilities, talents, aptitudes, as well as values of the population of a country. In the words of **F. H. Harbison,** "The human resources are the energies, skills, talent and knowledge of people which potentially can be applied to the production of goods or the rendering of useful services." **Alfred Marshall** considered "The investment in human beings as the most valuable of all capital."

The word development refers to actualization of implicit potentiality present in human beings. The actualization of human potential can be considered analogous to a "Seed that grows into a tree." When the seed germinates, actualization process is triggered in the seed. The seed finally develops into a tree. Similarly, the human beings have innate biological, psychological and sociological capacities. These potential capacities should be developed and brought out to be productive. The process of developing these competencies in people is termed as Human Resource Development (HRD).

Human resource development may be defined as "It is that process through the medium of which the workers and members of the organization get continuous and planned cooperation." **(Ravi, 2015)**

Human resource development is a process by which the people in various group are helped to acquire new competencies continuously so as to make them more and more self-reliant and simultaneously develop a sense of pride in their country.

The United National Development Programme **(UNDP) (2013)** defines the term human resource development as "Those policies and programmes that support and sustain equitable opportunities for continuing acquisition and application of skills, knowledge and competencies which promote individual autonomy and are mutually

beneficial to individuals , the community and the larger environment of which they are part."

7.5.2 Significance of Human Resource Development:

The important sources of the development of a country are its human resources. Out of three M's - man, money and material, man is the most important key to all development. In order to achieve the goals of national development in terms of goods and services, manpower needs to be assessed, located, trained and harnessed. Human resource has been accepted as a very powerful means for the increase in productivity and income.

An End in Itself:

The adoption of science based technology is the most distinctive feature of modern society. It helps the developing societies to increase their production and get ready to catch up with the developed societies.

For Economic Endeavour:

Human resources, in terms of trained and skilled manpower are the most important factors in any economic endeavour. Prof. **A. K. Ghosh** rightly remarks "Most of the backward countries are backward not because of acute shortage of skilled personnel and techniques." The need and importance of human resources development is justified by its contribution to the Gross National Product, skilful handling of the machines and strengthening the durability of capital assets.

For Sustaining Development:

We need the development of human resources because it is a vital factor in sustaining the process of development. In the words of **Paul Holffman**, "The underdeveloped countries need high level manpower just as urgent as they need capital. Of all the resources required for economic development, high talent manpower requires the longest "Lead time."

For building modern Nation:

Human resource development is a vital factor in building a modern nation. Harbison and Mayers have rightly stated that the building of modern nations depends on the development of people and the organization of human activity.

For realizing country's aspirations:

Human resource development plays the most important role in the realisation of

the aspirations of a country. It involves changes in the knowledge, skills, interests and values of the people that are the basic foundations of socio-economic development. In order to achieve self-sufficiency in food the farmers must be educated to adopt science based technology.

7.6 Let us sum-up

Culture is a way of life. Every kind of activities carried out by the individuals in their daily life is culture. Therefore, society is very much concerned about the activities of the individual to restore the cultural sustainability through education.

A change in the society is the continuous process. Accordingly, every element of the society is subject to change. Often it is observed that few things cannot be coped up with these changes. In this circumstance, numerous problems may arise due to these changes, so education has a role to play in this context to maintain the equilibrium of the society.

In future India will be the largest youth populated country in the world. Indian economy may be accelerated as compared to the developed nation if this huge number of youth can be transformed into skilled; efficient as well as human resource.

7.7 Unit End Exercise

1. **Answer the following questions:**

   (a) What is meant by culture?

   (b) Discuss the role of education in culture.

   (c) What is meant by cultural lag?

   (d) Explain education as an instrument of social change.

   (e) Discuss the role of education in human resource development.

2. **Answer the following questions in about 2 to 3 words.**

   (a) Give an example of materialistic culture.

   (b) Give an example of non-materialistic culture.

   (C) Write any one constraining factor of social change.

   (d) Write any one factor of social change.

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Unit-8 □ Social Problems Relating to Education

Structure

8.1 Introduction

8.2 Objectives

8.3 Equalization of Educational Opportunities in reference to Scheduled Caste, Scheduled Tribes, Women, Economically Backward Classes and Minorities

    8.3.1 Equalization of educational opportunities in reference to scheduled caste

    8.3.2 Equalization of educational opportunities in reference to scheduled tribes

    8.3.3 Equalization of educational opportunities in reference to women

    8.3.4 Equalization of educational opportunities in reference to other backward classes

    8.3.5 Equalization of educational opportunities in reference to Minorities

8.4 Constitutional Provisions for Education

8.5 Impact of Liberalisation, Privatisation and Globalisation (LPG) on Education.

8.6 Let Us Sum Up

8.7 Unit End Exercises

8.8 Bibliography

8.1 Introduction

In this unit you will study about the social realities of Indian society and education with detailed references on diversity in Indian society, Inequality, Marginalization, caste, class, religion, Region and their demands on Education. You will also learn the different Constitutional provisions given in Education and the impact of Liberalisation,

Privatisation and Globalisation on Education. The purpose of this unit is to bring intofocus the different social issues and hindrances that are affecting Education. The impact of social stratification on education has been discussed in detail. This unit will help learners to understand different social problems relating to Education.

8.2 Objectives

After learning this unit, you will be able to:

1. Understand the concept of Equalization of Educational Opportunities in reference to Scheduled Caste, Scheduled Tribes, Women, Economically Backward Classes and Minorities

2. Learn the different Constitutional Provisions for Education.

3. Explain the Impact of Liberalisation, Privatisation and Globalisation (LPG) on Education.

8.3 Equalization of Educational Opportunities in reference to Scheduled Caste, Scheduled Tribes, Women, Economically Backward Classes and Minorities

Inclusive growth demands that all social groups have equal access to the services provided by the State and equal opportunity for upward economic and social mobility. It is also necessary to ensure that there is no discrimination against any section of our society. In India, certain social groups such as the SCs, STs, OBCs and Minorities have historically been disadvantaged and vulnerable. Then there are certain other groups which may be discriminated against and which suffer from handicaps. These include persons with disabilities, older persons, street children, beggars and victims of substance abuse. Our Constitution contains various provisions for the development of such marginalized groups, for instance, Article 341 for SCs, Article 342 for STs, Article 340 for OBCs, Article 30 which provides the right to minorities to establish and administer educational institutions, and so on. Their individual and collective growth, however, cannot be ensured without improving their surroundings and providing clean drinking water, toilets and educational opportunities.

The present chapter deals with the efforts made for the socio-economic development of these groups and the new initiatives that will be taken during the Eleventh Plan.

8.3.1 Equalization of educational opportunities in reference to scheduled caste

Educational Development

With respect to elementary education, various incentives in the form of abolition of tuition fee, free supply of books, mid-day meals, scholarships, and so on, shall be provided to SC children. Among the SCs, children of scavengers are educationally the most backward. The existing Pre-Matric scholarship for them needs to be revised in its funding pattern from 50:50 to 100% so that more target families send their children to schools. Special attention needs be paid to retention in schools of SC students and the quality of teaching for them. The scheme of Post-Matric Scholarships for SCs provides scholarships to SC students for pursuing higher education in various courses beyond matriculation. Under this scheme, States are required to bear the committed liability over and above the expenditure incurred in the last year of the Five Year Plan which becomes the committed liability of the States in the first year of thenext Plan. The issue of the committed liability to be borne by the states always prevents the States from coming forward to access this Central assistance. Ultimately, it is the SC students who are deprived of higher education. This needs to be addressed. In order to maximize their capabilities, SC students should have the opportunity to study in quality institutions. Today, the high cost ofprivate education turns them away. Thus, there is need for extending financial assistance so that they can access top class educational institutions, including those in the private sector.

SC students also need to be encouraged to prepare for various competitive examinations. Reputed institutions charge very high fees for coaching students for competitive examinations. The existing scheme of coaching for SCs does not cover the fees charged by such reputed coaching institutes. There is a need to modify the scheme to ensure such coverage,

Over the last few years, higher technical and professional education is increasingly being provided by private unaided institutions. In the absence of explicit government aid, they charge high fees which SC/ST students simply cannot afford to pay. Therefore, the government may reimburse the total fee charged by such institutions.

The Rajiv Gandhi National Fellowship for SC students was introduced in 2005-06 to provide fellowship to 1333 SC students for pursuing higher studies leading to M.Phil, and Ph.D. degrees. The response under this scheme has been very encouraging in the last two years and this will necessitate increasing the number offellowships. Those who cannot continue their education after schooling, or who wish to diversify,

should be provided with vocational training/skill training programmes in ITIs, polytechnics, or other institutes. These institutes should have adequate seats on population basis and should be located closer to the SC dominatedcommunities. The stress should be not merely on subject learning but also on personality development and entrepreneurship skills.

Major Scholarship Schemes under the Ministry of Social Justice and Empowerment

Post-Matric Scholarships (PMS) implemented since 1944–45 to promote higher education among SCs by extending scholarships to pursue studies beyond matriculation. In the Tenth Plan, an amount of Rs 1822.25 crore was utilized to reach the coverage of 29.59 lakh students in 2006–07.

Pre-Matric Scholarships are being awarded since 1977–78 with an objective to encourage children of scavengers and those engaged in menial works, to pursue education. 4.72 lakh children were awarded pre-matric scholarships for which Rs 56.41 crore was utilized in the Tenth Plan.

Upgradation of Merit for SC Students Scheme in operation since 1987–88 to extend remedial and special coaching offered to students to remove their deficiencies in school subjects (class IX to XII) into professional and technical courses. An expenditure of Rs 14.68 crore was incurred to benefit 10625 students.

Rajiv Gandhi National Fellowships launched in the Tenth Plan in 2005–06 as a special incentive to extend scholarships to SC students to pursue higher studies and research degrees such as M.Phil. and Ph.D. An amount of Rs 50.20 crore was earmarked for this scheme in the Tenth Plan to benefit 2666 SC students.

8.3.2 Equalization of educational opportunities in reference to scheduled tribes

Educational Development

The Departments of Elementary Educationand Literacy and of Higher Education in States haveprovided special incentives to ST students which includetextbooks, uniform, abolition of tuition fee, and so on. Special focus is also accorded to ST students underthe District Primary Education Programme, KasturbaGandhi Balika Vidyalaya, Mid-day Meal Programme, Navodaya Vidyalaya, National Talent Search Scheme, andthe like.

The Post-Matric Scholarship scheme is in operationsince 1944-45, and open to all ST students whose parents'annual income is up to Rs 1 lakh, to facilitate students topursue professional courses. An amount of Rs 58.9 crorewas utilized to benefit seven lakh ST students in the TenthPlan. The scheme of establishing Ashram schools

in TSPareas provides funds for construction of school buildingsas well as hostels and staff quarters. Seventy-eight Ashramschools with a capacity of 9610 seats were supported at acost of Rs 22.34 crore. The scheme of construction ofhostels for ST boys and girls provides for the constructionof new hostel buildings as well as extension of the existinghostel buildings. An amount of Rs 57.84 crore was utilizedfor the construction of 120 hostels for 9884 students. Thescheme of setting up educational complexes is beingimplemented for promotion of education among tribalgirls in 136 identified low literacy districts of the country.In the Tenth Plan, an amount of Rs 62 crore was allottedunder the scheme to set up 76 complexes. A scheme forvocational training in tribal areas for developing theskills of tribal youth for a variety of jobs as well as self-employment,is also in operation.

However, the problem of adequacy of the school buildings, both in number and in facilities, still remains.The lack of education in the mother language or dialectin primary classes, ignorance of non-tribal teachers abouttribal languages and ethos, delay in distribution ofscholarships, textbooks and uniforms, continue to besources of worry.

The following measures should be taken to acceleratethe educational progress among the tribal populationduring the Eleventh Plan:

- In the deficit areas, the requisite number of primaryschools needs to be established. Specific norms formiddle schools and high schools for tribal areas willbe evolved and deficiencies made up. All schoolsshould have proper school buildings, hostels, water,toilet facilities (particularly for the girls' schools).

- Residential high schools for ST boys and girls will beset up at suitable places. At the Gram Panchayat level,ensuring girls' hostels will be attached to the existingprimary/elementary schools that do not have hostels,wherever it is feasible to do so.

- Textbooks in tribal languages, especially at theprimary level, will be produced to enable bettercomprehension by ST students in classes up to III. Sideby side, adequate attention will be paid to the regionallanguage so that children do not feel handicapped inhigher classes.

- Efforts will be made to set up Industrial TrainingInstitutes (ITIs) in the TSP areas. Other trainingcentres will include community polytechnics, andundertaking rural/community development activitiesin their proximity, through application of scienceand technology.

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- Timely distribution of fellowships, scholarships,textbooks, uniforms and school bags to students.

- The ICDS/Anganwadi schemes for tribal areas will beevaluated and shortcomings eliminated.

- A larger number of special coaching classes will beorganized and the concerned institutions will be suitably aided to enable ST students to compete inentry-level competitive examinations for professionalcourses.

- Adult education will be paid adequate attention.

- Steps will be taken to promote tribal languages, cultureand heritage through adaptation of pedagogicalmethods, community participation in schoolmanagement, and so on.

- There is a need to constitute a special committeecomposed of eminent sociologists, anthropologists,educationists, administrators, representatives of STcommunities, and so on, to comprehensively assess theproblems of ST education and make recommendationsfor implementation.

8.3.3 Equalization of educational opportunities in reference to women

Present Status of the of women

Women have a much lower literacy rate than men. Far fewer girls are enrolled in the schools, andmany of them drop out. In the patriarchal setting of the Indian family, girls have lower status andfewer privileges than boy children. Conservative cultural attitudes prevent some girls fromattending school.

The number of literate women among the female population of India was between 2-6% from theBritish Raj onwards to the formation of the Republic of India in 1947. Concerted efforts led toimprovement from 15.3% in 1961 to 28.5% in 1981. By 2011 literacy for women had exceeded50% of the overall female population, though these statistics were still very low compared toworld standards and even male literacy within India. In India, it was found that there is a large disparity between female literacy rates in different states. For example, while Kerala actually has a female literacy rate of about 86%, Bihar and Uttar Pradesh have female literacy rates around 55-60%. These values are further correlated with health levels of the Indians, where it was found that Kerala was the state with the lowest infant mortality rate while Bihar and Uttar Pradesh are the states with the lowest life expectancies in India. Furthermore, the disparity of female literacy rates across rural and urban areas is also

significant in India. Out of the 24 states in India, 6 of them have female literacy rates of below 60%. The rural state Rajasthan has a female literacy rate of less than 12%. In India, higher education is defined as the education of an age group between 18 and 24, and is largely funded by the government. Despite women making up 24-50% of higher education enrolment, there is still a gender imbalance within higher education. Only one third of science students and 7% of engineering students, are women. In comparison, however, over half the students studying education are women.

Recently the Indian government haslaunched **Saakshar Bharat Mission for Female Literacy.** This mission aims to bring downfemale illiteracy by half of its present level.

Importance of Women's Education

Educating girls and women is so important for the world as a whole. When we consider the entire human population, the percentage of educated women is at much lower level than men. The importance of women education are briefly summarized below:

1. **Economic development and prosperity:** Education will empower women to come forward and contribute towards the development and prosperity of the country.

2. **Economic empowerment:** So long as women remain backward and economically dependent on men, the helpless condition of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.

3. **Improved life:** Education helps a woman to live a good life. Her identity as an individual would never get lost. She can read and learn about her rights. Her rights would not get trodden down. The life or condition of women would improve a lot, if we take a broad outlook in the field of female education.

4. **Improved health:** Educated girls and women are aware of the importance of health and hygiene. Through health education, they are empowered to lead a healthy life-style. Educated mothers can take better care of both herself and her baby.

5. **Dignity and honor:** Educated women are now looked upon with dignity and honor. They become a source of inspiration for millions of young girls who make them their role-models.

6. **Justice:** Educated women are more informed of their rights for justice. It would eventually lead to decline in instances of violence and injustice against women such as dowry, forced-prostitution, child-marriage, female foeticide, etc.

7. **Choice to choose a profession of her choice:** Educated women can prove be highly successful in the fields of life. A girl-child should get equal opportunity for education, so that, she can plan to become a successful doctors, engineers, nurses, air-hostesses, cook, or choose a profession of her choice.

8. **Alleviate poverty:** Women education is a pre-requisite to alleviate poverty. Women need to take equal burden of the massive task of eliminating poverty. This would demand massive contribution from educated women. There cannot be much social and economic changes unless girls and women are given their rights for education.

Progress of Women's Education in India

Since 1947 the Indian government has tried to provide incentives for girls' school attendancethrough programmes for midday meals, free books, and uniforms. This welfare thrust raisedprimary enrolment between 1951 and 1981. In 1986 the National Policy on Education decided torestructure education in tune with the social framework of each state, and with larger nationalgoals. It emphasised that education was necessary for democracy, and central to the improvementof women's condition. The new policy aimed at social change through revised texts, cunicula,increased funding for schools, expansion in the numbers of schools, and policy improvements.Emphasis was placed on expanding girls' occupational centres and primary education; secondaryand higher education; and rural and urban institutions. The report tried to connect problems likelow school attendance with poverty, and the dependence on girls for housework and sibling daycare. The National Literacy Mission also worked through female tutors in villages. Although theminimum marriage age is now eighteen for girls, many continue to be married much earlier.Therefore, at the secondary level, female drop-out rates are high.SitaAnantha Raman also maintains that while the educated Indian women workforce maintainsprofessionalism, the men outnumber them in most fields and, in some cases, receive higherincome for the same positions.The education of women in India plays a significant role in improving livings standards in thecountry. A higher women literacy rate improves the quality of life both at home and outside thehome, by encouraging and promoting education of children, especially female

children, and inreducing the infant mortality rate. Several studies have shown that a lower level of womenliteracy rates result in higher levels of fertility and infant mortality, poorer nutrition, lowerearning potential and the lack of an ability to make decisions within a household.Women's lower educational level is also shown to adversely affect the health and livingconditions of children. A survey that was conducted in India showed results which support thefact that infant mortality rate was inversely related to female literacy rate and educationallevel. The survey also suggests a correlation between education and economic growth.

GOVERNMENT SCHEMES TO ENCOURAGE WOMAN EDUCATION

The expansion of education among girls/women has been an integral part of educational policies and programmes. The National Policy on Education 1986 (as modified in 1992) lays emphasis on education of girls/women through empowerment programmes. Accordingly, **Ministry of Human Resource Development** has taken a number of initiatives for expansion of girls' education, details of which are as under:

1) In the newly announced Scheme "**Beti Bachao, Beti Padhao**", Rs.5.00 crore has been made available for strengthening girls' education in 100 specified districts on the basis of Child Sex Ratio which works out to Rs.5.00 lakh per district, for instituting district level awards to be given to 5 schools in each district every year on the following parameters:

    (i) Rs.1.00 lakh award may be given to the School Management Committee (SMC) which enrols 100% girls in the neighbourhood of the primary school and also retains them in the first year.

    (ii) Rs.1.00 lakh can be given as an award to the SMC of primary school which causes the transition of 100% girls studying in class V into class VI of same/other neighbourhood upper primary schools

    (iii) Two awards each of Rs.1.00 lakh may be given to SMCs of upper primary schools which effect a 100% transition of girls studying in class VIII to class IX in same/other neighbourhood secondary schools.

    (iv) Rs.1.00 lakh award can be given to the SMC of the school which affect 100% transition of girls studying in class X to class I in same/ neighbourhood higher secondary schools.

2) Ministry of Human Resource Development has prepared a '**Digital Gender Atlas for Advancing Girls**' Education in India which was launched on the occasion of International Women's Day in 2015.

3) **National Scheme of Incentive to Girls for Secondary Education (NSIGSE)** provides Rs.3000.00 which is deposited in the name of eligible unmarried girls below 16 years as fixed deposit, who are entitled to withdraw it along with interest thereon on reaching 18 years of age and after passing class X. The objective of the scheme is to establish an enabling environment to reduce the drop outs and to promote the enrolment of girls children in secondary schools. The scheme covers (i) all girls belonging to SC/ST communities, who pass class 8 and (ii) all girls who pass class 8 from KGBVs and enrol in class IX in Government, Government-aided and Local Body Schools. The funds under the scheme are not allocated State-wise. Funds are sanctioned to States/UTs based on the proposals received from the State Government and availability of funds under the scheme during the financial year.

4) (a) In order to ensure greater participation of girls in elementary education, '**Sarva Shiksha Abhiyan (SSA)**' has targeted interventions for girls which include opening of schools in the neighbourhood to make access easier for girls, appointment of additional teachers including women teachers, free textbooks, free uniforms, separate toilets for girls, teachers' sensitisation programmes to promote girls participation, gender-sensitive teaching materials including textbooks. In addition, Kasturba Gandhi Balika Vidyalayas (KGBV) has been opened in Educationally Backward Blocks (EBBs) where the female rural literacy is below the national average to provide for residential upper primary schools for girls.

(b) '**Rashtriya Madhyamik Shiksha Abhiyan (RMSA)**' envisages enhancing the quality of education by providing a secondary school within a reasonable distance of every habitation, improving quality of education imparted at secondary level, removal of gender, socio-economic and disability barriers.

Under the integrated scheme of RMSA, interventions including construction of new secondary schools, provision of toilets blocks in existing schools with separate toilets for girls, construction of teachers quarters, construction of Girls Hostels in EBBs, special teaching for learning enhancement, self defence training, guidance and counselling facilities, conduct of adolescent education programmes, organization

of empowerment/awareness camps are taken up to improve the education of girls at the secondary stage.

5) In Higher Education sector, University Grants Commission (UGC) has allocated special grants for construction of Women hostels in the Universities. UGC has provided financial assistance for construction of 535 (39 in universities + 496 in colleges) Women hostels in the last five years, UGC has undertaken a number of measures for the improvement of education of Women. Some of the important major are given below.

  (i) **Single Girl Child Scheme**

 (ii) **Post-Doctoral Fellowship for Women**

(iii) **UGC funding to Women's University**; UGC funds 7 Universities in India which are set up exclusively for women.

6) **CBSE** has launched a scheme "**Udaan**" to provide free online resources to girl students of Class XI and Class XII for preparation of admission test for the premier engineering colleges in the country. The special focus of scheme is to address the low enrolment ratio of girl students in these prestigious institutions and to enable girl students to receive special incentives and support so that they can join these institutions and go on to take leadership roles in the future. The objective of this project is to enable girl students to soar to higher education from schools, and to eventually take various leadership roles in future. The aim is also to enrich and enhance teaching and learning of Science and Mathematics at Senior Secondary level by providing free and online resources to everyone, with a focus on special incentives and support to 1000 selected disadvantaged girls per year.

7) **All India Council for Technical Education (AICTE)** has launched a scheme to provide assistance for Advancement of Girls participation in Technical Education. This is an attempt to give every young woman the opportunity to further her education and prepare for a successful future by empowering women through technical education. The scheme envisages to grant 4000 scholarships per annum. This includes tuition fee of Rs. 30000/- or at actual, whichever is less and Rs. 2000/- per month for 10 months as incidentals each year.

Ref: www. http://pib.nic.in/newsite/PrintRelease.aspx?relid=136826-

8.3.4 Equalization of educational opportunities in reference to other backward classes

Present status of the of other backward classes (OBCs)

The Second Backward Classes Commission headedby B.P. Mandal (1980), basing its calculation on theCensus of 1931, estimated that OBCs constituted 52%of the population. Recently, the NSSO 68thRound(July 2011 to June 2012) report on 'Employment andUnemployment Situation among Social Groups in India'gave an estimate of OBCs constituting 44% of thepopulation. State-wise, OBC-wise data on population aswell as vital and demographic variables are not available,which is the main hurdle in the formulation of policiesand programmes for the development of the OtherBackward Classes.

Educational Development

Specific programmes for the development ofOBCs were initiated from the Eighth Plan. The NationalBackward Classes Finance and Development Corporation(NBCFDC) was set up in 1992 with an authorized sharecapital of Rs 200 crore. This was augmented to Rs 700crore in the Ninth Plan. The objective of NBCFDC is topromote self-employment projects among the OBCsliving below the poverty line.

During the Ninth Five Year Plan period, programmessuch as Pre-Matric and Post-Matric scholarshipschemes, construction of hostels and pre-examinationcoaching centres for OBCs were introduced. The Pre-ExaminationCoaching Scheme for OBCs was merged withthe umbrella Coaching and Allied Scheme for WeakerSections including SCs, OBCs, and minorities fromSeptember 2001.

While the universalization of primary educationthrough the SSA (dealt with in greater detail in the chapteron Education) is poised to take care of OBC children, theircontinued education through the secondary and highereducation stages must be ensured. The Eleventh Five YearPlan shall give priority to designing and implementing of schemes to provide the necessary facilities to OBC studentsto get better education at all levels. Reservation for OBC students in all the Central and Centrally aided schools/colleges/professional institutes needs to be ensured.

Both Pre-Matric and Post-Matric Scholarshipschemes should be revised by enhancing the income ceilingfor eligibility and rate of scholarship and maintenanceallowance, as these have not been revised since 1998.

The performance of the existing coaching schemefor SCs and OBCs is not good and the scheme needsto be revised to attract good, professionally reputedcoaching institutions.

Hostels for OBC boys and girls are constructedby the State Governments and UT Administrations.However, where hostel facilities are not available for them, they should be provided facilities in general hostels byearmarking a certain percentage of seats for them.

National Overseas Scholarship Scheme for OBCsshould also be formulated similar to those for SCs andSTs so that OBC students can also go abroad for bettereducational and professional courses which are generallynot available in the country.

8.3.5 Equalization of educational opportunities in reference to Minorities

Present status of the of Minorities

In pursuance of the Constitutional provisions,the government is committed to the wellbeing of theminorities. Such measures are not limited to protecting and promoting their language, religion and culture, butalso in making special efforts for their socio-economic development and mainstreaming. As per the provisions under the National Commission of Minorities Act, 1992,five religious communities including Muslims, Christians, Sikhs, Buddhists, and Zoroastrians (P arsis) have beennotified as minorities. Among the minorities, Muslims, especially Muslim women, need special attention sincerelative to other communities they have remained socially, educationally and economically backward.

According to the Census of 2011, 18.4% of ourpopulation belongs to Minority communities. Muslimsconstitute 14.23%, Christians 2.3%, Sikhs 1.72%, BuddhistsO.70% and Parsis 0.07% of the country's total population.In absolute numbers, Muslims account major part of the total minority population.

The distribution of minority population indicates that Muslims are in majority in the Union Territory of Lakshadweep and in the State of Jammu and Kashmir.The highest percentages of Christians tototal population are in Nagaland (90%), Mizoram (87%),and Meghalaya (70.03%). There are also substantial numbers of Christians in Kerala, Tamil Nadu, AndhraPradesh, Jharkhand, Orissa, Maharashtra, and Karnataka.Sikhs constitute 60% of the population of Punjab. Buddhistsare categorized into traditional and neo-Buddhists.Traditional Buddhists are, by and large, from tribal communities inhabiting the hilly areas of Ladhakh, Himachal Pradesh, West Bengal, Sikkim, Assam and theNorth Eastern States. The highest percentage of Buddhistsis

in Sikkim (28.1%) followed by Arunachal Pradesh (13%). In absolute numbers, Maharashtra reported 58.381akh Buddhists, the highest in the country. Parsis numberjust 69000, and reside mostly in Maharashtra.

	Important Constitutional Provisions for Minorities
Article 15	Prohibition of discrimination on grounds of religion
Article 16	Equality of opportunity in matters of public employment
Article 25	Freedom of conscience and free profession, practice and propagation of religion.
Article 26	Freedom to manage religious affairs
Articles 29	Right to conserve language, script, and culture
Article 30	Right to establish and administer educational institutions
Article 347	Recognition of language
Article 350	Redressal of grievances to any authority in the government in any of the languages used in the States/ Union Territories
Article 350(A)	Instruction through mother tongue at the primary stage of education
Article 350(B)	Investigate all matters relating to linguistic minorities

Ref:http://shodhganga.inflibnet.ac.in/bitstream/10603/38407/6/06_chapter%201.pdf

Educational Development

The Sachar Committee Report (2005) found that enrolment of children aged 6-14 years at the all-India level was 85.3% for all communities. The enrolment figures for Muslims was lower (81.8%) than the national average as well as relative to 'All others' (89.9%), but higher than SCs/STs (79.3%). The gap between Muslims and other SRCs increases as the level of education advances.

The literacy rate for Muslim girls is particularly low. This can be attributed to a number of reasons. Many parents do not send their girls to school as they feel unsafe, especially in view of the growing communalism. Further,as the dependency ratio for the young is high among Muslims, older siblings often have to stay home and provide care. Given the high levels of poverty and self-employment,children also provide much needed labour.

While it is a misconception that most Muslimchildren go to madarsas, a large proportion of parents do want their children to receive some form of religiouseducation in addition to the general curriculum. For this,it is vital to ensure that the school timings do not clash withthose of madarsas and *makfabs*. Kerala has successfully managed to do this and hence has a high literacy rateamong Muslims.

Finally, many Muslim girls and boys are first-generation learners. Like the children belonging to SC/ST communities, they need support and grooming. This, combined with the presence of women teachers who arenon-partisan, will go a long way in checking dropout ratesamong Muslims.

Prime Minister's New 15-Point Programme for the Welfare of Minorities

(A) Enhancing Opportunities for Education

- Equitable availability of ICDS services: A certain percentage of ICDS projects and Anganwadi Centres to be located in blocks/villages with a substantial population of minority communities; equitable availability of benefits to be ensured.
- Improving access to school education: A certain percentage of all schools under the Sarva Shiksha Abhiyan, the Kasturba Gandhi Balika Vidyalaya Scheme, and other similar government schemes will be located in villages/localities having a substantial minority population.
- Greater resources for teaching Urdu: Recruitment and posting of Urdu language teachers in primary and upper primary schools.
- Modernizing Madarsa Education: Strengthening the Central Plan Scheme of Area-Intensive and Madarsa Modernization Programme to provide basic educational infrastructure in areas of concentration of educationally backward minorities.
- Scholarships for meritorious students from minority communities: Formulation of schemes for pre-matric and post-matric scholarships for students from minority communities.
- Improving educational infrastructure through the Maulana Azad Education Foundation (MAEF): To expand the activities of MAEF more effectively.

(B) Equitable Share in Economic Activities and Employment

- Self-employment and wage employment for the poor: A certain percentage of the physical and financial targets under some schemes, for example, the SGSY, SJSRY, Sampurna Grameen Rozgar Yojana SGRY), will be earmarked for beneficiaries belonging to the minority communities and living below the poverty line in rural areas. Simultaneously, a certain percentage of the allocation will be earmarked for the creation of infrastructure in such villages which have a substantial population of minorities.
- Upgradation of skills through technical training: A certain proportion of all new ITIs will be located in areas predominantly inhabited by minority communities and a proportion of existing ITIs for upgradation to 'Centres of Excellence' will be selected on the same basis.
- Enhanced credit support for economic activities: To strengthen the National Minorities Development and Finance Corporation (NMDFC) by providing it greater equity support to enable it to fully achieve its objectives. An appropriate percentage of the priority sector lending in all categories to be targeted for the minority communities.
- Recruitment to State and Central services: In the recruitment of police personnel, Central and State Governments will be advised to give special consideration to minorities. The composition of selection should have Minorities' representation. Employment opportunities to be provided in the Railways, nationalized banks and PSEs. An exclusive scheme is to be launched to provide coaching to minority candidates.

(C) Improving the Conditions of Living of Minorities

- Equitable share in rural housing scheme: This is sought to be achieved through the Indira Awaas Yojana (IAY) for poor beneficiaries from minority communities in rural areas.
- Improvement in condition of slums inhabited by minority communities: Ensuring provision of physical amenities and basic services to be equitably extended under the schemes of the Integrated Housing and Slum Development Programme and JNNURM to the minority communities and to cities/slums with minority concentrations.

(D) Prevention and Control of Communal Riots

- Prevention of communal incidents
- Prosecution for communal offences
- Rehabilitation of victims of communal riots

Ref: http://www.minorityaffairs.gov.in/sites/default/files/pm15points_eguide.pdf

The government is committed to mainstreamingminorities in the process of economic growth. The SSAwill ensure universal coverage for the children ofeducationally backward sections, with special focus onMuslim girls. Specific SSA components like the centrallyfunded KBGVs will be set up for minority communities.At the same time, all State plans to access SSA funds willbe reviewed to ensure that Minority children have equalspace to participate in the State's school system. As SSAonly covers children up to the elementary (Class VIII)level, measures will be undertaken to ensure that minoritychildren have equal access to education up to seniorsecondary level (Class XII). The Eleventh Plan will alsolook at issues like recruitment of female teachers,provision of amenities and transportation to reach schools,and setting up of girls' hostels and girls' schools.

In pursuance of the guidelines issued under thePrime Minister's New 15-Point Programme, scholarshipschemes, namely the Pre-Matric, Post-Matric, and MeritandMeans-based schemes for minority students will beformulated and implemented in the Eleventh Plan. Theobjective of Pre-Matric Scholarships will be to provideencouragement to students of the minority communitiesfrom Classes I to X for general and/or technical andvocational courses. Similarly, the Post-Matric Scholarshipscheme will cover minority students studying in ClassesXI and XII for general as well as technical and vocationalcourses. The major thrust will be on education of girls.Merit- and Means-based scholarship scheme will providescholarships to meritorious students from poor families.

8.4 Constitutional Provisions for Education

State is defined as a definite population in a definite territory withgovernment to enforce its sovereignty. There are various theories surrounding theorigin of State. Western thinkers rely on the "social contract theory." Rousseau, Lockeand Montesquieu are the proponents of this theory. According to them State emergedas a result of a contract between people on one hand and-ruler on the other. Peoplesurrendered their inherent right to the ruler in return ruler promised to protectthem. The subject matter was the protection of the rights of the subjects. In course oftime the ruler flouted his promise and it necessitated people to get their rights inwritten form i.e. Constitution. Even in the Indian Constitutional philosophy "We thepeople" in the Preamble confirms the concept of people's consensus in the origin ofthe State.Constitution is that document which *inter alia* sets out the rights and libertiesof the people, it regulates the relationship between State and the individual butultimately it is the form of government which

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determines how much of human lifeshould be assigned to individuality and how much to society. In the liberalphilosophy of the moderns, the most rational form of social organization was the onewhich gave priority to individual freedom. They believed on the principle that *"that government is the best -which governs the least."*

The Constitution of India clearly defines the role of Central andState Governments in the federal structure. As per the constitutionalprovision, all activities in Government sphere are categorised as falling inCentral List, State List or Concurrent List. While there is no ambiguity withregard to the Central List and State List, activities falling under ConcurrentList are subject to overlapping of jurisdiction ofthe Government of Indiaand the State Governments. States are primarily responsible for majorsectors like health, education, employment, etc. which often involve largepublic expenditures. Since successful implementation of developmentprogramme requires availability of adequate funds, appropriate policyframework, and effective delivery machinery, Central Government needsto work with the States to undertake their responsibility in effectivemanner. Recognising the higher resource requirements of the Statesrelative to their resource raising powers, the Constitution mandates totransfer funds to the State Governments through statutory transfer of taxreceipts collected by Centre through the Finance Commission award. Inaddition, the States access central plan funds through Centrally SponsoredSchemes (CSS) and Central assistance to State Plans.

Some of the major constitutional provisions on education in India are as follows:

There are some changes regarding the 42nd Amendment to the Constitution. During 1976 our constitution was amended in many of its fundamental provisions. Under the Constitution of India, the Central Government has been specifically vested with several educational responsibilities.

Some Constitutional Provisions on Education are given below:

1. Free and Compulsory Education:

The Constitution makes the following provisions under Article 45 of the Directive Principles of State Policy that, "The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory Education for all children until they complete the age of fourteen years."

The expression 'State' which occurs in this Article is defined in Article 12 to include "The Government and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory

of India or under the control of the Government of India." It is clearly directed in Article 45 of the Constitution that the provision of Universal, Free and Compulsory Education becomes the joint responsibility of the Centre and the States.

In the Constitution it was laid down that within 10 years, i.e., by 1960 universal compulsory education must be provided for all children up to the age of 14, But unfortunately, this directive could not be fulfilled. Vigorous efforts are needed to achieve the target of 100 percent primary education. The Central Government needs to make adequate financial provisions for the purpose. At the present rate of progress, it may, however, be expected that this directive may be fulfilled by the end of this century.

2. Education of Minorities:

Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions.

It lays down:

 (i) All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

3. Language Safeguards:

Article 29(1) states "Any section of the citizen, residing in the territory of India or any part there of having a distinct language, script or culture of its own, hall have the right to conserve the same." Article 350 B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

4. Education for Weaker Sections:

Article 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community, that is, socially and educationally backward classes of citizens and scheduled castes and scheduled tribes. Article 15 states, "Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes."

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes.

It states. "The state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation." It is one of the Directive Principles of State Policy.

5. Secular Education:

India is a secular country. It is a nation where spirituality based on religion, had always been given a high esteem. Under the Constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choice. Referring to the constitutional provisions that religious instructions given in institutions under any endowment or Trust, should not be interfered with even if such institutions are helped the State.

Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

Article 28 (1) states, "No religious instruction shall be provided in any educational institution if wholly maintained out of state fund."

Article 28 (2) states, "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 to such institution."

Article 28 (3) states, "No person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imported in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto."

Article 30 states, "The state shall not, in granting aid to educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them."

6. Equality of Opportunity in Educational Institutions:

Article 29(1) states "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them."

The Fundamental Rights of the Indian Constitution has also adopted the fourfold ideal of justice, Liberty, Equality and Fraternity. Our Constitution laid down that in the eyes of law, everyone should have an equal status, to no one the justice be denied, everyone should have liberty of thought, expression.

The fundamental right of equality clearly signifies that in the eyes of law no distinction can be made on the basis of any position, caste, class or creed. Side by side the right of equality of opportunities to all is also provided. The equality of opportunity is meaningless, unless there are equal opportunities for one's education.

The well-known Kothari Commission, 1964-66 recommended that Central Government should undertake the responsibility in education for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

7. Instruction in Mother -Tongue:

There is diversity of languages in our country. After the dawn of Independence, Mother-Tongues have received special emphasis as medium of instruction and subjects of study. In the Constitution of India, it has been laid down that the study of one's own language is a fundamental right of the citizens.

Article 26 (1) states, "Any section of the citizens, residing in the territory of India or any part thereof, having a distinct language, script or culture of its own, shall have the right to converse the same."

Article 350 A directs, "It shall he endeavour of every state and every local authority to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups."

Secondary Education Commission, 1952-53 recommended that the mother tongue or the regional language should generally be the medium of instruction throughout secondary school stage subject to the provision that for linguistic minorities, special facilities should be made available. Kothori Commission, 1964-66 has also said that at college and university stage, mother-tongue should be the medium. The medium of instruction at school level is already mother-tongue. This is not a new proposal.

8. Promotion of Hindi:

The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union, the duty to promote the spread of the Hindi language.

Hindi accepted as the Official Language of India as laid down by the Constitution in following words:

"It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India." In practice, Hindi is already largely in use as a link language for the country. The educational system should contribute to the acceleration of this process in order to facilitate the movement of student and teacher and to strengthen national Unity.

9. Higher Education and Research:

Parliament has the exclusive rights to enact legislation in respect of institutions and Union Agencies mentioned in entries 63, 64, 65, and 66 of List. The entries which give authority to the Government of India in education are mentioned below:

Entry 63 of the Union List:

The institutions known at the commencement of this Constitution as the Banaras Hindu University, the Aligarh Muslim and the Delhi University, and any other institution declared by Parliament by law to be an Institution of National importance.

Entry 66 of the Union List:

Co-ordination and determination of standards in institution for higher education or research and scientific and technical institutions.

10. Women's Education:

One of the unique features of Modem Indian Education is the tremendous advancement of Women's Education. Education of the girls is considered to be more important than that of the boys.

The Constitution makes the following provisions under different articles

Article 15(1) provides that the State shall not discriminate any citizen on groups only of sex.

Article 15 (3) reads: "Nothing in this article shall prevent the State from making any special provision for women and children."

The well-known National Policy on Education was concerned about the status and education of women in the country. It envisages that education would be used as a strategy for achieving a basic change in the status of women. It opined that the national system of education must play a positive role in this direction.

The Policy states, "Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women."

1L Education in the Union Territories:

Article 239 of the Constitution states, "Save as otherwise provided by Parliament by Law, every Union Territory shall be administrator by the president acting to such extent as he thinks fit through an administrator to be appointed by him with such designation as he may specify."

12. Educational and cultural relations with foreign countries:

Entry 13 of the Union List reads. Participation in international conferences, associations and other bodies and implementing decisions made there at.

8.5 Impact of Liberalisation, Privatisation and Globalisation (LPG) on Education.

The Indian higher education is largest in the world, next to the US, with 320 university levelinstitutions and 16,885 colleges. The higher education system in India has undergone massiveexpansion in the post-independence period, to fulfil the aim of giving quality education to masses. There was a national resolve to establish several universities, technical institutes, researchinstitutions and professional and non-professional colleges across the country to disseminateknowledge that can reach the common man.

What is LPG?: The economy of India had undergone significant policy shifts in the beginning of the 1990s. Thisnew model of economic reforms is commonly known as the LPG or Liberalisation, Privatisationand Globalisation model.

Liberalization: Liberalization refers to relaxation of government restrictions in areas ofeconomic policies. Thus, when government liberalizes trade it means it has removed the tariff,subsidies and other restrictions on the flow of goods and service between countries.

Privatisation: It refers to the transfer of assets or service functions from public to privateownership or control and the opening of the closed areas to private sector entry.

Globalisation: Economic globalization is the increasing economic interdependence of nationaleconomies across the world through a rapid increase in cross border movement of goods, service,technology and capital. It is a process which draws countries out of their insulation and makesthem join rest of the world in its march towards a new world economic order.

Globalization transcends socio-economic and political barriers that the countries of the world areprone to build around themselves.lt is not only a process "integrating just economy, but culture, technology and governance. It isgiving rise to new markets, foreign exchange and capital markets linked globally, new tools,internet links, cellular phones, media network, new actors;

Privatization in Education

Privatization is a managerial approach that has attracted the interest of many categories of peopleacademicians, politicians, government employees of the private sector and public on the whole.Privatization has an adverse impact on the employee morale and generates fear of dislocation ortermination more likely it also adds on to the apprehension pertaining to accountability andquality. Experts both advocate and criticize privatization making it more or less provocativedecision that calls for diligent scurrying by the decision makers in assessment of pros and consattached to the concerned policy In India privatization has been accepted with a lot of resistanceand has been dormant initially during the inception period of economic liberalization in the country. This sub- unit intends to analyze the present status of privatization in India and summarizeits advantages and disadvantages in context with the Indian economy. Privatization is also one ofthe aspects of the new economic policy which came to take shape in the decade 1990. The term"privatization" can notes wide range of ideas. But the broad meaning of privatization is that in theeconomic field much broader role is to be played by agencies and the role of the public sectoractivities is to be limited. Privatization refers to any process that reduces the involvement of thestate, public sector in economic activities of a nation.

Privatization of formal education in India is not new; it existed even before independence in theform of so-called public schools (like Doon School, Mayo College) and Christian missionaryschools and colleges. They used to be run by their own Board of Management without muchinterference by the government. After independence, there was an expansion of education.Central and state governments both took initiatives to establish state-owned or government-aidedschools. Teachers at all levels have their salaries determined according to national or state wagescales.

After 1990s interlinked processes of globalization and liberalization have alsotremendously affected the educational process in India. These have encouraged many forms of privatization and aided schools through processes like risein private tuition, subcontracting the publication of textbooks to private agencies, selection andappointment of teachers by their own management boards on their own terms and conditions, etc.These processes have created new situations which in turn had brought both opportunities andchallenges to educational institutions in India. The process of globalization has recentlyencouraged many foreign universities and educational institutions of repute (e.g., Oxford,Harvard) to start exploring the possibilities of establishing their branches in India.Although the demand for schooling has increased among the people of all the strata of society,including the marginalized, over the years, standards of government schools have declinedconsiderably. Despite an increase in enrolment, the content and quality and process of schoolingand teaching practices are not only degrading but discriminatory also.There is an utter lack of infrastructural facilities in government schools, such as students' desks,tables, stools, carpets, teacher's chairs, black boards, drinking water, limited space with orwithout constructed class rooms, lack of play grounds and teaching materials, etc. All these shortcomings, along with the defective teaching system, have deleterious effects on theeducation of students. Moreover, the procedure of appointment of teachers in state schools is alsovery faulty. The truth is that politicians sell teaching jobs for a handsome price. Such teachers,who are appointed for life, are protected and believed that there is no need to teach. With suchperverse incentives accountability disappears.

Role of GATS in promoting LPG

As a part of The World Trade Organization, the General Agreement Trade in Services (GATS) initiated the liberalization of trade in services. GATS has classified services in different sectors, one of them is education. The Indian education system, especially, the higher education fallsunder the arena of GATS. The Indian Education institutions are following all four modes of trade,namely, cross border supply, consumption abroad, commercial presence and individual presence. The Indian Higher Education is now globally accepted as quality education service, that is,consumption through presence of Indian students in foreign universities, cross- border supplythrough teachers working abroad, and through commercial presence through setting up of collegesand universities in other countries.Thus, GATS open up India's education sector to foreign universities. India has to adopt an openand flexible structure by letting the students combine traditional, open and skill-orientededucation and allowing

private providers. To export education, the government rules andregulations have to be more conducive for easy transport.

There is revolutionizing of higher education, originating from the economic reforms and WTOformulations such as withdrawal of subsidies, reduced control of state, larger privatization anddesigning the courses to meet the human resource needs of the markets. To export to foreignuniversities, Inia has to exploit the potentials of higher education.

Forms of Trade in Servicesin terms of Article I, subsection 2 of GATS, the WTO has defined trade in services in thefollowing four modes "as the supply of a service":

1. Cross Border Supply: "supply of a service from the territory of one Member into the territoryof any other Member." This service in education includes any type of course provided throughdistance education, or Internet, or any type of testing service and educational materials that cancross national boundaries. When the institution of a Member country, A provides distancecourses, etc. to another Member country B, then A is deemed to be exporting education service toB.

2. Consumption Abroad: "supply of a service in the territory of one Member to the serviceconsumer of any other Member." This refers to the education of foreign students. When thestudents of a Member Country A move to another Member Country B, then B is said to beexporting education service to A.

3. Commercial Presence: "supply of a service by a service supplier of one Member, throughcommercial presence in the territory of any other Member." This refers to the actual presence offoreign supplier in a host country. This would include foreign universities or providers of aMember Country A setting up courses through branches or franchisees or entire institutions in another Member Country B. A would be deemed to be exporting education service to B. This mode is also known as Foreign Direct Investment (FDI).

4. Presence of Natural Persons: "supply of a service by a service supplier of one Member,through presence of natural persons of a Member in the territory of any other Member." Thisrefers to when foreign teachers of a Member Country A move to teach in another Member CountryB. A would be deemed to be exporting education service to B.

Mode 1: Cross border delivery: i.e. Education via internet, distance education, tele-education

Mode 2: Consumption abroad: movement of students from one country to another for highereducation. **STUDENT MOVES.**

Mode 3: Commercial presence: Establishment of local branch campuses or subsidiaries byforeign universities in other countries, course offerings by domestic private colleges leading todegrees at foreign universities, twinning arrangements, franchising, **INSTITUTION MOVES.**

Mode 4: Movement of natural persons: temporary movement of teachers, lecturers, andeducation personnel to provide education services. **TEACHER MOVES.**

Factors behind LPG on Education Scenario

1. Disinvestment of government share from universities, colleges and schools.

2. Entry of Multi- National Corporations(MNCs) and Foreign Direct Investment (FDI) in the Universities, colleges and schools.

3. Privatisation of schools, colleges and universities.

4. Raising the quality of universities, colleges and schools to international standards.

5. Structural and functional changes in universities, colleges and schools.

6. Multi-national collaborated offering of courses / programmes.

7. Export and Import (Exim) of Higher Education.

8. Amendments to the legal framework governing universities, colleges and schools.

9. Continuous changes in the higher education sector in tune with WTO, WB, IMF policies.

10. Upward revision of fees on the basis of economic calculations.

11. Consideration of education as a non-merit good and discontinuation of government subsidies.

12. Incurring of capitation / donation for admissions in the form of enhanced (Self-financing) fees.

13. The problem of meritocracy vs. moneycracy.

14. Creation of intellectual properties and obtaining patents.

15. Marketing of courses / programmes / wisdom of the faculty members.

16. Generation of internal resources to meet the expenses.

17. Extensive use of information and communication technology.

18. Frequent exchange of teachers and students between countries.

19. Frequent changes in the curriculum in accordance with global trends.

Challenges of LPG

Concern that "the socio-economic implications of opening the educationsystem globally and making education service for profit needs to be carefully examined. Evenmaking it a full cost paying service has caused social and cultural trauma in many countriesincluding developed countries. Making open to world competition with high cost of educationmight cause further social-cultural problems. These may be un-manageable in the developingcountries and particularly in India. Global competition, full or profit cost pricing of education hasseveral socio-cultural implications and may adversely affect the Constitutional obligations ofequity."

National Seminar organized by NIEPA on Privatization and Commercialization of HigherEducation held on May, 2, 2006, re-iterated that the "State is primarily responsible for ensuringquality education at all levels and in all regions. This would entail strengthening of publicinstitutions as also their quantitative expansion. It is evidently the obligation of the state to fmdways and means of raising public resources for higher education."

Commercialization of higher education can have adverse implications, both in terms of access andequity. Commodification of education, research and knowledge will not serve the long rangeinterests of the nation. It could lead to truncated growth and lop sided development of highereducation. Therefore, the NIEPA seminar recommended that "commercialization needs to becontrolled."

On Foreign universities, NIEPA seminar stated that the universities "are promoting the process ofprivatization and fuelling commercialization. Issues like regulation by the various professionalbodies to control fees, fine tune quality and suitable legislation for the entry of foreignuniversities would have to be immediately attended to.

With the onset of neo- liberal regime, the higher Education sector in India is witnessing drasticchanges. The share of government in the provision of higher Education is shrinking andconsequently a move towards privatization and globalization

of higher education is emerging. The notion for privatization of higher education also comes from the point that public sector cannot fund higher education, when mass education is deprived of the basic needs. The funding on higher education from public domain is low and in an era when demand is expected to increase, there is a need to explore the alternative source of financing higher education. In the changing circumstances of fiscal constraints owing to adoption of economic reforms, there is a move to keep only the elementary education under the public sector's domain and progressive increase the role of private sectors involvement in meeting the funding needs of secondary education and beyond. The higher education sector, in particular, was proposed to be treated as quasi-public good and by this measure, the burden of financing higher education was to be shifted gradually to the private sector and the private individuals of the household sector.

8.6   Let Us Sum Up

In this unit, we have discussed about the concept of Equalization of Educational Opportunities in reference to Scheduled Caste, Scheduled Tribes, Women, Economically Backward Classes and Minorities. Through this unit you have learned about different Constitutional Provisions for Education. The unit also analyses the Impact of Liberalisation, Privatisation and Globalisation (LPG) on Education.

8.7   Unit End Exercises

1. Discuss about the concept of Equalization of Educational Opportunities with reference to Minorities.

2. Trace the different Constitutional Provisions for Education.

3. What is the meaning of Globalisation?

4. Discuss the Impact of Liberalisation, Privatisation and Globalisation (LPG) on Education.

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